

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 THREE

[THE STORY OF KING SURAGHU AND KING PARIGHA (2)]

{CONVERSATION BETWEEN SURAGHU AND PARIGHA}

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 THREE

THE STORY OF KING SURAGHU AND KING PARIGHA (2)

CONVERSATION BETWEEN SURAGHU AND PARIGHA

वसिष्ठोवाच

Vasishta spoke

एवमुत्पलपत्राक्ष राघवाघविपर्यये पदमासादयाद्वन्द्वं विशोको भव भूतये। (61.01)

Hey Lotus-eyed Raaghava! In the same manner, (as shown in the story of Suraghu), you also stay free of any grief, by attaining the state bereft of duality, to gain the highest good, so that the sin (ignorance) is destroyed completely.

एतां दृष्टिमवष्टभ्य न मनः परितप्यते घोरे तमसि निर्मग्नं लब्धदीपं शिशुर्यथा। (61.02)

Endowed with such a vision, the 'mind which is drowned in the utter darkness of ignorance' does not suffer in anyway, like a frightened child which has obtained a light.

विवेकावस्थया चेतस्तथैवायाति निर्वृतिं पतच्छ्वभ्रे दृढतृणप्रचयालम्बनादिव। (61.03)

The mind attains the same sort of relief and happiness by cultivating discrimination, like the person who while falling into a deep hole in the ground holds on to a thick bunch of grass.

अथैतां पावनीं दृष्टिं भावयित्वाप्युदाहरन् नित्यमेकसमाधानो भव भूषितभूतलः। (61.04)

Cultivating this auspicious vision (by repeated practice) and teaching it to others also, be always in a calm disposition and become the ornament of the world.

रामोवाच

Rama spoke

कथमेकसमाधानं कीदृशं वा मुनीश्वर वाताहतमयूराङ्गरुहलोलं मनो भवेत्। (61.05)

Hey Master of all Sages (Muneeshvara)! How and in what manner can the 'mind which always stays in an agitated state, like a peacock feather that shakes violently when caught in the winds' attain the stabilized state of composure?

वसिष्ठोवाच

Vasishta spoke

शृणु तस्यैव सुरघोः प्रबुद्धस्य सतस्तदा पर्णादस्य च राजर्षेः संवादमिदमद्भुतम्। (61.06)

Listen to this wonderful conversation that took place between the 'enlightened Suraghu, the noble one', and (Parigha) the royal Sage Parnaada (a person who lived by consuming leaves only).

राघवैकसमाधानबोधितायोजितात्मनोः परस्परं समालापमिमं प्रकथयामि ते। (61.07)

Raaghava! I will now relate to you the discussion that took place between these two Knowers, who both had understood the nature of the stabilized state of composure, and had achieved it too, with proper effort.

बभूव पारसीकानां पार्थिवः परवीरहा परिघो नाम विख्यातः परिघः स्यन्दने यथा। (61.08)

There was this 'famed king named Parigha (powerful like the mace) the king of Paaraseeka (Persia), the destroyer of enemies', like the mace is the renowned weapon when riding the war-chariot.

स बभूव परं मित्रं सुरघो रघुनन्दन नन्दनोद्यानसंस्थस्य मदनस्येव माधवः। (61.09)

He became a close friend of Suraghu, hey Rama, like the 'Spring season to the deity of love who resides in the heavenly garden of Nandana (each made for each other)'.

[Subtle Meaning: Suraghu, as already mentioned means the restless mind; when the controlling power is brought forth, then the mind becomes happy and is filled with the flowers of natural bliss.]

कदाचित्परिघस्याभूदवर्षं मण्डले महत्कल्पान्त इव संसारे प्रजादुष्कृतदोषजम्। (61.10)

Once, Parigha's country was stuck by extreme famine and was without rains for a long time. The land had dried up completely, as if the dissolution had stuck before time, because of the sins committed by the people.

विनेशुर्जनतास्तत्र बह्व्यः क्षुत्क्षामजीविताः ज्वलिते विपिने वह्नौ यथा भूतपरम्पराः। (61.11)

Most of the people slowly emaciated by lack of food and died of starvation, like the forest animals die slowly by the heat when trapped in a burning forest.

तद्दुःखं परिघो दृष्ट्वा विषादमतुलं ययौ तत्याजाश्वखिलं राज्यं दग्धं ग्राममिवाध्वगः। (61.12)

Observing the sufferings endured by the people, Parigha felt very much grieved.

He renounced the ruler-ship of his kingdom and the riches and comforts associated with it, and walked away like a traveller leaving a burnt-up city.

[Subtle meaning: Because of the control enforced on the mind, all the Vaasanaas died and soon the mind lost its attraction for the ego-self and the world. Dispassion rose, and the fire of knowledge alone shone forth which consumed the instructions of the Scriptures as leaves; and soon the mind attained the state of JeevanMukti.]

प्रजानाशप्रतीकारेष्वसमर्थो विरागवान्जगाम विपिने कर्तुं तपोऽजिनमुनीन्द्रवत्। (61.13)

He felt helpless since he could do nothing to alleviate the suffering of his people. He felt dispassionate and went off to the forest to perform penance, like a noble Sage who moves from place to place just carrying his deer-skin that is used for meditation.

पौराणामपरिज्ञाते कस्मिंश्चिद्दूरकानने समुवास विरक्तात्मा लोकान्तर इवापरे। (61.14)

He was filled with extreme dispassion and went off to a distant forest without informing anyone, and was dead to all, as if he had entered the other world after death.

तपश्चरञ्छान्तमतिर्दान्तः कन्दरमन्दिरे स्वयं शीर्णानि शुष्काणि तत्र पर्णान्यभक्षयत्। (61.15)

Living a highly disciplined life inside a forest cave, he performed penance with a subdued mind and consumed the dried-up pieces of leaves only (as if atoning the guilt of not being able to prevent the starvation-state of his people).

चिरं हुताशवच्छुष्कपर्णान्येवाथ भक्षयन्पर्णाद इति नामासौ प्राप मध्ये तपस्विनाम्। (61.16)

ततःप्रभृति पर्णादनामा राजर्षिसत्तमः जम्बूद्वीपे बभूवासौ विख्यातो मुनिसद्वसु। (61.17)

For a long time, he lived only on dry leaves like a fire and so was known as 'Parnaada' (leaf-eater) by the other Tapasvis. From then onwards, that noble Sage became well-known in the ascetic-circle by the name of Parnaada only. (He never bothered to mention his previous royal status to anyone and was nameless sort of, and had only the name 'leaf-eater' (Parnaada) as his identification.)

ततो वर्षसहस्रेण तपसा दारुणात्मना प्रापदभ्यासवशतो ज्ञानमात्मप्रसादजम्। (61.18)

After performing severe penance for thousands of years (a long time-span) and intense practice of the mind-discipline, he practised Vichaara and gradually attained the blissful knowledge of the Aatman.

बभूव विगतद्वन्द्वो निराशः शान्तमानसः नीरागो निरनुक्रोशो जीवन्मुक्तः प्रबुद्धधीः। (61.19)

He was not anymore affected by the dual-states of the heat and cold, good and bad, mine and others etc; had lost the desires for any comfort or pleasure, had an agitation-less mind, had no attraction towards people or objects, did not grieve for himself or others, and by a gradual process of Vichaara attained the state of JeevanMukti.

विजहार यथाकामं त्रिलोकीमठिकामिमां सिद्धसाध्यैः समं साधो सहसालिरिवाब्जिनीम्। (61.20)

He wandered all over 'this tiny hut of three worlds' along with many Siddhas and Saadhyaas, like a bee accompanying the group of swans floating in the lotus-lake (sucking like a bee, the honey of the knowledge that they acquired from the lotuses of discussion-sessions with other Sages).

एकदा तस्य सदनं हेमचूडमहीपतेः प्राप रत्नविनिर्माणं मेरोः शृङ्गमिवापरम्। (61.21)

On his wanderings once, he reached the jewel-palace of the king of HemaChuda country (where the HemaJhatas lived), which emanated lustre like another peak of Mount Meru.

ते तत्र प्राक्तने मित्रे पूजामकुरुतां मिथः पूर्णां विज्ञातविज्ञेयौ मौख्यगर्भाद्विनिर्गतौ। (61.22)

Both the friends 'had known that which is to be known (and were in the same state of realization, though one lived in the palace enjoying all the luxuries, and another lived in a forest, eating just the dried up leaves)', they both had come out of the womb of ignorance. They both expressed the joy of reunion in various ways of embracing, shedding tears and so on.

अहो नु बत कल्याणैः फलितं मम पावनैः संप्राप्तवानहं यत्वामित्यन्योन्यमथोचतुः। (61.23)

आलिङ्गितशरीरौ तावन्योन्यानन्दिताकृती एकासने विविशतुर्चन्द्रार्काविव भूधरे। (61.24)

They both exchanged pleasantries saying words like ‘Aha! I am so happy to see you; I am blessed indeed’ and so on. Embracing each other with overwhelming joy, they sat together on a single seat, like the Sun and the Moon together descended on the Earth.

[Subtle meaning: When the ‘swift moving mind’ (Suraghu) meets the ‘control (in the form of dispassion)’ and embraces it as one, Samaadhi-state rises as a natural state of being.]

CONVERSATION BETWEEN SURAGHU AND PARIGHA

(If the purified mind had a conversation with the knowledge that was accompanied by natural dispassion, what would it be like?)

परिघ उवाच

Parigha spoke

परमानन्दमायातं चेतस्त्वद्दर्शनेन मे इन्दुबिम्ब इवोन्मग्नं मनः शीतलतां गतम्। (61.25)

‘Greatest bliss (of the Perceiving-Chit)’ has manifested after seeing you; and the agitation called the mind has become cool like sunk inside the moon-disc.

अकृतिमसुखं प्रेम वियोगे शतशाखतां प्रयाति पल्वलतटेऽच्छिन्नमूल इव द्रुमः। (61.26)

A tree that is not cut at the roots, will bear hundreds of branches, even if the branches are cut; so also, the genuine affection of the friends for each other, increases even if separated for long.

विश्रब्धास्तान्कथालापांस्ता लीलास्तच्च चेष्टितं संस्मृत्य प्राक्तनं साधो हृष्यामि च पुनःपुनः। (61.27)

Hey my friend, those personal conversations, those games, those actions of the times when we were together in the past, I remember them again and again and feel happy always.

ज्ञानमेतन्मया प्राप्तं त्वया ज्ञातं यथाऽनघ माण्डव्यस्य प्रसादेन परमात्मप्रसादजम्। (61.28)

What you have achieved by the grace of Rishi Maandavya, the same state I also have attained through the penance of the Supremacy.

अद्य कच्चिददुःखस्त्वं कच्चिद्विश्रान्तवानसि परमे कारणे मेराविव भूमण्डलाधिपः। (61.29)

Are you at present without apprehensions? Are you in the restful state of the Supreme cause, like a king resting on top of the Meru Mountain (after climbing through all the levels one by one)?

कच्चित्परमकल्याण आत्मारामतया तव प्रसादो जायते चित्ते शरदीव सरोम्भसि। (61.30)

Hey friend, you bring forth all auspicious events by your mere presence! Are you having the experience within of the ‘quiescent state of the self’ (freed of all agitations), like the waters of the lake in the autumn?

कच्चित्करोषि समया सुप्रसन्नगभीरया दृष्ट्या सुभग कार्याणि कार्याण्येव नराधिप। (61.31)

Hey king! Are you performing the actions that have to be performed for the good of the people, with the unswerving vision of equal-ness rising from the depth of the quiescent bliss within?

निराधिव्याधयो धीराः कच्चित्संपन्नशालयः जनतास्तव देशेषु तिष्ठन्ति विगतज्वरम्। (61.32)

Have your people also reached the intelligence-level where they stay freed of all illnesses both of the mind and the body? Are they freed of the fever of delusion, are they staying content with the virtues that they have developed?

कच्चिदुद्दामफलिनी फलिनीव फलानता धरा तव फलापूरैर्भृशं धारयति प्रजाः। (61.33)

Does the ‘Earth which yields the excellent fruits of prosperity’ support your people, like the wish-fulfilling Kalpa tree, by yielding abundant fruits and bending down by the weight of the fruits?

कच्चित्तव दिगन्तेषु चन्द्रस्येवांशुपञ्जरं तुषारनिकराकारं प्रसृतं पावनं यशः। (61.34)

Has your fame (as a man of nobility) spread out in all the quarters pleasing one and all, like the ‘circular sphere of cool moon-light’ shining white like the snow?

कच्चिद्रुणगणैरेता दिशो निर्विवरीकृताः त्वया सरोम्भसाऽबाह्या बिसानामिव भूमयः। (61.35)

Have the directions filled gap-less with the shine of your virtues, like the lands filled with the ‘dense growth of lotuses by the lake waters’? (A JeevanMukta wears the costume of virtues as his second self.)

कच्चित्कलमकेदारकोणस्थानेषु हृष्यतीः प्रतिग्रामं कुमार्यस्ते गायन्त्यानन्दनं यशः। (61.36)

Do the young women joyously sing your fame of pleasing actions (of providing safety and equal-ness), standing at every joint-corner of the crop-fields?

कुशलं तव धान्येषु धनेषु विभवेषु च भृत्येषु कलत्रेषु पुत्रेषु नगरेषु च। (61.37)

Is everything going on well with your crops, money, riches, servants, wives, sons, and cities?
(A JeevanMukta does not neglect the duties towards his family and people.)

आधिव्याधिविहीनेयं कच्चित्कायलता तव फलं फलति पुण्याख्यं यदिहामुत्र चोदितम्। (61.38)

Is the 'body-creeper belonging to you' doing fine without any physical and mental afflictions?
Is it giving out the 'fruits of merits' to be consumed here and hereafter?

(A JeevanMukta does not neglect the health of the body also through meaningless asceticism, and is always engaged in doing meritorious acts only that are beneficial to others.)

आपातरमणीयेषु वर्तेतात्यन्तवैरिषु कच्चिद्विषयसर्पेषु सविरागं मनस्तव। (61.39)

Is your mind wary of the vicious enemies namely the 'sense-pleasure serpents' which look pleasing and harmless when sighted, but carry the deadly venom inside?

(A JeevanMukta does not physically avoid sense-enjoyments, but knows that they do not contain any enjoyment at all.)

अहो बत चिरं कालमावां विक्षेपमागतौ कालेन क्षेषितौ भूयो वसन्ताद्रितटाविव। (61.40)

Ah! How long since we met each other! We have not seen each other for such a long time, and have met each other now, after a long time once again, like the spring and the mountain-slope (and are now covered by the flowers of joy). (The union of the mind and its composure alone is the blissful state of Reality, the Samaadhi.)

न ता जगति विद्यन्ते सुखदुःखदशाः सखे जीवद्भिर्या न दृश्यन्ते संयोजगजवियोगजाः। (61.41)

My dear friend! The sadness and joy experienced in this world by any one, is just the separation and union only, and nothing else!

तथैतास्वतिदीर्घासु दशास्वन्यत्वमागताः भूयो वयमपि श्लिष्टाश्चित्रो हि नियतेर्विधिः। (61.42)

We both went our ways and became separated for quite a long time; now we have met again!
Strange is the play of fate!

[Subtle Meaning: Chit-state alone is there and not a Jeeva state at all. Chit shines as the perceived-world as its very nature. When separated from mind-composure, it suffers as if; but when joined with the mind-composure, it is back to its original state as it were.]

सुरघुरुवाच

Suraghu spoke

(It is as if the mind which has reached the state of composure is expressing its Samaadhi-state to the composure-state.)

भगवन्नियतेरस्या गतिं सर्पगतेरिव दैविक्याः को हि जानाति गम्भीरां विस्मयप्रदाम्। (61.43)

Bhagavan! Who in this world has not experienced the wonders played by the divine fate, which moves unpredictable, like the snake!

त्वमहं च व्यपोह्येति दूरे दूरदशासु च अद्य संघटितौ भूयः किमसाध्यमहो विधेः। (61.44)

We both were completely lost in our own problems, and remained separated for so long; yet today we have met each other! What is impossible for the fate!

वयं त्वद्य महासत्त्व भृशं कुशलिनः स्थिताः त्वदागमनपुण्येन परां पावनतां गताः। (61.45)

My noble friend! I am doing extremely well! By your arrival I have attained the most sacred state!

पश्य त्वदागमक्षीणपापानां पुण्यपादपैः तथा फलितमस्माकं न यथा वयमाकुलाः। (61.46)

Observe as to how our merit-trees are giving out abundant fruits today, because of the destruction of all my previous sins so that I will never ever have the cause to worry anymore.

सर्वाः संपत्तयोऽस्माकं राजर्षे संस्थिताः पुरे भवदागमनेनाद्य प्रयाताः शतशाखताम्। (61.47)

Hey Raajarshi! The prosperities that were already there have spread out with hundreds of branches and increased in all manners, by the merit of your arrival here.

विकिरति परितो रसायनानामिव निकरं मधुरं महानुभाव

तव वचनमवेक्षणं च पुण्यं परमपदप्रतिमो हि साधुसङ्गः। (61.48)

Hey friend, you have experienced the excellent state! Your words and looks are indeed meritorious, and spread out all over like the flow of nectar; the 'company of noble Knowers' is equal to the 'attainment of the Supreme state'.

वसिष्ठोवाच

Vasishta spoke

अथैवंप्रायया तत्र विश्रम्भकथया चिरं प्राक्तनस्नेहगर्भिन्या स्थित्वोवाचायुधाभिधः। (62.01)

After conversing for long by exchanging personal experiences and confidences pregnant with the affection rising from the long-time friendship, the 'king who was named after the weapon' spoke like this.

परिघ उवाच

Parigha spoke

यद्यत्संसारजालेऽस्मिन्क्रियते कर्म भूमिप तत्समाहितचित्तस्य सुखायान्यस्य नानघ। (62.02)

Hey king, the Lord of the land! Hey taintless one! Whatever actions are done in this world, only a man with a controlled mind gets the true joy; not the other (ignorant)!

कच्चित्संकल्परहितं परं विश्रमणास्पदं परमोपशमं श्रेयः समाधिमनुतिष्ठसि। (62.03)

Do you remain in the natural Samaadhi state, which is bereft of all conceptions; which is the abode of Supreme rest; which is the supremely quiescent state; and which is the excellent state of well-being?

सुरघुरुवाच

Suraghu spoke

[There is no separate Samaadhi-state at all for a knower; this is the essence of Suraghu's speech.

'Samaadhi' is a word used by those who believe in the reality of the body, world, bondage, and a 'separate Nirvikalpa Brahman waiting like the emptiness personified', at the state of Mukti.

In short, 'Samaadhi' is a word that belongs to the ignorant minds only. As long as the mind exists, there rises the division of Samaadhi and non-Samaadhi states. For a Knower, who has no mind at all as an agitation-state, what is there as some Samaadhi-state at all, where thoughts need to be subdued with effort?

There are no two states of Nirvikalpa and Savikalpa Brahman also, as the divided Brahman-state.

Reality exists as the perceiving nature, like the ocean exists with its quivering nature always.

'Knowing this truth' is realization; 'not knowing this truth' is the stupidity in its extreme.

You cannot 'reach' the Nirvikalpa-state through some HathaYoga or some other body-based methods.

The very world you see is Brahman.

Know it as Brahman; and that is liberation! See it as the world; and that is bondage.

Knowing is the Brahman state; not-knowing is the Jeeva state.

A JeevanMukta is always the 'knowing state'!]

एतन्मे ब्रूहि भगवन्सर्वसंकल्पवर्जितं परोमोपशमं श्रेयः समाधिर्हि किमुच्यते। (62.04)

Tell me Bhagavan, why the 'state which is bereft of all conceptions and which is the most excellent state of supreme quiescence', has to be known by the name of 'Samaadhi' at all? (*Why name it as Samaadhi at all?*)

यो ज्ञो महात्मन्सततं तिष्ठन्व्यवहरंश्च वा असमाहितचित्तोऽसौ कदा भवति कः किल। (62.05)

नित्यं प्रबुद्धचित्तास्तु कुर्वन्तोऽपि जगत्क्रियाः आत्मैकतत्त्वसंनिष्ठाः सदैव सुसमाधयः। (62.06)

Hey Mahaatman! When can a 'Knower' remain ever as an agitated-state whether he is attending to some work or not? (*A Knower is always agitation-less whether he is sitting quiet or doing some work.*)

Those, who stay always in the 'Vision of the Truth', are always well-established in the state of Samaadhi, and are always in the awareness of the self-essence, even when engaged in the world-activities.

बद्धपद्मासनस्यापि कृतब्रह्माञ्जलेरपि अविश्रान्तस्वभावस्य कः समाधिः कथं च वा। (62.07)

Even when one sits in the lotus-posture for a long time without moving any of his limbs, or recites Vedic Mantras with folded hands (Brahmaanjali), if he is restless within (because of concealed desires and anxieties), then what meaning is there in calling it a Samaadhi-state, or how can it refer to the equal-state of the mind?

(*Outward postures, and sitting in meditation for hours are methods to fool oneself and others; and are of no use, when the knowledge is not attained still.*)

तत्त्वावबोधो भगवन्सर्वाशात्तृणपावकः प्रोक्तः समाधिशब्देन न तु तूष्णीमवस्थितिः। (62.08)

Bhagavan! The 'Vision of the Truth' is said to burn off all the wants and desires like the fire destroying the heap of the dry grass in an instant; and this alone is referred to by the term Samaadhi; and not the silent sitting posture of a 'pretence Yogi'.

समाहिता नित्यतृप्ता यथाभूतार्थदर्शिनी साधो समाधिशब्देन परा प्रज्ञोच्यते बुधैः। (62.09)

Hey noble Sage! The wise refer to the term ‘Samaadhi’ to mean the abstract knowledge of the Reality, where the mind stays without rising or setting (as the joy state or the sorrow-state), where there is always a contented feeling with no wants, and where the perceived is seen as it is, as just a mind conception at all times.

अक्षुब्धा निरहंकारा द्वन्द्वेष्वननुपातिनी प्रोक्ता समाधिशब्देन मेरोः स्थिरतराकृतिः। (62.10)

The term ‘Samaadhi’ is said to be an ‘extreme state of stability (not of the motionless state of the body, but the agitation-less state of the mind)’ like the Meru Mountain which supports the entire Creation. There is not the least of agitation there as the want, or anger, or irritation, or an effort to control the mind; there is no ego at all, except as a pretence maintained to communicate with the other ego-based entities; and the ‘dual-states of the world like heat or cold, pain or pleasure etc’ do not bring about any anxiety or apprehension.

निश्चिन्ताधिगताभीष्टा हेयोपादेयवर्जिता प्रोक्ता समाधिशब्देन परिपूर्णा मनोगतिः। (62.11)

That state alone is termed as ‘Samaadhi’, where the mind-state (function of perception) remains in a completely fulfilled-state, as if all the wants are fulfilled always; and it wants nothing more as liked, and rejects nothing as disliked.

[The likes and dislikes of wanting to run away from the home and wanting to live in a forest-cave also are not there. When any perceived-scene either of a palace or forest is a mere picture presented by the senses, what matters what the mind conceives as a scene around you? A JeevanMukta is not bound by the stories concocted by other minds; he makes his own story of life in whatever way, he prefers. Suraghu preferred to stay as a king and lived in a palace; Parigha lived as a vagabond and lived in the caves and hermitages; yet both were in the same state of ‘Truth-vision’.

Brahman has to stay as the perceived only; there is no getting out of it, by closing the eyes, seated in the lotus-posture. ‘Suraghu-Brahman’ chose the ‘palace-perceived’; ‘Parigha-Brahman’ chose the ‘forest-perceived’; and in ‘both the Brahmans’ the ‘I’ as Suraghu or Parigha was absent. There was just the Brahman itself rising as the perceived, through the Vaasanaa-less pure mind-screen. What matters whether it is a palace or a forest? Everything is just ‘That!’]

यतःप्रभृति बोधेन युक्तमात्यन्तिकं मनः तदारभ्य समाधानमव्युच्छिन्नं महात्मनः। (62.12)

For the noble man who is in quest for the ‘Truth Supreme’, there is only a ‘single state of unbroken Samaadhi’ from the very instant the mind is aware of its identity with the self; (and it is detached from the form as the ‘I’) through the attainment of the knowledge.

न हि प्रबुद्धमनसो भूत्वा विच्छिद्यते पुनः समाधिर्दूरमाकृष्टो बिसतन्तुः शिशोरिव। (62.13)

A tender stalk of the lotus may break off, even if a child pulls it hard; so also, the ‘pretence-Samaadhi’ of a person sitting motionless in a lotus posture can waver, by any slightest noise or sound; but not so the ‘natural Samaadhi state of an enlightened Knower’, which stays stable whatever action he may be engaged in.

समग्रं दिनमालोकाद्विरमत्यक्षयो यथा आजीवितान्तं नो प्रज्ञा तथा तत्त्वावलोकनात्। (62.14)

‘Sun with his never-ending rays’ does not ever stop shedding his light even for a second; so also, the ‘knowledge-awareness state of a Knower’ also does go off all throughout his eternal life (with the body or without the body).

[Life as a story concocted by the mind is no more there, for a Mukta; he is the formless Brahman only, with access to a purified mind; and he can create a story or no story as per his preference.]

अजस्रमम्बुवहनाद्यथा नद्या न रुद्ध्यते तथा विज्ञानदृग्बोधात्क्षणमात्रं न रुद्ध्यते। (62.15)

The ‘river carrying countless drops of waters’ does not ever stop its flow, by any blockage; so also, the Knowledge-vision also does not get blocked by any perceived-event.

न विस्मरत्यविरतं यथा कालः कलागतिं न विस्मरत्यविरतं स्वात्मानं प्राज्ञधीस्तथा। (62.16)

न विस्मरति सर्वत्र यथा सततगो गतिं न विस्मरति निश्चेत्यं चिन्मात्रं प्राज्ञधीस्तथा। (62.17)

Just like ‘Kaala the principle of change’, never for once forgets and stop his movement, so also the ‘Knower of the self’ does not ever forget the his self-awareness at any time. Just like the ever-moving wind does not forget its movement ever, anywhere, the ‘Knower of the self’ does not forget the ‘pure awareness state as the self’, which is independent of any perception (like sitting in a particular posture of the body or staying as a part of the story concocted by the mind).

[‘Life-Story’ is the connection imagined in the unconnected sense perceptions, and our life story, family connections, likes and dislikes, good and bad, cause and effect, deity-worship, bondage, liberation, reaching Brahman-state etc, are all part of this story-making power of the mind only, and do not carry an iota of truth.]

गतिं कालकला यद्वच्चिन्वाना समवस्थिता चिच्चित्तिश्वेत्यरहिता चिन्वाना गतयस्तथा। (62.18)

Sun, the symbol of time stays unaffected, though bringing about the various activities of the world by its mere presence; so also, the 'awareness nature of Reality' brings about all the perceived events, though it is itself bereft of all the perceived.

यथा सत्ताविहीनात्मा पदार्थो नोपलभ्यते तथात्मज्ञानहीनात्मा कालो ज्ञस्य न लभ्यते। (62.19)

An object that does not exist (like a hare's horn) cannot be there at all; a Knower also cannot get a time-span where he is without his knowledge-vision.

न संभवति संसारे गुणहीनो गुणी यथा न संभवत्यात्मसंविद्वर्जितो ह्यात्मवांस्तथा। (62.20)

There cannot be a virtuous man without the virtues; so also, a 'Knower of the self' cannot ever exist without the stabilized-awareness of the self. (*Awareness of the self is the very definition of a Knower.*)

सर्वदैवास्मि संबुद्धः सर्वदैवास्मि निर्मलः सर्वदैवास्मि शान्तात्मा सर्वदास्मि समाहितः। (62.21)

भेदः केन समाधेर्मे जन्यते कथमेव वा आत्मनोऽव्यतिरेकेण नित्यमेव सदात्मता। (62.22)

तस्मात्कदाचिदपि मे नासमाधिमयं मनः न वाऽसमाहितं नित्यमात्मतत्त्वैकसंभवात्। (62.23)

'I stay always in the vision of knowledge only; I stay always taintless without the agitating mind; I am always absorbed in the quiescent-essence; I stay always in control of my thoughts and actions.

How something different can be experienced by me in any 'separate Samaadhi posture', and in what manner, since I am always in the 'oneness of the self without differing from it'?

Therefore, my mind is never out of the 'Samaadhi state', and is not in a state of non-composure (based on some motionless postures of the body), since there is no mind to experience 'these states of going into Samaadhi-state and coming out of it', and the self alone always shines as the awareness of all, freed of all agitations'.

सर्वगः सर्वदैवात्मा सर्वमेव च सर्वथा असमाधिर्हि कोऽसौ स्यात्समाधिरपि कः स्मृतः। (62.24)

There is only 'the principle of Reality', that shines everywhere as the knowledge of all. So, what is the meaning of staying out of Samaadhi or staying in the state of Samaadhi, as two separate actions?

[A realized man does not ever perform any action as a mind-entity with the purpose of achieving some result of joy or fulfilment, like the ignorant. The entire perceived 'from the thought-level inside, to the outside-vision of the world centered on the body-image' is seen by him as the 'undivided shine of Bodha' only; he is the Reality-state itself shining as the world, through a tiny mind-structure. There is no need for him to sit in a Samaadhi-posture to enter a state of composure. He is himself the very state of Samaadhi. The body-movements are seen by the outside world only; he sees nothing as a body, and stays motionless within always.]

नित्यं समाहितधियः सुसमा महान्तस्तिष्ठन्ति कार्यपरिणामविभागमुक्ताः

तेनासमाहितसमाहितभेदभङ्ग्या मिथ्योदितः क्व नु स उत्तमवाक्प्रपञ्चः। (62.25)

'Those noble men', who have realized the 'Truth of the self' always stay with composure, are always equal in all the situations presented by the life, and are free of the division of action and its result. Therefore, what meaning is there in the falsely imposed usage of the profound terms which differentiate and define the controlled and uncontrolled states of the mind?

परिघ उवाच

Parigha spoke

राजन्नूनं प्रबुद्धोऽसि प्राप्तवानसि तत्पदं संशीतलान्तःकरणः पूर्णेन्दुरिव राजसे। (63.01)

Hey Raajan! You are shining like the 'full moon'; you are indeed stabilized in the 'Vision of the Truth', and are shining with all your digits (as the full-moon); you have indeed attained that highest state, like the Moon shining far above the sky-expanse; you are cool with the nectar of quiescence.

आनन्दमधुसंपूर्णलक्ष्म्या च परया श्रितः शीतलः स्निग्धमधुरो राजीवमिव राजसे। (63.02)

You are shining beautiful like the 'full-bloomed lotus', that is filled to the brim with the honey of bliss; you are cool with a composed mind; you are endowed with the sweet fragrance of virtues.

निर्मलो विततः पूर्णो गम्भीरः प्रकटाशयः वेलानिलविलासेन मुक्तोऽब्धिरिव राजसे। (63.03)

You are shining like the 'ocean freed of the sport of wind and the waves'; you are taintless, being freed of all reflections of superimposition;

you are spread-out as the very shine of the perceived as the state of your self-awareness;
you are complete and do not need any more fulfilment from the rivers of desires;
you are in the 'profound state of the Truth', the depth of which is unfathomable to the ignorant;
your thoughts, like the waves, are transparent and pure, not tainted by the mud of selfishness.

स्वच्छ आनन्दसंपूर्णो नष्टाहम्कारवारिदः स्फुटो विस्तीर्णगम्भीरः शरत्खमिव राजसे। (63.04)

You are shining like the 'autumn sky'; you are pure and taintless; you are the 'expanse of the bliss' that is spread-out endlessly; you do not have the ego-based desires as the clouds anymore; you are spotless without the least agitation of the mind; you are spread-out endlessly as the 'perceived scenario' around you; and are profound in thoughts.

सर्वत्र लक्ष्यसे स्वस्थः सर्वत्र परितुष्यसि सर्वत्र वीतरागोऽसि राजन्सर्वत्र राजसे। (63.05)

Hey Raajan! You are shining everywhere as the 'knowledge essence of Reality'; you are established in your original state; you are happy in any perceived scene (seeing no difference of liked or disliked); you are without attraction for the objects of senses, living or inert.

सारासारपरिच्छेदपारगस्त्वं महाधिया जानासि सर्वमेवेदं यथास्थितमखण्डितम्। (63.06)

You are endowed with the 'intellect which can pierce through the lie of the perceived, and see the Reality-state only, at all times', and have transcended the stage of Vichaara for differentiating what is real and what is not real.

You know everything whatsoever in its true undivided form, without getting affected by the 'conception-colouring of the mind'.

भावाभावपरिच्छेदतत्त्वज्ञमुदिताशयं गमागमदशालौल्यमुक्तं तव वपुः स्थितम्। (63.07)

My dear friend! You have realized the 'State of the Truth' which is beyond the conceptions of the present and the absent, and which does not require the posture of Samaadhi, as believed by the ignorant. You are blissfully stabilized in the 'state where there is no unsteadiness of the contemplation (going into Samaadhi) and non-contemplation (out of Samaadhi) states' that are followed by the ignorant.

वस्तुनाऽवस्तुनेवान्तरमृतेनेव सागरः अपुनःप्रक्षयायैव परे तृप्तोऽसि सुन्दर। (63.08)

Hey Beautiful one (Brahman)! Like the ocean which is enjoying its own nectar-waters, you are content in the self itself, as the Supreme. This state is like 'attaining something after which nothing is left to be achieved'; and 'never ever will it get destroyed again'.

सुरघुरुवाच

Suraghu spoke

न तदस्ति मुने वस्तु यत्रोपादेयतास्ति नः यावत्किंचिदिदं दृश्यं तावदेतन्न किञ्चन। (63.09)

Hey Muni! There is nothing that I have the need to achieve. (*What exists as a thing at all?*)

Any object that is seen as a 'part of the perceived world' is actually not existent, because it is just the knowledge produced by the senses, and conceived as an object by the mind.

(*Why would I idiotically go behind some information concocted by the mind?*)

उपादेयस्य चाभावाद्धेयमप्यस्ति किं किल,

Since there is nothing that has to be attained, what is there as something to be rejected also?

(*If something is there to be attained with effort, then only, something else has to be rejected.*)

प्रतियोगि व्यवच्छेदं विना हेयं किमुच्यते। (63.10)

The words 'sought and rejected' are always together as the contradicting terms.

If the contradicting word 'sought' is not there, then how the 'rejected' also can be there?

तुच्छत्वात्सर्वभावानामतुच्छात्वाच्च कालतः चिरं मम परिक्षीणे तुच्छातुच्छे मनःस्थिती। (63.11)

All the objects of the world that are considered as joy giving (like possessions, lands, wealth, family, heaven and so on) look too lowly since they do not exist at all as real (like the objects seen in the dream-world). They are considered as valuable at the time of experience only, and that too depending on the circumstances only.

(*A king who escapes from the prison, places great value on a small village also when he takes shelter there; but when he is the emperor of a kingdom, he does not place much value for a county also.*)

That is why, the state of seeing worthiness or non-worthiness of objects is long gone in me.

देशकालवशादेव तुच्छस्यातुच्छतामिह अतुच्छस्य तु तुच्छत्वं वर्ज्यं निन्दास्तुती बुधैः। (63.12)

‘Place and time’ decide the value of the objects here; and one may feel a worthless object also as worthy, or see a worthy object also as worthless. The wise do not praise something as great, or blame something as harmful; both the praise and blame of any object has to be avoided.

[When not attained, the desire turns into anger, and the man’s actions go out of control, and he brings about harm to himself and the others around him.]

रागान्निन्दास्तुती लोके रागश्च परिवाञ्छितं वाञ्छिते च महोदारं वस्तु शोभनबुद्धिना। (63.13)

In this world, ‘attraction alone’ brings about the praise and blame for an object; ‘attraction’ rises first as a desire for the object; when desired, the object becomes the greatest and gets added with wonderful qualities.

[What objects exist as desirable, other than the women, possessions and at the most the ownership of the world? And, what is there as any real thing that one can possess? Nothing really exists except as some knowledge conceived by the mind, and any object-knowledge is knowledge only; and not a thing!]

त्रैलोक्ये च स्त्रियः शैलाः समुद्रवनराजयः भूतानि वस्तुशून्यानि सारो नास्त्यत्र वस्तुतः। (63.14)

In all the three worlds, the ‘women of excellent beauty, hills, oceans, forest ranges, and all the beings that fill the world’ are all empty only, and have no reality at all. There is no special essence in them that gives joy or sorrow.

मांसास्थिदारुमृद्द्रवमये जगति जर्जरे वाञ्चनीयविहीनेऽस्मिञ्शून्ये किमिव वाञ्छयते। (63.15)

What is the world filled with but the bodies made of flesh and bones, the wood that fills the ground as the forests, the mud that stays as the land, and the precious stones that are considered as wealth?

वाञ्छायां विनिवृत्तायां संक्षयो द्वेषरागयोः दिनलक्ष्म्यां व्यपेतायामलोकात्पयोरिव। (63.16)

And everything grows old and deteriorates! There is nothing that you can desire, and everything is just the appearance seen on the emptiness, a disturbance created in the mind. What is there to want at all?

When there are no wants, the hatred and attraction also vanish off, like the light and heat vanishing off, at the end of the bright day.

अलमतिविततैर्वचःप्रपञ्चैरियमुचितेह सुखाय दृष्टिरेका

उपशमितरसं समं मनोऽन्तर्यदि मुदितं तदनुत्तमा प्रतिष्ठा। (63.17)

Enough of the long-drawn ‘word-plays’! For the pursuit of happiness, there is only one vision that needs to be cultivated. If the mind is happy by getting filled with the ‘essence of quiescence’, and is equal in all the states, then that alone is the ‘most excellent stabilized state of Samaadhi’.