

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY FOUR
[THE CONDUCT OF A JEEVANMUKTA]

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 THIRTY FOUR

THE CONDUCT OF A JEEVANMUKTA

रामोवाच

Rama spoke

समासेन मुने भूयो दृष्टतत्त्वचमत्कृतेः कथयोदारवृत्तान्तं कस्ते वचसि तृप्यति। (77.01)

Hey Muni! Again brief me about the conduct and behaviour of those who have had the wondrous vision of the Truth. Who can have enough of your speech!

वसिष्ठोवाच

Vasishta spoke

[When the reality of the world dissolves off through the reasoning process, how can a man still feel normal inside a make-believe world? How will a JeevanMukta conduct himself when performing these earth-dramas?

Should he walk off from all and live inside a cave, or should he live a normal life just like others?

Can you identify his supreme state by any special lustre, or through the exhibition of some magical power he has gained? Knowledge is knowledge; and it has no magical powers as its side effects; in fact, magical talent is also some sort of knowledge only, which can be mastered by any ordinary man also.

A JeevanMukta cannot be identified at all from his outside looks. The ignorant are bound by delusion so much that they cannot see beyond the image seen by their eyes. They never are capable of identifying a JeevanMukta; for they do not even know what JeevanMukti is. Those who live and survive in the darkness can never in the least understand what it is to live inside light. Both categories are entirely different in their thinking, and conduct.

A JeevanMukta is like a man with eyes in the midst of blind men; and he is forced to live like a blind man as one among the blind men for his own survival. So, how should a man of realization, one who has reached the 'Upashama-state of Mukti' conduct himself in the world? Vasishta explains.]

जीवन्मुक्तस्य बहुधा कथितं लक्षणं मया भूयोऽपि त्वं महाबाहो कथ्यमानमिदं शृणु। (77.02)

I have already explained many times the characteristics of a JeevanMukta.

Hey Mighty-armed! Listen again to the same as explained by me now.

[The entire world has dissolved off and the Knower sees only a whirlpool of information (Bodha) surrounding him.

Wife, husband, children, friends, gods, Gurus, books, Upanishads, Vedas, objects, animals, including the very body-thing that he is stuck with till it dies of its own accord; all have become just Bodha for him, 'information produced, received and recycled' by his mind. Nothing is there as the perceived except what he knows as some information or other.

He has to use the body-information as a tool, and react in a suitable manner to any information he receives in the form of family, friends, objects, gods, Gurus; and also face the varied story-events of his life with equanimity.

Life is now a game for him; not a battlefield. Brahman alone is the sport arena, and also the players, and also the audience. This is the state of a JeevanMukta.]

सुषुप्तवदिदं नित्यं पश्यत्यपगतैषणः असद्रूपमिवासक्तं सर्वत्राखिलमात्मवान्। (77.03)

A man who is liberated from the 'untruth called the perceived', is rid of all the wants and goes through the world as if asleep (unaffected by any life event). He sees no reality in any of the object or people (including the ego he is acting with) and has no interest in the world like the ignorant. He sees everything as an object of his knowledge only, as the essence of knowledge only of his 'knowing self'.

कैवल्यमिव संप्राप्तः परिसुप्तमना इव घूर्णमान इवानन्दी तिष्ठत्यधिगतात्मदृक्। (77.04)

One who has had the 'vision of the self', has reached the end of it all as if with nothing left back but the 'existence of the self-state of quietness', and his mind is always restful as if asleep (in the cradle of quietness), and he performs his regular actions as if moving the limbs when in a blissful sleep.

(He knows the unreal nature of the all the objects and does not feel any realness in them, even if they feel solid to touch.)

नादत्तमप्युपादत्ते गृहीतमपि पाणिना अन्तर्मुखतयोदात्तरूपया समया धिया। (77.05)

Because of his vision always turned inwards (to the Truth only), and staying in the lofty position of the Reality (with everything else proved as unreal), and feeling equal towards everything (as just sense-brought knowledge only), he does not accept mentally (the reality of) any object that is brought in as 'perception by the senses' or even if given in his hand also.

यन्त्रपुत्रकसंचार इतीमं जनताक्रमं अन्तःसंलीनया दृष्ट्या पश्यन्हसति शान्तधीः। (77.06)

His mind completely established in the 'quiescent state of the Reality', with his vision always turned inwards towards the self, he looks at the moving crowd of people who are lost in the varied life-stories concocted by their minds, like the moving crowd of mechanical dolls, and laughs with amusement.

नापेक्षते भविष्यं च वर्तमाने न तिष्ठति न संस्मरत्यतीतं च सर्वमेव करोति च। (77.07)

He is not in any time-span at all within; and so, does not expect anything to happen in the future, is not involved in the present, and does not waste his time in remembering any past event of the previous ignorant life; yet he acts in the world as if he has plans for the future, as if he is involved in the present event, as if he remembers the past (as an imagined character acting in a fictitious life-story on a stage).

सुप्तः प्रबुद्धो भवति प्रबुद्धोऽपि च सुप्तवान्

He is asleep, yet awake. He is awake, yet asleep.

(He is asleep to the (unreal) perceived, though staying awake to the Truth of the Reality. Though staying awake always in the self-awareness, he is asleep to the world-events and is unaffected by everything like a man in deep sleep.)

सर्वं कर्म करोत्यन्तर्न करोति च किञ्चन। (77.08)

He performs all the actions tirelessly, yet he does not do anything at all, since he only is 'aware' of the actions of something called the body, that is seen as his identity by the others.

अन्तःसर्वपरित्यागी नित्यमन्तरनेषणः कुर्वन्नपि बहिः कार्यं सममेवावतिष्ठते। (77.09)

Renouncing everything inwardly, without any trace of wants at anytime, though engaged in the worldly affairs, he remains equal only (without getting affected by the events of life).

बहिः प्रकृतसर्वेहो यथाप्राप्तक्रियोन्मुखः स्वकर्मक्रमसंप्राप्तबन्धुकार्यानुवृत्तिमान्। (77.10)

Outwardly engaged in finishing all the necessary works, doing any job that comes in his way (like showing affection to the people, reacting appropriately to any given situation as if involved, doing any job that needs to be done, without superimposing any holy or unholy concept on it), he attends to all the works without flaw, whatever he has to do according to his position in the society, his station of life as a student or householder, and his place in the family-group.

समग्रसुखभोगात्मा सर्वाशास्विव संस्थितः,

He enjoys any sense-object that comes in the way, as if he is enjoying any desire-fulfilment state, like the others.

[For him the joy that is attached to any sense-object is long gone. He does not swerve from the state of the self at all, at any time. Even when outwardly he looks like enjoying the sense objects, he is actually in the quiescent state of the self alone, and does not feel any mind-construed joy in the objects.

Since he has to live among the ignorant as one of them, like being a part of a stage-drama donning some particular character wearing the costume of the body-image, he goes through his life acting as that character only; and does not reveal his inner state to the others; for they can never grasp his supreme state of self-awareness.]

करोत्यखिलकर्माणि त्यक्तकर्तृत्वविभ्रमः। (77.11)

He performs all the actions that come in his way, without deluding himself with the doer-ship (and stays only as a witness to the movements of the limbs).

[Mind agitates as the ego; the body acts synchronized with the thought-agitation.

It is just a mechanical process, owned by no one. No one is there actually doing anything!

This is the 'Absolute Truth', which the Knower is aware of, and has no doer-ship sense at all; but the ignorant imagine the ego as the doer, get attached to the doer-ship and suffer the consequences.]

उदासीनवदासीनः प्रकृतः क्रमकर्मसु नाभिवाञ्छति न द्वेष्टि न शोचति न हृष्यति। (77.12)

He is indifferent to all the actions inwardly (like play-acting the game of life for the sake others, like staying in the crowd of immature children), yet does all the actions that belong to him as per the character-role he dons in the world. He does not want anything obsessively like others; he does not also hate anything and show aversion to anything faking the asceticism; he does not feel anxious or excited either by the presence or the absence of objects.

[Presence and absence are just information-waves that hit the mind. There is no object that comes into existence at some time and perishes at certain time. Time is also some information (Bodha), place is also some information; object is also some information. What goes or comes?]

[He of course, sees every object and person as an object of knowledge only that is shining as the self-essence; then how does he react to various types of people he meets in his life? Should he always act saintly and forgiving, and keep chattering about self-knowledge only?]

अनुबन्धपरे जन्तावसंसक्तेन चेतसा भक्ते भक्तसमाचारः शठे शठ इव स्थितः,

बालो बालेषु वृद्धेषु वृद्धो धीरेषु धैर्यवान्युवा यौवनवृत्तेषु दुःखितेष्वनु दुःखितः। (77.13,14)

When met with people who are either co-operative or contradictory, he stays with a non-reactive mind only; yet he acts appropriately as per the demand of the situation.

With a devotee, he talks about topics that are conducive to the welfare of that devotee; but with a cheat he knows how to out-cheat him. With children, he becomes one with them like another child among them. With elder people, he talks mature topics as suited to their age and experience. When meeting people who are valorous and courageous, he joins them in their group as one of them and shows himself as valorous and courageous. When among the youth, he is engaged in youthful activities suited to that age. If met with sorrowful people, he shares their sadness, tries to alleviate their suffering through the show of kindness and sympathy, and helps them to the best of his ability.

[A JeevanMukta need not teach everyone the knowledge he has acquired through his hard reasoning process.

The world is just an intertwined unit of Vaasanaa-fields only, with no one around.

Any Vaasanaa that is met with has to be dealt with in the appropriate way according to the nature of that Vaasanaa-field.

Everyone cannot realize; because there is no one actually as anyone. Only a realization-Vaasanaa can realize; and that is very rare to find. A JeevanMukta is a 'fulfilled Vaasanaa of liberation' existing among other varied Vaasanaas and their fields; he cannot change those Vaasanaas into liberation-Vaasanaas.

Therefore, without worrying about changing the world for the better, he just deals with each and every information-content of the object and person in an appropriate way, and does not show himself as different from them.]

प्रवृत्तवाक्पुण्यकथो दैन्याद्यपगताशयः धीरधीरुदितानन्दः पेशलः पुण्यकीर्तनः,

प्राज्ञः प्रसन्नमधुरः पूर्णः स्वप्रतिभोदये निरस्तखेददौर्गत्यः सर्वस्मिन्स्निग्धबान्धवः,

उदारचरिताकारः समः सौम्यसुखोदधिः सुस्निग्धः शीतलस्पर्शः पूर्णचन्द्र इवोदितः। (77.15,16,17)

He utters only sensible speech that brings welfare to the others; he does not wretchedly go after desire-fulfilment; he is courageous enough to understand the unreal nature of the perceived through the power of reason; he is always in the blissful state of Truth-vision; soft in conduct; is praised for his noble conduct; is endowed with wisdom and discretion; his conduct is pleasing and sweet; he stays always as completed by the knowledge of the self and is never in need of any other object or person to complete the self; the absence of suffering never vanishes; he treats all living beings (animals, birds, humans and even plants) with affection and cordiality; he is always generous and liberal in conduct; he is equal in all situations; he is the ocean of quiescent-bliss; is loving towards all (as the self); he is soothing when in contact; and shines like a Full-moon of the autumn.

[What matters what your life story is, whether you are a Deva, or a human, or a homosapien, or a devil or a worm even?

Everything is just some form of Bodha, information only; and Reality-state is not bound or tainted by any information content.

A Mukta is above all information-contents, call it a Paataala, or Svarga, or the Earth.]

न तस्य सुकृतेनार्थो न भोगैर्न च कर्मभिः न दुष्कृतैर्न भोगानां संत्यागेन न बन्धुभिः,

न कार्यकारणारम्भैर्न निष्कृततया तथा, न बन्धेन न मोक्षेण न पातालेन नो दिवा। (77.18,19)

There is nothing for him to achieved by any meritorious act, nor is he in want of any pleasure as a reward from those acts (in Earth or heaven); nor is he interested in doing actions with particular results, nor is he given to wicked acts as against the Scriptural-doctrines. He has nothing to achieve by any self-control also, so he does not have to renounce the sense-objects physically.

He has nothing to gain or lose by the contact of the body-related relatives (and is not overly attached to them).

He is not interested in doing purposeful actions which bring about results, yet he does not refrain from such actions; he has nothing to do with bondage or liberation (of his or others also); (*he knows that he was never bound at all, and was not liberated at all*), and he does not mind whether he is placed in the Paataala or Svarga.

[When the snake is not existent at all, then why should one run away from the harmless rope?

Perceived-world proves to be the bondage when it is seen as real only.

When the perceived is seen only as Bodha-content (information produced and received and recycled by the mind), then what is there to bind you, since 'you' are also the information produced by the mind only?

Why this wretchedness of feeling bound? Who is bound? Who is there to get liberated also?]

यथावस्तु यथादृष्टं जगदेकमयात्मकं तदा बन्धविमोक्षाणां न क्वचित्कृपणं मनः। (77.20)

When the 'entire world' 'which is nothing but the moving patterns of sense-information' (Jagat) is seen as a 'single stretch of knowledge (information-content) only', as known by the self through a particular mind-screen, and is understood as unreal, and the Reality-essence alone stays as the vision, then his mind never goes to the wretched state of seeking liberation from the bondage of the perceived.

[The ignorant know their self as their body and have to remember the image in the mirror alone as their self. If they forget this body-image and its connected thoughts, they exist like walking talking vegetables only; whereas the self-awareness of a Knower is not any memory of any object or image, but just the existence itself in its purest state. This state can be attained through the practice of Vichara only, of finding out the difference between the 'remembered-self' and the 'not-remembered self which exists as its own awareness only'.]

सम्यग्ज्ञानाग्निना यस्य दग्धाः संदेहजालिकाः निःशङ्कमलमुड्डीनस्तस्य चित्तविहङ्गमः। (77.21)

He, whose 'cage-walls of doubts', are burnt off by the 'correct knowledge of the self', for him the mind-bird surely flies off in the expanse of freedom.

यस्य भ्रान्तिविनिर्मुक्तं मनः समरसं स्थितं नास्तमेति न चोदेति व्योमवत्सर्वदृष्टिषु। (77.22)

His mind-state stays with 'equal essence' always, as the 'awareness of the self'; and never rises and sets when it seeing anything, like the space unaffected by any object that is inside it.

मञ्जूषायां निषण्णस्य यथा बालस्य चेष्टते अडावल्यनुसन्धानवर्जितं यस्य वै तथा। (77.23)

A child comfortably lying inside its cradle is absorbed in its own bliss, and moves the limbs without any purposeful thought; so does a man of realization move in this world lying comfortably inside the cradle of self-awareness. *(A Knower just tackles the situation that is just present before him to the best of his ability, and is not chained by it later as a past action, or as a future gain.)*

घूर्णन्क्षीब इवानन्दी मन्दीभूतपुनर्भवः अनुपादेयबुद्ध्या तु न स्मरत्यकृतं कृतम्। (77.24)

Rolling like a 'drunkard' with the world-existence gone off from his mind, he never holds on to what is done or not done, feeling regretful or joyful.

सर्वं सर्वप्रकारेण गृह्णाति च जहाति च अनुपादेयसर्वार्थो बालवच्च विचेष्टते। (77.25)

Staying as the essence of all, he grabs everything (as whatever work needs to be done), and throws off everything (with no attachment of any sort) without giving importance to anything (as real), and is similar to the child which keeps grabbing all the objects at will and throws them off immediately.

स तिष्ठन्नपि कार्येषु देशकालक्रियाक्रमैः न कार्यसुखदुःखाभ्यां मनागपि हि गृह्यते। (77.26)

Though he engages himself in the life-actions suitable to the place and time, he does not get tainted in the least by the pain or pleasure that the action may brings forth.

बहिः प्रकृतसर्वार्थोऽप्यन्तः पुनरनीहया न सतां योजयत्यर्थं न फलान्यनुधावति। (77.27)

Though outwardly he performs the actions with the expectation of a result only, he does not have any actual attachment to the action or its results, since the actions belong to just some fictitious state of the mind only; and so he does not see any reality in the action or its results, and does not actually chase the fruits of the actions like the 'ignorant who are obsessively attached to the results of their actions'.

नोपेक्षते दुःखदशां न सुखाशामपेक्षते कार्योदये नैति मुदं कार्यनाशे न खिद्यते। (77.28)

He ignores the pain that may result by the action, and does not feel fanatically attached to the joy that may result from the action; he does not feel elated by the success, nor does he feel distressed by the failure.

[And what can he be curious about or feel awed? Everything is some information or other produced by some mind or other, and whatever gets seen is just some information gathered by the senses only!

So what matters if the Sun becomes cool or the Moon becomes hot, or the Earth starts rotating in the opposite direction?

Anything is possible in the perceived state of Reality! The most amazing thing is the Reality itself; after reaching that state, what else can be proved as wondrous or amazing?]

अपि शीतरुचावर्के सुतप्तेऽपीन्दुमण्डले अप्यधः प्रसरत्यग्नौ विस्मयोऽस्य न जायते। (77.29)

Even if the Sun suddenly starts shedding cool rays, or the lunar sphere catches fire, or the fire starts burning downwards, he does not feel awed in the least.

चिदात्मन इमा इत्थं प्रस्फुरन्तीह शक्तयः इत्यस्याश्चर्यजालेषु नाभ्युदेति कुतूहलम्। (77.30)

Anything routine or out of the routine, he sees all the events of the life or Universe as some one or other possible state of the Reality-state only, and does not show any curiosity about it.

[You do not have to be extremely tender and get bullied by others; nor do you have to act cruel towards others. Just treat each and everyone in the way they deserve to be treated as.]

न दयादैन्यमादते न क्रौर्यमनुधावति न लज्जामनुसंधते नालज्जत्वं च गच्छति। (77.31)

He does not act wretched and pitiable in need of kindness and compassion from others; he does not also bring cruelty into his actions.

[Just because the world is not real, you cannot act in any way you like.

A JeevanMukta keeps his conduct as based on the 'Dharma ordained by the Scriptures', and does not swerve from the values he holds on to. He does not act without self-respect also.]

न कदाचन दीनात्मा नोद्धतात्मा कदाचन न प्रमत्तो न खिन्नात्मा नोद्विग्नो न च हर्षवान्। (77.32)

He is not embarrassed by his principles in life, nor does he engage in shameless actions also.

He never acts pathetic and pitiable, nor does he show arrogance and rudeness; he does not keep on laughing as if intoxicated, nor does he feel distressed by the presence of the perceived.

He is not stressed or overjoyed by anything.

[Can a JeevanMukta get angry?

A Mukta does not get irritated or lose his temper like the ignorant people of the world who have no control over their behaviour; his anger is feigned and is used by him only as a tool to curb the wrong doings of others.

Irritation and anger rise when things are not as you expect them to be; a Mukta does not bother what information rises in front of him as the perceived.]

नास्य चेतसि सुस्फारे शरदंबरनिर्मले कोपादयः प्रजायन्ते नभसीव नवाङ्कुराः। (77.33)

In his mind that is shining clear like the 'cloudless autumn sky', by the 'awareness of the self alone' at all times, the reactions of anger, irritation etc do not rise at all, like sprouts cannot appear in the sky.

अनारतपतज्जातभूतायां जगतः स्थितौ क्व कथं किल कासौ स्यात्सुखिताऽसुखिताथवा। (77.34)

In this world-appearance where people and objects keep appearing and disappearing without stop, where, how, who can be happy or unhappy (when staying as the constant state of self-awareness)?

फेनाजवं जवीभावे जले भूतक्रमे तथा क्व किलेदं कुतः कोऽतः प्रसङ्गः सुखदुःखयोः। (77.35)

In this world, where the beings exist like the foam bubbles caught in a wave, where, how, in what manner can there be a chance to be happy or sad?

भावाभावैरपर्यन्तैरजसं जन्तुसंभवैः न विशीर्यन्ति नोद्यन्ति दृष्टिसृष्टिक्षमा नराः। (77.36)

These 'Knowers who are established in the self-essence', are the very Brahman-state which produces the world-scene at each and every wink of the eye (DrshitiSrshiti); they do not get shattered by the sorrows, nor do they feel overjoyed by the joys of the world, where countless beings get born endlessly again and again, and disappear off also in no time.

निमेषं प्रति यामिन्यां यथान्याः स्वप्नदृष्टयः क्षणोत्पत्तिविनाशिन्यस्तथैता लोकदृष्टयः। (77.37)

Within a wink time of closing the eyes at night, countless dreams are experienced by various minds in a second and vanish off also; so also, the world-scenes are experienced by various minds only, in the 'dark night of ignorance'.

अनारतसमुत्पत्तावनारतविनाशिनि कः क्रमो दग्धसंसारे कारुण्यानन्दयोरिह। (77.38)

In this continuous rise and fall of perceived scenes in this horrid falsehood of Samsaara, what is there to feel pity or joy?

शुभाभावात्सुखाभावे स्थितिं याते विलक्षणाः कीदृश्यः कथमायाताः क्व वा ता दुःखसंविदः। (77.39)

When contradictory things happen as opposed to auspicious things, they are defined as sorrowful.

When there is no inauspiciousness at all for a Knower, in what manner, in what way, can the sorrowful feeling raise for him?

सुखसंवेदनान्तोत्था स्वबीजं वितनोति या शान्ता दुःखदशा सेयं कथमन्तर्हिते सुखे। (77.40)

The sorrowful-state rises when the joyful-state ends, and it spreads its seed of depression and sadness in various ways; such a state cannot be there for a 'Knower who does not see any joy in the objects of the world'. How can he feel sad by some joyous-state ending?

क्षीणाभ्यां सुखदुःखाभ्यां हेयोपादेययोः क्षये ईप्सितानीप्सिते क्व स्तो गलितेऽथ शुभाशुभे। (77.41)

When the idea of joy and pain are gone forever, when there is nothing that needs to be rejected or sought, when the concepts of auspiciousness and inauspiciousness are dissolved completely, what is there to be liked or disliked?

रम्यारम्यदृशोर्नाशाद्याते भोगाभिवाञ्छने नैराश्ये संततं प्रौढे हिमवद्विगलेन्मनः। (77.42)

When the good and bad concepts have perished and the obsessive need for the enjoyment is gone, and when the desire-less state is rooted firmly always, the mind will dissolve off like the snow.

आमूलान्मनसि क्षीणे संकल्पस्य कथा च का तिलेष्विवातिदग्धेषु तैलस्य कलना कुतः। (77.43)

When the mind has been uprooted fully, where raises the question of conception also?

When the sesame seeds are completely burnt, how can you get oil out of them?

भावेष्वभावघनभावनया महात्मा निर्मुक्तसंकलनमम्बरवत्स्थितेषु

चित्तं प्रति स्वमुदितो विततैकरूपी ज्ञस्तिष्ठति स्वपिति जीवति नित्यतृप्तः। (77.44)

The 'noble Knower' has the 'firm ascertainment' about the 'non-existence of the objects'; is not afflicted by the conceptions of the mind; and stays like the empty sky that pervades all. The Knower stays absorbed in the bliss of the self alone, and feels the self as spread-out as all, and the mind exists for him as only a perception-tool by revealing the objects conceived by it. He just sleeps (in the quietness), lives (without any idea of a lived life), and is always satisfied.