

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER SIXTEEN

[STORY OF UDDAALAKA (1)]

{UDDAALAKA LONGS FOR LIBERATION}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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 SIXTEEN

STORY OF UDDAALAKA (1)

[The main trait of ignorance is the uncontrolled flow of thoughts that rise without any purpose, and prove to be just a waste of mental energy. Water when flows off into various holes in the ground is wasted only; but when it is controlled and dammed it is extremely useful; so also, the ever rising agitations termed as thoughts should also be dammed and used for the purpose of Vichaara only.]

What are the worldly wasteful thoughts (agitations) like?

Actually you can never predict what thoughts will appear when, in an ignorant mind.

Mostly the thoughts of the ordinary minds are based on what is directly perceived and do not go beyond the level of senses. The ignorant minds are dominated mostly by envy, jealousy, attachments towards objects and people, hatred, anger, irritation, rudeness, selfishness, false accusations of others, gossip-matters, meaningless comments about the events of the world, passions, induced emotions, desire fulfilment methods and so on.

Tamas-dominated people are interested in only the topics about other people, Rajas-dominated people are interested in only the events of their lives, and the Sattva-dominated people are interested mostly in ideas.

Unless one controls the interest in the narrative part of one's life and others, and engages in the practice of Vichaara as taught by Vasishta and other great thinkers, he never can master the mind-control, and will act as a channel for wasteful thoughts only. A student who seeks liberation must practice the control of thoughts first, and avoid the pitfalls in his quest of truth.

Thoughts are not actually in some language form or other; language is just a part of evolution. Thoughts in essence are just the agitations in the brain which rise as language in the outside consciousness.

What is consciousness? Consciousness is nothing but the reaction of the brain to the outside phenomena.

Consciousness is just the agitation of the brain when reacting to the outside phenomena sensed by the senses. This agitation alone is termed as thought in the language level. A man acts always in the agitation level only like an animal. He never thinks and acts. This is known as ignorance, the trait of an animal that has not evolved further up from the body-state.

When a man evolves to act in the thought-level only with the backup of language, then he evolves from the animal level.

He thinks and then only acts. He follows the instructions of the noble minds that have crossed over the barrier of consciousness itself (as the instant reaction to outside phenomena), and is always in control of the consciousness part of his brain.

He does not allow the random flow of agitations; but remains silent within at all times.

He wills the thoughts that he wants. He alone is liberated in the true sense. He is not a chain of brain-agitation acting like the inert-conscious, but exists as the silence which is free of all agitations; he is actually conscious of the consciousness itself. Then he is known as a Sahaja-Mukta, one who is naturally in the state of liberation always.]

वसिष्ठोवाच

Vasishta spoke

ADVICE TO RAMA

[Agitations in the mind of the ignorant are like sharp swords.]

परिदीर्घासु तन्वीषु सुतीक्ष्णासु सितासु च क्षुरधारोपमानासु चित्तवृत्तिषु तिष्ठ मा। (51.01)

Rama! Do not engage in wasteful thoughts (other than what is necessary for your daily life).

The thoughts that lead you away from the self are the Vaasanaas (endless wants) that are lengthy (because of desiring far-off objects also) and spread for long distances; they are thin (and so are purposeless); they are like the pricking razor-sharp knives (and make you feel anxious and sorrowful always); they are extremely sharp (and cut off your attraction to the true Self); they are white and transparent (by taking in any object in front as a liked and disliked object).

[Avoid with effort all such thoughts and agitations.]

कालेन महता क्षेत्रे जातेयं बुद्धिवल्लरी वृद्धिं विवेकसेकेन नय तां नयकोविद। (51.02)

Rama! You are an excellent person of noble principles!

After a long time, this creeper of intellect (capable of understanding the abstract truth of the Aatman) has taken root in your Jeeva-field of some name and form. Sprinkle it with the thoughts of discrimination (Viveka) (of what is right and what is not), and make it grow well.

यावन्म्लायति नो कायलतिका कालभास्वता भूतलेऽपतितां तावदेनामुद्धृत्य धारय। (51.03)

Before the body-creeper fades away (through diseases and old age) along with the passing time, and falls on the ground, lift up the intellect-creeper (when you are young itself) and make it fruitful.

मद्वाक्यार्थैकतत्त्वज्ञ मद्वाक्यार्थैकभावनात्सुखमाप्नोषि सर्पारिर्यथाभ्रवभावनात्। (51.04)

Rama! You just absorb the essence of my teachings only, and practising well what I will explain now, you will indeed attain the true bliss of being your own self (freed of all the limitations), like the 'peacock, the killer of snakes' feels happy by the sound of the thunder.

[You have destroyed all the snakes that rise as the Vaasanaas, and are enjoying the words spoken by me.]

उद्दालकवदालूनं विशीर्णं भूतपञ्चकं कृत्वा कृत्वा धिया धीरधीरयान्तर्विचारय। (51.05)

Like Uddaalaka, (one who speaks honey-like sweet words) analyze again and again within, and cut at the very root of Avidyaa, and smash into pieces ‘the five elements which make up the body and the world-objects’, till they reveal their true nature, with the help of intellect that is endowed with utmost courage (and stands unshaken at the revelation of the truth).

[This is how the intellect-creeper has to be sprinkled with the waters of Viveka, so that it grows well to yield the fruit of the quiescent state.]

रामोवाच

Rama spoke

केन क्रमेण भगवन्मुनिनोद्दालकेन तत्भूतपञ्चकमालूनं कृत्वान्तः प्रविचारितम्। (51.06)

Bhagavan! What method of analysis did Sage Uddaalaka follow, to cut off at the root itself of the ‘world that is made of the varied groups of five main elements’?

वसिष्ठोवाच

Vasishta spoke

शृणु राम यथापूर्वं भूतवृन्दविचारणात् उद्दालकेन संप्राप्ता परमा दृष्टिरक्षता। (51.07)

Rama! Listen as to how Uddaalaka attained the unimpaired Supreme vision in the past, by analyzing the nature of the five elements, one after the other.

[The entire Mountain appears like a beautiful lady named ‘Gandhamaadana’ whose very fragrance intoxicates one and all; she is standing in a windy place; she wears the garment of flowers; has anointed herself with camphor paste; adorns herself with the jewels of birds of many colours; wears the garland of creepers filled with flowers; her feet are surrounded by pet animals of various sorts; her body shines with the lustre made of pollen; she adorns her bosom with large diamonds; here braid of hair decorated by red and blue lotuses moves charmingly in the winds, and she looks at her own reflection in the lake-mirrors.]

जगज्जीर्णगृहस्यास्य कोणे कस्मिंश्चिदातते भूमेरनिलदिग्नाम्नि भूभृद्भाण्डसमाकुले

गन्धमादनशैलेन्द्रनाम्नि काचित्किल स्थली विद्यते कीर्णकुसुमा द्रुमकर्पूरकेसरा

विचित्रवर्णविहगा नानावल्लीविलासिनी वनेचरव्यासतटी पुष्पकेसरभासिनी

क्वचित्स्फीतमहारत्ना क्वचिल्लोलाम्बुजोत्पला क्वचिन्नीहारकबरी सरसीदर्पणा क्वचित्। (08 to11)

There is one very ancient mansion named Jagat (world-perception) which spreads out vastly in all the directions. In one of its corners named ‘AnilaDik’ ‘the windy corner’, is kept the ‘old storage part’ containing ‘vessels namely the mountains heaped together’, and one of them in that place is known as ‘Gandhamaadana Shaila (the hill of intoxicating fragrance)’. Flowers are scattered all over it, and the trees shine like camphor-heaps with the bloomed white flowers of excellent fragrance. Birds of various colours live among those trees. Many varieties of creepers grow enveloping the tree trunks. The land is the abode of many types of forest animals. The saffron pollen from the flowers, fill the air. Somewhere, shine the huge diamonds on its slopes; somewhere else the red and blue lotuses move, being caressed by the soft winds; somewhere the misty dark air looks like the braid of hair; somewhere the lakes reflect like the mirror, the entire sky on them.

[The Mountain is named Gandhamaadana, namely the perceived world-state which is made of Vaasanaas only, and deludes one and all. This mountain is just one small mountain among the heap of mountains placed in a small tiny corner of a huge mansion called the ‘perceiving nature of Brahman-Reality’ known as Jagat, the ever changing patterns of perception.

It is also known as the ‘windy place’ because it is supported by the Praana, the fluctuation power of Brahman. It is covered by the flowers of actions. It is fragrant with the body-trees engaged in Vaasanaa-fulfilment. Birds of various colours namely the heavenly beings (of Saattvic nature) float freely in the sky above. Various creepers of actions and their fruits envelop these body-trees (which are of Raajasik nature). Ignorant beings stay at her feet wandering here and there in the dark bowels of the forest (as the Tamas-dominated beings). The pollen of merits and demerits fill the air floating up and down in the winds.

Some gems also are there as the Knowers who stay in the Brahman state. Lotuses of varied colours of white, red and blue as the Sattva, Rajas, and Tamas Gunas rock gently in the soft wind of Praana. Somewhere the darkness of ignorance fills densely and the ignorant beings live there in utter darkness without the concept of light at all. There are also some pure minds which are like the taintless lake-waters which reflect the Brahman-state itself and shine beautiful.]

UDDAALAKA LONGS FOR LIBERATION

तत्र कस्मिंश्चिदुदिते सानौ सरलपादपे आगुल्फाकीर्णकुसुमे स्निग्धच्छायमहाद्रुमे

उद्दालको नाम मुनिर्मौनी मानी महामतिरप्राप्तयौवनः पूर्वमुवासोद्दामतापसः। (51.12,13)

In that mountain, there had grown a beautiful Sarala tree; the flowers fallen from it on the ground, rose up to the ankles; the shadow of that huge tall tree was cool and pleasant.

Under this tree lived a very young Sage named Uddaalaka; he was very much determined to reach the fulfilment of life as Moksha; was highly intelligent and learned in all the Scriptures; had achieved the silence of the mind; had not yet reached the youth state; and was proud of his extraordinary penance.

प्रथमं तु बभूवासावल्पप्रज्ञो विचारवान् अप्राप्तपदविश्रान्तिरप्रबुद्धः शुभाशयः। (51.14)

At first, in the beginning of his quest, he had not much understanding of the abstract truths, was always in the analysis of the truth, had not yet attained the state of quiescence, had not realized the true essence of the self; but was intent on achieving the goal of self-realization.

ततः क्रमेण तपसा शास्त्रार्थनियमैः क्रमैः विवेक आजगामैनं नवर्तुरिव भूतलम्। (51.15)

Then, gradually in course of time, by following the methods prescribed by the Scriptures, and by disciplining the mind through hard asceticism, 'Viveka' (the discriminating ability to understand what is real and what is not real in the true sense) appeared in him, like the spring gracing the Earth.

अथेमं चिन्तयामास संसारामयभीरुधीः एकान्त एव निवसन्कदाचित्कान्तमानसः। (51.16)

With his mind intent on understanding the truth of reality, and apprehensive about the afflictions that rise in the 'Samsara' for the ignorant, he lived alone in solitude and started thinking like this.

[Since the mind is just a flow of Vaasanaas only, it has to be destroyed by maintaining another stronger Vaasanaa namely the desire for liberation, which will get fulfilled by destroying all the other Vaasanaas, and will destroy itself also in the end.]

किं तत्प्राप्यं प्रधानं स्याद्यद्विश्रान्तौ न शोच्यते यत्प्राप्य जन्मना भूयः संबन्धो नोपजायते। (51.17)

What is the nature of 'Moksha, the most important goal to be achieved in life', by resting in which, one does not grieve again, and by attaining which, there is no more connection with any birth?

कदाहं त्यक्तमनने पदे परमपावने चिरं विश्रान्तिमाप्नोमि मेरुशृङ्ग इवाम्बुदः। (51.18)

When will I rest forever in the supremely sacred state, freed of all agitations, and be like a cloud resting on the peak of the Meru Mount?

कदा शममुपैष्यन्ति ममान्तर्भोगसंविदः आलोलकल्लोरवा ऊर्मयोऽम्बुनिधाविव। (51.19)

The 'concepts of enjoyments' rise like the turbulent noisy waves of the ocean within me; when will they get subdued and silenced?

इदं कृत्वेदमप्यन्यत्कर्तव्यमिति कल्पनां कदान्तर्विहसिष्यामि पदविश्रान्तया धिया। (51.20)

When will I have my intellect stabilized in the vision of the Truth, and laugh at the self-invented wasteful actions of 'this work needs to be completed first, then this other work needs to be done', and so on (where I somehow manage to avoid the probing of the Reality-state)?

कदा विकल्पजालं मे न लगिष्यति चेतसि स्थितमप्युञ्जितासङ्गं पयः पद्मदले यथा। (51.21)

When will this 'net of divided phenomenon' stay detached from my mind, 'staying as it is and yet remain unconnected', like the water-drop on the lotus leaf?

कदा बहुलकल्लोलां नावा परमया धिया परितीर्णा भविष्यामि मतां तृष्णातरङ्गिणीम्। (51.22)

When will I climb on to the 'ship of intellectual supremacy' and cross over the river of 'Trshnaa' (want of pleasures), which is madly flooding with highly turbulent waves?

कदेमां जागतैर्भूतैः क्रियमाणामसन्मयीं क्रियामपहसिष्यामि बाललीलामिवाकुलाम्। (51.23)

When will I laugh mocking the 'meaningless actions done by the world beings', who are like the immature children intensely absorbed in a (purposeless) game?

कदा विकल्पपर्यस्तं मनो दोलावदोलनं शममेष्यति मे शान्तवातौजस इव भ्रमः। (51.24)

When will the 'mind' that is oscillating from 'one level of delusion to another, which rise from the varied measures of desires and attachments', attain the 'state of rest and quietude', like the 'hallucinations produced from the delirium state of wind-disease' ceasing when the correct treatment is rendered?

कदोदितवपुर्भासा विहसञ्जागतीर्गतीः अन्तः संतोषमेष्यामि विराडात्मैव पूर्णधीः। (51.25)

When will I stay with my 'complete awareness of the Reality-state' as the 'one whole undivided body of perception' by the rise of self-knowledge, and thus feel the 'inner bliss that naturally belongs to me',

and laugh at the stupid ways of the world (caught in the falsity of the limited egos)?

अन्तः समसमाकारः सौम्यः सर्वार्थनिस्पृहः कदोपशममेष्यामि मन्थमुक्तामृताब्धिवत्। (51.26)

Staying with the complete awareness of the Reality-state equalling the self, quiet within, with no wants of any sort, when will I attain the quiescent state like the ‘Milk (nectar) Ocean’, freed of the churning process? [Milk-ocean here refers to the Brahman-state which is naturally blissful and quiet.

Milk-ocean contains the nectar and is also known as the nectar-ocean; it is naturally filled with nectar in its each and every drop. Ignorant minds churn it with the desire-serpent and try to extract the nectar, but end up in swallowing the fatal poison only. Lord Vishnu on the other hand stays as the owner of the entire ocean and enjoys the nectar of the ocean, without in any manner disturbing the ocean. He uses the serpent of his mind as a cradle-bed, and enjoys the state of a Mukta always. Though he owns all the riches that the Milk-ocean can produce, he stays without any attraction for them. He is one in essence with the cradling waves of the ocean and is always in a quiet state of undisturbed happiness.]

कदेमामचलां दृश्यश्रियमाशाशतात्मिकां सर्वां सुषुप्तवत्पश्यन्भविष्याम्यन्तरानतः। (51.27)

When will I remain sunk inside the inner essence, and see the ‘entire mountain of the perceived-phenomenon that is filled with hundreds of wants’ as non-existent, like a person in deep sleep?

सबाह्याभ्यन्तरं सर्वं शान्तकल्पनया धिया पश्यंश्चिन्मात्रमखिलं भावयिष्याम्यहं कदा। (51.28)

With my intellect freed of all conceptions about all that is there in the inside or outside, when will I be stabilized in the vision of the Reality-state alone?

कदोपशान्तचित्तात्मा चित्तामुपगतः परां परमालोकमेष्यामि जात्यन्धविगमादिव। (51.29)

Like a person cured of his birth-blindness, when will I have the ‘grand vision of the Truth as it is’, with the attainment of the pure knowledge within, with all the mind-delusions at rest?

कदाभ्यासोपलभ्येन चित्प्रकाशेन चारुणा दूरादालोकयिष्यामि तन्वीं कालकलामिमाम्। (51.30)

After getting the ‘beautiful shine of Knowledge’, when will I observe from the distance created by knowledge, the ‘limited span of life of this body’ which is very short in comparison to the expanse of time as ‘Viraat, the entire body of perception’?

ईहितानीहितैर्मुक्तो हेयोपादेयवर्जितः कदान्तस्तोषमेष्यामि स्वप्रकाशपदे स्थितः। (51.31)

When will I stay in the ‘shine of my real self’ and feel the inner joy of being my own self, freed of all the likes and dislikes, and thus be removed of all the ideas of seeking and discarding anything?

कदाशाकौशिकीकीर्णा जाड्यजीर्णहृदम्बुजा क्षयमेष्यति कृष्णेयं कदा मे दोषयामिनी। (51.32)

When will end my ‘terrible dark night (of ignorance)’ that is filled with ‘the hoots of fast flying owls of desires’ and ‘where the heart-lotus stays lifeless and faded (for the want of the ‘Sun of knowledge’)’?

[Before the onset of Vichaara-process which proves the body as a mere conception, mostly the ‘state of liberation’ is misunderstood by all as the ‘state of Nirvikalpa Samaadhi’ only, where one sits absorbed in a penance-like state.

Uddaalaka being not adept in the Vichaara-process is also in the quest of such a Samaadhi-state only.]

कदोपशान्तमननो धरणीधरकन्दरे समेष्यामि शिलासाम्यं निर्विकल्पसमाधिना। (51.33)

When will I stay in the ‘unperturbed state of Reality-awareness’ and stay like a rock inside the cave of the mountain, with all the agitations of the mind subdued?

कदा मे मानमातङ्गः स्वाभिमानमहामदः सत्त्वावबोधहरिणा हतो नाशमुपैष्यति। (51.34)

When will my ‘conceit-elephant’ which is intoxicated by self-glorification, get attacked by the ‘lion of the true knowledge of the self’, and perish once and for all?

निरंशध्यानविश्रान्तेर्मूकस्य मम मूर्धनि कदा तार्णं करिष्यन्ति कुलायं वनघूर्णिकाः। (51.35)

When will the forest-birds build a nest made of grass on my head, while I rest silently absorbed in the contemplation of the ‘undivided state of Reality’?

कदा निःशङ्कमुरसि ध्यानधीरधियः खगाः मम विश्रान्तिमेष्यन्ति शैलस्थाण्वचलस्थितेः। (51.36)

When will the birds rest without fear on the nests built on the hair covering my chest, while I stay absorbed in the contemplation, and remain like the ‘hard rock of the Mountain’?

तृष्णाकरञ्जजटिलां जन्मजर्जरगुल्मिकां संसारारण्यसरसीं त्यक्त्वा यास्याम्यहं कदा। (51.37)

When will I go away from ‘lake of the Samsaara-wilderness’, where the banks are covered with the thick forest of entwined thorny bushes namely the ‘want of pleasures’ that are shattered and stamped by the ‘wild animals of birth and old age’?

UDDAALAKA IS UNABLE TO CONTROL HIS MIND

इति चिन्तापरवशो वने उद्दालको द्विजः पुनः पुनस्तूपविशन्ध्यानाभ्यासं चकार ह। (51.38)

In this manner, stuck by apprehension, the Brahmin named Uddaalaka tried to sit and practise contemplation, again and again in that forest.

[As long as one has belief in the 'absolute reality of the perceived-world and one's own form-identity', the 'Knowledge state of Reality' can never be reached.]

विषयैर्नीयमाने तु चित्ते मर्कटचञ्चले न स लेभे समाधानप्रतिष्ठां प्रीतिदायिनीम्। (51.39)

Since his mind was getting pulled by the (reality of the) sensed objects and was feeling restless like the monkey, he was not able to stabilize it in the pleasant state of quietude.

[He tried to keep himself away from the physical contact of all the sense-objects, by following the strict discipline of asceticism; the outwards control had no effect on his mind however.]

[The fear of Moksha itself agitates the mind because of the attachment to the world of perception. Sometimes, the mind is too lazy and becomes slack in the practice. Sometimes the goals of heaven and visions of god-forms lessen the dispassion-level.]

कदाचिद्वाह्यसंस्पर्शपरित्यागादनन्तरं तस्यागच्छच्चित्तकपिः प्रोद्वेगं सत्त्वसंस्थितौ। (51.40)

Sometimes after discarding the contact of external objects, when he contemplated on the Self, his 'mind-monkey' became highly agitated (through the fear of leaving the world - Rajas /or due to laziness - Tamas/ or was agitated by the desire for heavenly pleasures -Sattva).

[Mere practice of meditation (on the sacred Mantras) without the support of Vichaara does not yield the fruit of realization.]

[Sometimes the very practice of contemplation was tiring and unpalatable; and the outward sense-control makes the mind burst out with more vigour, like the river destroying the dam and flooding out.]

कदाचिदान्तरान् स्पर्शान् परित्यज्य मनःकपिः लोलत्वात्तस्य संयातो विषयं विषदग्धवत्। (51.41)

Sometimes, his 'mind-monkey' got disinterested in the contemplation of the Self, and being fickle by nature, jumped towards sense-objects suddenly, as if burnt by poison.

[Sometimes he had the vision of the lustre, but still his mind was unable to quit its attraction for the sense-objects.]

कदाचिदुदितार्काभं तेजो दृष्ट्वान्तरे मनः विषयोन्मुखतां यातं तस्य तामरसेक्षणम्। (51.42)

Hey Lotus-eyed Rama! Sometimes the mind saw the lustre within, like the rise of the Sun and moved away from the sense-objects.

[Here, the attraction of the sense-objects refers to the belief in the reality of the objects that rise as sense-knowledge. Since Uddaalaka was not engaged in the practice of Vichaara, he could not discard the belief in the reality of the world. His vision of some lustre and the slight quietening of the mind thereof, were of no help in bringing about the permanent mind-control.]

आन्तरान्ध्यतमस्त्यागं कृत्वा विषयलंपटं तस्योड्डीय मनो याति कदाचित्त्रस्तपक्षिवत्। (51.43)

The mind discards the blinding darkness inside (a little) and yet again getting attracted towards the sense-objects, flies away sometimes, like a tormented bird.

बाह्यानाभ्यन्तरान्स्पर्शास्त्यक्त्वा निद्रां च तन्मनः तमस्तेजोन्तिके लेभे कदाचिच्छाश्वतीं स्थितिम्। (51.44)

Sometimes, his mind renouncing the internal and external contacts, remained for long, in the sleep-state (blank state) which is in-between the ignorance and knowledge. (He could only be in a quiet-state akin to a sleep-state in his meditation; but his ignorance remained as it was without getting destroyed.)

इति पर्याकुलस्यान्तः स खलु ध्यानवृत्तिषु दरीष्वन्वहमुग्रासु वातमग्न इव द्रुमः

अतिष्ठद्ध्यानसंरूढमननः संकटे यथा दोलायितवपुस्तुच्छत्तृष्णातीरतरङ्गकैः। (51.46)

With a mind apprehensive and agitated, he remained inside the caves, absorbed always in performing meditation, but his mind was rocking to and fro, like 'a tree on the riverside-bank that was drowning in the waters when stuck by the stormy winds, pulled by the turbulent muddy waves dashing against the bank'. (His doubts and apprehensions could not be removed by the mere practice of meditation on Mantras.)

अथ पर्याकुलमना विजहार मुनिर्गिरौ प्रत्यहं दिवसाधीशो महामेराविवैककः। (51.47)

Feeling restless and worried (and hot in the mind), he wandered alone all over the hill every day, like the Sun always moving over the Meru Mountain all alone (never setting ever).

THE 'VICHAARA-CAVE' THAT CONTAINED THE BRAHMAN-KNOWLEDGE

[The term Uddaalaka means 'honey'.

'Aatman the essence of Brahman', the 'honey of Brahman' is in everyone and everything.

But yet this honey is covered by the bee-hive of Jeeva-ness made of countless desire-bees.

When this Aatman is covered by the ego-conceit, it is lost and acts ignorant.

When in search of itself, it can know itself by not being anything else only.

And at last, after many wanderings in many Vaasanaa-fields and lost in the many paths of philosophies and religions, the untainted Vichaara-process rises, revealing the ‘pleasant cave of the Brahman-knowledge’.]

DESCRIPTION OF THE CAVE

समस्तभूतदुष्प्रापामेकदा प्राप कन्दरां संशान्तसर्वसंचारां मुनिर्मोक्षदशामिव (51.48)

In his aimless wanderings on the hill, the Sage by chance, entered a ‘concealed cave’, like entering the state of Moksha. That place was not easily reachable for ordinary travellers.

(The rise of Vichaara itself is the light which reveals Brahman and is not easily available to the ordinary people.)

अपर्याकुलितां वातैरप्राप्तमृगपक्षिणीं

No living thing moved there. No winds blew, and no animal or bird lived there.

(Brahman-state also is lifeless and quiet.)

अदृष्टां देवगन्धर्वैः परमाकाशशोभनां (49)

It was a place seen not by Devas and Gandharvas also. It was like the expanse of the Brahman-state itself.

पुष्पप्रकरसंछन्नां मृदुशाद्वलकोमलां ज्योतीरसाशमसंप्रोतैः कृतां मरकतैरिव (50)

It was covered by flowers all over (like the virtues owned by the Knower).

It was soft to tread with its tender grass-covered floor, as if constructed out of the cool rays of the Moon and shining like emerald. *(Mind shone with purity and coolness.)*

सुस्निग्धशीतलच्छायां प्रकटां रत्नदीपकैः सुगुप्तां वनदेवीनामन्तःपुरकुटीमिव (51)

A cool shade spread all over feeling pleasant and comforting *(and was not hot by the burning sun of worldly experience)*. It was well-hidden like the harem of the forest-goddesses (unknown to anyone).

कुलम्बनाहिमालोकां नात्युष्णां नातिशीतलां शारदस्योदितार्कस्य हेमगौरीं प्रभामिव (52)

It was lighted up by the precious stones spread out here and there (as the Knower-minds).

The cool light spread out in the entrance was not too cold like the snow (Ahimaa) but was with enough warmth; was not either too cold or too hot; and was like the golden light of the rising sun of the autumn. *(As soon as the Vichaara process began, the impurities of the mind remained dissolved, and the ‘sun of knowledge’ spread its tender golden light.)*

बालालोकपरिम्लानां कोमलाशब्दमारुतां मञ्जरीजटिलोपेतां बालां मालावतीमिव (53)

It was facing the east (the rise of knowledge), and the tender sun-rays kept it dry (without the moistness of attachments). The wind blew silently from the holes here and there. *(Praana functions were soft and undisturbing.)*

The clusters of flowering bushes were all over the place, and the cave looked like a pretty girl adorned by garlands made of fragrant flowers (and was very pleasing).

(The joy rising from the company of Vichaara is continuous like the pleasing company of a pretty girl.)

उपशमपदवीमिवानुरूपां कमलजविश्रमणाय योग्यरूपां

It was like the state of quiescence that has to be sought always by everyone.

It was a fit place of rest for the Lotus-born Brahmaa.

कुसुमनिकरकोमलाभिरामां सरसिजकोटरकोमलां समन्तात्। (51.54)

It was beautiful and soothing with the heaps of flowers spread all around, and was tender like the lotus-hollow of Brahmaa. *(This was the real Padmaasana, the lotus posture in which Lord Brahmaa himself remains established.)*

UDDAALAKA ENTERS THE CAVE

स तां विवेश धर्मात्मा गन्धमादनकन्दरां चित्रभ्रमणसंप्राप्तमलिः पद्मकुटीमिव। (52.01)

The ascetic who was ready to fulfil the natural goal of his life as his Dharma, entered that cave of that fragrant mountain (Gandhamaadana), after his many wanderings, like a bee entering the lotus-hollow to suck the honey of bliss.

समाधानोन्मुखतया प्रविशन्स व्यराजत सर्गव्यापारविरतावात्मपुर्यामिवाब्जजः। (52.02)

He wanted to realize the ‘state of equal-ness in Brahman-reality’ and ‘stay as the reality state itself’, without any limitation of form and name (the state of Samaadhaana, the equal-ness); and shone like the Lotus-born who enters his ‘home at SatyaLoka’ after his job of Creation is over with.

[Each Jeeva is a Brahmaa, the Creator of his own world. Each Jeeva conceives its own experience-field based on its level of ignorance and wants. Uddaalaka, the Jeeva state in search of his own original state, wanted to destroy the world of his in the fire of knowledge, and rest in his own house without the burden of any work.]

चकारासनमम्लानैः पत्रैरन्तस्वगुच्छकं मृदुमेघविधिर्वृन्दमम्भोजमिव तत्र सः। (52.03)

He made a seat for himself with the clusters of fresh dark leaves with their flowers in the middle portion, like Indra, the cloud-maker collects all the dark clouds at one place with the lightning-streaks acting as the flowers.

[Vichaara was the cave he had entered, to have the vision of Truth by the light of Vichaara.

What was the seat here? All the pages (leaves) of the Scriptures containing profound abstract truths as their flowers were analyzed by him, with an un-agitated mind. This study was the 'seat' of his Vichaara state.

All the Knowledge-Scriptures are like dark clouds with flashes of knowledge hidden here and there.

He, who grasps them, indeed obtains the vision of the self.]

स प्रस्तारयामास पृष्ठे चारु मृगाजिनं नीलरत्नपटे मेरुस्तारासारमिवाम्बरम्। (52.04)

On that seat made of leaves, he placed the soft deer-skin, like Meru spreading out the 'star-studded expanse of the sky' on its surface which was already covered by the 'blue sapphire stones'.

[With the Knowledge offered by the Scriptures (Upanishads) as the base guidelines (Sapphire stones), he placed himself as the mind-based ego (deer-skin) on it, and started to analyze the expanse of Brahman (Reality-state of Truth) studded with the stars of many Knowers like Vasishta, Vyaasa, Shuka and others.]

स तत्रोपाविशद्वृत्तीश्वेतसस्तनुतां नयन् अन्तःशुद्धवपुः शृङ्गे वृष्य मूक इवाम्बुदः। (52.05)

He sat on that deer-skin; thinned out the on-flow of thoughts, remained with complete purity of heart, silent like the cloud rid of the moisture stays silent, on the peak of the Mountain.

[He practised the art of thinning out the thoughts through the control of breath and other practices; practised the qualities of Shama, Niyama, Vairaagya, Viveka, Samtosha etc; purified his mind of all the wants and attachments, and remained without the disturbance of the worldly anxieties.]

बुद्धवत्सुदृढं बद्धपद्मासन उदञ्जुखः पाष्णिभ्यां वृषणौ धृत्वा चकार ब्राह्ममञ्जलिम्। (52.06)

Like the great Sages in contemplation, he steadied himself in the lotus-posture (of the study of scriptures), and with his face turned upward (in the analysis of the Reality-state far off above as different from the mundane thoughts below), his heels steadying the organs below (with all the base needs of the body subdued and in control), he offered salutation to all the Knowers known and unknown, thus begging for their guidance in 'his journey of Vichaara'.

वासनाभ्यः समाहृत्य मनोमृगमुपप्लुतं निर्विकल्पसमाध्यर्थं चकारेमां विचारणाम्। (52.07)

Trapping the 'mind-deer' which was madly jumping in the fields of Vaasanaas, he started his 'Vichaara process', in order to enter the 'undisturbed state of Reality-state' and be one with it.