

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY SEVEN

[KNOW THE WORTHLESS MIND AS DEAD ALREADY]

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 SEVEN

KNOW THE 'WORTHLESS MIND' AS DEAD ALREADY

वसिष्ठोवाच

Vasishta spoke

THE EYE AND THE SIGHT

[The subtle sense (in the mind) activates the eye-organ, and suddenly a flood of divided shapes appear.

These shapes are like some haphazard lines drawn on the white sheet of a canvas; and have no meaning at all.

Just some smashing groups of atoms are divided by the brain as some shapes; and instantly qualities are superimposed on these shapes, and the likes and dislikes take over the 'stage of perception'; and a world of emotions and attachments rises up from nowhere like a mirage seen in the desert-heat.]

[The mind acts as the subtle sense of sight, and the physical eye reacts to the light, and images are seen as various types of objects moving and non-moving. But 'from nowhere' the conception of 'I' rises, and one firmly states 'I see the object'.

Eyes alone see; why should one say 'I see'?

The images seen are just some reaction-effects of the light and the eye; where is the 'I' or the world?]

[When the 'sense of sight' acts through the eye-organ, the images get produced at that instant by the contact of the light-rays.

If the 'sense of sight' is not acting and the light is absent, there are no images at all in the outside.

Imagine how it would be if the objects are shapeless when you are not seeing!

Eyes alone produce the images; otherwise the objects have no images at all!]

इदमन्तः कलयतो भोगान्प्रति विवेकिनः पुरःस्थितानपि सदा स्पृहैवाङ्ग न जायते। (80.01)

Rama! If a man is established in this 'True vision of the Reality' attained through discrimination, then no desire rises for him, even if the enjoyments rise in front of him.

(He just goes through them without getting affected, and has no likes or dislikes.)

चक्षुरालोकनायैव जीवस्तु सुखदुःखयोः भारायैव बलीवर्दो भोक्ता द्रव्यस्य नायकः। (80.02)

'Eyes' (the function of sight) just do the function of seeing; the Jeeva owns the joys and sorrows (rising from the sight of the shapes). The bull just pulls the weight, the owner of the weight is some one else.

(The owner has to control the bull and lead it in the right path.)

नयने रूपनिर्मग्ने क्षोभः क इव देहिनः गर्दभे पल्वले मग्ने कैव सेनापतेः क्षतिः। (80.03)

If the (inert) eyes are engaged in revealing the images, what is it for the 'embodied one'?

If the donkey is wallowing in the wet soil, what harm is there for the 'commander of the army'?

[The inert-eyes produce inert-images like the haphazard lines drawn on a paper; why should 'you' (the Aatman) get identified with it and suffer?]

रूपकर्दममेतन्मानय नास्वादयाधम नश्यत्येतन्निमेषेण भवन्तमपि हिंसति। (80.04)

Hey lowly wretch (of mind)! Do not possess the dirty mire of images (of people and objects), and enjoy it as good or bad. It will perish within the wink of the eye, and will bring distress only, for you.

(Even if you close the eyes to wink for a fraction of a minuscule time-span, the images disappear off and appear once again newly when you open the eyes after the wink.)

येनैव संख्या क्रियते येनैवाऽस्वाऽनुगम्यते तदीयैः कर्मभिः प्राज्ञः क्रूरो निबध्यते। (80.05)

The 'Knower of the Truth' 'whose 'Vision (of correct knowledge)' ruthlessly (Kroora) pierces the mask of perception and sees only the 'empty expanse of Reality', sees the objects as they are in their essence, as his 'knowledge-expanse' only (appearing from his own Aatman-essence).

He stays unidentified with the five sheaths, and just attends to whatever rises as the perceived, by producing the suitable actions of the limbs as the expression of the self alone (not like the ignorant ones, who believe in the reality of the shapes seen as the objects and people, and react with emotions).

(सम्यक् ख्यानं संख्या – vision of the world as it is in its true essence;

अस्वा अ+स्व अनात्मभूता (not owning– not identifying with the limiting adjuncts of the five sheaths)

THE VICHAARA-PRACTICE TO SEE THE UNREAL NATURE OF THE IMAGES

उत्पन्नध्वंसि चापातमात्रहृद्यमसन्मयं रूपमाश्रय मा नेत्र विनाशयाविनाशिने। (80.06)

Hey eye! The images you see as the divided shapes rise up and vanish instantly, and are present at the 'instance of seeing' only; do not get attached to them to perish at the end, at 'death which never dies'.

[Objects are nothing but the five senses acting one after the other, and the mind storing them as memories. An object is just a set of memories of sense-data stored by the mind. The Knower sees the 'whole of the sight' as one single undivided stretch of the eye-field alone. He is aware of the eye-field; that is all. He does not see the objects as 'I see'. He is like the light that reveals the objects, and knows that the self alone exists as the perceived-field of the eye.]

साक्षिवत्त्वं स्थितं नेत्र रूपमात्मनि तिष्ठति आलोकं कालवशतस्त्वमेकं किं प्रतप्स्यसे। (80.07)

Hey eye! Stay as the unaffected witness only; and the shapes will stay dissolved in the self (as just the objects of knowledge). Any sight that arises is time-bound only (lasting as long as the eyes see it).

Why do you long for these sights (which are unreal)?

[The 'agitation of Praana' stays as the 'agitation of the mind', which stays as the 'agitation of the five senses'.

The 'sense of sight' is the agitation which rises as the images in the outside.

It is just the sense-information that is connected to the eyes only.

These images are as unreal as the mirage-river seen in the desert.]

सलिलस्पन्दवद्दृष्टिः पिच्छकेवाम्बरोत्थिता सुजातिबन्धा स्फुरति तव चित्त किमागतम्। (80.08)

The 'sight' is like a 'quiver in the waters'; and rises like the (unreal) bunch of peacock feathers seen in the empty sky (though seen, yet not real, like the mirage which though seen is not real), as the 'divided names and forms of the cows, women, objects', with the superimposition of good and bad characters on them.

Why do you get affected by them, what is it to you what image is there in front?

[The images are already dissolved, even as they are seen; they are produced again and again by the eyes, and are supported by the memories held in the mind. In this dissolution-water, the 'I' concept jumps up suddenly like the tiny fish jumping out of the huge expanse of dissolution-waters.]

कल्पाम्भसीव शफरी चित्ते स्फुरणधर्मिणि स्वयं स्फुरत्यहंकारस्त्वमयं प्रोत्थितः कुतः। (80.09)

Like the fish jumping in the waters of dissolution, the 'Ahamkaara' jumps about in the 'mind, which keeps on producing forms and their names'. Why are you caught there like that fish (identifying with it)?

आलोकरूपयोर्नित्यं जडयोः स्फुरतोर्मिथः आधाराधेययोश्चित्तं व्यर्थमाकुलता तव। (80.10)

The 'sight produced by the contact of the light' and 'the image that gets seen', both are inert; and they both rise as connected to each other, like the support and the supported (as an inert act of the sense of sight); and the mind immediately jumps about with the conceptions of likes and dislikes.

Why do you get identified with that agitation, in vain?

[When the 'body that is made of fluctuating atoms stands' in front of a mirror, some light reacts on the polished surface of the mirror and the eye-organ; and some image gets seen in the mirror.

It is the inert action of the inert eye and the inert mirror; that is all!

Suddenly, the mind cries out, 'that is me'!

How can the inert shape produced by the 'reaction of the light and eye and the mirror' be you?

This is another illusion that belongs to the body-identified beings; to see some inert image in the mirror and identify with it!

There is no connection at all between the shape reflected in the mirror and the mind; yet it produces a connection between them both, and identifies the ego with it. Similarly, all the objects that you see are also just images produced by the reaction of the light-rays with the eye. There is no connection at all between you and them, except what is conceived by the mind as imagined.]

रूपालोकमनस्काराः परस्परमसङ्गिनः संपन्ना इव लक्ष्यन्ते वदनादर्शबिम्बवत्। (80.11)

The 'images seen outside and the conceptions of the mind', are both unconnected to each other, yet appear to be connected to each other, like the face and the image that appears in the mirror, due to light-play.

अज्ञानजन्तुना ह्येते श्लिष्टा जाता निरन्तराः अज्ञाने ज्ञानगिलिते पृथक्किञ्चन्त्यसन्मयाः। (80.12)

Because of the ignorance present in a man, these two (the eye and the image with name and form; the face and the image in the mirror) have become one single state of sight.

But when the ignorance is swallowed by the rational analysis, they both stay unconnected and unreal.

मनःकल्पनया ह्येते सुसंबद्धाः परस्परं रूपालोकमनस्काराः दारुणी जतुना यथा। (80.13)

Through the 'conceiving power of the mind', these two states of 'sight and the conceived images' stay attached firmly to each other like one, like 'two (unconnected) sticks stuck together with some gum'.

स्वमनोमननं तन्तुर्मनोभ्यासेन यत्नतः विचाराच्छेदमायाति छिन्नैवज्ञानभावना। (80.14)

The thoughts (agitations) rise in the mind as the object-concepts with the added notions of likes and dislikes; these thoughts are the threads that bind one, like a silk worm getting trapped in its own cocoon.

Through 'sincere effort at Vichaara (repeated analysis of objects that rise in the front as images)', these threads get shattered; and the ignorance-state also breaks off instantly.

अज्ञानसंक्षयात्क्षीणे मनसीमे पुनर्मिथः रूपालोकमनस्काराः संघट्टन्ते न केचन। (80.15)

When the ignorance is gone and the mind is dead, these 'images as connected to the conceptions of the mind' do not rise up at all as real.

KILLING THE CHITTA THROUGH VICHAARA

[Attachment to the inert-images seen through the eyes, is caused by Chitta, the perceiving function of the mind.]

सर्वेषां चित्तमेवान्तरिन्द्रियाणां प्रबोधकं तदेव तस्मादुच्छेद्यं पिशाच इव मन्दिरात्। (80.16)

For each and every one of the beings, Chitta alone provokes the senses through the attachment to objects and people; therefore the Chitta alone needs to be extirpated first, like a devil from the house.

चित्तं वल्गसि मिथ्यैव दृष्टोऽन्तो भवतो मया आद्यन्तयोः सुतुच्छं त्वं वर्तमाने विनश्यसि। (80.17)

Hey Chitta! You are jumping around all over like a ghost, and are creating all sorts of illusions.

I know now how to put an end to your harassment. You are some worthless scum that has no beginning or end (existing like a barren woman's son), and will perish now itself, by my reasoning power.

[You do not exist at all! You come into being as the reality of the world alone!

You exist, and the world exists as real; you are gone means the reality of the world is also gone!]

मुधा पञ्चभिराकारैर्किमन्तः परिवल्गसि, यस्त्वं स्वमिति जानाति तस्यैव परिवल्गसि। (80.18)

Taking on the five forms of the senses, you are bouncing around inside; you will jump around in this manner, creating false conceptions in that person only, who identifies with you; but surely not in me (who sees through your tricks). (*I will not identify with you, and be a limited-state of the seer anymore.*)

त्वद्वल्गनं मे कुमनो न मनागपि तुष्टये मायामनःस्पन्द इव व्यर्थं वृत्तिषु दह्यसे। (80.19)

You are jumping around in this manner, creating various conceptions on the inert images, hey idiot mind! And such mad jumping is not at all giving me any happiness that is long-lasting.

You are burning yourself in wasteful thoughts, like getting lost in the magical-illusions produced inside the mind (as it happened with Lavana and Gaadhi).

तिष्ठ वा गच्छ वा चित्तं नासि मे न च जीवसि, प्रकृत्यासि मृतं नित्यं विचारात्सुमृतं स्मृतं, (20)

निस्तत्त्वं त्वं जडं भ्रान्तं शठं, नित्यमृताकृते मूढ एव त्वयाज्ञेन बाध्यो न प्रविचारवान्। (80.21)

Hey Chitta! Stay or go off, what bothers me? You are not there at all for me as anything alive!

You are already dead and inert by nature; by my reasoning practice, I have understood you as a

'completely dead thing' only. You have no reality at all, and are inert and confused and a cheat by nature.

(*You rise as images (and sense perceptions) for an instant and die off immediately; you again and again perish and rise up.*

You are always dead. Memories alone keep the world as real.)

Hey! You are dead only, always (since you are some inert dead thing that is empowered by the Self)!

Only a fool will be affected by your idiotic ways, not a man who is endowed with reasoning capacity.

वयमज्ञातवन्तस्त्वां मौर्ख्येणाशु मृतं भवत् मृतमस्माकमद्यासि दीपानां तिमिरं यथा। (80.22)

Because of our foolishness, we did not know till now that you were a dead thing hanging on to us. Now, we see you as dead only in the light of the reason, like the 'dead darkness' in the 'presence of the light'.

शठेन भवता दीर्घकालं देहगृहं मम उपरुद्धमभूत्सर्वं साधुसंसर्गवर्जितम्। (80.23)

जडे प्रेतसमाकारे गते त्वयि मनःशठे सर्वसज्जनसेव्यमिदं देहगृहं मम। (80.24)

You rascal! My 'body-house' had been taken over by you for all this time, and was removed of the 'association with the noble Knowers' (because of its inauspiciousness). Now, you the inert corpse, are thrown out off my body-house, hey rascal-mind, and now is fit for the service of the 'noble men of knowledge'.

पूर्वमेव नासि नासीस्त्वं संप्रत्येव शठं जगत् न भविष्यसि चेदानीं वेताल किं न लज्जसे। (80.25)

You were not existing before also; you are not in the present also as the cheat who stays as the world-form; you will not be in the future also! Still, you are hanging on to me! Are you not ashamed of yourself?

सह तृष्णापिशाचीभिः सह कोपादिगुह्यकैः निर्गच्छ चित्तवेताल शरीरसदनान्मम। (80.26)

Hey Chitta-vampire! Get off once for all, from my body-house, instantly, along with your 'Trshnaa-Pishaacis (flesh-consumers)' and the other hidden ghosts of anger etc, who are your close relatives.

दिष्ट्या विवेकमात्रेण निर्गतो देहमन्दिरात् प्रमत्तश्चित्तवेतालः कुवृकः कन्दरादिव। (80.27)

By my good fortune, the 'mad Chitta-vampire' went off from my body-house, like a wicked wolf from the cave, by just the entry of Viveka.

अहो नु चित्रं सुमज्जडेन क्षणभङ्गिना मनःशठेन सर्वोऽयं नीतो विवशतां जनः। (80.28)

Alas! It is indeed amazing that all the people act like slaves under the control of this mind-rascal, who is

an idiot of the excellent type and is momentary only.

कस्ते पराक्रमः किं ते बलं कस्ते समाश्रयः यदि वल्गसि मामेकं जनानां बाधसे मृतम्। (80.29)

What your valour is, what your strength is, and what your support is, that you harass the people by deluding them with 'death scenes', while you yourself lay dead? Come and attack me if you can, for I am deathless and stand valorous by the support of knowledge!

सर्वथैवासि न मया दीनचित्तक मार्यसे मृतमित्यवबुद्धं त्वमद्य केवलमज्ञ हे। (80.30)

Hey you pathetic mind-thing! You will not be killed by me now, for I know for sure that you are already dead, hey ignorance-personified!

एतावन्तमहं कालं त्वां ज्ञात्वा जीवदास्थिति क्षिष्टः प्रभूतसङ्गासु चिरं संसृतिरात्रिषु। (80.31)

(जीवत इव आस्थिति स्वरूपसत्ता यस्य तथाविधं ज्ञात्वा - जीवदास्थिति, (horrid life believing that it was a proper life)

All these days, I was harbouring you, and lived a 'horrid life' being one with you, always stuck by attachments, and suffering through the 'dark nights of the worldly-existence'.

चित्तं मृतं हि नास्तीदमित्यद्याधिगतं मया तेन त्वदाशां संत्यज्य तिष्ठाम्यात्मनि केवलम्। (80.32)

Chitta is a dead thing only and is non-existent; this has been understood by me today; therefore, I will stop bothering about you and stay in the self-state only.

दिष्ट्या चित्तं मृतमिति ज्ञातमद्य मया स्वयं न शठेन समं नेयं समग्रं जीवितं निजम्। (80.33)

By my good fortune, I have understood today that the Chitta is dead only, and I do not have to spend my entire life in the company of this rascal (who pretends to be alive though dead).

उत्सार्य देहसदनान्मनःशठमहं क्षणात् अहं स्वस्थः स्थितोऽस्म्यन्तर्वेतालपरिवर्जितः। (80.34)

I have in a second thrown off this mind-rascal, pushing him out with all the force that I can muster; now I am happily staying in my 'house which is now free of the wicked vampire'.

चित्तवेताललब्धेन चिरं कालं मयात्मना कृता विकारा विविधाः स्वयं स्मृत्वा हसाम्यहम्। (80.35)

Possessed by this 'Chitta-vampire', I have done many stupid and horrid acts; when I remember them all now, I feel like laughing at my own stupidity.

चिरान्निपातितो दिष्ट्या विचारासिपरार्दितः हृद्ग्रेहाच्चित्तवेतालस्तालोत्तालसमुन्नतिः। (80.36)

I was long trampled by this vampire; but by hitting it with the sword of Vichaara and make it fall down, I have got rid of the Chitta-vampire from the body-house, and thrown it off far above the Taala tree.

प्रशान्ते चित्तवेताले पवित्रां पदवीं गते दिष्ट्या शरीरनगरे सुखं तिष्ठामि केवलम्। (80.37)

With the Chitta-vampire subdued, and having reached the sacred state of the self by my good fortune, now I just stay happily in my body-city, just as myself.

मृतं मनो मृता चिन्ता मृतोऽहंकारराक्षसः विचारमन्त्रेण समः स्वस्थस्तिष्ठामि केवलम्। (80.38)

The mind is dead; the anxiety is no more; the 'Ahamkaara-demon' has perished by the 'chant of the Vichaara-Mantra'. I just stay as the self alone now, equal and, as just myself.

किं मनो मे ममाशा का को मेऽहंकारको भवेत् दिष्ट्या व्यर्थं कलत्रं मे नष्टमेतदशेषतः। (80.39)

What is this thing called the mind to me? What desire is there for me?

Who is there to rise as the 'I-Ahamkaara'? By my good fortune, this 'entire family of all these worthless people who got falsely attached to me' is completely destroyed.

I SALUTE MYSELF THROUGH THE MIND THAT IS DEAD

एकस्मै कृतकृत्याय नित्याय विमलात्मने निर्विकल्पचिदाख्याय मह्यमेव नमो नमः। (80.40)

Salutation! Salutation to the 'self alone which is known as the Chit', who is without any agitation (called the world), who is free of the taint of wants, who is eternal, who is complete in myself, and who is the 'single state of existence without the second'.

न शोकोऽस्ति न मोहोऽस्ति न चैवाहमहं स्वयं नच नाहं न चान्योऽहं मह्यमेव नमो नमः। (80.41)

There is no sorrow, there is no delusion! I am not the 'I' anymore! I have not ceased to be also! I am not another one also as a changed person! Salutation! Salutation to the self alone!

न ममाशा न कर्माणि न संसारो न कर्तृता न भोक्तृता न देहो मे मह्यमेव नमो नमः। (80.42)

I have no desire, I have no actions to perform, I am not in any Samsaara also!
I have no doer-ship, no enjoyer-ship. This body also does not belong to me.
Salutation! Salutation to me, the self alone!

नाहमात्मा न वा कोऽन्यो नाहमस्मि न चेतः सर्वमेवाहमेतस्मै मह्यमेव नमो नमः। (80.43)

I am not the Aatman also as something that can be referred to by a term and its definition.
I am not something else also other than what is referred to by the term Aatman.
I am not the 'I' and I am not any one else also!
I am all that is there as anything. Salutation! Salutation to me, the self alone!

अहमादिरहं धाता चिदहं भुवनान्यहं मम नास्ति व्यवच्छेदो मह्यमेव नमो नमः। (80.44)

I am the Chit! I am the beginning of all! I am the support of all! I am all the worlds too!
There is no division in me at all! Salutation! Salutation to me, the self alone!

निर्विकाराय नित्याय निरंशाय महात्मने सर्वस्मै सर्वकालाय मह्यमेव नमो नमः। (80.45)

Salutation! Salutation to me, the self alone, which is changeless, which is eternal, which is without parts,
which is the 'Supreme self of all', which is 'all' and which is the 'most ancient'!

नीरूपाय निराख्याय प्रकाशाय महात्मने स्वयमात्मैकसंस्थाय मह्यमेव नमो नमः। (80.46)

Salutation! Salutation to me, the self alone, which is without any limitation of the form, which has no
name to refer to it with, which shines by itself, which is the 'Supreme essence of all' and which is in itself!

समां सर्वगतां सूक्ष्मां जगदेकप्रकाशिनीं सत्तामुपगतोऽस्म्यन्तर्मह्यमेव नमो नमः। (80.47)

Salutation! Salutation to me, the self alone, for I have attained 'that Reality-state' within, which alone
makes the Jagat shine forth, which is subtle, which is everywhere and which is equal in all.

साद्र्यब्ध्युर्वी नदी सेयं नाहमेवाहमेव वा जगत्सर्वं पदार्थाद्यं मह्यमेव नमो नमः। (80.48)

This expanse of the 'perceived phenomenon with its hills, oceans and lands and the rivers' is not me;
or rather, the entire world with all its subjects is me alone! Salutation! Salutation to me, the self alone!
[I am not anything, since I am not an object of knowledge; but I am all because everything is my object of knowledge only.]

व्यपगतमननं समाभिरामं प्रकटितविश्वमरूप्यनन्तं स्वयमजमजरं गुणादतीतं वपुरहमच्युतमीश्वरं नमामि।(49)

Freed of all agitations of the mind, equally happy in all, revealing the 'entire Vishvam' yet staying
endless, and without birth or deterioration, and also transcending all the Gunas, I stay as the 'subtle
state of the self' only. I salute myself who is changeless, and who is Ishvara, the Lord of all!

NEXT LEVEL OF VICHAARA WHERE VICHAARA ALSO IS DISCARDED

एवं विचार्य बुद्ध्वान्तः पुनरित्थं विचार्यते तत्त्वविद्धिर्महाबाहो ज्ञेय आत्मा महात्मभिः। (81.01)

Hey mighty-armed Rama! After analyzing like this, and coming to the realization state like this, again
the Vichaara-practice about the understanding of the self continues like this, by the noble ones who know
the truth of the Reality-state.

आत्मैवेदं जगदिति सत्यं चित्तेन मार्जितं उत्थितं स्यात्कुतश्चित्तमहो चित्तमवस्तु यत्। (81.02)

Aha! The 'understanding of the truth that the self alone exists as the Jagat', has erased off the reality of
the world; how can the 'Chitta-process which brought about this truth through Vichaara' again rise up?
It also got destroyed with the Jagat, since this Chitta is also non-existent actually!

(What is there to analyze anymore when there is no world at all?)

अविद्यत्वादचित्तत्वान्मायात्वाच्चासदेव हि ध्रुवं नास्त्येव वा चित्तं भ्रमादन्यत्खवृक्षवत्। (81.03)

Because of being an inert product of Avidyaa, because of the absence of the Chit inside, and appearing
only because of 'Maayaa' the deluding power of Brahman, it is ascertained fact that the Chitta does not
exist at all except as some delusion; or rather, it is the emptiness of Chit alone, since the tree seen in the
sky (through delusion) is nothing but the empty sky actually.

सिद्धः स्थाणुपरिस्पन्दो नौगतस्य यथा शिशोः अबुद्धस्य न बुद्धस्य तथा चित्तमसन्मयम्। (81.04)

For the immature child, the movement of the pillar when it is travelling in the boat is real only, but not for
the one who understands that as just an illusion.

Similarly, Chitta is also non-existent for me who has realized the truth.

मौर्ख्यमोहभ्रमे शान्ते चित्तं नोपलभामहे चक्रारोहभ्रमस्यान्ते पर्वतस्पन्दनं यथा। (81.05)

When the ‘delusion of the illusion of the world caused by the ignorance’ is subdued, we do not find the Chitta at all now; similar to when one ascends the ‘fast-rotating wheel of the oil or sugarcane crushing machine’, the mountain appears to shake, but not after one climbs down.

एवं हि चित्तं नास्त्येव ब्रह्मैवास्ति तथात्मकं पदार्थभावनाश्रितातेनासत्या मयोञ्जिताः। (81.06)

Therefore, I have understood that the Chitta is not at all there, and only the Reality-state (Brahman) exists as the expanded-state of the world, as its very essence. The ‘divided-state of objects’ was caused by the Chitta alone. The object-conceptions raise because of the Chitta only (which is unreal), and are non-existent; and I am renouncing them also (as unreal).

जातोऽस्मि शान्तसंदेहः स्थितोऽस्मि विगतज्वरः तथा तिष्ठामि तिष्ठामि तथैव विगतैषणम्। (81.07)

Now, I am free of all the doubts. I now remain without the ‘fever of the perceived world’. I will just remain as I am (as the Brahman-awareness); and remain the very same state without any wants ((in the perceived -state also).

चिताभावे परिक्षीणा बाल्यतृष्णादयो गुणाः आलोकपरमे चित्रा वर्णाख्या इव संविदः। (81.08)

Since the Chitta is non-existent, all the idiotic qualities of the childish nature like ‘thirsting for the desire-fulfilment, and chasing them etc, are gone off completely; since they were similar to the eyes seeing various colours in the ‘taintless light’ (like seeing division in the division-less Aatman).

(Sunlight alone appears as the varied colours also.)

मृतं चित्तं गता तृष्णा प्रक्षीणो मोहपञ्जरः निरहंकारता जाता जाग्रत्यस्मिन्प्रबुद्धवान्। (81.09)

‘Chitta’ is dead. ‘Thirst for pleasures’ is gone. The ‘cage of delusion’ has vanished. The ‘ego-less state’ has been reached. I have woken up (from the ‘sleep of ignorance’) and am fully awake to the ‘Truth of the self’.

एकमेव जगच्छान्तं नानात्वं न सदित्यपि किमन्यद्विमृशाम्यन्तः कथयैवालमेतया। (81.10)

There is only the ‘single state of Reality’; the world has vanished; the many-ness conceived is not real. This I know now, as the ‘unblemished truth’. What else is there to reason out, other than this? Enough of all this, once and for all!

निराभासमनाद्यन्तं पदं पावनमागतः सौम्यः सर्वगतः सूक्ष्मः स्थित आत्मास्मि शाश्वतः। (81.11)

I have reached the ‘Sacred-state, which is without beginning or end and which is not any appearance caught by the mind or senses’. I am now in the ‘pure state of the self’ which is quiet, all-pervading, subtle and eternal.

(Scriptures also lose their meaning in the state of the self.)

यदस्ति यच्च नास्तीह चित्ताद्यात्माद्यवस्तु च तत्खादच्छतरं शान्तमनन्ताग्राह्यमाततम्। (81.12)

Whatever is there or not there as explained in the talks of the learned, when referring to the world as ‘the barren woman’s son’, ‘snake in the rope’ etc; whatever is referred to by the terms Chitta etc in reference to the world-appearance; whatever is mentioned in the Scriptures as Aatman and Brahman etc; whatever is real or not real; nothing of these exist in that Supreme-state. It is purer than the space, quiescent, endless, beyond the grasp of the words and the intellect, and is spread-out without limits.

चित्तं भवतु वान्तर्मियतां स्थितिमेतु वा को विचारणयार्थो मे चिरं साम्योदितात्मनः। (81.13)

Let the Chitta be there, or let it die off; or continue to exist; what use is there of analyzing all this anymore for ‘me, who is the never-setting quiescent-state of the self’?

विचाराकारको मौख्यादहमासं मितस्थितिः विचारेणामिताकारः क्व नामाहं विचारकः। (81.14)

Without doing any Vichaara, I was foolish and thought of myself as a limited structure of the body. Now, through Vichaara, I have become the ‘limitless existence’. Who actually is the one who did Vichaara?

मृतेऽपि मनसीयं मे विकल्पश्रीर्निरर्थिका मनोवेतालवृत्त्यर्थं किमर्थमुपजायते। (81.15)

Ah! The mind is dead already! Why wastefully again fall into the Vichaara-state and get lost in the words (mere sound-forms)? Why make the ‘mind-vampire’ active once again?

तामिमां प्रजहाम्यन्तः संकल्पकलनामिति निर्णायोमिति शान्तात्मा तिष्ठाम्यात्मनि मौनवत्। (81.16)

Therefore, I will renounce these wasteful agitations also which rise within; and with a firm decision

to keep out all wasteful thoughts, I will stay as the 'Quiescent-self absorbed in the silence of my essence'.
DO VICHAARA TILL THERE IS NOTHING TO DO VICHAARA OF

अश्रृङ्गच्छन्स्वपस्तिष्ठन्निति राघव चेतसा सर्वत्र प्रज्ञया तज्ज्ञः प्रत्यहं प्रविचारयेत्। (81.17)

Raaghava! Even as you eat, move about, sleep, stand, and at all times whatever you are doing, wherever, the wise man should be continuously engaged in doing Vichaara.

प्रविचार्य स्वसंस्थेन स्वस्थेन स्वेन चेतसा तिष्ठन्ति विगतोद्वेगं सन्तः प्रकृतकर्मसु। (81.18)

Practising Vichaara at all times, the pure-hearted ones lose all their anxiety-states and get connected in their minds to the 'essence of the self, which is always there as their self-awareness', even when their limbs are mechanically going through all the works that fall to their lot.

विगतमानमदा मुदिताशयाः शरदुपोढशशाङ्कसमत्विषः

प्रकृतसंव्यवहारविहारिणस्त्विह सुखं विहरन्ति महाधियः। (81.19)

Raaghava! With all arrogance and conceit connected to the body removed off completely, with the mind always quiet in the awareness of the real self, doing all their works to the best of their ability, the 'noble ones of excellent intellects', wander on this Earth happily, like the beautiful Moon moving in the cloudless autumn sky.

विचार एवं विदुषा संवर्तेन कृतः पुरा कथितो मम विन्ध्याद्रौ तेनैव विदितात्मना। (82.01)

This type of Vichaara-practice was done by the 'learned Sage Samvarta (brother of Brhaspati)'; and this was related to me by that 'Great Knower of the self' when we met on the summit of the Vindhya Mountain.

एतां दृष्टिमवष्टभ्य विचारपरया धिया संसारसागरादस्मात्तारतम्येन संतर। (82.02)

You also practise the Vichaara in the same way with such thoughts; and cross over the 'Samsaara-ocean' by ascending the 'Knowledge-levels' in a gradual manner.