

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY SIX

[BE FREED OF ATTACHMENT WITHIN, HEY RAMA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER TWENTY SIX

BE FREED OF ATTACHMENT WITHIN, HEY RAMA

वसिष्ठोवाच

Vasishta spoke

इदं भव्यमतेर्दुःखमनन्तमपि पेलवं कुखगस्याऽतरोऽम्भोधिः सर्परिर्गोष्पदायते। (67.03)

This misery (of worldly-existence) though endless, can be tackled by the wise man, with ease. For a tiny bird, crossing the ocean is impossible; but for the Garuda bird the enemy of serpents, the ocean is nothing more than a cow's footstep.

(Do not go after the tiny fishes of sense-pleasures like the bird, and drown in the life-stories; but like Garuda kill the impurities of the mind and be out of the ignorance instantly.)

देहातीता महात्मानश्चिन्मात्रस्वात्मनि स्थिताः दूराद्देहं समीक्षन्ते प्रेक्षको जनतामिव। (67.04)

Those noble ones, who have transcended the level of body (and are identified with the Reality itself), remain in the state of the true self, as the pure awareness only, (in whose very presence the perceived dances like Shakti, the power of Brahman), and they just watch the body also from a distance, like the spectators watching a show. *(Body is a just a perceived object, and is only a vehicle whose actions we are aware of as the closest of all the perceived. Body is just a tool of perception, the centre of a mind-field.)*

देहे दुःखातिसंक्षुब्धे का नः क्षतिरुपस्थिता रथे विधुरिते भग्ने सारथेः केव खण्डना। (67.05)

If the body is undergoing all sorts of pains, what harm is there for us (the self)?

If the chariot is hit and shatters, what harm is there for the charioteer?

[‘Self-awareness’ is in no way connected to the objects it is aware of.

Objects cease to exist the moment you stop being aware of it; but awareness does not cease to be ever.

At each and every moment, the senses bring in the information of sensed qualities; this information is conceived by the mind as an object; and it colours it with likes and dislikes and its own stories.

Objects are conceived again and again by the mind, as and when the senses bring in the information.

All the objects and people exist as memories only, yet the mind believes that a solid world exists independent of its conceptions. The awareness is just aware; that is all; it is not affected by the stories or the objects imagined in the sense-information.]

मनसि क्षुब्धतां याते चित्तवस्याङ्ग किमागतं तरङ्गजलसंताने वैपरीत्यं किमंबुधेः। (67.06)

Dear Rama! If the mind is disturbed (engaged in actions), what can happen to the ‘awareness factor’, that just is present as the support for the mind-actions?

If the waves rise up continuously, what damage can occur to the ocean?

(Lake-waters do not miss the swans if they are absent. Body's presence or absence does not affect the Reality-essence (Self). So it is with the other examples also.)

केऽभवन्पयसां हंसाः पयसामुपलाश्व के काः शिलाः किल दारुणां के भोगाः परमात्मनः। (67.07)

What are the swans to the lake-waters? What are the rocks to the River-waters? What are the stones to the timber? What are the sense-enjoyments (sense-created information) to the Supreme self?

संबन्धः क इव श्रीमन्शैलापरसमुद्रयोः अन्तरे गिरिसंबाधे कश्च चित्तत्वबन्धयोः। (67.08)

Hey prince! What connection is there for the mountain and the ocean with the crowds of hills that are situated in-between, and how can the space get affected? What, connection is there between the bondage of Samsaara (with all its varied sufferings) and the principle of Chit (self) (which exists just as a support of it all)?

अप्युत्सङ्गोह्यमानानि पद्मानि सरिदंभसां कानि नाम भवन्तीह शरीराणि तथात्मनः। (67.09)

What are the lotuses carried gently on the lap of the waters to the rivers?

(Rivers are not bothered whether the lotuses are there or not, or what happens to them.)

The bodies are like these lotuses for the river of self!

संघट्टात्काष्ठपयसोर्यथोत्तुङ्गाः कणादयः देहात्मनोः समायोगात्तथैताश्चित्तवृत्तयः। (67.10)

The crops are lifted by the wood and the water jointly; the thoughts in the mind rise up because of the self and the body joined together.

संबन्धाद्दारुपयसां प्रतिबिम्बानि दारुणः यथा पयसि लक्ष्यन्ते शरीराणि तथात्मनि। (67.11)

By the contact of the tree and the water, the reflections of the tree are seen inside the water; the bodies are also reflected in the mind, because of the presence of the self.

(Body is also a sense-created information that you are aware of as a memory only.)

यथा दर्पणवीच्यादौ प्रतिबिम्बानि वस्तुतः नासत्यानि च सत्यानि शरीराणि तथात्मनः। (67.12)

Just as the reflections of the waves and other objects that are seen in the mirror are neither real nor unreal, so are the bodies for the self.

दारुवार्युपलास्फोटे दुःखिता न यथा क्वचित्संयुक्तेषु वियुक्तेषु न तथा पञ्चसु क्षतिः। (67.13)

When the tree, water or rocks explode, there is no sadness felt ever. Similarly, no harm is done when the five elements join or separate (in the forms of objects and people).

दारुसंश्लेषितात्तोयात्कम्पशब्दादयो यथा प्रजायन्ते तथैवास्माद्देहाच्चित्परिबोधितात्। (67.14)

The waters tremble and make splashing sounds by the contact of the wood (when you throw a stick on the water). Similarly, 'movements' are produced in this body by the presence of the Chit (by the disturbance produced in the mind).

न शुद्धजडयोरेताः संविदश्चिच्छरीरयोः एता ह्यज्ञानमात्रस्य तस्मिन्नष्टे चिदेव नः। (67.15)

These perceptions (of pains and pleasures) are not there for the conscious Chit or for the inert body; they belong to the ignorance only; if it is removed (through Vichaara), then we remain as Chit only (and the body-idea also vanishes along with the ignorance).

यथा न कस्यचिद्दारुक्षेपेऽनुभूतयः तथा न कस्यचिद्देहदेहिसंङ्गेऽनुभूतयः। (67.16)

When the water and the log of wood contact, they do not have the experiences; similarly, when the body and the embodied self are in contact, the experiences belong to no one and is imagined only.

अज्ञस्यायं यथा दृष्टः संसारः सत्यतां गतः न ज्ञस्यायं यथाभूतः संसारः सत्यतां गतः। (67.17)

This worldly-existence has become real for the ignorant, as the perceived world.

This worldly-existence has become not real for the Knower, by revealing its true nature (of nothingness). *(Do not show detachment on the outside by physically avoiding people and objects; be detached within.)*

अन्तःसङ्गविहीनास्तु यथा स्नेहा दृषज्जले तथासक्तमनोवृत्तौ बाह्यभोगानुभूतयः। (67.18)

For those who have no attachment to objects within, the connection (to the objects or people that surround them) is similar to that of the rock surrounded by the splashes of water; and the experiences of the outside world do not affect them, since their minds do not bother about them at all, as any real thing.

अन्तःसङ्गेन रहितो यद्वत्सलिलकाष्ठयोः संबन्धस्तद्वदेवान्तरसङ्गो देहदेहिनोः। (67.19)

For the man without attachment or interest for the objects of the world (living or inert), the contact of the world is like the wood and water in contact, and the body and the awareness-essence; both stay unconnected.

अन्तःसङ्गेन रहितः संबन्धो जलकाष्ठयोः न देहदेहिनोश्चैवं प्रतिबिम्बाम्भसोस्तथा। (67.20)

The tree and the water do not in any way affect each other even if the tree is reflected in the water (since the water does not identify with the tree's reflection). Similarly, the connection to the embodied one and the body is not there for the man who is without attachment within (though he moves amidst the sensed objects).

स्थिता सर्वत्र संवित्तिः शुद्धा संवेद्यवर्जिता द्वित्वोपलाञ्छिता त्वन्या दुःसंवित्तिर्न विद्यते। (67.21)

'Pure awareness alone' without the disturbances of perceptions, exists everywhere as the 'knowledge that is known'. There is no other second conscious principle, which acts secondary and is bound by the perceptions.

अदुःखमेति दुःखित्वमन्तःसंवेदना स्फुटं स्फारो भवति वेतालो वेतालत्वेन भावितः। (67.22)

Though the 'pure state of awareness' does not have any pain as its nature, it takes over the experiences of pains through perceptions that are reflected within; like the ghost indeed grows in size, when the ghost is so imagined.

असम्बन्धोऽपि संबन्धो भवत्यन्तर्विनिश्चयात्स्वप्नाङ्गनासुरतवत्स्थाणुवेतालसङ्गवत्। (67.23)

Though not connected in any way, the 'falsity of connection' occurs by the 'ascertainment within, of the reality of the world', like believing and experiencing the copulation in the dream; like the harassment by a ghost that is imagined in the pillar is believed to be real.

असत्प्रायो हि संबन्धो यथा सलिलकाष्ठयोः तथैव मिथ्यासंबन्धः शरीरपरमात्मनोः। (67.24)

The connection between the wood and the water is unreal.

Similarly, the connection between the body and the Supreme Self is also false.

INTERNAL CONNECTION

अन्तःसङ्गं विना नाम्बु काष्ठपातैः प्रगृह्यते आत्माऽङ्गसङ्गरहितो देहदुःखैर्न दह्यते। (67.25)

Being not connected internally, the water does not get trapped by the tree falling into it; so also, the true self which is unconnected to the body does not burn by the body-connected miseries.

देहभावनयैवात्मा देहदुःखवशे स्थितः तत्यागेन ततो मुक्तो भवतीति विदुर्बुधाः। (67.26)

‘Because of identifying with the body only, the self suffer the pains of the body; by discarding that identity through Vichaara, one becomes liberated’; so state the wise.

अन्तःसङ्गविहीनत्वाद्दुःखवन्त्यङ्ग नो यथा पत्राम्बुमूलदारूणि श्लिष्टान्यपि परस्परम्। (67.27)

अन्तःसङ्गेन रहिता यान्ति निर्दुःखतां परां श्लिष्टान्यपि तथैवात्मदेहेन्द्रियमनांस्यलम्। (67.28)

Dear Rama! Because of not being ‘internally connected’, the leaf, water, root, trunk do not get the pain though stuck together. Similarly, the self, body, senses and the mind, being ‘internally not connected’, reach the most painless state, though connected together.

अन्तःसङ्गो हि संसारः सर्वेषां राम देहिनां जरामरणमोहानां तरूणां बीजकारणम्। (67.29)

The ‘internal attachment’ alone acts as the ‘seed for the trees namely the delusions of old age and death’, for all the embodied beings Rama, in this terrible worldly-existence.

अन्तःसंसङ्गवाञ्जन्तुर्मग्नः संसारसागरे अन्तःसंसक्तिमुक्तस्तु तीर्णः संसारसागरात्। (67.30)

Because of ‘internal attachment’, the creature remains drowned in the ocean of mundane existence’. One who is free of ‘internal attachment’, has crossed over the ‘ocean of mundane existence.

अन्तःसंसङ्गवच्चित्तं शतशाखमिवोच्यते अन्तःसंसङ्गरहितं विलीनं चित्तमुच्यते। (67.31)

The mind which is ‘internally attached’ is said to have hundreds of branches.

The mind which is ‘free of internal attachment’ is known as the dissolved mind.

भग्नस्फटिकवद्विद्धि मनः सक्तमपावनं अभग्नस्फटिकाभासमसक्तं विद्धि मे मनः। (67.32)

Know the attached mind to be unholy and like broken crystal (Linga etc) (not to be used in worships).

Know my mind to be shining forth like the unbroken crystal.

असक्तं निर्मलं चित्तं मुक्तं संसार्यपि स्फुटं सक्तं तु दीर्घतपसा युक्तमप्यतिबन्धवत्। (67.33)

The ‘unattached untainted mind’ is liberated for sure, though engaged in the worldly activities.

The ‘attached mind’ is bound forever, even if engaged in penance for long.

अन्तःसक्तं मनो बद्धं मुक्तं सक्तिविवर्जितं अन्तःसंसक्तिरेवैकं कारणं बन्धमोक्षयोः। (67.34)

The mind attached within, is bound. The mind without attachment is free.

The ‘inner attachment’ alone is the cause of bondage and liberation.

अन्तःसंसक्तिमुक्तस्य कुर्वतोऽपि न कर्तृता गुणदोषवती तोये दारुवाहननौर्यथा। (67.35)

The person who is ‘free of attachment within’, has no ‘doer-ship’ even if he performs actions, like the ‘wooden ship pulling the wooden logs in the waters’ is not bothered by the bad or good qualities of the logs (whether they are muddy, or burnt, or rolling or whatever).

अन्तःसंसक्तितो जन्तोरकर्तुरपि कर्तृता सुखदुःखवति स्वप्ने सम्भ्रमोन्मुखता यथा। (67.36)

The person, who is attached within, is the ‘doer’, though he does not perform any action, like the excited actions performed in the dream still give the experiences of pain or pleasure.

चित्ते कर्तरि कर्तृत्वमदेहस्यापि विद्यते स्वप्नादाविव विक्षुब्धसुखदुःखदृशोपमम्। (67.37)

If the mind is doing actions, the doer-ship is there even without the body being active; like the apprehensions experienced by the painful and joyous events of the dream.

अकर्तरि मनस्यन्तरकर्तृत्वं स्फुटं भवेत्शून्यचित्तो हि पुरुषः कुर्वन्नपि न चेतति। (67.38)

If the mind is not doing any action, the non-doer-ship is certain.

A person doing actions with a blank mind, does not identify with the actions he is doing.

चेतसा कृतमाप्नोषि चेतसा न कृतं तु न, न क्वचित्कारणं देहो न च चित्तेन कर्तृता। (67.39)

You will own that which is done by the mind; will not own (attain) that which is not done by the mind.

Body (being inert) in no way causes the action; mind (being powerless) cannot create the 'doer-ship' (for the body).

असंसक्तमकर्तव्यं कुर्वदेव मनो विदुः न कर्मफलभोक्तृत्वमसक्तं प्रतिपद्यते। (67.40)

A person who is 'not attached', is a non-doer only. The mind alone is said to be the performer of the actions. The results of the actions that are to be experienced do not affect the unattached one.

ब्रह्महत्याश्वमेधाभ्यामसंसक्तो न लिप्यते दूरस्थकान्तासंलीनमनाः कार्यैरिवाग्रगैः। (67.41)

A person who is 'without attachment' does not get tainted by the (merits or demerits of the) 'BrahmaHatyaa and AshvaMedha performances', like a person who is lost in the thoughts of the beloved who is far, is not bothered by the heat or cold that is in front.

अन्तःसंसक्तिनिर्मुक्तो जीवो मधुरवृत्तिमान्बहिःकुर्वन्नकुर्वन्वा कर्ता भोक्ता न हि क्वचित्। (67.42)

The Jeeva who is 'free of attachment within', is of a pleasing nature (freed of agitations).

Whether he is doing actions outside or not, he is neither a doer, nor the experiencer of the results of the actions (in the form of pain and pleasure).

अन्तःसंसक्तिमुक्तं यन्मनः स्यात्तदकर्तृकं तद्विमुक्तं प्रशान्तं तत्तद्युक्तं तदलेपकम्। (67.43)

The mind which is 'free of attachment within', is a non-doer of actions. It is liberated and quite. It is one with the Self. It is untainted.

तस्मात्सर्वपदार्थानां श्लिष्टानां निश्चितं बहिः सर्वदुःखकरीं क्रूरामन्तःसक्तिं विवर्जयेत्। (67.44)

Therefore, those who are attached to the objects outside, should completely renounce the cruel inner attachment which causes miseries of all sorts.

विरहितमलमन्तःसङ्गदोषेण चेतः शममुपगतमाद्यं व्योमवन्निर्मलाभं

सकलमलविमुक्तेनात्मनैकत्वमेति स्थिरमणिनिभमम्भोवारिणी वारिनीले। (67.45)

Like the water shining like the crystal-stone becomes one with the waters of the river shining like the sharp sword edges, the mind (Jeeva as Vilaasa) which has been separated (from the self) because of the 'fault of attachment', becomes one with the self (Bhaasa), by attaining the quiescent state, becoming taintless like the sky, and by getting rid of all the dirt.

[The water taken out from river is offered in worship to the sacred river; so also, the action of a Jeeva is offered to the self only, at all times; but, if the hand offering the waters is dirty (as doer-ship), then the self also remains tainted as the separated Jeeva; if the doer-ship is absent, then whatever rises as action in the Jeeva is one with the self only, like the pure waters taken out of the river mixing with the pure waters of the river, with no difference whatsoever.]