

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER EIGHTEEN

[STORY OF UDDAALAKA (3)]

{UDDAALAKA RESTS IN THE SELF}

Sanskrit text, Translation and Explanation

by

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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 EIGHTEEN

STORY OF UDDAALAKA (3)  
UDDAALAKA RESTS IN THE SELF

## HATHA-YOGA

HathaYoga is a practice followed by some class of ascetics and refers to physical postures that are maintained for long even if they cause immense pain. It is 'Hatha' Yoga, painful postures 'forced' on the body. It is different from Raja Yoga of Patanjali, which aims only at stabilizing the mind and the body to prepare one for the understanding the abstract truths of the Scriptures.

Though Vasishtha does not go against any practice you undergo like breath-control, stability of posture etc, so that you can sit at one place for long and do Vichaara for a long time, he does not support the HathaYoga practices and the Kundalini Yoga practices, which inflict stress on the body and end up in severe damage to the mind and body. He advises Vichaara only as the only path that can liberate you from the cage of the mind, and this you can practice at any comfortable place in any comfortable posture, for as long as you like.

According to him, as he explained in the second section of Vaasishtam in the Mumukshu Vyavahaara Prakarana, qualities like Shama, Samtosha, Viveka, Vairaagya and Vichaara are very much necessary for any one who is in the quest of the 'Supreme truth'. Mere bodily postures are not of any use. Body is an inert organism and whatever damage you incur on it may result in injuring both the body and the brain, and you may end up in being a part of prolonged hallucinations.

'HathaYoga is painful; do not attempt it' is the advice of the great Sage.

To mock at the HathaYoga practice, he presents here a Jnaana-HathaYoga that was practised by Uddaalaka.

On the surface it looks like Uddaalaka is practising a Yoga method of Pranava recitation; but if analyzed deeply, the Pranava recitation here refers to the Jnaana-practice only.

What is the use of reciting Pranava and doing Yoga, if your mind is seeping with Vaasanaas, and your intellect is unable to grasp the abstract truth? Vasishtha makes your entire existence as a Pranava-recitation, instead of advising you to sit in a Yoga posture and recite mechanically the sound 'Aum'.

## OMKAARA OF VICHAARA

What is the sound Aum?

Aum is made of the three syllables (ॐ ॐ) and (म्) as its elongated high pitch sound.

Many interpretations are there for the letter AUM.

ॐ refers to Vishnu, ॐ refers to Shiva and म् refers to Brahmaa, according to some.

ॐ refers to the beginning ॐ refers to middle and म् refers to the end of the creation according to some others.

In the Upanishads it is a sound used in affirmation (agreed).

According to Vasishtha, the sound 'Aum' is not a sound made of letters, but a word synonymous to the Brahman-state.

It is not to be recited, but one has to stay as the Aum, through the practice of Vichaara.

Aum is not just a sound; if it was a sound only, then it becomes another sense-product and will still represent the conception factor only.

Aum in this context of Uddaalaka's story refers to the entire world phenomenon made of just words and meanings (all the names that refer to shapes).

This world phenomenon (Aum) is not different from the Reality state, because Reality can exist only as the perceived phenomenon, like the gold has to exist in some shape or other.

A person, who goes through the fire of Vichaara, does not fear the perceived, and does not seek to escape from the perceived. He sees the entire perceived (Aum) as the Supreme Reality.

Para Brahman cannot be outside of the perceived world, but is not the perceived as such.

You cannot see Para Brahman like an object of knowledge.

You cannot experience Para Brahman as a joy. You cannot experience Para Brahman as the emptiness.

You just have to stay with the abstract vision of the Reality though in the midst of the perceived.

Actually you cannot have the 'I' at all there, as any entity to feel anything outside of you.

Brahman-state of realization is so quiet a state that quietness itself is a word that will prove as a disturbance in that quietness. It is a mind-less soundless thoughtless state where you are not alive by the Praana fluctuation, but yet are the most alive thing ever that makes even the Praana alive.

This is the Omkaara that Uddaalaka uttered.

By just sitting in a lotus posture and uttering the Aum sound, one cannot reach the Para Brahman state.

The mind and body cease to exist in that state, and there is no one to utter anything.

It does not matter what the body posture is even as it engages in the countless works of the world; it does not matter what the mind has to plan and think in making the world a better story for you to live in; it does not matter what the intellect has to decide as the course of life-events; but the knowledge of the Reality, the true self does not ever set. Like the colourless space is always seen as the truth behind the colours that get superimposed on the empty space by the play of sunlight and dust, a Knower is always in the awareness of the truth of the Reality, and is not fooled by the world-perception, whatever it be.

This is the state Uddaalaka (the self in search of the self) reached, through the Jnaana HathaYoga, the forced practice of Vichaara).

#### JNAANA HATHA-YOGA

#### वसिष्ठोवाच

#### Vasishta spoke

[Uddaalaka's knowledge-vision covered the entire perceived phenomena as the one single quivering nature of Para Brahman, and he melted his limited existence along with the vanishing path of the sound, namely the perceived.]

इति निर्णय ततया धिया धवलया मुनिः बद्धपद्मासनस्थावर्धोन्मीलितलोचनः

ओमित्येतत्परं ब्रह्म निर्णय स मुनिस्तदा ॐकारोच्चारितो येन तेनासं परमं पदम्। (54.01,02)

Having decided like this, with his intellect which had reached a higher level of understanding and which was extremely pure (stabilized in dispassion and discrimination), and seated in the lotus posture (of Vichaara on the truths of the Scriptures), with his eyes half open (seeing the world, yet not seeing it), the Sage realized that 'Aum' was the 'Supreme Brahman', and uttered 'Aum'; and attained the 'Supreme state'.

#### PRAANAAAYAAMA OF KNOWLEDGE-PRACTICE

[The Knower, who practises the JnaanaYoga, gets rid of the body-idea completely through reason.

This is the first part of his Aum utterance.

His lotus-posture is not of the body, since the body does not exist for him at all, as a reality.

His lotus-posture is the study of knowledge-scriptures based on reason (not religion).

His 'second half of Omkaara-utterance' is the complete understanding and realization of the Reality, as his self.

When he has no body at all as a real identity, then what matters to him, in what posture it is in?

When it is just a costume worn by the mind, what matters to him what the costume-shape is like?

A HathaYogi, who practises mere body-asceticism is in no way comparable to the Jnaani who destroys the entire world by the power of his reasoning fire.]

ॐकारमकरोत्तारस्वरमूर्ध्वगतध्वनिं सम्यगाहृतलाङ्गूलं घण्टाकुण्डमिवारवम्। (54.03)

He recited the 'Omkaara' in a high pitch, with his voice rising higher and higher with the end stretched out, like a bell making a high pitch sound.

['Rechaka' term refers to the emptying of the air from the inside fully; 'Pooraka' means inhaling the air fully; and 'Kumbhaka' means suspending the air inside. Omkaara is supposed to have three parts of sounds in HathaYoga.]

ओमुच्चारयस्तस्य संवित्तत्वे तदुन्मुखे यावदोकारमूर्धस्ते वितते विमलात्मनि

सार्धत्र्यंशात्ममात्रस्य प्रथमेशे स्फुटारवे प्रणवस्य समाक्षुब्धप्राणरणितदेहके

रेचकाख्योखिलं कायं प्राणनिष्क्रमणक्रमः रिक्तीचकार पीताम्बुरगस्त्य इव सागरम्। (54.04,05,06)

Even as he uttered the 'Aum'

(and remained in the state of Reality without any quiver),

his 'self awareness' rose above the mundane level,

stayed as the 'formless awareness' and reached the top of his head (breaking the ego completely);

and he stayed as the 'expanse of Aatman' that covered everything as the 'Bodha' only;

(It is a state where you stay as 'I know myself' without the presence of any 'I' as a sound or thought.)

in the 'first of half this Omkaara utterance' that rose high (as the practice of Vichaara),

the entire body supported by the agitation of Praana shook violently,

and he threw away the Praana within, as the 'Rechaka method'

(by throwing out all the conceptions that filled the mind supported by the Praana),

and emptied the entire mind of all its wants and beliefs

(by swallowing the entire world as just the quiver of the self),

like Agastya emptying the ocean by drinking it off.

(What happened to the perceived world that was thrown off the mind?)

अतिष्ठत्प्राणपवनश्चिद्रसापूरिताम्बरे त्यक्तदेहः परित्यक्तनीडः खग इवाम्बरे। (54.07)

The ‘agitation named the world-perception’ that was supported by the Praana, stayed in the ‘empty expanse of awareness’ as the ‘essence of Reality itself’, discarding its limitation of the body, like the bird leaving its tiny nest and floating in the huge expanse of the sky.

हृदयाग्निर्ज्वलज्वालो ददाह निखिलं वपुः उत्पातपवनोद्भूतो दावः शुष्कमिव द्रुमम्। (54.08)

He burnt off his entire body in the flames rising from the central essence of the self (the fire of knowledge burning within him), like the ‘forest fire rising high in the stormy winds’ burns away the ‘dried-up tree’ within seconds.

यावदित्थमवस्थैषा प्रणवप्रथमक्रमे बभूव न हठादेव, हठयोगो हि दुःखदः। (54.09)

The ‘state which was attained by him through the recitation of the first part of the Pranava (as the Vichaara process directed towards the Reality state)’, was not due to any forced Yoga process (HathaYoga, or Yoga practice of uttering Omkaara with the body seated in the lotus posture).

The ordinary HathaYoga indeed is painful to the body and does not yield the result of self-knowledge. [What is a Jnaani’s Kumbhaka practice? The entire world was now within the self, and the Reality itself was his unshaken essence, like the ocean which is filled to the brim with water, stays without any quiver.]

अथेतरांशावसरे प्रणवस्य समस्थितौ निष्कम्पकुम्भको नाम प्राणानामभवत्क्रमः। (54.10)

In the ‘second half of the utterance of Omkaara (the deep Vichaara process within oneself by oneself, revising the truths of the Scriptures)’, he attained the equal-state of unshaken wholeness of ‘Kumbhaka’, the air filled within, as practised in ‘Praanaayaama’.

[A Jnaani’s inner state is his own vision of Reality-truth incomprehensible to the ordinary people.

The world (including the body) stays as it is, as a part of the dream called the perceived.

But a Knower sees the dream as the dream only, and not as the waking state.

Imagine if you woke up and still were inside a dream. That is a unique experience belonging only to a JeevanMukta.]

न बहिर्नान्तरे नाधो नोर्ध्वं नाशासु तत्र ते संक्षोभमगमन्प्राणा आपः संस्तम्भिता इव। (54.11)

The world stayed as his Praana within him (not the Uddaalaka name and form, but the Reality-state that the self had reached as the self). There was no agitation of any sort (as any thought or identity) outside, inside, above or below, like the water that had frozen off.

[There was no concept of space as the ‘outside or inside or above or below or emptiness even’. The ‘waters of experiences’ never affected him now, since they were frozen and had lost the quality of mind-agitation.]

BURNING OFF THE BODY IN THE PYRE OF VICHAARA

(What happened to the body?)

[The body (concept) had died through Vichaara. A JeevanMukta lives like a Shiva walking on Earth with the body-ashes covering him all over. He never dies again as the body, for it is already dead.]

दग्धदेहपुरो वह्निः शशामाशनिवत्क्षणात् अदृश्यत सितं भस्म शारीरं हिमपाण्डुरम्। (54.12)

The ‘Vichaara fire’ like a sudden lightning flash, had burnt off the ‘city of nine doors’, and had vanished, leaving back something like a body (a vague concept) that looked like a ‘heap of white ashes’, white like the snow (like a burnt rope that maintains its shape even after it is burnt off).

यत्र कर्पूरशय्यायां सुसानीव सुखोचितं शरीरास्थीनि लक्ष्यन्ते निष्पन्दानि सितानि च। (54.13)

The ‘burnt bones of the body’ looked motionless and white, and as if comfortably placed on the ‘bed made of camphor-powder’ (the perceived-world that was fragrant with Knowledge).

तद्भस्म पवनानीतं सास्थि वायुरयोजयत्स्वदेहे भृशमुत्सन्ने त्रिनेत्रव्रतवानिव। (54.14)

The wind (Praana) joined the ‘entire heap of the ashes along with the burnt bones’ that was floating in the air (as no-identity) into his own body-shape which looked emaciated like the one who is performing severe penance on the Tri-eyed Shiva (desiring to obtain the third eye of Knowledge like Shiva).

[Rather, he did not even see the body as dead or alive. What can be there as a dead body also for a ‘Knower who has burnt the entire world’ through his knowledge-fire like Shiva?]

तच्चण्डपवनोद्भूतमावृत्य गगनं क्षणात्शरदीवाभमिहिका क्वापि भस्मास्थिमद्यौ। (54.15)

Even ‘those ashes of the body, along with the bones’, were carried away by the heavy winds (of Vichaara) and vanished away somewhere, like the misty cloud of the autumn sky.

यावदित्थमवस्थैषा प्रणवस्यापरे क्रमे बभूव स हठादेव हठयोगो हि दुःखदः। (54.16)

The state which was attained by him through the recitation of the next part of the Pranava (as the Vichaara process directed towards the Reality state), was not due to any forced Yoga process (HathaYoga, or Yoga practice of

uttering Omkaara with the body seated in the lotus posture).

The ordinary HathaYoga indeed is painful to the body and does not yield the result of knowledge.

ततस्तृतीयावसरे प्रणवस्योपशान्तिदे पूरणात्पूरको नाम प्राणानामभवत्क्रमः। (54.17)

अस्मिन्नवसरे प्राणाश्वेतनामृतमध्यगाः व्योम्नि शीतलतामीयुर्हिमसंस्पर्शसुन्दरीम्। (54.18)

Then the ‘third part of the Pranava-utterance’, continued which would quieten the mind completely, and was known as ‘Pooraka’ because of the Praana filling the inside fully. At this stage, the ‘Praanas that express as the functions of the body’, stay in the centre of the pure awareness state; and it brought forth a unique coolness, as pleasing as the touch of the snow.

[All the agitations that expressed themselves as the ‘fluctuations of existence in the world’ were silenced in the ‘pure awareness state of realization’. There was no taint of fear or loss or want; and a unique silence remained that continued unbroken, throughout whatever functions were performed by the Praanas as a part of the world-existence.]

क्रमाद्गगनमध्यस्थाश्चन्द्रमण्डलतां ययुः धूमा गगनकोशस्थाः शीतलाम्बुदतामिव। (54.19)

The ‘smoke that covers the sky-hollows’ turns into clouds that pour down later as the cool waters; so also, the Vaasanaas that fill the mind-expanse as the hot smoke, rose up and entered the moon-space (of tranquil mind state) and ‘became the Brahman-state itself seen as the world-scenes’.

[After attaining the Brahman-knowledge, and always staying in the vision of the Reality alone as the self, the Mukta has to live in the world as before. However, it is a different state now for him. All his agitations that have to exist as the Jeeva-state get bathed in the quiescent state of the self, and come out as the ‘Self-experience’ only.]

कलाकलापसंपूर्णे ते तस्मिंश्चन्द्रमण्डले पुण्यराशाविवापूर्णे रसायनमहार्णवे (20)

रसायनमया धाराः संपन्नाः प्राणवायवः मणियष्टिसमाकारा जालेष्विन्दोरिवांशवः। (54.21)

Those ‘Praanas (existing as the agitations of the world)’, turned into ‘nectar-showers’ (as if by magic), in that ‘moon-expanse of quiescence’, which was complete with all its digits (with no incompleteness of any sort), which was like a huge ocean of great nectar, which was like the entire heap of merits fructified.

The ‘Praana agitations’ rising as the ‘mind agitations’, were now beautiful like the moon-rays that shone like the crystal sticks, when coming out through the barred window of the senses.

[What happens to the body that was burnt by Vichaara? Like a miracle, the purity of heart bathes the dead body like Ganges and the Mukta now exists as a divine entity only, without any ‘I’ ego.

What will his vision of the body be like?

Imagine yourself as the endless expanse of the space, and look at the tiny body-thing acting out its actions in some tiny ant-hole corner of the perceived. It is like a looped double vision where Mukta has the expanse vision of the self seeing the body from the outside, and also seeing the outside world from inside the body hole, like space is amusing itself by looking at itself from inside a pot-hole.]

सा पपाताम्बराद्धारा शेषे शारीरभस्मनि रसायनी हरशिरःपतितेव सुरापगा। (54.22)

Then the ‘quiescent nectar-state of the self itself’, pours out and covers the ashes of the body, like the ‘sacred Ganges falling from the head of Shiva to drench the Earth below’.

उदभूदिन्दुबिम्बाभं चतुर्बाहुवपुस्तया प्रस्फुरन्मन्दरादब्धेः पारिजात इव द्रुमः। (54.23)

उद्दालकशरीरं तन्नारायणतयोदितं प्रफुल्लनेत्रवक्त्राब्जमाबभौ दीप्तिसुन्दरम्। (54.24)

The body now rises with the ‘lustre of the Moon endowed with four hands’, like the Paarijaata flower with its fragrant flowers rises from the ‘Milk Ocean, namely the pure intellect’ churned by the Vichaara-mountain of Mandara.

Uddaalaka’s body (the self itself shining as the perceived world of a mind) rose up as the body of Naaraayana (the Lord of all the experience-waters’ who is in full control of his mind-ocean) (not the deity Naaraayana), and shone beautifully with the bloomed up lotuses of the eyes and face. *(This is not the grin of baring the teeth maintained by the ignorant humans, but the cheerful state of Mukta who exists as if with a body yet without a body.)*

रसायनमयाः प्राणास्तच्छरीरमपूरयन् सलिलौघा इव सरो वृक्षं मधुरसा इव। (54.25)

अन्तःकुण्डलिनीं प्राणाः पूरयामासुराहताः चक्रानुवर्तप्रसृतां पयांसीव सरिद्वराम्। (54.26)

The Praanas (the agitations expressing as the perceived world) filled the body completely, like the ground-waters fill the tree in the spring time. They filled up the ‘essence of Jeeva’ which existed as a ‘coiled serpent’ (Kundalini, but not as defined in the ordinary Yoga practices, but as the illusory world) as the very nature of Aatman, like the waves of Gangaa circling back to itself.

प्रकृतस्थं बभूवास्य तच्छरीरं द्विजन्मनः प्रावृत्शरीरविगमे धौतं तलमिवावनेः। (54.27)

Now, the body of the Brahmin (Dvija, the twice-born) who was born again as the Brahman-state was, like the washed ground of the Earth after the rains stop.

(It was not a physical body anymore holding on to the 'I', but was just an appearance maintained to communicate with others.)  
NIRVIKALPA SAMAADHI OF A KNOWER

[Now, it was a state ready for Nirvikalpa Samaadhi. However, when the body is not there at all as any entity, what Samaadhi can be practised? How can one attain the state of Nirvikalpa Samaadhi of a motionless body as commonly believed, when there is no physical body at all, as a reality?]

अथ पद्मासनगतः कृत्वा देहे स्थितिं दृढं आलान इव मातङ्गं निबद्धेन्द्रियपञ्चकं, निर्विकल्पसमाध्यर्थं व्यवसायमुपाददे, स्वभावं स्वच्छतां नेतुं शरत्काल इवामलं प्रशान्तवातहरिणमाशादिगणगामिनम्। (28 to 30)

Then, 'seated on the lotus posture of the Scriptures (without crossing the ethical rules ordained by them)', making oneself connected to a form which others can see and react to, with all the senses tied up to the self state like the elephant tied to a stake, he got ready to experience the Nirvikalpa Samaadhi, to keep oneself as the pure state of self only, at all times, like the taintless sky of the autumn freed of all the clouds.

To attain such a state, first one should control the 'agitation of Praana that rises as the mind that runs in all the directions as desires', by creating disinterest in the objects of the senses which do not exist really as objects at all (by practising Vichaara).

चिन्तया हृदयं निन्ये दूराद्रज्ज्वेव कीलकं धावमानमधो

मतं चित्तं विमलमाकुलं बलात्संरोधयामास सेतुर्जलमिव द्रुतम्। (54.30, 31)

The mind (of the Uddaalaka as a Saadhaka) ran off with worries and attachments, like an animal pulling off the stake that is not firmly stuck on the ground. It ran downwards madly; but he made it pure by Vichaara (and got rid of all the Vaasanaas) and brought it under control instantly, like damming a flooding river.

THE LIFE ITSELF LIVED AS NIRVIKALPA SAMAADHI

[The 'world-vision of divisions' closed off, and the 'blissful vision of division-less self' appeared as the world now. A JeevanMukta passes his days on the Earth (till the body is discarded) with half-closed eyes only, seeing yet not seeing, like a man who is partially asleep. His mind rests quietly inside the self-lotus, sucking the honey of quiescence.]

निमिमील दशावर्धं परिपक्षमलपक्षमके निस्पन्दतारामधुरे सन्ध्याकाल इवाम्बुजे। (54.32)

He closed half of his eyes, and they appeared like a pair of wings (as his knowledge-vision that was endowed with the two wings of Viveka and Vairaagya); and the pupils remained steady (in the vision of the self alone as all) and sweet, like the 'honey sucking bees' sucking honey in the evening lotus without any movement.

(मधुरौ - मधु, रात पिबत इति)

[He was not excited by the intake of perceptions, nor did he reject anything as inauspicious. Completely in par with the ethical injunctions, he lived a life of quietude without the ups and downs of joys and sorrows. His very presence brought welfare to the entire world, for whoever came within his perception-field was indeed blessed being a part of his Brahman-state.]

सौम्यतामनयन्मौनी प्राणापानजवं मुखे श्वसनं श्रेयसे देशे प्रशस्तः समयो यथा। (54.33)

He brought a balance in his 'breathing-state of inhalation and exhalation on his face', (taking in of the world-perception and reacting to the world-perception --- both states well-balanced without any agitation), like the auspicious balance of air-flow fills the world in the event of a noble birth, predicting the welfare of the world.

(A Jnaani brings auspiciousness to all around.)

TO REACH SUCH A STATE

[For reaching such a state, he had to practise Vichaara, and feel a natural disinterest in the sense-objects.]

तिलेभ्य इव तैलानि पृथक्चक्रे प्रयत्नतः इन्द्रियाणीन्द्रियार्थेभ्यः कूर्माङ्गानीव गोपयन्। (54.34)

He never felt attraction towards the sense objects anymore. Like separating the oil from the sesame seeds, he made effort to keep away the senses from the sense-objects, like the tortoise hiding its limbs in its shell.

[He was mentally detached; the sense objects had no effect on him and failed to raise any joy in his mind.

His mind was always concealed in the 'shell of the self', and was not affected by the outside world.]

बाह्यस्पर्शानशेषेण जहौ दूरे स धीरधीः सहसा कुण्डकच्छन्नो मणिर्दूरत्विषो यथा। (54.35)

The wise one, who knew the empty nature of the sense-objects, discarded the outside sense-objects far off (like darkness) (by knowing their unreal nature), like a 'gem which is kept inside a tiny pot' throws its rays far off,

and keeps the darkness away. (*His quiescent state was not disturbed by the presence or absence of the sense-objects.*)

विलीनानान्तरांश्चक्रे स्पर्शानुञ्जितदर्शनात्रसान्विटपकोशस्थान्मार्गशीर्ष इव द्रुमः। (54.36)

Like a tree getting rid of the moisture inside its branches and the trunk in the winter season, he kept his 'mind' dry of all the attractions for the sense-objects by discarding the reality of the sense-objects, and kept it absorbed within.

[He kept away all the body (the nine-holed pot)-based desires and Vaasanaas, and lived body-less only.]

रूरोध गुदसंकोचान्नवद्वारानिलानथ मुखसंस्थगितः कुम्भो रन्ध्रकोशानिवेतरान्। (54.37)

He blocked the airs entering the nine holes of the body by pressing against his lower limbs; like a 'pot filled fully with water' 'that is kept facing downwards', is blocked by pressing it tightly closed.

TO LIVE A LIFE AS A JEEVA, AFTER REACHING THAT STATE

[One has to ascend to higher levels of realization, even as a life gets lived inside a world, through the continuous practice of Vichaara.]

स्वात्मरत्नप्रकाशाढ्यां स्पष्टां कुसुमलाञ्छितां दधार कन्धरां धीरो मेरुः शृङ्गशिखामिव। (54.38)

'Meru Mountain' stands high adorned by the Kalpa trees which are covered all over by flowers and gems; likewise the liberated Yogi also shone beautiful with the shine of the self-gem and the flowers of virtues, with his head held high in the Knowledge-vision.

बभार हृदयाकाशे मनः संयममागतं विन्ध्यखात इवोन्मत्तं गजं युक्तिवशीकृतम्। (54.39)

He kept the controlled mind within the hollow of the self, like keeping the intoxicated elephant of the Vindhya caverns (world-hollows of pleasures) in chains.

शरन्नभोवदासाद्य निर्मलामतिसौम्यतां जहार परिपूर्णाब्धेर्निर्वातस्याचलां श्रियम्। (54.40)

Having attained the taintless state (freed of all Vaasanaas and attachments), like the autumn sky freed of the clouds, he bore the beauty of the ocean that is complete, and remains motionless without the disturbance of the winds.

[Any perceived scene was seen by him as just some sense-created patterns in the emptiness of nothingness; and he was not affected by any vision of any world.]

दुधावातिविकल्पौघान्प्रतिभासमुपेयुषः पुरः प्रस्फुरद्रूपान्मशकानिव मारुतः। (54.41)

Whatever be the nature of perceptions that arose in front of him (good, bad, miraculous, or divine), he brushed them off as unreal, like the wind throws off the hosts of mosquitoes.

आगच्छतो यथाकामं प्रतिभासान्पुनःपुनः अच्छिनन्मनसा शूरः खड्गेनेव रणे रिपून्। (54.42)

Whatever perception-scene rose in front of him again and again (as a part of the world-scenario), he cut them off with his knowledge-purified mind, like a brave soldier cuts off the enemies with his sword.

[Those who practise the painful HathaYoga or Kundalini yoga go through various visions of darkness, light, sleep, intoxication, and deity-sight etc. What does the 'Jnaana HathaYogi' go through as visions? He is the personified vision of the Truth itself 'without the 'I-ness' and has to go through a life conceived by a mind-state.

Situations of life vary from moment to moment and rise in various colours since one has to live in a world made of the Vaasanaa-fields of others also. How does the Mukta face the dark events of life?

After realizing the truth, he has to practise that truth as his natural experience also.

How does he deal with the Tamas and Rajas of the world? How does he practise Sattva?

What is it to be the Turyaa state going through Jaagrat, Svapna and Sushupti?]

(*Sometimes sorrowful situations or hateful behaviour from others fall on him as Tamas, the ignorance.*)

विकल्पौघे परालूने सोऽपश्यद्दृढयाम्बरे तमच्छन्नविवेकार्कं लोलकज्जलमेचकम्। (54.43)

तमप्युन्मार्जयामास सम्यक्स्वान्तविवस्वता सम्यग्ज्ञानोदितेनाशु पवनेनेव कज्जलम्। (54.44)

तमस्युपरते कान्तं तेजःपुञ्जं ददर्श सः शार्वरे तिमिरे शान्ते प्रातःसन्ध्यामिवाम्बुजम्। (54.45)

When hosts of (disturbing) perceptions had to be met with in his life-journey, and he had to pass through the darkness of events brought about by others, he sees in his heart-expanse the 'Sun of Viveka' covered by the darkness (Tamas) along with its accompanying dark clouds.

He removed them also fully by the 'Sun rising within as the right knowledge (of Sattva)', as easily as the wind throwing off the black powder on the ground. With the darkness removed, he saw the lustre of the self alone, like the lotus sees the early morning Sun when the dark night subsides.

(*Sometimes he has to get engaged in works of his life that are dominated by Rajas.*)

तल्लुलाव स्थलाब्जानां वनं बाल इव द्विपः अपिबच्चाप्यसृक्पूरं वेताल इव वेगतः। (54.46)

तेजस्युपरते तस्य घूर्णमानं मनो मुनेः निशाब्जवदगान्निद्रां लोलं क्षीबवदेव वा। (54.47)

मेघमालामिव मरुद्व्यालो नीलब्जिनीमिव यामिनीव तीक्ष्णाम्शुस्तामप्याशु लुलाव सः। (54.48)

When 'Rajas' had to be met with (as hosts of works), he went through the actions like a young robust elephant moving through the land-lotuses, and drank off the actions like the vampire gulping away the blood flow, like the blazing red fire. After the blazing fire of work was over with, the Sage rested in his self like the lotus at night or like a drunkard lost in intoxication.

He happily goes through his actions like a wind going through the array of clouds, like an elephant moving through the dark lotuses, like the sharp-rayed Sun through the darkness.

*(He sleeps through all his life lying in the bed of self-knowledge.)*

निद्राव्यपगमे तस्य भावयामास तन्मनः व्योमश्यामलदृग्जन्तुर्नभसीव शिखण्डकान्। (54.49)

पयोद इव तापिच्छं नीहारमिव मारुतः दीपस्तम इवाच्छात्म तदप्याशु ममार्ज सः। (54.50)

When he is facing the world from the 'sleep-state of the self', his mind sees the perceived objects (Vaasanaa-produced experiences), like the hair-rolls seen by a man who has colour-blindness.

Like the Tamaala flower (Taaapiccha) by the rain-cloud, like the mist by the wind, like the darkness by the light, he removes them off with his pure state of the self (and perceives them as Brahman-state only).

*(Sometimes ignorance covers the mind as Sattva also, and the vision of self becomes vague.)*

व्योमसंविदि नष्टायां मूढं तस्याभवन्मनः निद्रायां तु विलीनायां मैरेयमदवानिव। (54.51)

मोहमप्येष मनसस्तं ममार्ज महाशयः यामिनीजनितं जाड्यं भुवनादिव भास्करः। (54.52)

When the 'vision of the expanse of the self' was lost, his mind became blank, like a drunken man is lost in stupor. Even that delusory state also, the noble man removed off (through Vichaara-contemplation), like the Sun removing the coldness brought about by the night.

ततस्तेजस्तमोनिद्रामोहादिपरिवर्जितं कामप्यवस्थामासाद्य विश्राम मनः क्षणम्। (54.53)

विश्रम्याशु पपाताङ्ग संविदं विश्वरूपिणीं सेतुरुद्धं सरोवारि प्रतीपं स्वमिवास्पदम्। (54.54)

Then his mind rested for a second in some state where there was no lustre, no blankness, no sleep and no delusion (as the quiescent state of the Self). Dear Rama! After that restful state, he fell into the flood of the world-perception, like the water held by the dam returns to its original state.

चिरानुसन्धानवशात्स्वदनाच्च स्वसंविदः ततश्चिन्मयतामागाद्धेम नूपुरतामिव। (54.55)

After a prolonged contemplation and after experiencing the blissful state of the self, he was able to see the world also as made of his awareness state only, like the gold seen as the anklet.

*(Slowly, he evolved into a unique being that saw everything differently from the ordinary level of an ignorant man.)*

चित्तत्वमथ संत्यज्य चित्तं चित्तत्वतां गतं अन्यदेव बभूवाशु पङ्कः कुम्भस्थितो यथा। (54.56)

He was completely rid of the perceiving faculty as a separate tool of perception, and stayed as the very principle of Reality itself, and became completely different in level, like the moist clay stuck to the inside of the clay pot becomes one with the clay pot itself, after the moisture dries up.

चेत्यं संत्यज्य चिच्छुद्धा चित्सामान्यमथाययौ त्यक्तवीच्यादिभेदोऽब्धिर्वाःसामान्यमिवैकधीः। (54.57)

Removed of the ordinary perception level, his 'pure state of awareness' became one with the 'common essence of all', like the waters of the ocean removed of all its wave-divisions is the same all over, as the single stretch of division-less water.

BODHA SEEING BODHA AS BODHA

त्यक्तभूतौघमननं ततो विश्वंभरं महत् चिदाकाशं ततः शुद्धं सोऽभवद्बोधमागतः। (54.58)

With all the ideas of the duality removed, he remained in the state of the 'great awareness state of Reality filling the entire universe', with the realization of the self.

तत्रप्रापदधानन्दं दृश्यदर्शनवर्जितं अनन्तमुत्तमास्वादं रसायनमिवार्णवम्। (54.59)

He was then in the 'vision of the self' as a 'quiet state of bliss (incomparable and indescribable)', without any 'seer or seen', which was unbroken and excellent like staying as the 'very ocean of nectar'.

शरीरात्समवेतोऽसौ कामप्यवनिमागतः सत्तासामान्यरूपात्मा बभूवानन्दसागरः। (54.60)

Removed of the limitation of the body, he had entered another level of existence, and was the ‘common essence of all’ and remained as the ‘ocean of bliss’.

द्विजचेतनहंसोऽसावानन्दसरसि स्थितः अतिष्ठच्छरदच्छे खे कलापूर्ण इवोडुपः। (54.61)

He, who was a swan as the twice-born (reborn as the self), stayed inside the bliss-lake, like a Full-moon in the taintless autumn sky.

बभूवावातदीपाभो लिपिकर्मर्पितोपमः वीतवीच्यम्बुधिप्रख्यो वृष्टमूकाम्बुदस्थितिः। (54.62)

He was like a lamp lit in a windless place; was like a painted picture; like the ocean without waves; like the cloud rid of all its waters.

SIDDHIS ARE WORTHLESS FOR A KNOWER

अथैतस्मिन्महालोके तिष्ठन्नुद्दालकश्चिरं अपश्यद्व्योमगान्सिद्धानमरानपि भूरिशः। (54.63)

आगतानि विचित्राणि सिद्धिजालानि चाभितः शक्रार्कपददातृणि नीरन्धाण्यप्सरोगणैः (64)

तानि नादरयांचक्रे सिद्धिवृन्दानि स द्विजः गम्भीरमतिरक्षुब्धो विलासानिव शैशवान्। (54.65)

Staying in that state of the ‘Supreme vision’ for long, Uddaalaka saw many sky-dwellers like the Siddhas and the Devas. Though he could have received many Siddhis and could have obtained the ‘position of Indra ruling the heaven filled with beautiful Apsaraas’, that twice-born was unperturbed, and felt himself in too profound a state to care for those varieties of powers, and ignored them as if they were only fit for the immature children.

सिद्धिसार्थमनादृत्य तस्मिन्नानन्दमन्दिरे अतिष्ठदथ षण्मासान्दिकटेऽर्क इवोत्तरे। (54.66)

Disregarding the powers of Siddhis, he stayed in that ‘abode made only of bliss’, for six months (the rest of his life-story with a body stuck as an appearance only, with all the virtues lighting up his life-path like the Sun staying in the northern part of the sky) like the Sun stays in the northern direction for six months.

जीवन्मुक्तपदं ततथावत्संप्राप्तवान्द्विजः तत्र सिद्धाः सुराः साध्याः स्थिता ब्रह्महरादयः। (54.67)

Brahmaa, Hara, Siddhas, Suras, Saadhyaas (those who were in the path of Siddhis) were all in that very same state in which the twice-born attained as the state of ‘Liberation while living’.

आनन्दे परिणामित्वादनानन्दपदं गतः नानन्दे न निरानन्दे ततस्तत्सम्बिदाबभौ। (54.68)

By the excessive state of bliss, he had attained the state of non-bliss (which is not like the appearing and disappearing joy-experience of the world, but is a pleasant happy state which is the same always).

He shone forth as aware of neither bliss nor non-bliss.

[This bliss is not the joy experienced in the world. It does not bring about laughter or smile or grin.

It is just the quietness that is termed as bliss.

Agitation of the world is termed as pain; when this is removed, the self stays in its natural awareness-state without any imagined pain. This alone is termed as the bliss of Mukti, like the calmness felt after waking up from a nightmare.]

क्षणं वर्षसहस्रं वा तत्र लब्ध्वा स्थितिं मनः रतिमेति न भोगौघे दृष्टस्वर्ग इवावनौ। (54.69)

Be it a span of a moment or thousand years, once the mind has experienced that state (as the knowledge-vision), it does not get interested in the sense-pleasures, like a person who has visited the heaven is not again attracted towards the Earth-life.

तत्पदं सा गतिः शान्ता तच्छ्रेयः शाश्वतं शिवं तत्र विश्रान्तिमाप्तस्य भूयो नो बाधते भ्रमः। (54.70)

That state is the Supreme. It is the final beatitude. It is quiescent. It is the highest good. It is eternal. It is auspicious. For the person who has attained that state, delusion never recurs.

तत्पदं साधवः प्राप्य दृश्यदृष्टिमिमां पुनः नायान्ति खदिरोद्यानं लब्धचैत्ररथा इव। (54.71)

Having attained that state, the good men never revert back to this state of perceiving the world-patterns (as real), like those who have obtained the garden of ChitraRatha (Gandharva-king), do not visit again the lands filled with ordinary Khadira, the wasteful thorny bushes.

तां महानन्दपदवीं चित्तादासाद्य देहिनः दृश्यं न बहुमन्यन्ते राजानो दीनतामिव। (54.72)

Those beings, who have attained that state of great bliss through their minds purified by the practices of Shrivana, Manana etc, do not care for the perceived phenomenon, like the kings do not value the state of poverty. (That state is not easily attained.)

चेतस्तत्पदविश्रान्तं बुद्धं दृश्यदशां प्रति कदर्थोद्धोधमायाति नायात्येवाथवानघ। (54.73)

Hey Rama! The mind attains ‘that state of knowledge about the perceived’ with great effort, or may not attain also, even with effort.

(A Mukta is a bloated state of merits. Any pleasure of any world can be his, if he wishes so.)

उद्दालकोऽत्र षण्मासान्द्रोत्सारितसिद्धिभूः उषित्वोन्मिषितोम्भोदकोशादर्को मधाविव। (54.74)

After living his life for the six months of the northern side of the Sun (living a life by maintaining a noble dispassionate conduct), and not bothering to gain any Siddhi of any sort, at last, Uddaalaka opened his eyes freed of the limited body-existence, (rose to the next level of realization) like the Sun coming out of the misty screen, in the Chaitra month.

ददर्श संप्रबुद्धात्मा पुनः परमतेजसः प्रणामलालसाः स्निग्धाश्चन्द्रबिम्बवपुर्धराः

रमणीगौरमन्दाररेणुभ्रमरचामराः स्फुरत्पताकापटला युविमानपरम्पराः

अस्मदादीन्मुनीन्दर्भपवित्राङ्ककराम्बुजान् विद्याधरीभिर्वलितान्विद्याधरपतीनपि। (54.77)

‘That noble man of knowledge shining with the lustre of self-knowledge’, again saw in front of him beautiful ladies shining with the lustre of the Moon, waving the chowries made of white Mandaara flowers covered by its fragrant pollen attracting the bees, and an array of flying vehicles with various types of flags, and Sages like me (Vasishtha) with their hand-lotuses holding the sacred Darbha grass, and the Vidyaadhara-chiefs with their Vidyaadharee wives.

ते तमूर्चुर्माहात्मानमुद्दालकमुनिं तथा प्रसादेन प्रणामान्नो भगवन्नवलोकय, (78)

आरुह्येदं विमानं त्वमेहि त्रैविष्टपं पुरं, स्वर्ग एव हि सीमान्तो जगत्संभोगसंपदाम्। (79)

आकल्पमुचितान्भुङ्क्ष्व भोगानभिमतान्विभो स्वर्गादिफलभोगार्थमेवाशेषतपःक्रियाः। (80)

हारचामरधारिण्यो विद्याधरवराङ्गनाः पश्येमास्त्वामुपासीनाः करिण्यः करिणं यथा। (81)

कामो धर्मार्थयोः सारः कामसाराः सुयोषितः वसन्त इव मञ्जर्यः स्वर्ग एव भवन्ति ताः। (54.82)

They spoke like this to the great Sage Uddaalaka,

“Bhagavan, accept our salutations and be graceful towards us. Climb this air-vehicle and enter our heavenly city; heaven alone is considered as the most excellent of all the riches owned by anybody. Hey Lord, enjoy all the pleasures as much as you like till the end of the Kalpa; all the penances are performed for the attainment of heavenly pleasures only.

Look at these beautiful ladies belonging to the Vidyaadhara clan who are standing near you like the cow-elephants in service of the bull-elephant. ‘Dharma’ is followed and ‘wealth’ gets acquired for the sake of fulfilling the desires only; women are the essence of all desire-fulfilment, like the flowers are abundant in the spring only; and these ladies are available in the heaven only.”

एवं कथयतः सर्वानतिथीन्त्यसौ मुनिः परिपूज्य यथान्यायमतिष्ठद्रतसंभ्रमम्। (54.83)

When the guests spoke like this, ‘Uddaalaka Muni’ worshipped them all in the due manner, and remained without any excitement.

नाभ्यनन्दन्न तत्याज तां विभूतिं स धीरधीः भो सिद्धा व्रजतेत्युक्त्वा स्वव्यापारपरोऽभवत्। (54.84)

The ‘wise one’ did not get overwhelmed by joy, nor did he show disgust at their proposal; he just said, “Hey Siddhas, you can leave now”, and was engaged in his own routine works.

अथ स्वधर्मनिरतं भोगेष्वरतिमागतं तमुपास्य ययुः सिद्धा दिनैः कतिपयैः स्वयम्। (54.85)

Siddhas waited for a few more days, and observing that he had no interest in any pleasure and was engaged in his own duties of the world, they went off to their abodes.

UDDAALAKA’S STORY CONTINUES

जीवन्मुक्तः स च मुनिर्विजहार यथासुखं यावदिच्छं वनान्तेषु मुनीनामाश्रमेषु च (86)

मेरुमन्दरकैलासहिमवद्विन्ध्यसानुषु द्वीपोपवनदिककुञ्जजङ्गलारण्यभूमिषु। (54.87)

The Muni, liberated while living, wandered as he liked in the forest-lands and hermitages of the Sages, in the summits of Meru, Mandara, Kailaasa, and the Snow Mountains, in the forests of the islands and the jungles in all the directions.

ततःप्रभृति संप्राप्तपदमुद्दालको द्विजः गुहासु गिरिकुक्षीणां अवसद्दधानलीलया। (54.88)

From then onwards, Uddaalaka Brahmin lived the rest of his life in contemplation, inside the caves of the hills.

कदाचिदह्ना मासेन कदाचिद्वत्सरेण च कदाचिद्वत्सरौघेण ध्यानासक्तो व्यबुध्यत। (54.89)

Sometimes in a day, sometimes after a month, sometimes after a year, sometimes after many years, he woke up from his contemplation-state.

उद्दालकस्तदारभ्य व्यवहारपरोऽपि सन् सुसमाहित एवासौ चित्तवैकत्वमागतः। (54.90)

Uddaalaka, from then onwards, though engaged in the routine works, remained calm and composed, having attained oneness with the principle of Chit.

चित्तवैकघनाभ्यासान्महाचित्तमुपेत्य सः बभूव सर्वत्र समस्तेजः सौरमिवावनौ। (54.91)

Having practised hard, the contemplation of the Chit; having attained the state of Chit; he became equal-minded everywhere, like the Sun shines equally on all those on the Earth.

चित्सामान्यचिराभ्यासात्सत्तासामान्यमेत्य सः दृश्येऽस्मिंश्चित्ररविवन्नास्तमायान्न चोदयम्। (54.92)

Having practised the state of the common presence of Chit in all, he attained the state of 'common presence' in all. He remained in this 'perceived phenomenon' like a painted picture of the Sun, that never set; nor rose.

शमपरपदलाभप्राप्तिसंशान्तचेता गलितजननपाशः क्षीणसंदेहदोलः

शरदि खमिव शान्तं व्याततं चोर्जितं च स्फुटममलचेतस्तद्वपुः संबभार। (54.93)

With the mind-faculty completely at rest by attaining the supreme state of quiescence, cutting off the rope of the imagination of birth and death, with all the agitations of doubts pacified, he shone as the 'purity state of perception as the Brahman-state itself' (without the channel of the tainted mind) as the all-pervading, unshaken, clear state of existence, like the taintless sky of the autumn.