

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER SIX

[JEEVANMUKTI EXPLAINED]

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 SIX

JEEVANMUKTI EXPLAINED

श्री वसिष्ठ उवाच

Vasishta spoke

(You as the son of Dasharatha have to live with a body here in this world, and complete the purpose for which you took birth here.)

विदेहमुक्ता ये राम ते गिरामिव गोचरे नैव तिष्ठन्ति तस्मात्त्वं जीवन्मुक्तिमिमां शृणु। (17.01)

Rama! 'Those liberated ones who stay without the body' cannot be seen by the eyes, similar to the spoken words that cannot be seen. Therefore, you listen to the 'characteristics of the state of liberation while living in the world with a body'.

[Trshnaa- the 'urge to fulfil some wants' has to exist as a 'maintained falsity' even by the JeevanMuktas.

Their Trshnaa is make-believe, like an actor acting on the stage. These JeevanMuktas always live without any attachment to the people who surround them, and do their duties without the doership idea; and use the body and limbs as the projected tools only, for the others to see and react with; whereas the 'Trshnaa of the ignorant Jeevas' is firmly rooted in ignorance. These ignorant Jeevas act with attachment, and exist as the process of desire-fulfilment only. They exist only as the inert bodies that move like puppets in the hands of Vaasanaas.]

प्राकृतान्येव कार्याणि यया वर्जितवाञ्छया क्रियन्ते तृष्णयेमानि तां जीवन्मुक्तां विदुः। (17.02)

Maintaining minimal desires as per one's position in life, yet doing the needed actions without attachment, is the state of JeevanMukti according to the wise.

या स्थितिस्तृष्णया जन्तोर्बाह्यार्थे बद्धभावया तं बन्धमाहुराचार्याः संसारनिगडं दृढम्। (17.03)

When there is attachment to the outside objects and people because of the thirst for desire-fulfilment, then that stays as the 'bondage that firmly binds one to the Samsaara'; so say the teachers of the yore.

नूनमुञ्जितसंकल्पा हृदि बाह्ये विहारिणी वासना योदिता सेह जीवन्मुक्तशरीरिणी। (17.04)

JeevanMuktas who maintain a body (as a concept for others to react with) have no wants at all in the least as connected to the world of objects (since they know the non-existence of the world and its objects); yet they keep the Vaasanaa of the body to react with the others (and continue as a part of the ignorant world).

[They are fully awake; yet maintain the unreal dream-body as a part of the dream-world, till the dream-span gets over with. For them, the body is just a vehicle to be maintained for travelling in the world-scape.]

बाह्यार्थव्यसनोच्छ्रूना तृष्णा बद्धेति राघव सर्वार्थव्यसनोन्मुक्ता तृष्णा मुक्तेति कथ्यते। (17.05)

Raaghava! The 'Trshnaa which is swollen with the addictions connected to the outside world' is binding; whereas the 'Trshnaa which is completely freed of the addictions' is liberating; so it is stated. (Vyasana- addiction to family, friends, society, good acts, land, property, temples, possessions, irrational beliefs, Guru's image, self-made philosophy, knowledge-arrogance etc)

पूर्वं यस्यास्तु तृष्णाया वर्तमानेऽपि शाश्वती निर्दुःखता निष्कलता सा मुक्तेति बुधैः स्मृता। (17.06)

Before the act of a sense-experience, and also during and after also, though acting with a 'maintained make believe Trshnaa', there is no anxiety or apprehension, and no swollen up desire-stain, in the liberated ones. Such a state is said to be the 'liberated state' by he learned.

इदमस्तु ममेत्यन्तर्येषा राघव भावना तां तृष्णां शृङ्खलां विद्धि कलनां च महामते। (17.07)

Raaghava! Hey intelligent one! The idea that rises as 'let this object belong to me' (with the superimposition of the quality of joy on the object) is the Trshnaa which binds one like a chain; and is the true 'Kalanaa' the delusion state of Reality.

तामेतां सर्वभावेषु सत्स्वसत्सु च सर्वदा संत्यज्य परमोदारः परमेति महामनाः। (17.08)

A man, who has realized the profound truth, renounces completely such ideas of possession (as mine) in all the objects that are there and not there; and with a mind-expanse that is not corrupted by any 'Kalanaa', attains the supreme state of freedom.

बन्धाशामथ मोक्षाशां सुखदुःखदशामपि त्यक्त्वा सदसदाशां च तिष्ठाक्षुब्धमहाब्धिवत्। (17.09)

Renounce from the mind all ideas of bondage and liberation, all states of pain and pleasure, and remain like a huge ocean without any movement. Stay like the expanse of the ocean undisturbed by any ripples also, by renouncing fully the ideas of bondage and also liberation, and the states of joys and pains as

associated with the objects of the world.

अजरामरमात्मानं बुद्ध्वा बुद्धिमतां वर जरामरणशङ्काभिर्मा मनः कलुषं कृथाः। (17.10)

Hey Rama, you are the best among all the wise! Know the 'self-essence' as non-ageing and deathless (since it is knowledge-essence only), and do not taint your mind with the apprehensions of ageing and death (which are just the terms that belong to the delusion-existence of the ignorant).

पदार्थतत्त्वं नेदं ते नायं त्वमसि राघव किञ्चित्तदन्यदेवेदमन्य एवासि राघव। (17.11)

You are not the object (body) that is perceived by the senses and conceived by the mind, Raaghava, and it does not belong to you also (except as the closest sensed-pattern that centrally connects to the other sensed-patterns of objects and people). That is something else; and you are something else other than that, Raaghava!

[You are the central awareness that is aware of the other objects; the body is also one such object. It exists as a perceived object sometimes; sometimes as the image seen in the mirror; and most of the time as only a memory-pattern in the brain.]

असदभ्युदिते विश्वे सतीवासति संस्थिते त्वयि तत्तामतिगते तृष्णायाः संभवः कुतः। (17.12)

This changing pattern of 'Sense-Bodha' namely the 'Vishvam' is falsely risen (as a state of delusion only); and is not real though looking real. You on the other hand, are the essence of all that is seen as the world, as the awareness-factor. Where is the chance for Trshnaa to rise up?

[There is just the undivided state of reality which sees itself as divided; Knowledge itself looking at itself as the divided knowledge; like a body with limbs, though single, sees itself as made of parts.

What is there to desire or not desire in this single expanse of awareness that is spread out as all? What is there, as another?]

[A man of ignorance has his own false ascertainment about himself and the world. A man of knowledge is free of all the lies concocted by the mind, and has only the truth-vision as his very nature.]

FOUR TYPES OF ASCERTAINMENT

अन्यच्च राम मनसि पुरुषस्य विचारिणः जायते निश्चयः साधो स्फाराकारश्चतुर्विधः। (17.13)

Moreover Rama, for a person who engages in the 'practice of Vichaara' (right or the wrong way), 'four types of ascertainment of extensive nature', rise up.

आपादमस्तकमहं मातृपितृविनिर्मितः इत्येको निश्चयो राम बन्धायसद्विलोकनात्। (17.14)

'I am this physical body from head to toe, born out of a mother and father'; (I grow old, I die); this sort of ascertainment Rama, rises out of the mistaken understanding, and leads to bondage.

अतीतः सर्वभावेभ्यो वालाग्रादप्यहं तनुः इति द्वितीयो मोक्षाय निश्चयो जायते सताम्। (17.15)

'I am subtler than the tip of the hair (am not the physical body stuck in time and place concepts), and I transcend the physical and other sheath-levels of the limited Jeeva-state';

this second type of ascertainment develops in the noble men, thus leading towards liberation.

जगज्जालपदार्थात्मा सर्वमेवाहमक्षयः तृतीयो निश्चयोप्येवं मोक्षायैव रघूद्वह। (17.16)

'I am the (knowledge) essence all the things that exist in this network of worldly-appearance (that is made of knowledge only)'; this third type of ascertainment also leads towards liberation, hey Best among those born of Raghu's dynasty!

अहं जगद्वा सकलं शून्यं व्योमसमं सदा एवमेष चतुर्थोऽपि निश्चयो मोक्षसिद्धये। (17.17)

'I or this world with all the perceived objects' is empty like the empty expanse of the sky' (just mind-made concepts); this fourth type of ascertainment also leads towards the attainment of liberation only.

निश्चयेषु चतुर्ष्वेषु बन्धाय प्रथमः स्मृतः त्रयो मोक्षाय कथिताः शुद्धभावनयोत्थिताः। (17.18)

Of these four ascertainment-states, the first one is considered as binding, and the other three which rise out of a purified intellect, are said to bring about Moksha.

एतेषां प्रथमः प्रोक्तस्तृष्णायाः बन्धयोग्यता शुद्धतृष्णास्त्रयःस्वच्छा जीवन्मुक्तविलासिनः। (17.19)

Of these four, the first one contains the Trshnaa (thirst for pleasures of the world), and qualifies for bringing about bondage. The other three types of Trshnaa (thirst for knowing the truth) are pure and exist in the JeevanMukti state.

सर्वमात्माहमेवेति निश्चयो यो महामते तमादाय विषादाय न भूयो याति मे मतिः। (17.20)

Hey Wise one! 'I am the essence of all as the knowledge of all'; when such an ascertainment is arrived at through proper Vichaara practice, then one does not suffer the pains of the world-state.

This is my conclusion born of experience.

तिर्यगूर्ध्वमधस्ताच्च व्यापको महिमात्मनः सर्वमात्मैति तेनान्तर्निश्चयेन न बध्यते। (17.21)

'The greatness of the Aatman (as the knowledge-state of all) is spread out all around sideways, above and below (as the perceived state); everything is of the form of knowledge alone as my awareness state';

if one is ascertained within like this, then he does not get bound by any perceived state that he is in. [Both the 'limited state of ego and the world-concept growing around the ego-concept' are nothing but some information produced and recycled by the mind, where the mind-idea also is just some information only.]

You can reduce every 'word with meaning' into just a 'knowledge-content' produced and received by you, the 'pure Chit-state tainted by the 'Kalanaa' of Chitta'. Nothing else is there other than the Reality-state existing as the 'emptiness-state of false information'. 'Know it', realize it as your natural vision; instantly you are out of this Kalanaa-state.]

शून्यं तत्प्रकृतिर्माया ब्रह्मविज्ञानमित्यपि शिवः पुरुष ईशानो नित्य आत्मैव कथ्यते। (17.22)

'Emptiness, Prakrti, Maayaa, Knowledge of the Brahman-Reality, Shiva (auspicious state), Purusha (embodied awareness state), Ishaana (lord of all)'; all these terms refer always to the essence of Reality alone as the Aatman.

[Not only these specialized terms, but the entire lot of words with meaning, all the names, all the terminologies, all the proper nouns, all the common nouns, and whatever is there as anything as a word with meaning in any language, refer to the Aatman only. What else is there?]

सदा सर्वं सदेवेदं नेह द्वित्वान्यते क्वचित् विद्यते विद्यया व्याप्तं जगन्नेतरया धिया। (17.23)

In any mode of time, all that is perceived anywhere by any entity, there is no dual-factor at all.

The entire Jagat-state is pervaded by the knowledge-state only, and there is no absolute reality of the world as understood by the ignorant.

['World of any perceived state' is made of 'the immediate experience of sense information, the concepts construed by the mind based on the sense-information, and the memories stored by the mind as per its whims and fancies based on the sense-information'. There is no world at all actually; but only the 'empty state of knowledge of the known objects' that is seen as a world.]

आपातालमनन्तात्मा पूरितोऽम्भोधिरम्बुभिः आब्रह्मस्तम्बपर्यन्तं जगदापूर्णमात्मना। (17.24)

The ocean that stretches endlessly from the surface to the bottommost level is made of waters alone; the 'knowledge essence' alone fills the entire Jagat-state from the Brahmaa to the pillar.

[Brahmaa is also an object of knowledge; a pillar is also an object of knowledge only!

What difference is there? 'Awareness' stays changeless and eternal, as the 'knower of all'.]

अतः सत्यमृतं नित्यं नानृतं विद्यते क्वचित् वार्येव सकलांभोधिर्न तरङ्गादयः क्वचित्। (17.25)

Therefore, since the 'eternal non-deteriorating state of reality the Satyam, the Rtam alone exists, there is no 'Anrtam' (untruth) at all. The waters alone make the ocean, not the waves.

(Rtam - That which is proper, orderly, real, true/ Satyam - That which alone exists as the world-state)

[Waves are also made of water alone, like the Jeevas are also made of awareness-factor alone.]

पृथक्कटककेयूरनूपुरादि न काञ्चनात्भिन्नास्तरुत्पाकारकोटयश्चैव नात्मनः। (17.26)

The bracelet, armlet or the anklets do not differ from the gold.

(Gold alone is there as all the shapes; the imagined names are invented for those shapes.)

The manifold varieties of trees, plants and other things also do not differ from the 'essence of Reality' (which exists as the knowledge of all).

द्वैताद्वैतसमुद्भेदैर्जगन्निर्माणलीलया परमात्ममयी शक्तिरद्वैतैव विजृम्भते। (17.27)

The Supreme power of the Reality-state to exist as any object of knowledge, brings about the 'existence of the world' as the 'duality opposed to oneness and the non-duality opposed to duality', and shines as the 'duality' for the ignorant. (Actually, there is no two-ness or oneness in the 'expanse of Reality-state' which shines as the undivided 'knowledge-state of all'; there is nothing outside of it.)

आत्मीये परकीये वा सर्वस्मिन्नेव सर्वदा नष्टे वोपचिते कार्ये सुखदुःखे गृहाण मा। (17.28)

At all times and in all situations of life, whether it is about you or others connected to you, do not feel excited by any gain, and do not feel disheartened by any loss, when performing your regular duties.

भावाद्वैतमुपाश्रित्य सत्ताद्वैतमयात्मकः कर्माद्वैतमनादृत्य द्वैताद्वैतमयो भव। (17.29)

When acting in the world, keep the 'duality state' in the mind (as revealed by the senses), but stay always aware of the 'non-dual essence within' and ignore the 'non-dual truth' when doing actions. Thus, be identified always with the 'non-dual essence of self' always, and live in the 'unreal state of duality'.

भवभूमिषु भीमासु भावभावनवात्यया मा पतोत्पातपूर्णासु दरीष्वन्तः करी यथा। (17.30)

When moving in the 'unpredictable land of the Samsaara-forest', do not get blown by the 'winds of the conception of duality of objects', and fall into 'thorny deep holes' like the stupid cow-elephant.

द्वैतं न सम्भवति चित्तमयं महात्मन्नात्मन्यथैक्यमपि न द्वितयोदितात्म,

अद्वैतमैक्यरहितं सततोदितं सत्सर्वं न किञ्चिदपि चाहुरतः स्वरूपम्। (17.31)

'Duality' ('Reality-state' referred to as 'Brahman and the perceived world', as 'two states of reality') does not occur at all as conceived by the Chitta (the perceiving-state of delusion), hey noble one.

Since the 'essence of Reality' does not stay as the 'dual state', there is 'no oneness' also that can be stated as happening (as the two existing as one).

The 'Reality-state of existence' which has no name at all, is always there as neither the Advaita (non-dual) nor the oneness (since the term 'two' presupposes 'oneness', and the Reality is neither one nor two).

The learned say that it has no quality at all (as being one or one existing as two) that can come under description.

नैवाहमस्ति तव नाम जगन्ति सन्ति सर्वं च विद्यत इदं ननु निर्विकारं,

विज्ञानमात्रमवभासत एव शान्तं नासन्न सज्जगदिदं च सदेति विद्धि। (17.32)

There is no 'I' that brings in the 'separateness of you and others'; there is no 'you' and the 'worlds' that separate me as the 'I'. There is only the 'changeless reality-state (where you and I do not exist at all, to describe it also)'. It just shines as the knowledge-state; and is quiescent. Understand that the world you perceive as the 'I' 'you', and 'others' is neither non-existent nor existent always.

परममृतमनाद्यं भासनं सर्वभासामजरमचिन्त्यं निष्कलं निर्विकारं

विगतकरणजालं जीवनं जीवशक्तेः सकलकलनहीनं कारणं कारणानां (33)

सततमुदितमीशं व्यातते चित्प्रकाशे स्थितमनुभवबीजं स्वात्मभावोपदेश्यं,

स्वदनमुचितोऽन्तर्ब्रह्मसर्वं सदैव त्वमहमपि जगच्चेत्यस्तु ते निश्चयोन्तः। (17.34)

Let there be this 'firm ascertainment' within you (as a natural state of existence), that you as the Rama, I as the Vasishtha and the entire world of divided shapes and names at all times, all this is in essence the 'Reality state of Brahman-state only' that looks as the 'improper understanding' as 'all this'.

It is the 'supreme state of bliss' (of the correct knowledge), has no beginning (or end), is the 'shine of all that is seen as anything,' is beyond the grasp of the mind's thinking ability, is without any taint of disturbance, is changeless, is free of any tool of action, is the 'life-essence of all that live as the seeing entities'.

It is completely bereft of all the faults of limitations of names forms, space and time factors.

It is actually the 'inner quiescent state of bliss' (that is superimposed on all the objects as the joy-experience), which is pointed out as the 'self' (that is something like the counting person gets missed when counting the others), which is the 'seed of all experiences' (as the perceiving state),

which is always there without ever being absent,

which is the 'lord of all' being the 'essence of all as their knowledge',

which is found in the Chit-shine of awareness which alone is spread out as the 'perceiver states bound to the perceived'.

CONDUCT OF THE KNOWERS DIFFER, THOUGH THE KNOWLEDGE-LEVEL IS THE SAME

[All the realized Sages of any world or any species will act their lives always with the awareness of the truth; and are always freed of the ego and the ego-centered Vaasanaas. The levels, of course will vary as per their intellectual capacity.

All these realized men of various levels of various worlds, will not behave exactly the same way when faced with the same situation. They are all the very same Brahman-state with individual traits acting as the pure state of minds.

They may not even know that they are realized, as it happened in the case of Shuka; or they may not even know that there is a word called 'Brahman' to refer to that reality; for 'Sanskrit' is not the common language for all the Brahmaandas.

'Brahman-term' belongs to this world of some Brahmaanda.

Countless Brahmaandas rise in the Reality-state like the foam bubbles in the ocean.

All the people of the all the worlds will not think the same way or have the same bodily traits.

Some worlds will not even have the sleep and dream modes; they will have a different way of explaining the Reality-state.

They may not even know the meanings of the Jaagrata, Svapna, Sushupti and Turvya states.

Our world is not the centre of existence.

This world as the Brahmaa's Creation (as stated by the Scriptures) or as a 'Big-bang creation' (a per the Science theories) is nothing but a 'tiny dust mote floating in the sunlight of Reality'.

Yet Reality-state does not differ or change; but gets explained in various ways by various minds.
Purity levels differ; intellectual capacities differ; realized people also have their own way of dealing with situations according to their intellect-based opinions.
Vasishtha and Rama cannot behave the same in any situation.
Vasishtha is a Brahmin by conduct; he may not hurt even a tiny insect.
Rama is a Kshatriya. He has to battle the enemies who are unrighteous and wicked.
Stories of life may differ; but realization-state is common to all the realized of any world, as the right knowledge.
Each mind-content is different, be it the ignorant or the Knower.
Stories of the Knowers cannot be imitated; but Knowledge gained will be the same for all.
What Vasishtha explains is the 'almost-conduct' of a realized person; sort of a guesswork only.
Vasishtha is one particular Brahman-state acting as a Vasishtha-mind. Rama is another Brahman-state of another mind.
Vasishtha, as a particular mind-state of Brahman, cannot force his own opinion about the affairs of the kingdom on Rama the other Brahman-state which is acting through Rama's mind, and advise him as to how to run his country.
'Realization state of truth' is common for all; but individualities differ with their own personal characteristics.
You cannot question why a realized person behaves in a particular way.
You from the lowest Vaasanaa-level cannot grasp what it is to live without Vaasanaas at all.
All the realized ones who are of the Brahman-state, keep evolving further in knowledge; their journey never ends.
They are the eternal-state of the 'hungry Brahman' that keeps on knowing itself through the realized minds.
Even Vasishtha cannot explain the individual natures of these Siddhas, the realized mind-states of Brahman.
Why Shiva prefers to be covered with ashes, when Naaraayana presents himself as adorned with the best of decorations?
Why Shiva wants the solitude of the icy mountains, when Naaraayana takes trouble to descend down to Earth to guide the ignorant? Though Shiva and Vishnu are in the same level of realization, both differ in their individual natures.
So it is with the realized Siddhas. They are the Brahman-state of pure minds living in their own knowledge-based worlds.
Ignorant worlds are countless; so are the knowledge-worlds.]

THE JEEVANMUKTA STATE

युक्ताशयानां महतामहतानां कुदृष्टिभिः स्वभावोऽयं महाबाहो लीलया चरतामिह। (18.01)

Hey Mighty-armed! The following are the characteristics of those noble men whose minds are one with the essence of the Reality-self, and who are never daunted by the delusory states, and who live off their life in the world with ease, staying amused only.

विहरन्नपि संसारे जीवन्मुक्तमना मुनिः आदिमध्यान्तविरसा विहसेज्जागतीर्गतीः। (18.02)

The 'silent one who is a JeevanMukta', though living in the world going through the various life-events, will laugh at the 'ways of the world' 'which prove to be completely tasteless (without any joy in the least) in the beginning (at birth) also, in the middle also (through the various struggles and sufferings of life) and in the end also (ageing with ailments and dying a wretched death).

सर्वप्रकृतकार्यस्थो मध्यस्थः सर्वदृष्टिषु ध्येयं तं वासनात्यागमवलम्ब्य व्यवस्थितः। (18.03)

Engaged in the works that belongs to him as per his station in life, acting neutral (without reacting with panic or anxiety) in all the situations, he remains established in the 'Dhyeya' (contemplative) type of renouncement of Vaasanaas (as mentioned previously).

सर्वत्र विगतोद्वेगः सर्वार्थपरिपोषकः विवेकोद्योतदृष्टात्मा प्रबोधोपवनस्थितिः

सर्वातीतपदालम्बी पूर्णन्दुशिशिराशयः नोद्वेगी न च तुष्टात्मा संसारे नावसीदति। (18.05)

'Never feeling anxious about anything; co-operating with any good actions of others; vision lighted up by discrimination; staying in the pleasant garden of enlightenment; sheltered in the state which transcends everything; mind cool and pleasant like the Full-moon; never getting worried or over-excited about anything';
a person with these qualities never has the need to grieve about anything.

सर्वशत्रुषु मध्यस्तो दयादाक्षिण्यसंयुतः प्राप्तकर्मकरोऽग्याणां संसारे नावसीदति। (18.06)

'Neutrally behaving towards enemies (those who may dislike him for no fault of his) and friends (well-wishers); filled with compassion and concern (without fake-ness); always performing actions that are his, as ordained by the noble'; a person with these qualities never has the need to grieve about anything.

नाभिनन्दति न द्वेष्टि न शोचति न काङ्क्षति मौनस्थः प्रकृतारंभी संसारे नावसीदति। (18.07)

'Does not like; does not dislike; does not worry; does not want anything; silent in the mind; doing just what needs to be done'; a person with these qualities never has the need to grieve about anything.

पृष्टः सन्नप्रकृतं वक्ति न पृष्टः स्थाणुवत्स्थितः ईहितानीहितैर्मुक्तः संसारे नावसीदति। (18.08)

‘When questioned, he answers appropriately; when not questioned, he remains unaffected like a pillar; is free of both the wants and no-wants’; a person with these qualities never has the need to grieve about anything.

सर्वस्याभिमतं वक्ता चोदितः पेशलोक्तिमान् आशयज्ञश्च भूतानां संसारे नावसीदति। (18.09)

‘Talking as per the nature of the other person; when forced to talk, utters soft words; understands the intentions of others’; a person with these qualities never has the need to grieve about anything.

युक्तायुक्तदृशा ग्रस्तमाशोपहतचेष्टितं जानाति लोकदृष्टान्तं करकोटरबिल्ववत्। (18.10)

Like a Bilva fruit that is kept in one’s hand, he ‘understands well (through an impartial intellect)’ - the events of the world which are forced by the desire-affliction (of Vaasanaa-filled minds) and which are stuck by the right and wrong view-points always (in the ignorant minds).

परं पदमुपारूढो भङ्गुरां जागर्ती स्थितिं अन्तःशीतलया बुद्ध्या हसन्निव निरीक्षते। (18.11)

Having ascended the Supreme state (of stabilized truth-vision), with a mind cool and cheerful always, he observes the ‘state of the ignorant world’, as if amused (by all the monkey-play of the stupid minds).

जितचिन्ता महात्मानो ये हि दृष्टपरावराः स्वभाव ईदृशस्तेषां कथितस्तव राघव। (18.12)

Raaghava! The characteristic nature of those noble ones who have conquered their mind (the Kalanaa-state), and have had the vision of the Supreme Reality, has been explained so far.

THE IGNORANT STATE

[The mind-states of the realized as against the ignorant are entirely different, like the sunlight versus darkness.

Darkness cannot understand the sunlight; sunlight knows not what it is to be darkness.

Vasishta vaguely can describe the general characteristics of a JeevanMukta, the one who realizes the truth when living on this Earth; but even he cannot ever grasp the amazing conduct of the ignorant, who are stuck to the body-level.]

वयं तु वक्तुं मूर्खाणामजितात्मीयचेतसां भोगकर्दममग्नानां न विद्मोऽभिमतं मतम्। (18.13)

The ignorant ones have no intellectual capacity to do Vichaara, have no control over their minds, and wallow in the dirty mire of sense pleasures always. We do not know how to explain the mind-needs of these fools.

(The most prominent Vaasanaa of these fools is the passion-fulfilment only, which exists as just a ‘physical reproduction act’ in the ‘lower level organisms’. A man attracted to a woman’s body is destroyed forever; and will go through untold sufferings without an end.)

तेषामभिमता नार्यो भावाभावविभूषिताः ज्वालानरकवह्नीनां यास्ताः कनकरोचिषः। (18.14)

The women, whom they seek for the fulfilment of passion, are the ‘attractive golden flames of the fiery fires of hells only’; for these ‘golden-hued maidens’ will destroy all the merits of the past, and will not allow any good acts to be performed.

(Another prominent Vaasanaa of these ignorant is the ‘thirst for possessions in the form of family, wealth, land, gold, jewels, positions’ etc.)

अनर्थगहनाश्चार्था व्यर्थानर्थकदर्थनाः दिशन्तो दुःखसंरम्भमभितः प्रहितापदः। (18.15)

The ‘wealth and riches they seek’ are densely made of harms only (for one has to suffer to earn the wealth, suffer again to protect it and suffer a lot more when it is gone). And the ‘wealth in the form of various possessions’ bring about ‘an anxiety-filled life’ with the development of ignoble qualities like hatred, envy, selfishness, arrogance, rudeness, cruelty, self-conceit etc. The ‘possessions’ bring about problems only, one after the other, and are surrounded all over by pains of various sorts.

(What about people who perform Yajnas, worships etc?)

फलसंधीनि कर्माणि नानाचारमयानि च सुखदुःखावपूर्णानि तानि वक्तुं न शक्नुमः। (18.16)

The actions like Yajna etc (worship of deities, visiting holy centres, visiting Sages, bathing in sacred rivers, Mantra-chanting, charity etc) are performed with the idea of some fruit only to be collected as the merit (for the after-life of an imagined heaven, or for the good of one’s family, or for the fulfilment of some desires).

Their way of earning merit is of various types (good conduct on the surface level only).

Their lives roll between pains and pleasures again and again, without any particular goal to be achieved in life (and these Jeeva-entities are after the ‘lowly minuscule joy-states of desire-fulfilment only’ as the selfish goals that need to be fulfilled by force). We do not have the capacity to explain these ignorant minds and their conduct. *(A realized man’s behaviour is predictable; he is always the same; but the ignorant are like the ‘puppets which do not know what their Vaasanaa-masters intend to do next’. Their actions are completely unpredictable and cannot be categorized at all.)*

WANDER IN THE WORLD AS A JEEVANMUKTA HEY RAAGHAVA

पूर्णा दृष्टिमवष्टभ्य ध्येयत्यागविलासिनीं जीवन्मुक्तया स्वस्थो लोके विहर राघव। (18.17)

Taking recourse to a vision of completeness (not seeking anything or rejecting anything as a second object), with all the Vaasanaas renounced through the 'Dhyeya' method, wander in the world as a JeevanMukta, hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

अन्तः संत्यक्तसर्वाशो वीतरागो विवासनः बहिः सर्वसमाचारो लोके विहर राघव। (18.18)

Renouncing all the desires that stay concealed deep within; freed of all attachments (to people and objects); freed of all the Vaasanaas (including the liberation-Vaasanaa); wander in the world as a JeevanMukta, hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless, self-awareness).

उदारः पेशलाचारः सर्वाचारानुवृत्तिमान् अन्तःसर्वपरित्यागी लोके विहर राघव। (18.19)

Staying munificent (as the expanse of awareness that forms the essence of all); tender and soft when dealing with others (who are just the knowledge-forms rising in the presence of the self-awareness essence); adjusting to all sorts of people (as per the need of the hour, like an actor on the stage); renouncing everything completely within (but acting in the world as if involved); wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

प्रविचार्य दशाः सर्वाः यदतुच्छं परं पदं तदेव भावेनालम्ब्य लोके विहर राघव। (18.20)

Analyze well all the states of Samsaara which in essence are the states of knowledge only, and through experiencing the supreme state which is in no way comparable to the delusion state of the world, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

अन्तर्नैराशयमादाय बहिराशोन्मुखेहितः बहिस्तप्तोऽन्तराशीतो लोके विहर राघव। (18.21)

Inside, keep the mind without any hope or expectation of any joy or sorrow from the outside world, but 'act' as if with the emotions of joy and sorrow (like others). Burning outside like a Jeeva, but inside cool as the Brahman-state, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

बहिः कृत्रिमसंरम्भो हृदि संरम्भवर्जितः कर्ता बहिरकर्तान्तर्लोके विहर राघव। (18.22)

Show a 'made-up excitement' in all the situations (for the sake of others), but in the heart remain without any excitement about any event of the world. Be a performer of the action outside (using the mind, body and intellect as just some tool only), but inside remain as the pure awareness state which never acts, but is a witness only; and wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

जातवानसि सर्वेषां भावानां सम्यगन्तरं यथेच्छसि तथा दृष्ट्या लोके विहर राघव। (18.23)

You now know the different levels (of ignorance and knowledge) of the objects as to how they rise up for all, in the delusion-state as real, and how they are in essence in your knowledge-state itself in reality.

You deal with the situations of your life as per the need of the hour, displaying the right emotions and reactions, as per your judgment, without swerving from the path of Dharma.

Wander freely in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

कृत्रिमोल्लासहर्षस्थः कृत्रिमोद्वेगगर्हणः कृत्रिमारम्भसंरम्भो लोके विहर राघव। (18.24)

Show an artificial joy and happiness at joyous occasions; show an artificial reaction of excitement and censure at situations which need such a reaction; have an artificial show of interest in all the enterprises of the world, and wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

(Renounce all these qualities of the Moon! Moon refers to the mind also; and so do not act like the stupid mind anytime. Moon shines with reflected light, yet acts arrogant with false pride, like the ignorant mind stays identified with the inert body with only the borrowed awareness of the true self, and acts with self-conceit.)

त्यक्ताहंकृतिराश्वस्तमतिराकाशशोभनः अगृहीतकलङ्काङ्को लोके विहर राघव। (18.25)

You renounce off the 'AhamKriti' (and remain as the essence of the Self only)!

(Moon ails by the waxing and waning of the body and acts restless. Mind also oscillates between joys and pains, and is always restless.)

You maintain a calm disposition (by maintaining equanimity as the changeless Aatman)!

(Moon shines in the empty expanse of nothingness, and gets happy by the emptiness itself. Mind also feels happy by producing sense-impressions on the emptiness.)

You remain as the Self -essence freed of the emptiness, namely the perceived!

(Moon is always tainted. Mind is also always tainted with the belief in the reality of the world.)

You remain free of the taint of the world-conception, and wander in the world as a JeevanMukta, hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

आशापाशशतोन्मुक्तः समः सर्वासु वृत्तिषु बहिः प्रकृतिकार्यस्थो लोके विहर राघव। (18.26)

Freed of the hundreds of desires and attachments completely, acting equally in all the outside situations (as the witness-state of the Aatman), performing outwardly all the duties that belong to you, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of self-awareness).

न बन्धोऽस्ति न मोक्षोऽस्ति देहिनः परमार्थतः मिथ्येयमिन्द्रजालश्रीः संसारपरिवर्तिनी। (18.27)

Bondage and liberation do not exist for the embodied one actually. *(Who is there to get bound or liberated?)*

The constantly changing (information-sets of) Samsaara, rising up every moment newly like a magical scene, is not real at all.

भ्रान्तिमात्रमिदं मोहाज्जगद्राघव दृश्यते जनितप्रत्ययं स्फारं जलं तीव्रातपे यथा। (18.28)

Hey Raaghava, this Jagat that you see is made of the delusory thoughts alone, and is seen as real because of ignorance only, like one believes in the 'expanse of the water' when in the 'hot sun of the desert'.

अबद्धस्यैकरूपस्य सर्वगस्यात्मनः कथं बन्धः स्यात्तदभावे तु मोक्षः कस्य विधीयते। (18.29)

The 'Reality essence' that shines as your particular mind is untainted by anything, is of a single nature, and is all-pervading as the knowledge of all; how can it be bound?

When there is no bondage at all, who is supposed to get liberated?

अतत्त्वज्ञानजातेयं संसारभ्रान्तिरातता तत्त्वज्ञानात्क्षयं याति रज्ज्वामिव भुजङ्गधीः। (18.30)

This 'expansive delusion of the world' rises because of not having the 'proper understanding of the truth'; by understanding the truth, it disappears like the 'snake-idea vanishing when the rope is understood as just the rope.

ज्ञातवानसि तत्त्वं स्वमेकया सूक्ष्मया धिया जातोऽसि निरहंकारो व्योमवत्तिष्ठ निर्मलः। (18.31)

You have understood the truth with your own subtle thinking; have no ego as identified with the body.

Now stay as the 'taintless empty expanse that is just made of awareness-essence'.

RENOUNCE THE ATTACHMENT FOR THE RELATIVES

ज्ञोऽसि त्वित्थं तदखिलाः सुहृद्बान्धववासनाः संत्यजासत्स्वभावस्य का नाम किल भावना। (18.32)

You are now established in the 'knowledge of your true essence'.

With such knowledge as your basic nature, renounce completely the attachment maintained towards your friends and well-wishers (who are as unreal as your ego-identity of the ignorance state).

What is there to trust in something which is completely non-existent and is only mind-made?

(Anyone or anything you know as a form and name is just a form of Avidyaa only, be they good or bad.)

अपि चेत्थं तदन्यस्त्वं सत्त्ववाननुमीयसे इदं प्रथमतः प्राप्तं परमादपि कारणात्। (18.33)

After the 'renunciation of all the Vaasanaas' as advised by me, you will find yourself as a 'separate one as made of pure awareness only (awareness which is aware of oneself as real at all times) in the state of your true essence'.

(You will indeed know the difference that was there before as Avidyaa state, and now as the transcended state of Reality.)

You will also understand that previously you were a false entity and were in a bondage state (namely the perceived reality) from beginning-less times.

(Renounce even that idea also which is another Vaasanaa-form.

The state of bondage can be got rid of only through the renunciation of all the Vaasanaas that give rise to the duality state.)

WHAT IS THERE TO LAMENT ABOUT?

भोगबन्धुजगद्भावैः कर्मभिश्च शुभाशुभैः आत्मनो नास्ति संबन्धः किमेताननुशोचसि। (18.34)

The Self-essence (the true self) is not at all connected to the (imagined) enjoyments of the worldly pleasures, or the relatives (connected only by the body-identification), or the objects of the world (which are just sets of sense-information only), or the actions-good or bad (the imagined movements of the limbs).

Why do you keep worrying about them?

आत्मतत्त्वैकसारोऽहमिति जातधियो भयैः न ते रामास्ति संबन्धः किं विभेषि जगद्भ्रमात्। (18.35)

When you have stabilized in the understanding *'I am the essence of the Aatman principle'* Rama, you do not have any connection to fears of any sort! What for do you fear the 'delusion state of the world' (and are apprehensive about living a life-story centered on a particular body)?

अजातस्य सतो बन्धोर्बन्धुदुःखसुखभ्रमैः कस्ते राघव संबन्धो यदेताननुशोचसि। (18.36)

You are the 'ever-shining awareness essence' and are unborn (unlike the body-flesh which is born to some other body-flesh), and are real (unlike the body which is sense-perceived only and is maintained as a memory only).

What connection do you have, with the delusions of pain and pleasures of those people who are related to those people who are related to you?

Why are you worried about all the people directly and indirectly connected to you?

त्वं चेद्बभूविथ पुरा तथेदानीं भविष्यसि अद्य चेह स्थितोऽसीति ज्ञातवानसि निश्चयं

तदानन्तरगानन्यान्प्राणादीन्निकटस्थितान्बन्धूनतीतान्सुबहून्कस्मात्त्वं नानुशोचसि। (18.38)

If you believe with certainty that you had existed in the past (as some person), and now you are here with another form, and will also be there in the future with another form (going through many births one after the other), then why do you not lament about all those dear relatives of yours who have passed away in the past births, who will pass away later in the future births and those close ones of yours now, who will pass away now also?

पूर्वमन्यस्तथेदानीं बभूविथ भविष्यसि यदि राम तथापि त्वं सद्रूपं किं विमुह्यसि। (18.39)

If you were born before as someone, are now in another form, and will be born again in another birth and believe that you the same person going through many births, even then, you are the form of Reality alone which is having such a delusion. Why do you then get deluded?

पुरा भूत्वाद्य भूत्वा च भूयश्चेन्न भविष्यसि तथापि क्षीणसंसारः किमर्थमनुशोचसि। (18.40)

If you think otherwise that you were born before, and have born again as this person and will not be born again in the future (because you have attained Self-knowledge), even then, since the Samsaara has ceased to exist for you as the deluded state, why should you still feel bad?

मा गच्छ दुःखितां राम सुखितामपि मा व्रज समतामेहि सर्वत्र परमात्मा हि सर्वगः। (18.42)

Do not attain the state of depression (that you were deluded in the innumerable past births), and not also the state of happiness (as if you have attained the liberation now).

Be in the equal state (where nothing has happened at all as bondage or liberation or the passing of many births).

(You were never existent as a Jeeva with limitations at all.)

The 'Supreme Reality state' alone, is there as all.

अनन्तः सत्स्वरूपस्त्वं खमिवातिरान्तरं प्रकाशो नित्यशुद्धस्त्वं ज्वालानामिव कोटरम्। (18.43)

You are the endless state of 'Knowing' only of the nature of the undivided Reality state, and are like the empty expanse of space which exceeds the limits of beginning and end.

You are the 'light of awareness' that reveals everything, and you are always pure without limitations like a hollow of flames (where darkness has no place).

जागतानां पदार्थानामदृष्टात्मतनुस्तनुः हस्थोऽसि हारमुक्तानामेकतन्तुरिवाततः। (18.44)

You are of subtle nature that resides unseen in all the objects of the world as their central essence, like the single unseen string that is spread out through all the pearls.

(You are the Knower-state of all the objects.)

संसारस्थितिरेवेयं यद्भूत्वा भूयते पुनः अज्ञेनैव न तज्ज्ञेन ज्ञोऽसि राम सुखी भव। (18.45)

This 'state of Samsaara' keeps on appearing again and again because of the ignorant Jeeva alone, not because of the Knower. You are a 'Knower' Rama; so remain happy in the Self-state.

स्वरूपमिदमस्यास्तु संसृतेः सतताधिमत् अज्ञानात्स्फारतामेति ज्ञातवानसि सन्मते। (18.46)

Hey you of pure intellect! The nature of this Samsaara is a state of mind-infection only; and it increases through ignorance; you know this very well.

रूपं किमन्यद्भवतु भ्रममात्रादृते भ्रमे स्वप्नमात्रादृते स्वप्ने भवत्यन्यो हि कः क्रमः। (18.47)

Whatever is seen in the delusion state, what else can be there except the delusion?
In the dream-state also, whatever is seen, what else can be there except the dream?

सर्वशक्तेरियं शक्तिर्भ्रममात्रमयं तथा राम दृश्यत एवेदमाभानमतिभास्वरम्। (18.48)

Brahman is all-powerful and shines as this delusion, Rama.

It is just an appearance that shines as extremely real, when seen only (as a seer connected to it).

सुबन्धुः कस्यचित्कः स्यादिह नो कश्चिदप्यरिः सदा सर्वे च सर्वस्य सर्वे सर्वेश्वरेच्छया। (18.49)

Who is a good friend here, who is there who can be an enemy also?

At all times, all belong to all as all, by the will of the 'lord of all'.

(Every Jeeva from a worm to a Brahmaa is the Brahman who sees the world through some tainted or untainted intellect. See all as the waves of the same ocean with no difference, and understand that you are also one of the waves, and are Brahman only, in reality.)

आलूनशीर्णमखिलमिदमन्योन्यसंश्रितं अनारतं याति तरङ्गौघ इवाम्भसः। (18.50)

Like the hosts of waves rising in the ocean one after the other, each supported by the other, all that you see as the objects are supported by each other, and are actually already destroyed and shattered at every second.

WHEEL OF SAMSAARA IN THE JEEVA-MINDS

अध ऊर्ध्वत्वमायाति यात्यूर्ध्वत्वमधस्तथा संसारस्य चलस्यास्य चक्रनेमिरिवाभितः। (18.51)

The below-thing goes up and the above-thing goes down, in these 'ever-changing world-scenes that keep moving all around' like the 'felly of the wheel'.

स्वर्गस्था नरकं यान्ति नारकाश्च त्रिविष्टपं योनैर्योन्यन्तरं यान्ति द्वीपाद्द्वीपान्तरं जनाः। (18.52)

Those in the heaven go to the hell (through misdeeds); those in the hell go to the heaven (through their good deeds). The people move from womb to womb like moving from one island to another (as the various forms of Vaasanaa bundles).

धीराः कार्पण्यमायान्ति कृपणा यान्ति धीरतां परिस्फुरन्ति भूतानि पातोत्पातशतभ्रमैः। (18.53)

Men of sturdy character attain wretched states, and men in wretched states turn courageous.

The beings here keep rising up in various ways with hundreds of delusions of rising and falling down.

एकरूपस्थिरं चक्रं स्वच्छं संतापवर्जितं नेह संप्राप्यते किञ्चिदग्नौ हिमकणो यथा। (18.54)

Like you cannot find a snow-flake inside the fire, you cannot find here ever a wheel (Jeeva-state) which stays as a single form, without moving, which is taintless and free of all the wear and tear.

ये ये नाम महाभागा बहवो बान्धवास्तथा विनष्टा एव दृश्यन्ते ते ते कतिपयैर्दिनैः। (18.55)

Even those who are renowned for their great enterprises and all those relatives in many numbers through many connections, die for sure within a few days of the life on Earth.

परतात्मीयतान्यत्वत्वत्वमत्त्वादिभावना *(अन्यत्व, त्वत्व, मत्व आदिभावना)*

नेह सत्या महाबाहो द्विचन्द्रादिदृशो यथा। (18.56)

Hey mighty armed! All the objects and people as 'belonging to others, to oneself, or to another'; or belonging to 'you' as another person; or as belonging to the one labelled as the 'I', are not real at all, like the double-moon vision seen by the infected eyes.

अयं बन्धुः परश्चायमयं चाहमयं भवान् इति मिथ्यादृशो राम विगलन्तु तवाधुना। (18.57)

'This one is a relative' 'this one is another and not a relative' 'this one is me' 'this one is you'; all these conceptions are faulty, and rise because of incorrect understanding only.

Let this faulty vision dissolve off in you now itself, Rama.

क्रीडार्थं व्यवहारस्थ एताभिर्हतदृष्टिभिः आमूलमन्तःच्छिन्नाभिर्बहिर्विहर हेलया। (18.58)

'Dealing with the affairs of the world in an amused manner (like play-acting with immature children)'; with the 'completely shattered (Vaasanaa-based) faulty visions up to the root level itself (with no chance of their

sprouting again)'; move in the outside world with no care.

संसारसरणावस्यां तथा विहर सुव्रत न यथैव श्रमश्रान्तो वासनाभारवानिव। (18.59)

Hey Rama of noble conduct! Wander in the slithering path of Samsaara, not like the exhausted ignorant one carrying the burden of Vaasanaas.

(The ignorant keep on producing new Vaasanaas and never reach the end of their worldly actions. If you keep the Vaasanaas in check, through Vichaara, then you will not be troubled by the varieties of events of the world.)

यथा यथैषा कार्याणि वासनाक्षयकारिणी विचारणा तवोदेति संशाम्यन्ति तथा तथा। (18.60)

As long as you keep your mind in the Vichaara process that keeps destroying the Vaasanaas (and shatters all the conceptions of false-vision ruthlessly), the 'world-actions' will remain subdued.

अयं बन्धुरयं नेति गणना लघुचेतसां उदारचरितानां तु विगतावरणैव धीः। (18.61)

'This one is related to me, this one is not'; such notions belong to only the ordinary minds (which shun Vichaara). For the 'broadened minds established in the truth through Vichaara', the intellect is not clouded by misconceptions.

न तदस्ति न यत्राहं न तदस्ति न यन्मम इति निर्णय धीराणां विगतावरणैव धीः

नास्तमेति न चोदेति यश्चिदाकाशवन्महान् सर्वं संपश्यति स्वस्थः स्वस्थो भूमितलं यथा। (18.62,63)

The 'intellect of the Knower' is free of all the misconceptions, and with the ascertained truth of 'there is nothing where I am not, there is nothing which is not mine'; it does not rise or set (is equal);

is like the huge expanse of the space which sees everything staying as itself (without any superimposition), like a person who is in the higher world of heaven looks at the ground below.

सर्वा एव हि भूतजातयो राम बन्धवः अत्यन्तासंयुता एतास्तव राम न काश्चन। (18.64)

All the beings whatever species they belong to are related to you Rama!

It can never be a fact that they are not at all connected to you in some way or other, Rama.

(If you believe that you have taken birth many times, then all the beings of any species could be your relatives as connected to some birth. If you know that you are birth-less, everyone is connected to you as the manifestation of the very same knowledge-essence within you.)

विविधजन्मशताहितसंभ्रमे जगति बन्धुरबन्धुरितीक्षणं

भ्रमदशैव विवल्गति वस्तुस्त्रिभुवनं चिरबन्धुरबन्ध्वपि। (18.65)

In this 'grand show of the world enacted with hundreds of births', the notion of 'related' and 'not-related' keeps popping up because of the delusion alone!

Actually, the entire Tri-world is always related to you (as the expression of the Reality-state essence), though it is not related to you (since it has no existence at all).