

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY TWO

[STORY OF KING SURAGHU AND KING PARIGHA (1)]

{SURAGHU REALIZES THE AATMAN-STATE}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER TWENTY TWO

STORY OF KING SURAGHU AND KING PARIGHA (1)

SURAGHU AND PARIGHA AND MIND CONTROL

[After realization, how a Mukta acts in the world, is a question every student asks.

Should he always sit in a lotus posture with a grin on his face; should he ignore the tears and laughter of others and look at them like worms crawling at his feet; should he not harm even a deadly mosquito which bites him; should he keep crying about all the suffering of all the people all over the world; should he start on a campaign of teaching all others this great knowledge of Reality; should he renounce his family as a binding chain and walk off from his duties towards his family; and last but not the least, should he not laugh and cry and enjoy the events presented by his life? Will he live a normal life like others, or will he always sit in Samaadhi with his eyes closed, and his body motionless like a log of wood?

Is this the aim of realization? Is this the Mukti should one aim at? What is Samaadhi actually?

All these questions are dealt in this section which presents the story of King Suraghu who had to make a living by hunting animals, and also had to punish the wrong doers as his regular duty. King Suraghu has also a friend named Parigha, and they both discuss the term Samaadhi in detail, removing all the doubts one entertains about the state of Mukti.

Suraghu means 'extreme swiftness'. Though it refers to the swiftness of the king in taking decisions or fighting a battle, the term also refers to the mind which is always moving swiftly. Parigha means a mace, and King Parigha is so named because he is highly talented in mace-fight; but the term Parigha also means 'blockage'. Suraghu and Parigha's meeting sort of represents the state of Samaadhi; in other words, 'mind and its control' alone, refers to the word Samaadhi.

वसिष्ठोवाच

Vasishta spoke

अत्रैवोदाहरन्तीममितिहासं पुरातनं किरातेशस्य सुरघोर्वृत्तान्तं विस्मयास्पदम्। (58.01)

Here, in this context, I will relate to you, this amazing ancient incident that happened in the past, in the life of Suraghu, the king of Kiraatas (hunters).

(This description given below fits the state of a Nityamukta-story also!)

उत्तरस्या दिशो मेदः कर्पूरपटलं भुवः संभूतं हसनं शार्वं शुक्लो वा चान्द्र आतपः। (58.02)

In the northern direction, the land has turned white like the 'screen of camphor' - made as if of the 'whiteness of the directions', or of the 'smile of the night' where the Moon shines complete with all its digits, or of the 'bright light of the Moon'.

[The mind of a Mukta is always raised towards the 'Truth of the Reality' (Uttara).

It is like the screen of the camphor where all Vaasanaas stay burnt. It is the purest of all states, spreads its purity in all the directions as the perceived world. It shines as the bliss of a quiet mind which is complete and needs nothing more like the Full-moon. It shines as the lustre of the mind (moon) which is shining bright like the sun of knowledge.]

हिमाद्रेः शृङ्गमस्तीह कैलासो नाम पर्वतः शैलकुञ्जरनिर्मुक्तकलापस्येव नायकः। (58.03)

There is a mountain named Kailaasa, the peak of the Himalayan range, like the most excellent of the pearls (peaks) produced by the 'elephant namely the Hima-Mountain'.

[Kailaasa means the sport-ground of Shiva. Shiva means one who is in the most auspicious state of Brahman at all times. The world for a 'Mukta-Shiva' is the Kailaasa only, the sport-ground of Brahman.

This is the most excellent state of the 'Chit-state of pure awareness' (the coolest state without disturbances), like the excellent pearl produced on the head of the elephant.]

विष्णोः क्षीरोदक इव स्वर्गः सुरपतेरिव अब्जजस्येव नाभ्यब्जं गृहं यः शशिमौलिनः। (58.04)

Like Vishnu resides in the Milk-ocean, like the king of Devas resides in the Svarga, like the Lotus-born resides in the navel-lotus; this Kailaasa (perceived-state itself) is the residence of Shiva (excellent Mukta) whose crest is adorned by the tiny digit of the Moon (the vague appearance of the mind).

रुद्राक्षवृक्षदोलाभिः साप्सरभिर्विभाति यः लोलरत्नशलाकाभिर्लहरीभिरिवार्णवः। (58.05)

It looks beautiful with the 'swings hanging from the Rudraaksha trees', where the Apsaraas play around, like the ocean which has the swinging waves with its rods of gem-shine.

[Rudraaksha is the symbol of asceticism and dispassion. In a Mukta's perceived field, the dispassion-trees abound; and whatever enjoyments are forced on him, he enjoys them through dispassion only.

His enjoyments are just the shine of the Chit-gem only, and are not tainted by desires.]

गणाङ्गनानामनिशं मत्तानां चरणैर्हताः अशोका इव राजन्ते यत्राशोका विलासिनः। (58.06)

The young lovers stay without any pain and bloom like the Ashoka trees, when kicked by the intoxicated Apsaraa groups while engaged in the love-sports.

(His thoughts always bloom up in the bliss of the self only, though amidst the sense objects.)

संचरञ्शंकरो दिक्षु भृगुष्विन्दुमणिद्रवैः निवर्तन्ते प्रवर्तन्ते यत्राजस्रं च निर्झराः। (58.07)

‘Countless waterfalls’ drop down into precipices, with their ‘sapphire waters’, and come out through other crevices, where Shankara keeps roaming in all the directions.

(Whatever perceived-experience rises for him, is just a passing scene of no interest like for the Shankara, the lord of dispassion.)

यो लतावृक्षगुल्मौघवापीहृदनदीनदैः मृगैर्मृगगणैर्भूतैर्ब्रह्माण्डवदिवावृतः। (58.08)

Various varieties of creepers, trees, bushes and countless wells, lakes, and roaring rivers, various types of animals and living beings fill it up, like a Brahmaanda.

(Though his life also has to go through amidst the varied types of beings, Nitya-Mukta looks on all as the shine of the self only, like the Brahman-state of Reality looking at the world through a mind-hole. A Mukta’s world is not a Brahmaa’s Brahmaanda, but Brahman’s Brahmaanda! Brahmaa, the totality mind-state has no entry into Mukta’s Brahmaanda.)

SURAGHU THE HUNTER KING

तस्य हेमजटा नाम किराताः संस्थिताः स्थले पिपीलिका वटतरोर्मूलकोशगता इव। (58.09)

At the base of this mountain, there lived the hunter clan named ‘HemaJhatas (people with yellow locks)’, like the ants living in the tiny hollows of the roots of the huge fig tree.

कैलासपादारण्यानां रुद्राक्षैस्तरुगुल्मकैः वसन्ति घूकवत्क्षुद्रास्ते वै निकटजीविनः। (58.10)

Their lives were dependent on the trees like Rudraaksha, and they lived in the proximity of the forests, at the base of the Kailaasa Mountain, like the owls that live on meagre means.

आसीतेषामुदारात्मा राजा परपुरंजयः जयलक्ष्म्या भुज इव यः प्रजायाश्च दक्षिणः (11)

सुरघुर्नाम बलवान्सुरघोरारिदर्पहा अर्कः पराक्रम इव मूर्तिमानिव मारुतः (12)

जितो वै राज्यविभवेर्धनैर्गुह्यकनायकः शतक्रतुगुरुर्बोधैः काव्यैरसुरदेशिकः। (58.13)

They were ruled by a noble king of the name of Suraghu (one who moves with excellent (su) speed (raghu)). He was extremely powerful and conquered his enemies, as if he was the shoulder of the ‘Goddess of victory’. He was a very able ruler who took care of all his people properly. He defeated his terrifying enemies who were demon-like, and protected his people from all invaders. He was a blazing lustre of valorous sun, and the personification of the powerful wind when in the battlefields. He had more riches and wealth than Kubera, the lord of wealth. In knowledge, he was like the preceptor of Indra (Brhaspati); in literary skills he was like the preceptor of Asuras (Shukra).

स चक्रे राजकार्याणि निग्रहानुग्रहक्रमैः यथाप्राप्तान्यखिन्नाङ्गो दिनानीव दिवाकरः। (58.14)

तज्जाभ्यां सुखदुःखाभ्यामथ तस्याभ्यभूयत स्वगतिर्वागुराबन्धैः क्षिष्टाङ्गस्येव पक्षिणः। (58.15)

Like the sun bringing about the days, he performed his duties as a king tirelessly, showing favour and strictness as and when required; but still he felt remorseful about treating people differently where he had to make them sad or happy, and felt sorrowful like a free-flying bird trapped inside a net.

‘किमार्तं पीडयाम्येनं तिलान्यन्त्रमिवौजसा, सर्वेषामेव भूतानां ममेवार्तिः प्रजायते, (16)

धनमस्मै प्रयच्छामि धनेनानन्दवाञ्छनः भवत्यहमिवाशेषस्तदलं मेऽतिनिग्रहैः, (17)

अथवा निग्रहं प्राप्तं करोम्येतेन वै विना वर्तते न प्रजैवेयं विना वारि सरिद्यथा। (18)

हा कष्टमेव निग्राह्यो नित्यानुग्राह्य एष मे दिष्ट्याद्य सुखवानस्मि कष्टमयास्मि दुःखवान्। (19)

इति दोलायितं चेतो न विशश्राम भूपतेः एकत्राम्बुमहावर्ते चिरतृष्णमिव भ्रमत्। (58.20)

‘Why should I punish these suffering people and give them pain, like crushing the sesame seeds in a machine? Such a punishment will indeed cause pain to me also, if I was to be punished like this.

I would rather offer everyone abundant wealth, so that all will feel happy like me.

Enough of punishing people like this. But if I am not strict and have them under control, then the people will do anything they want without control, like the river-water that is not held by the dam.

Alas! I have to be generous also, and strict also.

I feel happy one day by rewarding some, and feel sad another day when I have to inflict a painful punishment on some one else.' His mind caught in such a dilemma, the king's mind could not take up a firm stand either way, and was like a person who has been thirsty for long, and has fallen asleep, is rolling in a huge whirlpool in his dream.

अथैकदा गृहं तस्य माण्डव्यो मुनिराययौ भ्रान्ताशेषककुप्कुञ्जो वासवस्येव नारदः। (58.21)

Once, Sage Maandavya arrived there after roaming about in all the directions, like Naarada visiting Indra.

तमसौ पूजयामास पप्रच्छ च महामुनिं संदेहदुर्दुमस्तम्भपरशुं सर्वकोविदम्। (58.22)

The king worshipped him in due manner, and asked the great Sage about the doubt that was troubling him. The Sage was well-versed in all the Scriptures, and was indeed like an axe for any thorny tree of doubt.

सुरघुरुवाच

Suraghu spoke

भवदागमनेनास्मि मुने निर्वृतिमागतः परमां वसुधापीठं संप्राप्त इव माधवे। (58.23)

अद्य तिष्ठाम्यहं नाथ धन्यानां धुरि धर्मतः विकासि रविणेवाब्जं यत्त्वयास्म्यवलोकितः। (58.24)

Hey Muni! I am indeed extremely joyous by your arrival, like by the sight of the Earth in the spring season. Today Lord, I stand foremost in the line of the meritorious ones, and feel like the lotus which blooms by the Sun's arrival, for I have become the object of sight for you.

भगवन्सर्वधर्मज्ञ चिरं विश्रान्तवानसि तदमुं संशयं छिन्धि ममार्कस्तिमिरं यथा। (58.25)

Bhagavan! You know all that is to be known.

If you have had enough rest, then please clear this doubt of mine like the Sun removing the darkness.

महतां संगमेनार्तिः कस्य नाम न नश्यति संदेहं तु परमार्तिमाहुरार्तिविदो जनाः। (58.26)

Whose suffering does not end by the contact of the noble ones? Those who have gone through sufferings say that the doubt entertained in the mind is the most painful.

मन्निग्रहानुग्रहजा मद्भृत्यवपुषि स्थिताः कषन्ति मामलं चिन्ता गजं हरिनखा इव। (58.27)

I am in a position that I have to favour and punish those who are under my ruler-ship.

I feel highly apprehensive about inflicting pain on others, and this worry causes me such a pain, equal to the elephant getting scratched by the lion's nails.

तद्यथा समतोदेति सूर्याशुरिव सर्वदा मतौ मम मुने नान्या तथा करुणया कुरु। (58.28)

Please be compassionate and bring forth equanimity in my mind like the light of the Sun, hey Sage, so that I do not fail in my duties as a king, by wavering in my mind.

माण्डव्य उवाच

Maandavya spoke

स्वयत्नेन स्वसंस्थेन स्वेनोपायेन भूपते एषा मनःपेलवता हिमवत्प्रविलीयते। (58.29)

Hey king! This 'weakness of the mind' will melt away like the snow, by making one's own effort to understand the problem which is troubling oneself, and finding the right solution by oneself.

स्वविचारणयैवाशु शाम्यति अन्तर्मनोज्वरः शरदागममात्रेण मिहिका महती यथा। (58.30)

By analyzing the problem by oneself, the fever of the mind will get cured, like the heavy mist dissolving off by the arrival of the autumn.

स्वेनैव मनसा स्वानि स्वशरीरगतानि च विचारयेन्द्रियाण्यन्तः कीदृशान्यथ कानि च। (58.31)

You yourself must practise the enquiry through the mind, the (reality of the) people who belong to you (as sons and friends), the senses that belong to your body, as to what they are like and what they are in reality.

कोऽहं कथमिदं किंवा कथं मरणजन्मनी विचारयान्तरेवं त्वं महतामलमेष्यसि। (58.32)

विचारणा परिज्ञातस्वभावस्य सतस्तव हर्षामर्षदशाश्चेतस्तोलयिष्यन्ति नाचलम्। (58.33)

Enquire within yourself, 'who am I, how has this world come into existence, how do births and deaths happen, and so on'. You will indeed attain the most excellent state by this.

When you realize the essence of the self through the Vichaara practice, then the states of joys and aversions will not create imbalance in your stabilized state. mind.

['Chit and agitation' is the 'world-perception'. Chit can exist only as the perceived, like the gold can exist as some shape only. The problem here is not the perceived, but the wrong way of understanding it, like seeing the rope as a snake and getting bitten through imagination. If you make effort and stabilize the mind, then 'Chit alone' is left back with the 'agitation-less state of perception'.]

मनः स्वरूपमुत्सृज्य शममेष्यति विज्वरं भूतपूर्ववपुर्भूत्वा तरङ्गः पयसीव ते। (58.34)

The mind will discard its restless nature and will stay quiet, being freed of the fever of agitation, by reverting back to its original state of Reality, like the wave falling back into the expanse of the ocean to become one with it.

तिष्ठदेव मनोरूपं परित्यक्ष्यति तेऽनघ कलङ्कविकलं कालं मन्वन्तरगताविव। (58.35)

Even as it stays as a perceiving tool, the mind will get rid of its restless nature, like the 'world which is tainted by sins of the KaliYuga' discards its faults, and enters the next period of Manu, and stays purified.

अनुकम्प्या भविष्यन्ति श्रीमन्तः सर्व एव ते दृष्टतत्त्वस्य तुष्टस्य जनाः पितुरिवावनौ। (58.36)

All those who possess great wealth and riches become pitiable objects for the one who has attained the bliss of the 'Truth-realization', like the ignorant people of his Creation for the Brahmaa.

(When you wake up, the wealth of the dream-world however wondrous it may be, it will vanish off in an instant into nothing. Either you have to stay as an idiot living an imagined happy life steeped in illusion, or wake up to the truth and stay as the waking state itself. The choice is yours!)

विवेकदीपदृष्टात्मा मेर्वब्धिनभसामपि अधो करिष्यसि नृप महत्तामुत्तमार्थदाम्। (58.37)

Hey king! After you have the vision of the self through the Viveka-light, then you will surpass in greatness and wealth, even the enormous Meru Mountain which acts as the support of the Creation, even the expanse of the ocean which contains countless gems, and even also the expanse of the sky which contains countless worlds.

(What good is there in the 'Truth-state' which reveals the emptiness of it all?)

महात्तामागते चेतस्तव संसारवृत्तिषु न निमज्जति हे साधो गोष्पदेश्चिव वारणः। (58.38)

कृपणं तु मनो राजन्पेलवेऽपि निमज्जति कार्ये गोष्पदतोयेऽपि जीर्णाङ्गो मशको यथा। (58.39)

Hey good man! Hey king! When the mind attains the highest state of knowledge, it will not again drown in the world-affairs, like the elephant does not sink inside the waters that fill the tiny hole made by the footstep of a cow; whereas the wretched mind of the ignorant filled with wants, will do any lowly work steeped in selfishness, like the mosquito with its tiny limbs drowning inside the waters that fill even the hole made by the footstep of the cow.

(Observe how the ignorant are always are anxious and worried about even the smallest things of life!

Observe how they live always in an imagined glorified life only and suffer every moment, defining it as joy.

Which state is greater, to be ignorant and stay happy inside an imagined hallucination, or be sane and walk outside freely? Decide for yourself!)

चेतोवासनया पङ्के कीटवत्परिमज्जसि दृश्यमात्रावलम्बिन्या स्वया दीनतया तया। (58.40)

If your mind is filled with Vaasanaas, and stays wretched by getting stuck to the 'directly perceived world only', then it will surely drown (and suffer) like a worm sinking inside the mire.

(What is your life but a continuous jump from one Vaasanaa-fulfilment to the other?)

You do not own the Vaasanaa; but the Vaasanaa owns you! Aren't you ashamed of your slave-existence?)

तावत्तावन्महाबाहो स्वयं संत्यज्यतेऽखिलं यावद्यावत्परालोकः परमात्मैव शिष्यते। (58.41)

Hey Mighty armed King! The mind should renounce everything (as unreal) again and again, through Vichaara, till the vision of the Supreme (as the knowledge of the Reality) is attained, and the self alone is left back (as the shine of Reality without the 'I').

(What is the world but some bits and pieces of knowledge produced and received by the senses, and conceived as objects by the mind? Analyze every living and non-living object at every moment of perception, and know them all as objects of knowledge only, which stay as your true essence, as the self.)

तावत्प्रक्षाल्यते धातुर्यावद्धेमैव शिष्यते तावदालोक्यते सर्वं यावदात्मैव लभ्यते। (58.42)

The metal gets purified again and again, till the gold alone is left back; everything should be analyzed again and again till the self alone stays attained.

(World that is seen with divisions is like a child seeing a book as made of just alphabets only; but when an adult reads the book, he grasps only the essence of the book and ignores the alphabets.)

सर्वः सार्विकया बुद्ध्या सर्वं सर्वत्र सर्वदा सर्वथा संपरित्यज्य स्वात्मनात्मोपलभ्यते। (58.43)

By realizing the truth that everything is just the ‘manifest state of the knowledge-essence called Reality (Chit), and by renouncing fully the ‘concept of division that manifests as all the objects and people’, at all places, at all times, in all manners; the ‘(Supreme) state of the self that is all this’, gets obtained by the ‘self that is rid of its false knowledge’ (and not by physically renouncing any object or place with the ascertained idea of division).

(If a person does not remember who he is, then he keeps searching for his identity through enquiries here and there. When he suddenly remembers himself, there is nothing more for him to search for; he stays as himself. Here, ‘self’ (Aatman) is not a memory of a name and identity; it is the deep search for oneself through Vichaara. Once the ‘Truth’ dawns, what is there to know anymore, what can be left back as any ‘I’?)

यावत्सर्वं न संत्यक्तं तावदात्मा न लभ्यते, सर्वावस्थापरित्यागे शेष आत्मेति कथ्यते। (58.44)

Everything has to be renounced fully, but not physically, but by renouncing the belief in the reality of the divided-state called the world; till then, the self stays unreachable (though it is the very essence of all). When the renunciation of the very search for the self itself is renounced, then whatever is left back as a natural state is known as the Aatmaa (the ‘knowing alone’ with just the nature of knowing, as if you have read all the books that can be there, and there is nothing more to read anymore).

[Self-attainment is not a religious practice which bestows merits. It is the deep longing that stays buried in each and every one. Ordinary people are satisfied by identifying themselves with an inert nine-holed stinking sack of flesh. Very few try to go beyond the body-self state. They are ready to give up anything to fulfil that longing; but one should not run away from the physically connected objects and people, to attain self-knowledge. Rather, the very reality that is attached to the world has to be destroyed by the sheer reasoning power. Once the unreal nature of the world becomes a natural vision, then what is there to be renounced? What difficulty is there in renouncing what is not at all there?]

यावदन्यन्न संत्यक्तं तावत्सामान्यमेव हि वस्तु नासाद्यते साधो स्वात्मलाभे तु का कथा। (58.45)

Hey good one! Even the ordinary worldly goals of life cannot be fulfilled without sacrificing something. To attain the self-state, what cannot be renounced?

यत्र सर्वात्मनैवात्मा लाभाय यतति स्वयं त्यक्तान्यकार्यं प्राप्नोति तन्नाम नृप नेतरत्। (58.46)

When the self that is longing to know itself strives hard to know itself, making it the only mission of life, by giving up all other wants and longings, then only, the self will stay revealed for itself; and not otherwise, hey king.

स्वात्मावलोकनार्थं तु तस्मात्सर्वं परित्यजेत्सर्वं किञ्चित्परित्यज्य यद्दृष्टं तत्परं पदम्। (58.47)

Therefore, to know the self as the natural state, everything needs to be renounced (by the understanding of the non-existence of everything). When the self that is tainted by the mind-conceptions, renounces fully, whatever is there as anything at all, (as conceived by the mind), then, the vision of the Supreme state, dawns by itself.

(Actually when any object is seen, there is only the pure perception state at first; but within the wink of the eyes, mind brings in the past memories, present imaginations and future concepts and sees an object with qualities, and starts reacting to it also.)

सकलकारणकार्यपरंपरामयजगद्गतवस्तुविजृम्भितं

अलमपास्य मनः स्ववपुस्ततः परिविलाप्य यदेति तदेव तत्। (58.48)

The mind alone shines as all the objects of the perceived world (as the seer and seen duality) and ascertains their reality by making them all get related by the cause and effect concept (which explains the connection of the unconnected perceptions). The mind should completely get rid of this belief in the reality of the world through reason; dissolve its tainted form; and remain as it is (as just the perception state without the duality of the seer and seen); then that alone is the shine of the self.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा भगवानेनं सुरघुं रघुनन्दन ययौ स्वमेव रुचिरं माण्डव्यो मौनमण्डलम्। (59.01)

गते वरमुनौ राजा गत्वा एकान्तमनिन्दितं धिया संचिन्तयामास को नामाहमिति स्वयम्। (59.02)

RaghuNandana! Having advised Suraghu like this, Bhagavaan Maandavya went back to his sacred abode. After the great Sage went off, the king retired to a solitary place where no one could disturb him, and started to analyze by himself, ‘who I am in essence’.

SURAGHU'S VICHAARA PROCESS

['Let me start from the Meru Mountain which is what I am familiar with as the world that surrounds me. Who am I as connected to this Meru, or the country, or the city or the people, or the family? Am I an inseparable part of the Meru, or of this forest, or of this country, or of this city, or of the people or of the family? Or, are they the inseparable parts of me? Do we all exist as inseparable part of each other? Do I belong to them, or do they belong to me? Some objects like Meru, or this country have existed even before I was born, and will exist after my death also. Some belong to me temporarily, some are always with me; but in no way it proves that they cannot exist without me. I also will not cease to exist, if they are not there.']

नाहं मेरुर्न मे मेरुर्जगन्नाहं न मे जगत् नाहं शैला न मे शैला धरा नाहं न मे धरा। (59.03)

I am not the Meru Mountain; Meru is not mine. I am not the world; world is not mine. I am not the hills; the hills are not mine. I am not this land; the land is not mine.

किरातमण्डलं नेदं मम नाहं च मण्डलं निजसंकेतमात्रेण केवलं देश एव मे। (59.04)

त्यक्तो मयैष संकेतो। नाहं देशो न वैष मे इदानीं नगरं शिष्टमेव एवात्र निश्चयः। (59.05)

This country of the hunters is not mine; I am not this country.

This country belongs to me through the designation of a ruler which refers to me.

(Let me mentally renounce it first.) I am getting rid of this sign representing me as the king.

(Even if I was not a ruler, the country will not cease to be, and I do not cease to exist if I am no more the ruler.)

I am not the country; it is not mine; I am not the ruler-symbol anymore.

Now, only the city is left back, for sure.

पताकावनपङ्क्त्याद्या भृत्योपवनसंकुला गजाश्वसामन्तयुता पुरी नाहं न मे पुरी। (59.06)

व्यर्थसंकेतसंबन्धं संकेतविगमे क्षतम्।

This city decorated beautifully with so many flags, is filled with people who obey me, and also with the gardens, elephants, horses, and subordinate-chiefs. The city is not the 'I'; nor does it belong to me. It is connected to me because of the symbol of a ruler only; if that is removed, then my connection to it, is also gone.

(Working place is connected to you as some designation only; once your designation is gone, what connection do you have to your work-place?)

भोगवृन्दं कलत्रं च नाहं नैतन्ममाखिलम्। (59.07)

Family and all the enjoyments connected to the family comes next; even that is because of some symbol of relation only, and so does not belong to me; nor am I part of it.

(If I was born in another family, these family members will not show the same affection to me as they do now. Their love and affection is dependent on the relationship-name only; and they will not maintain the same affection if I was not related to them.)

एवं सभृत्यं सबलं सवाहनपुरान्तरं नाहं राज्यं न मे राज्यं संकेतो ह्ययमाकुलः। (59.08)

Therefore, I am not an inseparable part of this kingdom along with its ministers and attendants, the royal vehicles and the royal harem; and this does not belong to me also, as a part of my being. Everything is connected to each other through some symbol of relation, and to carry on some affair of the world only.

(All these are to be renounced by me since they are not connected to me as my inseparable parts.

They can also exist without my connection to them. Now what is left over? The body! Let me analyze this body now.)

देहमात्रमहं मन्ये हस्तपादादिसंयुतं तदिदं तावदाश्वन्तरलमालोकयाम्यहम्। (59.09)

I think I am this body endowed with the hands and feet. Let me analyze this fully.

तदत्र तावन्मांसास्थि, नाहमेतदचेतनं न चैतन्मम संक्षेपमेत्यब्जस्य यथा जलम्। (59.10)

This body is made up of flesh and bones. *(It cannot think and act; I am different from the body, because I can think and act.)*

I am not this inert thing; nor does this belong to me (since I am thinking and am conscious; flesh and bone cannot think; they do not even know of my existence or their existence).

They do not stick to me the conscious being, like the water cannot stick to the lotus.

मांसं जडं न तदहं नैवाहं रक्तमप्यलं जडान्यस्थीनि नैवाहं न चैतानि मम क्वचित्। (59.11)

Flesh is inert; I am not that. I am not the blood also. I am not the inert bones. They are in no way a part of my being. *(They are in no way connected to me, because whatever I might get proved to be, I know that I am a thinking person who is conscious of the flesh blood bone etc; they are not aware of me. How can they belong to me as my inseparable parts? How can the inert and the conscious belong to each other?)*

कर्मन्द्रियाणि नैवाहं न च कर्मन्द्रियाणि मे, जडं यत्किल देहेऽस्मिंस्तदहं नैव चेतनः। (59.12)

I am not the organs of action. (*I can observe their movements like an outsider.*)

The organs of action are not mine. (*Even if some organ fails, still I continue to be.*)

These organs in this body are inert. I am not them, for I am conscious.

नाहं भोगा न मे भोगा न मे बुद्धीन्द्रियाणि च जडान्यसत्स्वरूपाणि न च बुद्धीन्द्रियाण्यहम्। (59.13)

I am not the enjoyments of sense objects. (*I exist even without them.*) The enjoyments are not mine.

(*Who enjoys? Senses react to the sensed objects, and that is all! Even if they do not react, I still stay as I am.*)

(*In what way do they belong to me, or me to them?*)

The organs of knowledge also do not belong to me. They are inert. They are not perfect.

I am not the organs of knowledge. (*They are not indispensable for my existence. I can still exist as some weird creature even if I do not see, or hear, or smell, or taste, or touch.*)

(*Am I the mind, the thinking process?*)

मूलं संसृतिदोषस्य मनो नाहं जडं हि तत्

I am not the mind which causes the fault of this world-life. It is also inert. (*It is just a perceiving process.*)

(*The mind alone conceives the ego, intellect etc as names for its various functions.*)

अथ बुद्धिरहंकार इति दृष्टिर्मनोमयी। (59.14)

The divisions of Ahamkaara and intellect that are perceived, belong to the mind only, as its functions.

(*The body which I know as myself is nothing but the mind, intellect and senses reacting to the groups of elements outside. All these are inert and cannot be the conscious me.*)

मनोबुद्धीन्द्रियाद्यन्तो भूतकोशश्चलद्वयः नाहमेवं शरीरादि शिष्टमालोकयाम्यहम्। (59.15)

‘Mind, intellect and senses in contact with the combined structure of elements’, make up the moving body.

I am not the body etc. I will analyze what is left over, after discarding the body also as not me.

(*Jeeva sees everything with the help of the mind only. It sees because of the mind.*)

शेषस्तु चेतनो जीवः स चेत्चेत्येन चेतति,

What is left over is the conscious Jeeva. That alone perceives the world through the perceiving mind.

(*Mind is something which sees something. This alone is known as the Jeeva. Am I that?*)

अन्येन बोध्यमानोऽसौ नात्मतत्त्ववपुर्भवेत्। (59.16)

If the Jeeva stays enlightened by some one else (mind), it cannot be the self-state. (*I am not the Jeeva.*)

एवं त्यजामि संवेद्यं चेत्यं नाहं हि तत्किल शेषो विकल्परहितो विशुद्धचिदहंस्थितः। (59.17)

Therefore, I will renounce that which perceives. I am not the object of perception also. What is left back is the real me who is without any perturbations and which stays as the extremely pure awareness.

चित्रमेषोऽस्मि लब्धात्मा जातः कालेन कार्यवान् एष सोऽहमनन्तात्मा नान्तोऽस्य परमात्मनः। (59.18)

Wonderful! I have attained the state of the self (as a realization). I have achieved the end, after all this time. This is the ‘I’; the endless self. There is no end for this Supreme self.

ब्रह्मणीन्द्रे यमे वायौ सर्वभूतगणे तथा स एष भगवानात्मा तन्तुर्मुक्तास्त्रिव स्थितः। (59.19)

This self, the Supreme Lord exists in Brahmaa, Indra, Yama, Vaayu, and all types of beings, like the string passing through the pearls.

(*This essence of Reality is the essence of all the beings. It alone exists as the awareness of all. Without getting aware of, what can exist? You can be aware of everything else, but you cannot be aware of awareness; but only stay as the awareness.*)

THE POWER OF AWARENESS

चिच्छक्तिरमला सैषा चेत्यामयविवर्जिता भरिताशेषदिवकुञ्जा भैरवाकारधारिणी। (59.20)

This power of awareness (Chit-Shakti) is taintless; is free of the illness of perception;

it fills the bowers of quarters completely; wears a gigantic frightening form (for the ignorant).

सर्वभावगता सूक्ष्मा भावाभावविवर्जिता आब्रह्मभुवनान्तःस्था सर्वशक्तिसमुद्रिका। (59.21)

She in all the mental processes; is subtle; transcends existence and non-existence; remains inside all that is there in the entire world from Brahmaa onwards; and is the casket of all powers.

सर्वसौन्दर्यसुभगा सर्वप्राकाश्यदीपिका सर्वसंसारमुक्तानां तन्तुराततरूपिणी। (59.22)

She is complete with all the beauty (bliss); is the light which reveals everything; is the string which spreads out passing through the pearls namely, all the objects that exist in the world.

सर्वाकारविकाराद्या सर्वाकारविवर्जिता सर्वभूतौघतां याता सर्वदा सर्वतां गता। (59.23)

She alone shines as all the forms of various shapes; yet is without any form.
She has become all the hosts of beings. She always stays as all.

चतुर्दशविधान्येषा भूतानि भुवनोदरे एतन्मयीयं कलना जागती वेदनात्मिका। (59.24)

She holds all the fourteen types of beings in the belly of the world.
She alone shines as the world perceived by me.

मिथ्यावभासमात्रं तु सुखदुःखदशागतिः नानाकारमयाभासः सर्वमात्मैव चित्परा। (59.25)

The states of pain and pleasure are just misconceived notions.
All the appearance of various shapes is the self alone, the Supreme Chit.

सोऽयमात्मा मम व्यापी सेयं यदवबोधनं सेयमाकलिताङ्गाभा करोति नृपविभ्रमम्। (59.26)

This 'self of mine' pervades everything (as the objects of awareness); is also the awareness which understands everything. This alone (as both the perceiver and the perceived) creates the delusion of the 'king-identity', perceiving divisions everywhere.

अस्या एव प्रसादेन मनो देहरथे स्थितं संसारजाललीलासु याति वल्गति नृत्यति। (59.27)

By the grace of this Chit alone, the mind stays in the chariot of the body; moves about; jumps about; and dances wildly in the various amusements of the worldly-existence.

इदं मनःशरीरादि न किञ्चिदपि वस्तुतः नष्टे न किञ्चिदप्यस्मिन्परिनश्यति पेलवे। (59.28)

Actually there is no mind or body in truth. If this worthless thing is lost, nothing gets lost.

जगज्जालमयं नृतमिदं चित्तनटैस्ततं एतयैवैकया बुद्ध्या दृश्यते दीपलेखया। (59.29)

The mind-dancers (as the identity-less Jeeva states), dance all over the stage of this world.
All this is seen because of the witnessing intellect alone, as if by the light of the lamp.

कष्टं मुधैव मे चिन्ता निग्रहानुग्रहस्थितौ बभूव देहनिष्ठेह न किञ्चिदपि देहकम्। (59.30)

Alas the difficulty! I was simply worried about punishing and rewarding the subjects, being identified with the body. There is nothing called body at all, actually.

अहो त्वहं प्रबुद्धोऽस्मि गतं दुर्दर्शनं मम दृष्टं द्रष्टव्यमखिलं प्राप्तं प्राप्यमिदं मया। (59.31)

Aha! I am enlightened. I have had the vision which is rare to attain.

I have seen that which is to be seen. I have attained that which is to be attained.

सर्वं किञ्चिदिदं दृश्यं दृश्यते यज्जगद्गतं चिन्निष्पन्दांशमात्राम्शान्नान्यत्किञ्चन शाश्वतम्। (59.32)

Whatever is perceived as a perception in this world is because of the 'minutest of the minutest quiver of the motionless Chit'. Nothing else here is permanent.

(Let me now analyze the problem I have had as a ruler previously.)

क्व तौ कीदृग्विधौ वापि किंनिष्ठौ वा किमात्मकौ निग्रहानुग्रहौ लोके हर्षामर्षक्रमौ तथा। (59.33)

किं सुखं किं नु वा दुःखं सर्वं ब्रह्मेदमाततं,

What is actually the nature of the actions like strictness and favour, and the pain and joy they bring forth, what do they aim at, what is their essence? Joy and grief, what are they actually?

What is there other than the Reality-state existing as the entire perceived?

'[I was identified with a tiny mind-structure which was blinded by ignorance and imagined that I was so powerful to bestow joy and grief on others! When everything exists as the timeless reality without the cause and effect syndromes, why do I idiotically imagine that a mind-structure can cause any joy or grief in somebody?'

The Ruler does his duty that is all; why should the 'I' as the Reality-essence worry about it?'

Everything is just the quiescent-state at once appearing as all the events of all the minds without any beginning, end or middle! Nothing happened, nothing is happening and nothing will happen.

All the problems and emotional conflicts arise because of identifying with the idiot-mind and its actions.'

अहमासं मुधा मूढो दिष्ट्याऽमूढोऽस्म्यहं स्थितः। (59.34)

I was an idiot before! By the good turn of events, I am now in my true nature of Knowledge.

किमस्मिन्नेवमालोके शोच्यते किं विमुह्यते किं प्रेक्ष्यते किं क्रियते स्थीयते वाथ गम्यते। (59.35)

'In this vision of knowledge', where everything stays dissolved and where only the quiescent-state exists

(without the mind-made divisions of 'I', 'you' and 'others'), what is there to cry about, what is there to worry about, what gets done as an action, or what stays as the effect or what is attained as joy or grief? [There is nothing but the sense-patterns produced by the mind in the emptiness, just a slight disturbance in the Reality-state of the self; and the rest of the world-stories with joy and grief is concocted by the idiot-mind which sees just a tiny field of experience, like an ant living inside the hollow of a tiny hole under the ground and imagining it to be the only world that exists. It is the extremity of foolishness!]

किंचिदेवमिदं नाम चिदाकाशं विराजते,

Some nameless formless something which is beyond the reach of any intellect or mind shines forth as all this, as an endless expanse of 'knowing'.

नमो नमस्ते निस्तत्त्व दिष्ट्या दृष्टोऽसि सुन्दर। (59.36)

Salutations! Salutations! You are indescribable! You have been seen by my good fortune!
You are the most beautiful!

*(Suraghu is not 'seeing anything else' as the Reality outside of his form.
He is exclaiming 'as the Reality state itself' through the mind-language.)*

अहो नु संप्रबुद्धोऽस्मि संयग्ज्ञातमलं मया

Aha! I am fully enlightened now. I have understood everything properly.

*(Even 'I' do not exist as a separate thing with the knowledge-vision.
There is only the Reality-state shining through this dead mind.)*

नमो मह्यमनन्ताय संयग्ज्ञानोदयाय च। (59.37)

Salutations to me who is endless! Salutations to the rise of 'True Knowledge'!
(Knowledge-vision alone is Brahman! There is not even a Knower as a separate existence.)

विगतरञ्जननिर्विषयस्थितिर्गतभवभ्रमरञ्जितवर्जिते

स्थिरसुषुप्तकलाभिगतस्ततः समसमं निवसाम्यहमात्मनि। (59.38)

I, as this state of knowledge vision, have rid of all the realness felt in the sense-objects which exist as the colouring nature of the mind; I have rid of the delusion of the world-existence which rises as a conception only in the mind. I am now in the 'stabilized state of the restful state of sleep', where I am awake to myself without the dormant Vaasanaas of the ordinary Sushupti; I reside in the self-state, fully dissolved inside it, with nothing of the 'I' left back. *(I am now the real 'I' where the imagined 'I' can not exist ever.)*

वसिष्ठोवाच

Vasishta spoke

इति हेमजटाधीशो लेभे पदमनुत्तमं विवेकाध्यवसायेन ब्राह्मण्यमिव गाधिजः। (60.01)

In this manner, the 'king of HemaJhatas' attained the most excellent state, through the sincere practice of the discriminative method, like Maharshi Vishvaamitra (the warrior king), the 'son of Gaadhi Maharshi' attaining the 'Brahminhood of realizing the Brahmin state' equal to Vasishta.

[Day to day problems, are unavoidable in the routine life, even if you are a JeevanMukta.

The Knowledge-vision of the Reality should make you stay stable in such circumstances, and make you perform your duties to the best of your ability, without getting affected by the results of your actions.

Do not identify with the doer; but tackle the mind-provided information of the world as it is to be dealt with, sometimes with kindness, sometimes with anger, sometimes with passion, sometimes with physical prowess.

Equal-ness of the self does not mean that you have to always ooze out with love towards everyone.

Not reacting from the inside, but outwardly depicting the right reaction, a JeevanMukta has to 'act' in the stage of life, when he is living amidst the ignorant. He should use the three Gunas as his tools, without allowing these Gunas to dominate his actions at any time as his masters. A realized man need not be Saattvic only; he can be Raajasic also, as per the need of the circumstance. Self-state is not Saattvic, but is the knowledge of the unreal nature of the world which is not just the intellectual comprehension, but a natural character, like knowing that the fire painted on the canvas does not really burn.

A JeevanMukta has to live inside a 'live-painting' like trapped inside a picture frame. Though outside of the painting, he has to stay as a painted picture only for the others, and act as a shape made of the three Gunas.]

अनर्थाकारकार्यासु नासीच्चेष्टासु खेदवान्भूयो भूयः प्रयुक्तासु दिनमालास्विवेश्वरः। (60.02)

Like the Sun going through the garland of days (without getting affected by the world-activities), he was not stuck by anxieties and dilemmas of the 'day to day life', which had to be dealt with again and again as a routine matter.

ततःप्रभृति सोऽतिष्ठत्सर्वदा विगतज्वरः समासमे स्वके कार्ये जलौघाग्र इवाचलः। (60.03)

From then onwards, he always remained free of the delusion fever (of agitation), engaged always in his world-duties which were by nature unequal (sometimes needing punishment, sometimes needing kindness) like the mountain facing the huge violent splash of waters.

(Waters do not make even a dent in the rock, but fall back without being able to break the rock.)

हर्षामर्षविनिर्मुक्तः प्रत्यहं कार्यमाहरन् उदारगम्भीरवपुर्जहाराम्बुनिधेः श्रियम्। (60.04)

Freed of joy and apprehension both, he did his daily duties, and attained the majestic nature of the ocean, with his munificent and profound way of behaviour (as a mind-state of a king supported by the Brahman-vision).

सुषुप्तपदधर्मिण्या चित्तवृत्त्या व्यराजत निष्कंपया प्रकाशिन्या दीपः स्वशिखयेव सः। (60.05)

His mind was asleep and was unaffected by the world-events, yet awake to the self always, like a lamp in the windless room sheds light with its lighted wick, without shaking.

(If the light does not shake, the shadows also do not move, rising fear in you.)

न निर्घृणो दयावान्नो न द्वन्द्वी नाथ मत्सरी न सुधीर्नासुधीर्नार्थी नानर्थी स बभूव ह। (60.06)

He was not pitiless; not overly kind; not antagonistic; not envious; not acting too rational or irrational; not wanting anything; not also avoiding the wants.

समदर्शनया नित्यं वृत्त्याऽचापलधीरया अन्तःशीतलतया रेजे परिपूर्णवेन्दुवत्। (60.07)

Because of acting without fickle mindedness, and because of the cool disposition of the mind, he shone like a Full-moon without the waxing and waning nature, and like the calm ocean without the turbulent waves, because of the equal vision towards all, at all times (by seeing just the shine of Bodha as all).

सर्वं चित्तत्वकलनं जगदित्यवलोक्य सः प्रशान्तसुखदुःखश्रीस्तस्य पूर्णा मतिर्बभौ। (60.08)

Observing the world as a projection of the mind-state made of conceptions only; with both the pain and pleasure connected to the sense-objects subsided; his intellect remained now in a fulfilled state, freed of all the doubts and apprehensions.

उल्लसन्विकसन्पूर्णस्तिष्ठन्गच्छन्विशन्स्वपन् अभूत्समसमाधिस्थः प्रबुद्धश्चिल्लयं गतः। (60.09)

When taking part in amusements; when he laughed with others; when he stayed at one place; when he moved; when he entered other places, when he slept; (when in any activity connected to the world and he had to be a part of their fields of experience), he remained in the state of the quietness of Samaadhi within; awake and alert to every action of his as a form of Bodha only; and was absorbed fully in the state of Chit (and remained silent within like the silent-sound of Aum).

स कुर्वन्विगतासङ्गं राज्यं राजीवलोचनः अतिष्ठदक्षताकारो भूरिवर्षशतान्यथा। (60.10)

The king was always in the 'state of the Sun of Chit' with the vision of Earth blooming like the lotus. He had no attachment towards the objects and people, and ruled the kingdom for many hundreds of years, without getting affected in any manner by his royal duties.

संनिवेशमिमं देहनामकं तदनु स्वयं स जहौ तेजसाक्रान्तो रूपं हिमकणो यथा। (60.11)

He discarded the 'fabrication named body' by himself at some suitable time of his life, like the snow-flake loses its form when contacted by the heat.

विवेश परमाद्यन्तकारणं कारणेश्वरं प्रज्ञया सरितां वारि परिपूर्णमिवाम्बुधिम्। (60.12)

Freed of the body-entrapment and stabilized in the channel of his knowledge-vision, he entered like the river-water enters the completely filled ocean, the 'formless empty thinking state of Reality', which is the cause of the entire perceived by its very presence, and which is the cause of all the causes.

अधिगतविमलैकरूपतेजा विजनदशां समुपेत्य शान्तशोकः

अलमभवदसौ परस्वरूपं घटखमिवाम्बरसंयुतं महात्मा। (60.13)

Having attained the state of the wholly taintless lustre; having reached the state without births and deaths; being freed of all grief; this noble one remained as the Supreme principle of Self only; like the pot-space attaining the state of the sky (when the pot breaks).

[What happens when a JeevanMukta gives up the body?

What body? It is already non-existent for him when he realized the 'Truth'.

The world is also non-existent for him. The ego with its name and form also is non-existent for him.

He as any entity is not there at all.

No one dies or lives. Reality alone 'is'!

No one is bound; no one is liberated.

There is just the knowing state of Reality, which knows the right self or the wrong self.

Wrong self-knowledge exists as a Jeeva and believes that it dies, and imagines a bodiless liberation.

Right self-knowledge is Brahman only; and has no imagination of death or VidehaMukti.

The instant the realization-state is completely achieved where the world stays non-existent; the JeevanMukta is already out of the world-state. He is no more there.

What do we see as a JeevanMukta then?

The dream-people still dream of him and discuss about his Mukti with a body, and Mukti without a body.

What the world sees as a JeevanMukta's life is just their own continuation of the dream of the dreaming of a JeevanMukta.

They see the death of his body as their part of the dream.

JeevanMukta is just the right knowledge; and has no form.

Brahman stays as it is; there is no JeevanMukti or VidehaMukti for Brahman.

The 'non-knowing state' became the 'knowing state'; that is all!

What else is there?!