

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER ELEVEN

['MUKTA' IS THE EMPEROR OF THE BODY-CITY]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 ELEVEN

'MUKTA' IS THE EMPEROR OF THE BODY-CITY

INTRODUCTION

Body is a concept, a tool that functions as a channel for perceptions in a Jeeva.

Body is not a sin, or having a body is not sinful.

Torturing the body in the name of asceticism is also the height of stupidity.

Body needs to be kept healthy and properly functioning till the last moment of life on this earth.

A JeevanMukta does not hate his body; but keeps it as pet to be cared for (it is an animal, an organism that needs to be cared for properly).

The body is a vehicle that he uses for moving about.

The body is the capital city from where he rules the entire world as Brahman.

No, he does not have the power to change the world, or know what every mind thinks.

He has no super powers or a colourful halo round his head.

He looks ordinary, and just looks like what the genes have made his body look like.

He rules the world, means that- he understands the non-existence of the world.

He rules the world, because he is no more fooled by the world-perceptions.

You can rule anyone who is stupider than you.

He rules because he is not in the stupid delusion anymore.

He is an emperor who knows that there is no kingdom at all to rule!

What should a JeevanMukta do after this realization?

Nothing! He lives as before, doing the same things as he was doing before.

His inner state has only changed and he has the 'True vision'.

Rest of the ignorant are all just some blind men groping in a wild jungle filled with holes and chasms.

He walks the road of life with stabilized intellect, helped by the light of discrimination.

The others...? What is there to say about the action of the insane!

वसिष्ठोवाच

Vasishta spoke

THE BODY-CITY

[Physical body is just a sense-information that stays always as a constant-companion in the Jaagrat state.

Here, the body that is mentioned is just the entire Jeeva-space as a body-form.

All that you as an individual Jeeva - see, think, experience, hoard, accept, reject, seek and absorb - is the 'entire body of yours that is filled with people and objects'.

For a 'Knower', it is a garden that he roams about within himself. For the ignorant, it is a huge world where he is stuck helpless as a limited being with form.

The 'Knower' exists as his own city as he fancies, and lives like a king; the ignorant stays trapped within his own city in a shape-identity, and leads a wretched existence.]

BODY IS THE PERCEPTION-FIELD AS THE 'I'

य उत्तमपदालंबी चक्रभ्रमवदास्थितः शरीरनगरी राज्यं कुर्वन्नपि न लिप्यते। (23.01)

He, who has 'realized the excellent level of Knowledge', stays inside the 'capital city of the body', like a 'pot waiting for the rotation of the wheel to stop (till the natural death of the body)'; and rules the 'entire kingdom of the perceived (as a witness of all the events)'; but never gets tainted by it (through attachment).

तस्येयं भोगमोक्षार्थं तज्ज्ञस्योपवनोपमा सुखायैव न दुःखाय स्वशरीरमहापुरी। (23.02)

The 'great city of his body' becomes a 'garden of amusement' for the realized, and gives no pain, for it is a 'tool for attaining enjoyment and also liberation'.

[Realization-state also has different levels. The realization of oneself as the Aatman, is the first step in the ladder.

More knowledge beyond the earth-level seeps into him, as he keeps analyzing the truths more and more.

The topmost level is known as Shivam-state, the complete oneness with the Brahman-state, like that of Shiva.

There are ascending levels of Shivam-state also. The journey is endless and the ladder is also endless.]

रामोवाच

Rama spoke

नगरीत्वं शरीरस्य कथं नाम महामुने एतां चाधिवसन्योगी कथं राजसुखैकभाक्। (23.03)

Hey MahaaMuni! How can the body be like a city?

How can a 'Knower' reside in the body and enjoy the pleasures like a king?

वसिष्ठोवाच

Vasishta spoke

THE BODY DESCRIBED AS A CITY

(23.03) to (23.17) is a single sentence)

WELL-BUILT

रम्येयं देहनगरी राम सर्वगुणान्विता,

Rama, this thing called the 'body-city' is endowed with all the good qualities (built properly) (for channelizing the experiences)

जस्यानन्तविलासाद्या स्वालोकार्कप्रकाशिता, (04)

is a place for endless enjoyments for the 'Knower' (he can exist as any perception-state that he fancies); is lighted by the 'Sun of Self-knowledge' (is not under the control of the Vaasanaa-infested mind);

WELL-LIGHTED

नेत्रवातायनोद्द्योतप्रकाशभुवनान्तरा,

the entire 'Bhuvana' (Earth) is brightly revealed by the lustre (of the sense-lamps) coming out through the eye-windows (not the physical eye, but the 'perception-eye as the mind');

ROADS LEADING TO ALL DIRECTIONS

करप्रतौलीविस्तारप्रासपादोपजाङ्गला, (05)

where just by the movement of the hand- 'as an extension of the principle road' - spreads out the 'wild-jungle of the perception-forest' for the feet to move about;

WELL-SHIELDED

रोमराजीलतागुल्मा त्वचाजालकमालिता,

all the 'clusters of creepers (as the entangled mess of perception-fields that are ready to arise)' are the hair that covers this body; is covered by the 'mesh of skin (as the perception-field limited by the senses)';

WELL-SUPPORTED

गुल्फाङ्गुल्यां प्रविश्रान्तजङ्घोरुस्तम्भमण्डला, (06)

rests firmly on the ankle with its toes joined to the heel, supported by the pillar of (pair of) thighs (is supported by the 'Dvaita-ascertainment', and rests on the ten senses as its toes joined by the mind-narrative as the heel, for for its activities);

HAS STRONG FOUNDATION

रेखाविभक्तपादाग्रशिलाप्रथमनिर्मिता,

is constructed on the primary foundation of a rock-surface as the 'extremity of the feet' that is divided by many lines (in the form of 'many-ness' and the rock-like idea of the 'reality of the world' as its foundation);

IS BEAUTIFUL

चर्ममर्मशिरासारसंधिसीमामनोरमा, (07)

is beautiful with its 'dense network of veins' that fill the 'in-between area of the skin and the inner limbs' (as with its 'entwined attachment-network' of 'objects and people' connecting the 'inner core of Vaasanaas' to the 'outside perceived field that is limited by the Jeeva-state of limitation');

STREAM CONNECTING ALL THE PARTS OF THE CITY

ऊरुरुतनुभागाग्रनिर्मितोपस्थनिम्नगा,

where a 'stream' has been constructed which flows in the middle of the broadened body-structure, connecting the entire city, by joining the waste-disposing, and reproducing organs and the head and the chest regions (a 'stream of experiences of many varieties filled with all wanted and unwanted things' flows through this Jeeva-body from one end to the other, connecting all the different organs that experience the intellectual pleasure, emotional pleasure, food-pleasure, inter-course pleasure etc);

SPREAD -OUT WITH SHINING GLASS-PIECES

कचत्केशावलीकाचदलप्रस्थवनावृता, (08)

is covered by the forest spread out with glass-pieces as the shiny hair-rows in the head, arms etc (as the wild forest of varied form of conceptions, in the form of glass-pieces that reflect the conceptions of the others);

BEAUTIFULLY ADORNED GARDEN

भ्रूललाटोष्ठसच्छायदनोद्यानशोभिता,

is adorned by the 'face-garden' (which is like a banana grove) with the eye-brows (like canopies that give shade),

fore-head (that is like an even-ground to roam about), lips (like the flowers and the fruits), and with the cool shadow (of the hair-covering on the roof);
(Face is the place where the identity of the Jeeva rests as it were; the eye-brows, lips, fore-head, express the various emotions the Jeeva is bombarded with, and is a garden that grows under the shade of hairs, namely emotions.)
 HAS VAST GROUND

दृष्टिपातोत्पलाकीर्णकपोलविपुलस्थली, (09)

the fluffy cheeks are the 'vast ground' which are filled with the scattered flowers of glances;
 (as the swollen up Jeeva-life, filled with experiences that rise up one after the other continuously with each and every glance or agitation of the mind);
 LAKE WITH LOTUSES

वक्षस्थलसरःस्यूतकुचपङ्कजकोरका,

the 'lotus buds of breasts' are stuck deep inside the broad chest-lake (like the deep-rooted idea of duality as the 'core of existence');
 SPORT-MOUNTAIN

घनरोमावलीच्छन्नस्कन्धक्रीडाशिलोच्चया, (10)

there is a sport-mountain covered by the grass of hairs in the form of shoulders (which act as the tools of strength, for sports, battles etc);
 THE HOLLOW THAT GETS FILLED WITH NOURISHMENT

उदरश्वभ्रनिकिसस्वान्नेष्टा भक्षयतत्परा,

is always absorbed in consuming the desired food that is thrown into the hollow store-house of the belly
 (as the wealth, possessions etc earned by one's own actions, good or bad);
 MAKES NOISES OF ALL SORTS

दीर्घकण्ठबिलोद्रीर्णवातसंरम्भशब्दिता, (11)

huge noises emerging out of the deep hole of the throat by the turbulent winds (as the sound-modifications with meanings as powered by the Praana-winds);
 MARKET-PLACE

हृदयापणनिर्णीतयथाप्राप्तार्थभूषिता,

decorated by the wealth that is bought as per one's ability, as fixed by the shop of 'Hrdaya' (as the sense-experiences obtained through the Vaasanaa-exchanges with the Chit-state that holds all the experiences as its goods);
 NINE DOOR-WAYS

अनारतनवद्वारप्रवहत्प्राणनागरा, (12)

where the citizens namely the 'Praana-winds keep moving in and out of the nine-doors (nine holes in the body) without a break;
 IS FENCED

आस्यस्फारवदादृष्टदन्तास्थिशकलाकुला,

is fenced by the sharp pieces of bones that are slightly sighted at the huge hole of the mouth (which throws out sounds of various types at others for expressing any emotion that rises at that moment);
 HAS A DANCING GODDESS

मुखास्पदाभ्रमज्जिह्वाचण्डीचर्वितभोजना, (13)

where the Chandi, the 'fiery Goddess' named the 'tongue' dances violently all over the mouth, and chews well the food that is offered to her (as the 'taste' or interest that dances violently in the Jeeva-state which consumes well, all the sense-pleasures, dancing about in intoxication);
 HAS GRASS-LANDS

रोमशष्पतरच्छन्ना कर्णकोटरकूपका,

is covered by profuse hair of grass-lands all over (as memories and impressions of experiences);
 is with the deep well of ear-hole (where all the sounds in the form of ideas enter without any blockage);
 HAS A VAST-JUNGLE

स्फिक्शृङ्कलास्थितोपान्तपृष्ठविस्तीर्णजङ्गला, (14)

has a vast spread-out jungle fenced by the hips (enabling the city to rest anywhere and everywhere, while getting pushed into many wombs as per the Vaasanaa-pulls);
 HAS THE WASTE-DISPOSAL SYSTEM

गुदोत्थानारघट्टान्तप्रद्रुतानन्तकर्दमा,

has endless flow of filth (as the finished Vaasanaa-fulfilment states) thrown out of the filthy 'water-producing holes' and the 'anal hole';
IS RULED BY A NOBLE QUEEN

चित्तोद्यानमहीवल्गदात्मचिन्तावराङ्गना, (15)

where the beautiful noble lady, the Queen of the city, namely 'Self-awareness' keeps roaming in the garden of Chitta (hidden from all the ignorant ones);
HAS A MONKEY

धीवरत्रादृढाबद्धचपलेन्द्रियमर्कटा,

where the restless sense-monkey is tightly tied up by the strong rope of intellect (in the disciplined ones) (if left loose, it creates havoc all over the place by jumping here and there uncontrollably in the non-disciplined ones);
BLOOMS WITH FLOWERS

वदनोद्यानहसनपुष्पोद्गमनोरमा, (16)

is pleasing with the blossoms of flowers rising in the face-garden as smile (which is used mostly as an expression of artificial friendliness, or when gloating in the joy produced by the sense-pleasures);
IS A COMPANION

स्वशरीरमनोजस्य सर्वसौभाग्यसुन्दरी,

is the beautiful companion bestowing all fortunes for the one who is able to appreciate her value and understand her essence (as a tool of perception only, without identifying with it);
IS PLEASANT IF NOT IDENTIFIED WITH IT

सुखायैव न दुःखाय परमाय हिताय च। (23.17)

gives happiness only, and leads to the greatest good for others also (for a 'Knower', who regards it only as a tool of perception and uses it to enlighten others).
THIS CITY DIFFERS FOR A 'KNOWER' AND THE IGNORANT

अज्ञस्येयमनन्तानां दुःखानां कोशमालिका जस्य त्वियमनन्तानां सुखानां कोशमालिका। (23.18)

For the ignorant, the body is a garland made of thorny buds, and gives endless pains.
For the 'Knower', it is the garland of fragrant buds, and a source for endless pleasures.
A KNOWER'S BODY IS A CHARIOT FOR HIM

किञ्चिदस्यां प्रनष्टायां जस्य नष्टमरिन्दम,

Hey vanquisher of enemies! If the body is lost, it is just a little loss only for the 'Knower';
(Just this particular perceived-pattern vanishes off, when the body ceases to function.)

स्थितायां संस्थितं सर्वं तेनेयं जसुखावहा, (19)

But if the body exists, everything connected to it exists. So it gives happiness to the 'Knower';
(What matters what the perceived scene is; everything is the Brahman existing as that scene.
The world that is seen by a 'Knower' is always beautiful and wonderful, is the grand magic show of Chit!)

यदेनां जः समारुह्य संसारे विहरत्यलं अशेषभोगमोक्षार्थं तेनेयं जरथः (रथ इव रथः) स्मृतः। (23.20)

because, the 'Knower' rides the 'chariot of the body' and wanders all over the world for attaining endless enjoyments (all enjoyments rise in him as Self-state only, as the extreme fulfilment state); and keeps ascending also the higher levels of knowledge.

That is why, it is known as the 'Knower's chariot-like chariot'.

(The body, as a living organism can handle all its animal-functions itself like a self-maintaining robot, without the conscious identity of 'I'.)

HE CAN USE IT TO SEEK WHATEVER HE WANTS IN HIS PATH OF KNOWLEDGE

शब्दरूपरसस्पर्शगन्धबन्धुश्रियो यतः अनयैव हि लभ्यन्ते तेनेयं जस्य लाभदा, (21)

Since, the wealth of 'sound, image, taste, touch, smell' are all obtained only through the medium of the body only, it is useful for the 'Knower' to have the body;

सुखदुःखक्रियाजालं यदेषोद्वहति स्वयं तदेषा राम सर्वज्ञसर्ववस्तुभरक्षमा। (23.22)

because it carries itself all the joys and sorrows (of acquiring the company of Knowers, studies etc) and therefore Rama, it is capable of bringing forth all the things that an all-Knower needs (as per his fancy as solitude, or travel or the servitude to a Rishi etc).

THE KNOWER, THE EXCELLENT KING

तस्यां शरीरपुर्या हि राज्यं कुर्वन्गतज्वरः ज्ञस्तिष्ठति गतव्यग्रः स्वपुर्यामिव वासवः। (23.23)

Freed of the fever of ignorance, the 'Knower' rules the body-city without any anxiety, like Indra rules his 'Amaraavati city'.

न क्षिपत्यवटाटोपे मनोमत्ततुरङ्गमं,

He does not throw the 'mad horse of his mind' into the gaping holes (of desires);

(He expertly handles his body-chariot pulled by the sense-horses.)

न लोभदुर्दुमादाय प्रज्ञापुत्रीं प्रयच्छति। (23.24)

he does not offer the 'wisdom-daughter' in exchange for eating the fruit of the poisonous tree of greed'.

(दुर्दुमादः -on who eats the fruit of the poisonous tree of greed/ a person who is unethical)

अज्ञानपरराष्ट्रं च न रन्ध्रं त्वस्य पश्यति, संसारारिभयस्यन्तर्मूलान्येव निकृन्तति। (23.25)

The 'enemy namely ignorance' can never find a leak in his fortress.

The 'fear of the worldly-existence' remains uprooted fully.

तृष्णासारपरावर्ते कामसंभोगदुर्गहे न निमज्जति पर्यस्तः सुखदुःखप्रदेवने। (23.26)

He keeps his vision inward (away from the experience-waters) and does not drown in the 'flooding river of Trshnaa, filled with the sharks of passionate desires, and noisy with the joy and sorrow lamentations'.

करोत्यविरतं स्नानं बहिरन्तरवीक्षणात् सरित्सङ्गमतीर्थेषु मनोरथगतः क्रमात्। (23.27)

He bathes continuously without stop, in the holy rivers (of silent contemplation),

by visualizing the Paramaatman alone inside and outside, moving in his mind-chariot (as the very expanse of Brahman), going through the prescribed ways methodically (rises higher in his intellectual stability through proper Vichaara as guided by the Knowledge-Scriptures).

सकलाक्षजनादृश्यसुखप्रेक्षापराङ्मुखः ध्याननाम्नि सुखं नित्यं तिष्ठत्यन्तःपुरान्तरे। (23.28)

Not bothering about the worthless pleasures enjoyed by the citizens namely the senses, he remains inside his 'inner harem of the palace' enjoying the contemplation of his essence of self (as a natural state of contemplation, though engaged in all the affairs of the world).

सुखावहैषा नगरी नित्यं वै विदितात्मनः भोगमोक्षप्रदा चैषा शक्रस्येवामरावती। (23.29)

This city always is a place of joy for the 'Knower of the Self'; it is capable of giving enjoyments and liberation, like the Amaraavati city of Indra.

स्थितया संस्थितं सर्वं किञ्चिन्नष्टं न नष्टया यया पुर्या महीयस्या सा कथं न सुखावहा। (23.30)

If it is there, everything is there; if it is gone, nothing is lost. Why will not this great city bring joy?

विनष्टे देहनगरे ज्ञस्य नष्टं न किञ्चन आक्रान्तकुम्भाकाशस्य खस्य कुम्भक्षये यथा। (23.31)

If the body-city is lost, the 'Knower' never feels the loss of it, like the 'space which fills the pot-hollow' does not feel any loss, if the pot is broken.

विद्यमानं घटं वायुः किञ्चित्स्पृशति नास्थितं यथा, तथैव देही स्वां शरीरनगरीमिमाम्। (23.32)

If the pot exists, the air just touches it inside (and is named as pot-air).

If the pot is not there, the air does not feel any loss. So is the body for the 'Knower'.

अत्रस्थः पुरुषो भोगानात्मा सर्वगतोऽपि सन् विश्वकल्पकृतान्भुक्त्वा पुंसामधिगतार्थभाक्। (23.33)

The 'embodied Purusha' though exists everywhere as the essence of all, is centered in this body; has attained the best state a man could achieve (the state of Brahman-Jeeva), and enjoys the life-events of the world-state that belong to him (through that mind-tool).

कुर्वन्नपि न कुर्वाणः समस्तार्थक्रियोन्मुखः कदाचित्प्रकृतान्सर्वान्कार्यार्थाननुतिष्ठति। (23.34)

Though the 'Knower' performs all the actions as ordained by his position in the society with full attention towards their perfection, he actually does not do anything.

HE IS A MAHAA-YOGI

[A JeevanMukta need not be a 'yoga (physical control) enthusiast'.

'Yoga of the body' is useful for reducing the thoughts of the mind and is prescribed for those who cannot grasp the abstract thoughts. Yoga and Praanaayaama help in sharpening the intellect so that it is capable of doing Vichaara on the abstract meanings of the Scriptures. A JeevanMukta is not bothered about any 'Kundalini rising process' also.

When he has no body as all as any real thing, the ‘coiled power, the Chakras etc’ have no meaning for him. His Yoga is unique and is mentioned below.]

कदाचिल्लीलया लोलं विमानमधिरोहति, अनाहतगतिः कान्तं विहर्तुममलं मनः। (23.35)

Sometimes he playfully ascends the air-vehicle (thinking ability) in his heart-lotus, and takes his darling mind for roaming through the ‘Anaahata (undamaged) path (of Vichaara)’.

तत्रस्थो लोकसुन्दर्या सततं शीतलाङ्गया रमते रामया मैत्र्या नित्यं हृदयसंस्थितः। (23.36)

There, he always enjoys the company of the prettiest lady in the world, who spreads coolness and is very pleasing namely ‘Maitree (love for all as his self)’, staying in the heart (centre-state of Brahman).

द्वे कान्ते तिष्ठतः सम्यक् पार्श्वयोः सत्यतैकते, इन्दोरिव विशाखे द्वे समाह्लादितचेतसी। (23.37)

Two more attractive damsels stay on both his sides - ‘Vision of the Truth’ and the ‘oneness of all’, bringing joy to his mind, like two ‘Vaishaakha-constellations’ branched out on both sides of the Moon (the mind).

क्षपितानखिलाल्लोकान्दुःखक्रकचदारितान्, वल्लीवनस्थान्भसः पृष्ठादर्क इवेक्षते। (23.38)

Like the Sun looking down from above, he looks at the ruined ignorant lot who are getting sliced by the saw of pains, stuck to each other like wasteful creepers.

चिरं पूरितसर्वाशः सर्वसंपत्तिसुन्दरः अपुनःखण्डनायेन्दुः पूर्णाङ्ग इव राजते। (23.39)

He shines like the Full-Moon complete with all the digits, filling all the quarters, beautiful with all the prosperities (the entire Brahman-state as Jagat), never to break up again (like the ordinary moon losing its digits daily).

(He is a SthitaPrajnaa, as mentioned in the Geetaa.)

MUKTA AND THE PLEASURES

सेव्यमानोऽपि भोगौघो न खेदायास्य जायते, कालकूटः किलेशस्य कण्ठे प्रत्युत राजते। (23.40)

Even if all the pleasures (that are harmful to the ignorant) are experienced by him, they do not affect him in anyway. ‘KaalaKoota, the poisonous black snake’ shines indeed like an ornament on Shiva’s neck.

परिज्ञातोपभुक्तो हि भोगो भवति तुष्टये, विज्ञाय सेवितो मैत्रीमेति चोरो न शत्रुताम्। (23.41)

After understanding their worthless character, when ‘enjoyments’ are enjoyed, it gives happiness only. If a thief is made a friend, he maintains friendship only, and not enmity.

नरनारीनटौघानां विरहे दूरगामिनां जेन यात्रेव सुभगा भोगश्रीरवलोक्यते। (23.42)

When the group of actors, the men and women who entertained you in the village move away to other towns, there is no pain felt by you. The ‘Knower’ looks at the pleasures of the world as some temporary entertainers met in the life-journey, and has no attachment for them.

अशङ्कितोपसंप्राप्ता ग्रामयात्रा यथाध्वगैः प्रेक्ष्यन्ते तद्देव जैर्व्यवहारमयाः क्रियाः। (23.43)

A ‘Knower’ looks at the world-activities towards his family and friends, like a traveller in his journey meeting with other travelling groups by chance (and maintains no attachment towards them).

अयत्नोपनतेऽप्यक्षि पदार्थेषु यथा पुनः नीरागमेव पतति तद्वत्कार्येषु धीरधीः। (23.44)

Without making any effort, the eyes fall on all the objects in all the directions without any particular liking as such. The actions have similar effect for the ‘Knower who has stabilized intellect’.

इन्द्रियाणां न हरति प्राप्तमर्थं न कदाचन, नाददाति तथाऽप्राप्तं संपूर्णो ज्ञोऽवतिष्ठते। (23.45)

Whatever he has to experience through the senses as a part of his duties towards others, he does not avoid them ever; and does not make an effort to enjoy those which are not there.

The ‘Knower’ stays always fulfilled.

अप्राप्तचिन्ताः संप्राप्तसमुपेक्षाश्च सन्मतिं न कम्पयन्ति तरलाः पिच्छाघाता इवाचलम्। (23.46)

‘Worries about things not obtained’, ‘regrets about what is obtained’, do not shake the man who is in the Vision of the Truth’, like a feather cannot hurt a mountain.

संशान्तसर्वसंदेहो गलिताखिलकौतुकः संक्षीणकल्पनादेहो ज्ञः सम्राडिव राजते। (23.47)

With all his doubts cleared, with all curiosities dissolved off, with the imagined-body dissolved off (except as some sensed-information), the ‘Knower’ shines like an emperor.

आत्मन्येव न मात्यन्तः स्वात्मनात्मनि जृम्भते, संपूर्णोऽपारपर्यन्तः क्षीरार्णव इवार्णवे। (23.48)

He is happy in his own self by the self; he spreads out as all. He is complete and fills up endlessly, like the 'Milk Ocean' sunk within the 'Milk Ocean' (oneself drowned in oneself).

भोगेच्छाकृपणाञ्जन्तून्दीनान्दीनेन्द्रियाणि च अनुन्मत्तमनाः शान्तो हसत्युन्मत्तकानिव। (23.49)

The 'Knower who is not insane (not believing in a non-existent world)' and is quiet within, looks at 'those creatures running after the pleasures, those wretched ignorant ones with their wretched senses running after the objects', as mad, and laughs at them.

इच्छतोऽन्योऽङ्गितां जायां यथैवान्येन हस्यते इन्द्रियस्येच्छतो भोगं तद्वज्जेन विहस्यते। (23.50)

Just like a person will laugh at another person running after his wife discarded by him as evil, the 'Knower' laughs at the person running after pleasures discarded by him as evil.

SAADHANAA - PRACTICE

त्यजत्स्वात्मसुखं सौम्यं मनो विषयविद्रुतं अङ्कुशेनैव नागेन्द्रं विचारेण वशं नयेत्। (23.51)

The mind which 'rejects the bliss of the true-self and runs after the sense pleasures' should be controlled through 'rational enquiry', like the elephant gets controlled by the 'goad'.

भोगेषु प्रसरो यस्या मनोवृत्तेश्च दीयते साप्यादावेव हन्तव्या विषस्येवाङ्कुरोद्गतिः। (23.52)

If one finds the thought of sense-pleasures creeping into the mind, then immediately it should be destroyed, like a sprout of the poisonous tree.

ताडितस्य हि यः पश्चात्संमानः सोऽप्यनन्तकः शालेर्गीष्माभितप्तस्य कुसेकोऽप्यमृतायते। (23.53)

Once beaten up well, the culprit is highly grateful even for the slightest kindness shown towards him later. The 'tree drying up in the summer-heat' sucks up even a slight sprinkling of water, as if it is nectar.

अनार्तेन हि सन्मानो बहुमानो न बुध्यते, पूर्णानां सरितां प्रावृट्पूरः स्वल्पो न राजते। (23.54)

For the contented one, respect or honour has no meaning.

The overflowing river has no need for the drizzling rain.

पूर्णस्तु प्राकृतोऽप्यन्यत्पुनरप्यभिवाञ्छते, जगत्पूरणयोग्याम्बुर्गृह्णात्येवार्णवो जलम्। (23.55)

Even if full, the ordinary pleasures of the world also get enjoyed by the 'Knower'.

Though fit to fill the whole world, the ocean still accepts water from the rivers.

(The bliss within alone is enjoyed as outside objects by the 'Knower'.)

मनसोऽभिगृहीतस्य या पश्चाद्भोगमण्डना तामेवालब्धविस्तारां क्लिष्टत्वाद्बहु मन्यते। (23.56)

Once the mind is fully under control, even if it is presented with very little amount of pleasure, it accepts it as a great favour because of rarely obtaining it, and not able to move out freely by itself.

(A smallest grass-flower also can bring joy to a 'Knower' like the Nandana garden of Indra, because of his natural 'Self-absorption-state' at all times.)

बन्धमुक्तो महीपालो ग्रासमात्रेण तुष्यति परैरबद्धो नाक्रान्तो न राज्यं बहु मन्यते। (23.57)

A king imprisoned in a dungeon feels happy with even the little food that is offered to him (like a controlled mind that is kept starved). A person who is not imprisoned by the enemy, and who has not been overpowered does not care much for even a kingdom.

(That is why the ignorant are never fully happy with anything at anytime.)

हस्तं हस्तेन संपीड्य दन्तैर्दन्तान्विचूर्ण्य च अङ्गान्यङ्गैरिवाक्रम्य जयेच्चेन्द्रियशात्रवान्। (23.58)

Pressing the hand with the hand, gritting the teeth with the teeth, attacking the limbs with the limbs, one should gain victory over the enemies called the senses.

जेतुमन्यं कृतोत्साहैः पुरुषैरिह पण्डितैः पूर्वं हृदयशत्रुत्वाज्जेतव्यानीन्द्रियाण्यलम्। (23.59)

'Those men of learning' who are enthusiastic to win over others through well-worded arguments, should conquer the 'sense-enemies' first, which are the real enemies that bring about the ruin.

एतावति धरणिगले सुभगास्ते साधुचेतनाः पुरुषाः पुरुषकलासु च गण्या न जिता ये चेतसा स्वेन। (23.60)

'On this pedestal of Earth', those noblemen alone are fortunate who are experts in the attainment of their goals through effort; where their 'minds' have not gained victory.

(Raise this coiled-serpent towards the 'Anaahata path of Vichaara' and reach the essence within; do not waste time in searching for Chakras in a body that is made of cells only.)

हृदयबिले कृतकुण्डलकलनाविवशो मनोमहाभुजगः यस्योपशान्तिमागतमलमुदितं तं सुनिर्मलं वन्दे। (23.61)

The 'mind-serpent' uncontrollable because of arrogance, remains coiled inside the hole of the heart (Kundalini). Salutations to that 'taintless one' who has annihilated that serpent and remains as the Self!
SENSE-ENEMIES

महानरकसाम्राज्ये मत्ता दुष्कृतवारणाः आशाशरशलाकाद्या दुर्जया हीन्द्रियारयः। (24,01)

The 'enemies namely the senses' are indeed unconquerable.

In their great kingdom of hell, the mad elephants namely the 'wicked acts' wander about freely.

The 'piercing spears of desires' shoot forth everywhere randomly.

स्वाश्रयं प्रथमं देहं कृतघ्ना नाशयन्ति ये ते कुकार्यमहाकोशा दुर्जयाः स्वेन्द्रियारयः। (24,02)

The 'enemies' namely the 'senses' are indeed unconquerable.

Those 'ungrateful ones' first destroy their own shelter, namely the body first.

They are huge store-houses of endless wicked enterprises.

(Some want to gain merits and enjoy pleasures; some want to gain the same pleasures through wicked acts. Senses act wildly in both the categories of men, the good and the bad.)

कलेवरालयं प्राप्य विषयामिषगृध्रुकाः अक्षगृध्रा विवल्गन्ति कार्याकार्योग्रपक्षिणः। (24,03)

The 'vultures of senses' greedy for the 'flesh pieces of sense-objects' have a pair of 'violent wings' called 'right and wrong action'. These vultures stay in the 'nest of the body' and jump about wildly.

विवेकतन्तुजालेन गृहीता येन ते शठाः तस्याङ्गानि न लुम्पन्ति पाशा नागबलं यथा। (24,04)

If these rascals are chained by the 'ropes of discrimination', they do not harm the limbs anymore, like the 'elephant herd' bound by the chains.

आपातरमणीयेषु रमते विषयेषु यः विवेकधनवानस्मिन्कुलेवरपत्तने

इन्द्रियारिभिरन्तस्थैरवशो नाभिभूयते। (05,06)

He, who enjoys the sense-objects without control, should 'hoard the wealth of Viveka' in this 'city of the inert body'; then he will not get humbled by the 'sense enemies', by losing control.

न तथा सुखिता भूपा मृन्मयोग्रपुरीजुषः यथा स्वाधीनमनसः स्वशरीरपुरीश्वराः। (06,07)

The 'kings who gloat over their muddy-cities' are not as happy as the 'ones who are the lords of their own bodies, with the mind under full control'.

आक्रान्तेन्द्रियभृत्यस्य सुगृहीतमनोरिपोः वसन्त इव मञ्जर्यो वर्धन्ते शुद्धबुद्धयः। (07,08)

When the 'sense servant' is under control, and the 'mind-enemy' is in chains, the 'men of pure intellect' (who are rid of all Vaasanaas) blossom forth, like the creepers in the spring-season.

प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः पद्मिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः। (08,09)

With the arrogance of the mind destroyed, with the enemies of senses under control, the 'Vaasanaas for sense-pleasures' get destroyed like the lotuses in the snow-fall.

तावन्निशीथवेताला वल्गन्ति हृदि वासनाः एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः। (09,10)

As long as the mind is not conquered by the intense-practice of contemplating on the 'single truth of the Self', the 'vampires of the dark nights' namely the Vaasanaas keep jumping about the heart.

THE MIND IN CONTROL

भृत्योऽभिमतकर्तृत्वान्मन्त्री सत्कार्यकारणात् सामन्तश्चेन्द्रियक्रान्तेर्मनो मन्ये विवेकिनः। (10,11)

I am of the opinion that, for the discriminating ones, the 'mind' is -

a 'servant' because of doing whatever one wishes for;

a 'minister' because of guiding towards noble acts;

a 'subordinate' because of conquering the senses.

लालनात्स्निग्धललना पालनात्पावनः पिता सुहृदुत्तमविश्वासान्मनो मन्ये मनीषिणाम्। (11,12)

I am of the opinion that, for the wise ones, the 'mind' is -

a 'beloved wife' because of giving pleasures lovingly;

a 'respected father' because of caring properly;

a 'good friend' because of trustworthiness.

स्वालोकितः शास्त्रदृशा स्वबुद्ध्या स्वानुभावितः प्रयच्छति परां सिद्धिं त्यक्त्वात्मानं मनःपिता। (12,13)

Having understood everything through the ‘study of Scriptures’, having experienced everything through one’s own intellect, the ‘father called the mind’, bestows ‘supreme achievement’, by sacrificing himself.

सुदृष्टः सुपरामृष्टः सुदृढः सुप्रबोधितः सुगुणे योजितो भाति हृदि हृद्यो मनोमणिः। (13,14)

Being scrutinized well (analyzed), being rubbed well on the polishing stone (study of the Scriptures), being hard and firm (determined and without doubts), made to shine through chemical cleansing (enlightened through contemplation), joined to the excellent ornaments (filled with all noble characters), the ‘gem called the mind’ shines beautifully in the heart.

जन्मवृक्षकुठाराणि तथोदकोदयानि च दिशत्येवं मनोमन्त्री कर्माणि शुभकर्मणि। (14,15)

The ‘mind-minister’ guides a man towards the ‘proper practices meant for realization’ which act as the ‘axes for the trees of births’, and which bring about later the ‘Rise of Knowledge’.

एवं मनोमणिं राम बहुपङ्ककलङ्कितं विवेकवारिणा सिद्धये प्रक्षाल्यालोकवान्भव। (15,16)

Rama, in this manner, clean the ‘mind-gem covered with much dirt’, with the ‘water of discrimination’ and become a ‘person of true vision’ in order to attain the ‘goal of realization’.

भवभूमिषु भीमासु विवेकविकलो वसन् मा पातोत्पातपूर्णासु विवशः प्राकृतो यथा। (16,17)

Residing in the ‘terrible lands of this worldly-existence’, do not fall into the ‘holes of calamities’ by not possessing the ‘Light of Viveka’, like an ignorant man who has no control.

संसारमायामुदितामनर्थशतसंकुलां मा महामोहमिहिकामिमां त्वमवधीरय। (17,18)

Do not be careless about this ‘mist of great delusion’ namely the ‘delusion of Samsaara’ which has appeared crowded by hundreds of dangers.

विवेकं परमाश्रित्य बुद्ध्या सत्यमवेक्ष्य च इन्द्रियारीनलं जित्वा तीर्णो भव भवार्णवात्। (18,19)

Taking shelter in the ‘Supreme Viveka’, understanding the ‘Subtle Truth’ through the ‘purified intellect’, conquering the sense-enemies completely, get across the ‘Ocean of Bhava’.

DAAMA, VYAALA, KATA AND BHEEMA, BHAASA, DRDHA

असत्येव शरीरेऽस्मिन्सुखदुःखेष्वसत्सु च

दामव्यालकटन्यायो मा ते भवतु राघव भीमभासदृढस्थित्या त्वं यास्यसि विशोकताम्। (24,20)

In this body which is unreal, when met with happy and sorrowful events which are unreal, let not your state be like that of ‘Daama, Vyaala and Kata’.

Then, you will attain the painless-state being in the ‘state of Bheema, Bhaasa and Drdha’.

अयमहमिति निश्चयो वृथा यस्तमलमपास्य महामते स्वबुद्ध्या

यदितरदवलंब्य तत्पदं त्वं व्रज पिब भुङ्क्व न बध्यसेऽमनस्कः। (24,21)

Hey Wise one! Completely get rid of the worthless ascertainment that ‘this is me’, through proper intellectual analysis; and reach ‘That Supreme State’ by holding on to the ‘other one’ (True Self).

Drink or eat (do any worldly activity you fancy).

If you are without the (conceiving) mind, you will not be bound.