

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 TWENTY

{NITYASAMAADHI OF A KNOWER}

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 TWENTY

NITYASAMAADHI OF A KNOWER

श्री राम उवाच

Rama spoke

भगवन्भूतभव्येश कश्चिज्जातसमाधिकः प्रबुद्ध इव विश्रान्तो व्यवहारपरोऽपि सन्

कश्चिदेकान्तमाश्रित्य समाधिनिवृतः स्थितः तयोस्तु कतरः श्रेयानिति मे भगवन्वद। (56.06)

Bhagavan! You are the best of all excellent people! Tell me hey Bhagavan, between these two, the enlightened Sage who though engaged in the worldly affairs remains in rest as if in Samaadhi state, and the enlightened Sage who remains in solitude absorbed in Samaadhi, who is the better one?

वसिष्ठोवाच

Vasishta spoke

[What is Samaadhi?

Samaadhi means the equal-ness of the mind state. The term 'Aaadhi' refers to mind agitations that rise as thoughts, memories, emotions, anxieties etc.

'Aaadhi' is the turbulence of the mind-waves of the consciousness which reacts to the world at all times in all the three states of Jaagrat, Svapna, and Sushupti.

These waves exist as dominated by Rajas, Tamas and Sattva. When these waves subside by the 'Vision of the Truth', then the consciousness also dies down by not reacting to the world-perception.

There is only a surface reaction of the body-image for the others to see and it appears as if it is walking, talking, eating and so on; but there is not the least agitation inside; or the body may appear to be sitting in a lotus posture motionless.

In both the cases the Samaadhi state of a realized person is not understood by the outside people who usually define the lotus posture-man as being absorbed in Samaadhi. But actually, for the Knower who has dissolved his body in the fire of knowledge, the outside does not exist at all as any real thing to react to. Like the Brahman-state exists as the entire perceived phenomenon, he (Brahman state with a mind-channel) exists as the limited perceived state of a mind. Whether his mind is acting as a body doing its regular works of the world, or it is sitting motionless inside a mountain cave, he is unchanged inside. He is the very Samaadhi state itself that can appear as any type of the perceived.]

इमं गुणसमाहारमनात्मत्वेन पश्यतः अन्तःशीतलता यासौ समाधिरिति कथ्यते। (56.07)

Rama! A man exists as a collection of Gunas only, and reacts to the world through the agitation called the mind. When one separates himself from 'this reacting consciousness' by not identifying with it as the self, (through the conclusion brought about by Vichaara) then, his inner being remains cool without any agitation. This alone is known as the 'Samaadhi'.

दृश्यैर्मनसि संबन्ध इति निश्चित्य शीतलः कश्चित्सम्यवहारस्थः कश्चिद्ध्याने व्यवस्थितः (08)

द्वावेतौ राम सम्पन्नावन्तश्चेत्परिशीतलौ अन्तःशीतलता या स्यात्तदनन्ततपःफलम्। (56.09)

With the ascertainment brought through Vichaara, that the mind alone is connected to the perceived-world (and not the self), and remaining agitation-less always, the Knower may remain engaged in the duties of the world (not bothered about changing the life-story, like king Janaka or Sage Vyaasa); and another one may sit in contemplation (like Uddaalaka or Shuka).

Both of them have attained the 'Vision of the Truth', and remain cool within, without any agitation. This coolness alone is the fruit that is attained after the penance of Vichaara.

समाधिस्थानकस्थस्य चेतश्चेद्वृत्तिचञ्चलं तत्तस्य तत्समाधानं सममुन्मत्तताण्डवैः। (56.10)

If a man just maintains an 'outward Samaadhi posture' (sitting motionless in the lotus posture) (without an iota of knowledge), with his mind absorbed in the world-affairs only (as food, wealth, name, fame, number of followers etc), then his fake state of Samaadhi is not the quiescent state, but is equal to the violent dance of a mad man.

[Motionless-state of the body is not the Samaadhi, where the mind is jumping inside like a mad fool.

Only he who is cool inside, is in real Samaadhi whether his body is moving about or sitting quiet.]

उन्मत्तताण्डवस्थस्य चेतश्चेत्क्षीणवासनं तदस्योन्मत्तवृत्तं तत्समं बुद्धसमाधिना। (56.11)

If a person is cool within (free of all agitations of the mind) by the knowledge born through Vichaara and is completely without the least of any Vaasanaa, then even if he dances like a mad man outwardly (like Shiva for example), he still is in the Samaadhi-state of the 'Truth-vision' only.

व्यवहारी प्रबुद्धो यः प्रबुद्धो यो वने स्थितः द्वावेतौ सुसमौ नूनमसंदेहं पदं गतौ। (56.12)

‘The man who is busy in his regular duties and is always in the ‘Vision of the Truth’, and ‘the man who is in the ‘Vision of the Truth’ and stays inside a forest in solitude’, both of them are equal in all manners, and have attained the ‘Knowledge-state of Brahman’, for sure.

अकर्तृ कुर्वदप्येतच्चेतः प्रतनुवासनं दूरं गतमना जन्तुः कथासंश्रवणे यथा। (56.13)

The ‘man who is engaged in the world-activities’ is not doing any action, even if he appears to the others as if doing actions, since he is completely without any Vaasanaa.

(How does he manage to be a part of his life story?)

When listening to some meaningless story (some gossip) narrated by a child or a wife, a man will appear to be listening intently, but will have his mind absorbed in some other serious matter; so also a Knower who acts as a character in a life-story acts as if involved, but is always absorbed in the silence of the self.

अकुर्वदपि कर्तव्यं चेतः प्रघनवासनं निस्पन्दाङ्गमपि स्वप्ने श्वभ्रपातस्थिताविव। (56.14)

The ignorant man, who believes in the reality of the perceived world, even if he sits without doing any action, is actually busily doing actions restlessly, because of his anxieties, worries, wants and attachment to people and objects, since he is the tainted-mind that is densely filled with the Vaasanaas.

When a man is in deep sleep, all his limbs do not move at all, but he might be busily moving his limbs inside a dream where he is falling into a deep chasm; so also the ignorant are always doing actions even if they do not engage in any action.

चेतसो यदकर्तृत्वं तत्समाधानमुत्तमं तं विद्धि केवलीभावं सा शुभा निर्वृतिः परा। (56.15)

Therefore, understand that the term ‘Samaadhi’ or ‘Samaadhaana’ refers to the action-less mind only.

That alone is the ‘leftover state’ after the vision of the Truth.

That alone is the ‘most auspicious state’ and the ‘Supreme beatitude’ to be attained by one and all.

चेतश्चलाचलत्वेन परमं कारणं स्मृतं ध्यानाध्यानदृशोस्तेन तदेवानङ्कुरं कुरु। (56.16)

The ‘mind that cannot comprehend the real state of Samaadhi (where it has to remain life-less)’ is of the nature of oscillating between the absence and presence of something.

Such a mind alone has become the cause of this misconception about the Samaadhi state, and it alone conceives the two states of meditation and non-meditation, and calls the meditation state (outward motionless state of the body) as Samaadhi. This misconception is the sprout that you have to pluck out first.

अवासनं स्थिरं प्रोक्तं मनोध्यानं तदेव तु स एव केवलीभावः शान्ततैव च सा सदा। (56.17)

The ‘state of the mind’, which is completely free of the Vaasanaas, with no chance of any new Vaasanaa sprouting again, that alone is known as stability (of Samaadhi), and is said to be a mind in contemplation.

That alone is the ‘left over state’ that rises after realization.

That alone is the ‘state of quiescence’ which never wavers.

तनुवासनमत्युच्चैः पदायोद्यतमुच्यते अवासनं मनोऽकर्तृपदं तस्मादवाप्यते। (56.18)

The ‘state of the mind’, which is completely rid of all the wants (and is used as only the perception-tool) is said to lead one towards the highest state of knowledge. The ‘mind which is without the Vaasanaas’, attains the ‘state of the non-doer’, because of that.

(Tanu Vaasanaa to Avaasanaa -ascending from fourth level to the seventh level of realization)

[The mind without wants will alone lead towards the vision of the non-existent state of the world. When one stays as the quietness itself, where is the question of doing anything as a separate activity? The Knower exists as the very perceived (as an image moving and working, for others to see), and does not do any action as identified with a body and its limbs.]

घनवासनमेतनु चेतः कर्तृत्वभाजनं सर्वदुःखप्रदं तस्माद्वासनां तनुतां नयेत्। (56.19)

The ‘mind that is dense with Vaasanaas’, always is agitated as the ‘doer of the action’ (seeking the fulfilment of the wants); this brings about suffering in the form of disappointments, frustrations, sorrows and grief. Therefore, one should make effort and keep the mind free of all the Vaasanaas, through the reasoning process (like Uddaalaka).

प्रशान्तजगदास्थोऽन्तर्वीतशोकभयैषणः स्वस्थो भवति येनात्मा स समाधिरिति स्मृतः। (56.20)

When one is rid of all attachments to the world (as family, friends, wealth, fame and also the Sattva-goodness) (though busy in acting out the life drama to its perfection), and is free of the sorrow, fear and obsession (about the fulfilment of Vaasanaas), and is always in the ‘awareness of the Reality (essence of Aatman) as the self’, then it is known as Samaadhi.

चेतसा संपरित्यज्य सर्वभावात्मभावनां यथा तिष्ठसि तिष्ठ त्वं तथा शैले गृहेऽथवा। (56.21)

Completely get rid of the state of identifying with any situation of the perceived world (as the limited 'I'), and stay as you are (as the formless emptiness of knowledge only), and stay wherever you feel like, either inside a luxurious mansion or inside a dark cave in the mountain.

गृहमेव गृहस्थानां सुसमाहितचेतसां शान्ताहंकृतिदोषाणां विजनावनभूमयः। (56.22)

For those who stay as householders doing their life-allotted duties yet have their mind freed of all wants, and who have got rid of the faults of the 'I' through Vichaara, the 'house with all its comforts' also becomes 'a place of solitude with no crowd' (as the emptiness itself appearing as the world).

अरण्यसदने तुल्ये समाहितमनोदृशां भवतामिह भूतानां भूतानां महतामिव। (56.23)

The main elements (Mahataam Bhootaanaam) that make up the world are the same at all places.

For example, the space is the same space without any difference whatever the objects be there; so also, both the forest-hut and a house inside a city carry the same value (as the mind-conceived sense patterns in the emptiness) for those who are established in the equal state of the mind like 'you people (Bhootaanaam) who are in the vision of the self everywhere'.

शान्तचित्तमहाभ्रस्य जनज्वालोज्ज्वलान्यपि नगराण्यपि शून्यानि वनान्यवनिपात्मज। (56.24)

Hey prince (son of the king)! For the man of knowledge, whose 'thundering cloud of the mind with its Vaasanaas has dissolved off (like in the autumn sky)', even the cities blazing with the dense flames of people are like the deserted forests only (since his mind is empty and quiet).

वृत्तिमच्चित्तमतस्य विजनानि वनान्यपि नगराणि महालोकपूर्णानि परवीरहन्। (56.25)

Hey Destroyer of enemies! For the man of ignorance, who has lost his reason and acts like a drunkard because of the mind madly moving from one object to another, even the deserted forests are like the cities filled with crowds of people (since his mind is restless with desires).

व्युत्थितं चित्तमभ्येति भ्रमस्यान्तः सुषुप्तां निर्वाणमेति निर्वाणं यथेच्छसि तथा कुरु। (56.26)

'The mind that is agitated by hundreds of delusions of wants and attachments', just attains a 'lulled state' (Laya) in the outwardly practised Samaadhi-state, like the deep sleep state (and rises again with the same seeds of Vaasanaas intact). 'The mind which is removed of all the sheaths of delusions that are dense with Vaasanaas' attains the Nirvaana state. Conclude yourself which is the better of the two.

WHO IS SAID TO BE IN A STATE OF SAMAADHI ALWAYS?

सर्वभावपदातीतं सर्वभावात्मकं च वा यः पश्यति सदात्मानं स समाहित उच्यते। (56.27)

He alone is known as a 'man of composure established in the equal-state of the mind', who either sees the self (Reality-state) as transcending all the perceived phenomena, or existing as the very essence of all the perceived phenomena.

[Self is the Brahman-state itself acting through a pure mind in a BrahmaJnaani. He sees everything as the Brahman only, in essence, like seeing all the reflections as the mirror itself, or he will see Brahman only and nothing else, like seeing the mirror only and never the reflections.]

ईहितानीहिते क्षीणे यस्यान्तर्वितताकृतेः सर्वे भावाः समा यस्य स समाहित उच्यते। (56.28)

He alone is known as a 'man of composure established in the equal-state of the mind', for whom there is nothing that is liked or disliked, and who is aware only of the expansive state of the self, and for whom all the objects (living or inert) look the same (as just the form of Bodha or knowledge or information).

सदात्मना सदेवेदं जगत्पश्यति नो मनः यथा स्वप्ने तथैवास्मिञ्जाग्रत्यपि जनेश्वर। (56.29)

Hey ruler of the people! It is so, because he sees this moving pattern of the world (Jagat) as the Reality-state only; is it not so? His mind sees the world as a state of Reality alone, at all times, 'be it the active dream-state of the world', or 'the waking-state of quietness within'.

He is undisturbed in his 'Vision of the Truth'.

यथा विपणिकालोका विहरन्तोऽप्यसत्समाः असंबन्धात्तथा ज्ञस्य ग्रामोऽपि विपिनोपमः। (56.30)

When walking in a busy market place, the people there are engaged in their own affairs so much so, that the crowd is as if non-existent for them, since they have no connection with any of them. For a Knower also, though he may live inside a crowded city, the crowd is non-existent for him, since he is aware of his essence only, at all times. The city also equals a deserted forest for him.

अन्तर्मुखमना नित्यं सुप्तो बुद्धो ब्रजन्नपि पुरं जनपदं ग्राममरण्यमिव पश्यति। (56.31)

(How?) The Knower has his mind always turned inward as if asleep (unaffected by the hubbub of the world), even while attending to the affairs of the world; and sees any city, or colony or village as a forest bereft of people only.

सर्वमाकाशतामेति नित्यमन्तर्मुखस्थितेः सर्वथानुपयोग्यत्वाद्भूताकुलमिदं जगत्। (56.32)

(Why?) For the one, who is always aware of the self, this entire world crowded with various types of beings and objects, is like the empty space only, since it has no meaning or purpose for him.

WHAT IS INSIDE, IS OUTSIDE ALSO

अन्तःशीतलतायां तु लब्धायां शीतलं जगत् विज्वराणामिव नृणां भवत्याजीवितस्थितेः। (56.33)

For those, who have obtained coolness within (by staying without Vaasanaas), the world also feels cool (and quiet only) till the end of the life, like for a person who is cured of the fever.

अन्तस्तृष्णोपतप्तानां दावदाहमयं जगत् भवत्यखिलजन्तूनां यदन्तस्तद्वहिः स्थितम्। (56.34)

For those, who burn inside with the thirst for pleasures, the world also is filled with blazing fires. For all the people anywhere, that which is inside as either quietude or agitation alone, is seen as the outside world also.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः अन्तःकरणतत्त्वस्य भागा बहिरिव स्थिताः। (56.35)

Whatever you see as any object in the world like the 'sky above, ground, air, the space beyond, mountains, rivers, directions', are all the parts of the inner mind only, and exist as if in the outside. [What is seen is just the flow of inert sense-patterns; but the names and qualities of the objects are conceived by the mind only, based on the particular mind's peculiarities and learning abilities.

That which is conceived inside alone, is seen as that which is outside.

There is no fixed solid world that is outside as a separate reality.

The world you know is what you yourself conceive as the world.

If you are a mind filled with Vaasanaas only, then the world you see is made of Vaasanaa-fields only, that rise as agitations and restlessness in the mind. The more the restlessness, the more is the chaos outside. For a Knower who has a blank mind and exists as only the quietude, quietude alone is seen as the world.

Darkness (Tamas) gets reflected as darkness in the mirror; dust (Rajas) gets reflected as dust in the mirror and light (Sattva) gets reflected as light in the mirror; but the Knower is the mirror-state itself and is a state of nothingness inside.

The mirror alone stays as the mirror for the Knower; and he sees no world at all.]

वटधाना वट इव यदन्तःस्थं सदात्मनः तद्वहिर्भासते भास्वद्विकासे पुष्पगन्धवत्। (56.36)

Like the 'banyan tree inside the seed in a subtle form' rises as a huge tree outside, whatever is inside the essence of Reality alone exists as the subtle perceiving ability of the mind, and shines in 'an outside' that is revealed by the senses, like the fragrance emanating from a flower.

[Reality-state is a state which can exist as any perceived, and exists as the countless worlds conceived by countless minds. Delusion alone makes one conceive the world as per one's peculiarities developed in the mind, like for example a stone of a particular shape can be seen as a stone, or god, or an art-form, or a wasteful thing. Whatever you conceive it as, you will treat it the same way. Every object is just a conception you have formed by prolonged habituation, and always fail to see that there is nothing outside but only a possible scene of perception that is rising from the Reality.

Reality alone is there, whether you call it Brahman, Aatman or Truth.

Knower sees the Reality as it is; the ignorant see their own conceptions in the form of the world, and get lost in it.]

न बहिष्ठं न चान्तःस्थं क्वचित्किंचन विद्यते यद्यथा कचितं चित्वात्तथा तत्त्वमुत्थितम्। (56.37)

There exists nothing whatsoever as something inside or something outside (since even the 'inside and outside' are the conceptions of the mind only).

Whatever comes out of the mind as the world, is seen as the 'world outside' for that particular mind.

[The Knower has burnt off the camphor without a trace, in the fire of knowledge.]

आत्मतत्त्वान्तरं भाति बहिष्ट्वेन जगत्तया कर्पूरमिव गन्धेन संकोचे प्रविकासि च। (56.38)

That which is in the Reality-state as a possible perception, shines as an outside phenomenon, like the fragrance concealed inside the camphor is spread out in the outside also.

आत्मैव स्फुरति स्फारं जगत्त्वेनाप्यहंतया बाह्यत्वेनान्तरत्वेन स च नासन्न सन्विभुः। (56.39)

The 'essence of the self' alone (the possible state of Reality), shines both as 'the expanse of the world as if outside', and the 'I' factor as if inside (both made of conceptions only). The Reality-state alone is there as all, as not unreal (as if real) (as the unseen Ahamkaara, senses etc) and not real (actually) (as the seen world).

['Inside' creates what is outside; and what is outside creates the 'inside'.

World is an interwoven state of the inside and outside, affecting each other continuously.]

बहिष्ठेनान्तरं बाह्यमन्तःस्थेनान्तरस्थितं यथाविदितमात्मायं स्वचित्तमनुपश्यति। (56.40)

A man sees the 'outside world' based on - (his brain and body health, the ideas developed from childhood, his desires, opinions, beliefs, likes, dislikes, wants, learning and so on) the ideas that are contained within his Chitta (the perceiving faculty) only. From what he sees outside, he conceives more in the inside, and creates his own experiences and opinions good or bad; and from what is inside again, he sees the outside world and goes through the experiences of various types.

[Mind creates a privately experienced world for a Jeeva-entity, based on its beliefs and anxieties; and those experiences lead him towards more false conceptions.

What delusion is already inside, is seen as the 'outside', what is seen outside as delusion, increases the delusion 'inside'.

The Jeeva is trapped in-between 'these inside and outside walls' pressing from both sides; and sinks deeper and deeper into ignorance-levels that yield unbearable sufferings.]

सबाह्याभ्यन्तरं शान्तमात्मनो भेदितं जगत् अहंत्वादिस्थिते भेदे भूरिभङ्गभयं तु तत्। (56.41)

Actually, there is no 'inside' or 'outside' in the Reality-essence of the Aatman. 'World-perception' is a 'divided structure of the inside and outside divisions interwoven as one', as if real, though not real.

This 'inside and outside division' is the basic foundation of the 'world-perception'.

[If the foundation-state of division is broken, then the entire structure of the world collapses instantly.]

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः कल्पादिरेव ज्वलितं सर्वमाधिहतात्मनः। (56.42)

'This main division-conception (of inside and outside)' alone raises as the divisions of 'I' and 'mine'.

This alone rises as the fearful state of abundance of division; and so, the conceptions of the sky, the Earth, the wind, the space, the rivers, the directions etc, rise along with the time-division of beginning and end, for the deluded Aatman (Jeeva) with the tainted mind-structure.

WHO IS A SAMAAHITA, ABSORBED ALWAYS IN THE STATE OF EQUAL-NESS?

यस्त्वात्मरतिरेवान्तः कुर्वन्कर्मन्द्रियैः क्रियाः न वशो हर्षशोकाभ्यां स समाहित उच्यते। (56.43)

Therefore, he alone is to be known as a person in (natural) Samaadhi-state of composure (Samaahita), who is always aware of the division-less self, though doing actions with his organs of action, and does not get joy or grief as an instant-reaction to the outside world.

यः सर्वगतमात्मानं पश्यन्समुपशान्तधीः न शोचति न ध्यायति वा स समाहित उच्यते। (56.44)

He alone is to be known as a person in the (natural) Samaadhi-state of composure (Samaahita), who sees the 'self alone' rising as the world of the outside, and whose mind is at complete rest; he does feel sad by the perceived and does not seek the state of meditation inside a room or cave, separately to feel the quietness.

स पूर्वापरपर्यन्तां यः पश्यञ्जागतीं गतिं दृष्टिष्वेतासु हसति स समाहित उच्यते। (56.45)

He alone is said to be in the state of composure, who laughs at these (meaningless) perceptions, looking at the ignorant ways of the world where everything gets produced and perishes in the end, (as made of mere conceptions only).

"समे परेऽपि नाहंता न जगज्जन्मनो मयि वीचिवृन्देष्विवातप्ता नाकाशे फलधातवः"। (46)

यस्यान्तरस्थिताहन्त्वं न विभागादि नो मनः न चेतनाचेतनत्वे, सोऽस्ति नास्तीतरो जनः। (56.47)

"When seen from far, the waves of water appear to be burning in fire by the autumn sunlight, but the fire is not there when you touch the waters; the fire does not create any effect in the outside sky also, by burning anything. Similarly, the 'Supreme state of Reality alone' appears like the perceived, in the waves of the Jeevas; and the perceived has no reality except as some appearance.

The 'I-ness' along with the world and the accompanied births and deaths, is not in the Reality-state also, and not in me also".

A person, who has this realization as his natural non-diminishing state, has no concept of the limited state of 'I' as a form bound in space time measure; he sees no divisions of any sort as inside and outside; there is no agitated mind-state made of Vaasanaas and conceptions; he sees nothing as conscious or inert.

(He exists as a shine of Reality that looks at itself as the world, through a purity state as the mind-channel.)

He alone truly exists; not the others who stay as appearances only, and are just the inert processes of Vaasanaas.

[Being the shine of Reality, he is the most conscious of all; but he is indeed inert when in the midst of the worldly-events.]

व्योमस्वच्छो बहिष्ठेहां सम्यगाचरतीह यः हर्षामर्षविकारेषु काष्ठलोष्टसमः शमः। (56.48)

His mind is as pure as the untainted space (sticks to nothing), and he performs to the best of his ability, all the works that belong to him as the story part of the life. He is non-reacting to the ‘outer world situations of joys and irritations’ similar to a log of wood or the mud lump, and faces everything with a calm disposition.

आत्मवत्सर्वभूतानि परद्रव्याणि लोष्टवत्स्वभावदेव न भयाद्यः पश्यति स पश्यति। (56.49)

He, ‘who sees’ everything and everyone, as the reflection of the Reality-state (Aatman), and sees the objects possessed by the ignorant like lumps of mud’, ‘as his very natural state’, and not with the fear of the perceived, he alone has the true vision (rest are all blind).

अर्थोऽतनुस्तनुर्वापि नासद्रूपेण चेत्यते सद्रूपो नानुभूतोऽज्ञे न ज्ञेनैव न तत्तया। (56.50)

The wealth sought by the ignorant is ‘smaller than even the measure of minuscule’, in the ‘huge expanse of the perceived-state of Brahman’ (that is endless); yet the ignorant cannot see the unreal nature of those objects, nor can they grasp the Reality-state through proper Vichaara; but the ‘Knower’ sees, what they cannot see, and has a completely different vision.

[He does not care for possessions, nor does he swerve from the ‘Truth of the Reality’ ever.]

ईदृशाशयसंपन्नो महासत्त्वपदं गतः तिष्ठतूदेतु वा यातु मृतिमेतु न तत्स्थितिम्। (56.51)

‘A person with such a vision (who is not any person at all actually)’, is in the state of the highest ‘Vision of the Truth’, and does not swerve from his state whether anything is there or not there, whether anything is gained or not gained, whether anyone dies or is born.

[In the picture gallery, various colourful paintings with various scenes get exhibited.

For the Knower, life is such a picture gallery only; where at every moment some new picture raises from the Reality state. He is unconnected to any picture of the life and sees everything as a painting done by the mind-artist on the Brahman-canvas through the sense-brushes. What matters what picture his mind presents, that of a forest or a palace?

Both appear the same for him, just the talent-expression of the mind-painter! He is always aware of the canvas only.]

(So what matters whatever the Knower does, or where he lives?)

Life is just a dance he has to perform as the form emptiness in the emptiness-stage.)

वसतूतमभोगाद्ये स्वगृहे वा जनाकुले सर्वभोगोऽङ्गिताभोगे सुमहत्त्यथवा वने, (52)

उद्दाममन्मथं पानतत्परो वापि नृत्यतु सर्वसङ्गपरित्यागी सममायातु वा गिरौ, (53)

चन्दनागुरुकूर्पूरैर्वपुर्वा परिलिम्पतु ज्वालाजटिलविस्तारे निपतत्त्वथवाऽनले, (54)

पापं करोतु सुमहद्बहुलं पुण्यमेव च अद्य वा मृतिमायातु कल्पान्तनिचयेन वा, (55)

नासौ किञ्चिन्न तत्किञ्चित्कृतं तेन महात्मना नासौ कलङ्कमाप्नोति हेम पङ्कगतं यथा। (56.56)

Let him live with the best of comforts and enjoyments, inside his home or in a crowded place, or inside a huge forest (unapproachable to any one else) where no enjoyments at all are there and which is filled with discomfort only; or let him dance intoxicated with liquor with high-rising passion, or let him live inside a hill renouncing everything and every relation; let him apply the cool sandal paste mixed with Aguru and camphor all over his body, or let him jump into the high-rising flames of a fire; let him commit sin also as defined by the ignorant, or let him do meritorious acts also as defined by them; let his body die today or at the end of the Kalpa along with the entire creation -

this ‘Knower in his natural Samaadhi-state’ is not anything like a body that acts with the mind and the Vaasanaas, nor does he do anything even if his ‘organs of knowledge and action’ keep moving.

He does not get tainted by anything similar to the gold placed in the mire.

(How does the self get tainted, and how does the taint get removed?)

संवित्पुरुषशब्दार्थैः सकलङ्कैः कलङ्क्यते अहंत्वंवासनारूपैः शुक्तिकारजतोपमैः। (56.57)

Those who are unaware of the self, and act as the ‘Vaasanaa-prompted sense organs’, ‘being identified with the body as the self’, taint the pure state of the self with words like ‘perceiving consciousness’, the ‘embodied self’ etc, like superimposing the quality of the silver on the mother of pearl.

समस्तवस्तुप्रशमात्सम्यग्ज्ञानाद्यथास्थितेः स्वभावस्योपशान्तोन्तःकलङ्कोऽसत्तया स्वतः। (56.58)

When all the objects dissolve off (losing their realness) through the attainment of the correct knowledge; and when the natural state of being without superimposition is reverted back into, he (Jeeva-entity) remains the ‘quiescent state itself as his very nature’, since the taint is removed.

अहंत्ववासनानर्थप्रसूतेः संविदात्मनः पुरुषस्य विचित्राणि सुखदुःखानि जन्मनि। (56.59)

Various ailments of the mind and body are faced by a man who is born, though he is the essence of Reality itself experiencing a perceived world; because of the rise of faults like the 'I-ness' and the Vaasanaas that are connected to it (based on the Gunas that dominate his intellect).

[Remove off the wrong ideas about the self; and stay as the real self.

That is the true bliss, not the imagined joy-state of Vaasanaa-fulfilment.]

रज्ज्वां सर्पभ्रमे शान्तेऽहिर्नेति निर्वृतिर्यथा अहंत्वभावसम्शान्तौ तथान्तः समता मता। (56.60)

When the snake imagined in the rope is gone by the analysis of the rope, the bliss obtained is because of the realization of the truth that there was never a snake.

When the falsely seen 'I' is gone, then the bliss rises as the quiescent state.

[A Knower performs actions not for any gain, like the ignorant. He may do actions or not do actions, as per his personal choice. He is no more bound like the ignorant. He is Brahman acting through a mind.

What is good or bad for him? What should he seek or reject?]

यत्करोति यदश्नाति यद्ददाति जुहोति वा न तज्ज्ञस्य न तत्र ज्ञो मा करोतु करोतु वा। (56.61)

Whatever one does, whatever one eats, whatever one gives, whatever one offers in the 'Sacrifice' (Yajna), there is no desire for the fruit in a knower. A Knower may do anything or not do anything, as per his wish.

कर्मणास्ति न तस्यार्थो नार्थस्तस्यास्त्यकर्मणा यथास्वभावावगमात्स आत्मन्येव संस्थितः। (56.62)

There is no gain to be sought by him by the performance of any action or by rejecting any action.

Always being aware of the self as the Reality-state, he stays as the self alone, as it is.

इच्छास्ततः समुद्यन्ति न मञ्जर्यं इवोपलात् याश्चोद्यन्ति च ताः सर्वाः स एवाप्स्विव वीचयः। (56.63)

Desires (prompted by Vaasanaas) do not rise up in him, like the flowers do not rise from the stone.

Whatever (desires for actions) rises from him are 'he' himself (the self) and do not differ from the self, like the waves rising from the single stretch of ocean do not differ from the ocean.

[He cannot be grasped by the senses, his actions cannot be judged; he is not the form that others see him as.

He is just the formless Reality shining as a perception of itself.]

सकलमिदमसावसौ च सर्वं जगदखिलं न विभागितात्र काचित्

परमपुरुषपावनैकरूपी स सदिति तत्सदकिंचिदेव नासौ। (56.64)

All that is here as anything is 'he' (as the Brahman essence, not the body-I); and 'he' is all that shines as the world; there is no division of any sort. 'He' is of the 'nature of supreme auspiciousness' and is the Reality itself; 'he' is not anything that exists as a duality-state.