

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FORTY ONE

[VEETAHAVYA'S STORY (4)]

{THE STRANGE FACTORS OF VEETAHAVYA'S STATE EXPLAINED}

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 FORTY ONE

## VEETAHAVYA'S STORY (4)

## THE STRANGE FACTORS OF VEETAHAVYA'S STATE EXPLAINED

## वसिष्ठोवाच

Vasishta spoke

वीतहव्यवदात्मानं नीत्वा विदितवेद्यतां वीतरागभयोद्वेगस्तिष्ठ राघव सर्वदा। (89.01)

Raaghava! Like VeetaHavya, make yourself the 'Knower of the self', and be always freed of attraction, fear and anxiety.

त्रिंशद्वर्षसहस्राणि विजहार यथा सुखं वीतहव्यो वीतशोकस्तथा विहर राघव। (89.02)

Raaghava! Wander in this Earth without the pain of delusion, like how VeetaHavya wandered in this Earth for thirty thousand years.

अन्ये च राजन्मनयो ज्ञातज्ञेया महाधियः यथावसन्स्वराष्ट्रे त्वं तथैवास्व महामते। (89.03)

Hey intelligent prince! Live like those great Munis of the royal families who realized the self and ruled their countries well.

सुखदुःखक्रमैरात्मा न कदाचन गृह्यते सर्वगोऽपि महाबाहो किं मुधा परिशोचसि। (89.04)

Self-essence is never affected by the onslaught of pains and pleasures, even though it is everywhere. Hey Mighty-armed! Why do you grieve like this?

बहवो विदितात्मानो विहरन्तीह भूतले न केचन वशं यान्ति दुःखस्याङ्ग भवानिव। (89.05)

Dear Rama! Many realized Knowers wander in this Earth, and they also are never overcome by grief; so also, you will not be affected when you stay as a Knower.

स्वस्थो भव भवोदारः समो भव सुखी भव सर्वगस्त्वं त्वमात्मैव तव नास्ति पुनर्भवः। (89.06)

Be established in the self-state. Be in the excellent state. Be equal always. You are the essence of everything. You are the Aatman; you will not again get caught in the 'Samsaara turmoil'.

हर्षामर्षविकाराणां जीवन्मुक्ता भवादृशाः न केचन वशं यान्ति मृगेन्द्राः शिखिनामिव। (89.07)

Like lions cannot be attacked by peacocks, JeevanMuktas like you never come into the grip of emotions like pleasure, irritation etc.

## रामोवाच

Rama spoke

अनेनैव प्रसङ्गेण संशयोऽयं ममोदितः शरत्काल इवाम्भोदं तं मे त्वं तनुतां नय। (89.08)

In this context, I have one small doubt like a cloud suddenly rising in the autumn season. Please dissolve it off.

जीवन्मुक्तशरीराणां कथमात्मविदां वर शक्तयो नेह दृश्यन्ते आकाशगमनादिकाः। (89.09)

Hey best of Self-Knowers! Why special powers like 'floating the sky' etc are not seen in the JeevanMuktas living here with their bodies?

## वसिष्ठोवाच

Vasishta spoke

आकाशगमनादीनि यान्येतानि रघूद्वह प्रमाणिताः पदार्थानां सहजाः खलु शक्तयः। (89.10)

Hey Shine of Raghu dynasty! These powers like 'floating in the sky' etc which are mentioned in the Scriptures, are natural for some beings like the Devas.

यद्विचित्रं क्रियाजालं दृश्यते गम्यते पुनः राम वस्तुस्वभावोऽसौ न तदात्मविदां मतम्। (89.11)

The various types of movements like flying, floating etc are seen as amazing feats and are achieved with great effort; but they are natural for many living things like even the mosquitoes and birds. The 'Self-Knowers' do not bother about it.

अनात्मविदमुक्तोऽपि नभोविहरणादिकं मन्त्रकर्मक्रियाकालशक्त्या प्राप्नोति राघव। (89.12)

Raaghava! Even a person who does not have the ‘Knowledge of the self’, though not liberated, can acquire those powers of ‘floating in the sky’ etc through the practice of some particular chants and rites in the prescribed time-span.

नात्मज्ञस्यैष विषय आत्मज्ञो ह्यात्मवान्स्वयं आत्मनात्मनि संतुष्टो नाविद्यामनुधावति। (89.13)

The ‘Knower of Aatman’ has no interest in it. He is established in the self and is fully satisfied with the self, with his mind always in the awareness of the self.

He has no reason to chase things that belong to the Avidyaa-category.

ये केचन जगद्भावास्तानविद्यामयान्विदुः कथं तेषु किलात्मज्ञस्त्यक्ताविद्यो निमज्जति। (89.14)

All these achievements (based on the realness of the Jagat) are made of Avidyaa only.

How can the Self-Knower who has renounced Avidyaa, drown in them?

अविद्यामपि ये युक्त्या साधयन्ति सुखात्मिकां ते ह्यविद्यामया एव नत्वात्मज्ञास्तथाक्रमाः। (89.15)

Those, who achieve all these powers through various prescribed methods for attaining some world-bound happiness, are filled with ignorance only! The Self-Knowers are not like them.

तत्त्वज्ञो वाऽप्यतत्त्वज्ञो यः कालद्रव्यकर्मभिः यथाक्रमं प्रयतते तस्योर्ध्वत्वादि सिद्ध्यति। (89.16)

Whether one is ‘Knower of the Truth’ or not, whoever makes effort with prescribed methods and rites for the prescribed time, he will attain the power of floating in the sky etc.

आत्मवानिह सर्वस्मादतीतो विगतैषणः आत्मन्येव हि संतुष्टो न करोति न चेहते। (89.17)

A man, who has realized the Aatman, has transcended all the states (of Avidyaa), and is without desires. He is happy in the Self-state itself.

He does not try for these power attainments, and has no wish to acquire them.

न तस्यार्थो नभोगत्या न सिद्ध्यति न च भोगकैः न प्रभावेण नो मानैर्नाशामरणजीवितैः। (89.18)

Feats like floating in the sky, Siddhis (powers), enjoyments, influential position or wealth, fame and honour, have no value for him, and he is not bothered about prolonging the life or avoiding death.

नित्यतृप्तः प्रशान्तात्मा वीतरागो विवासनः आकाशसदृशाकारस्तज्ज आत्मनि तिष्ठति। (89.19)

He is always contented, is quiet within, has no attachments, has no Vaasanaas, is space-like in form (by not identifying with the body) as the self-expanse, and stays in the awareness of the self alone.

अशङ्कितोपयातेन दुःखेन च सुखेन च तृप्यत्यपगतासङ्गो जीवेन मरणेन च। (89.20)

Even if met with sudden joy or sorrow, he does not lose his inner state of satisfaction, since he is not attached to anything, and is not affected either by living or by death.

समुद्रः सरितेवन्तः क्रमसंप्राप्तवस्तुना समेन विषमेणापि तिष्ठत्यात्मानमर्चयन्। (89.21)

He just keeps worshipping the Aatman by seeing it as all, and like the ocean which absorbs the river into it, he is not affected by the good or bad things that he has to meet with with, in course of his life.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः। (89.22)

There is nothing for him to achieve through the performance of some particular action, or by avoiding some particular action. He has nothing to gain from any living being anywhere.

यस्तु वाऽभावितात्मापि सिद्धिजालानि वाञ्छति स सिद्धिसाधकैर्द्रव्यैस्तानि साधयति क्रमात्। (89.23)

Anyone who desires such powers and Siddhis will achieve them through the gradual practice of the prescribed methods by collecting the required materials, even if he is not into the enquiry of the self, and is after the desire-fulfilment only.

सिद्ध्यतीत्यमिदं युक्त्यैवेत्ययं नियतेः क्रमः त्र्यक्षादिभिः सुरवरैर्व्यर्थकर्तुं न शक्यते। (89.24)

This power (Siddhi) can be achieved through a particular rite or chant or penance; thus it has been ordained by the Creator. This cannot be nullified by even the three-eyed Shiva and other noble Devas (and cannot be bestowed as a boon to a devotee, or can make it an extra add-on gift to be achieved through Aatman-realization).

स्वभाव एष वस्तूनां स्वतःसिद्धिर्हि नान्यतः, नियतिं न जहात्येव शशाङ्क इव शीतताम्। (89.25)

Whereas, some people have these Siddhis (sky-travelling etc) from their origin itself like Devas; they do not have to make effort to attain those Siddhis.

It is their inborn nature, and natural to them; and not anything special. This fact also cannot be changed since it is ordained by the same Creator, like you cannot make the Moon give up its coolness.

सर्वज्ञोऽपि बहुज्ञोऽपि माधवोऽपि हरोऽपि च अन्यथा नियतिं कर्तुं न शक्तः कश्चिदेव हि। (89.26)

Whether one is an all-Knower, or is a master of all learning, or even if he is Vishnu or Shiva, no one can change the rules ordained by the Creator.

द्रव्यकालक्रियामन्त्रप्रयोगाणां स्वभावजाः एतास्ताः शक्तयो राम यद्व्योमगमनादिकम्,

यथा विषाणि निघ्नन्ति मदयन्ति मधूनि च, वमयन्ति च शुक्तानि मदनानि फलानि च,

तथा स्वभाववशतो द्रव्यकालक्रियाक्रमाः नियतं साधयन्त्याशु प्रयोगं युक्तयोजिताः। (27,28,29)

Rama! These powers like flying in the sky etc, are the natural results that arise in some particular time, through some particular methods, involving some particular ingredients and actions, as naturally as the poison bringing about death, or wine causing intoxication, or some secretions of some insects and some particular intoxicating fruits inducing vomiting.

एतस्मात्समतीतस्य त्यक्ताविद्यस्य राघव आत्मज्ञानस्य नास्त्यत्र कर्तृताकर्तृतानघ। (89.30)

Raaghava! Anagha! The ‘state of AatmaJnaana’ is beyond these ordinary achievements that are sought by the ignorant and belongs to the Avidyaa-level only; and moreover, AatmaJnaana is attained by getting rid of Avidyaa itself. Therefore, this ‘self-knowledge’ in no way brings about such Siddhis; however, if one acquires them for some purpose, then it is not against it also (as later shown in queen Chudaalaa’s story).

द्रव्यदेशक्रियाकालयुक्तयः साधुसंविदः परमात्मपदप्राप्तौ नोपकुर्वन्ति काश्चन। (89.31)

However, ‘these methods that are prescribed for attaining Siddhis that involve the use of special ingredients, and special chants to be recited at a particular place for some particular measure of time’, do not in the least help in the ‘attainment of the Supreme self-state’ for the one who aspires for ‘Self-Knowledge’ only.

यस्येच्छा विद्यते काचित्स सिद्धिं साधयत्यलं आत्मज्ञस्य तु पूर्णस्य नेच्छा सम्भवति क्वचित्। (89.32)

If anyone has a desire for such attainments, he can achieve them by making the required effort.

For the ‘Knower of the self who is complete in himself’, such desires never arise.

*(What to do with Siddhis, when the world itself is non-existent for him?)*

सर्वेच्छाजालसंशान्तावात्मलाभोदयो हि यः तद्विरुद्धा कथं कस्मादिच्छा सञ्जायतेऽनघ। (89.33)

Hey Anagha! The attainment of Self-knowledge is possible, only if all sorts of desires are completely removed. How can one entertain a desire for Siddhis, which will only block the attainment of the self-state?

यथोदेति च यस्येच्छा स तथा यतते तथा यथाकालं तदाप्नोति ज्ञो वाप्यज्ञतरोऽपि वा। (89.34)

He who develops any such desire for super-powers, makes effort to fulfil it, and acquires them within some particular time-span, whether he be a ‘Knower’ (who may achieve it for amusement or for fulfilling some other purpose) or the worst of the ignorant ones (desiring only wealth and fame)!

वीतहव्येन यतितं नो ज्ञानेच्छेन किंचन ज्ञानेच्छेनाशु यतितं प्रोत्थितोऽसौ यथा वने। (89.35)

VeetaHavya did not try for these Siddhis because of his desire for ‘Knowledge’ (since self-knowledge has to be attained by getting rid of all the desires only). Is that not so? He tried only for the ‘attainment of Knowledge’, by doing the Vichaara-practice in the forest (as previously mentioned).

*(The VeetaHavya who was Shiva’s attendant had attained Siddhis naturally as a Gana of Shiva.)*

एवं कालक्रियाकर्मद्रव्ययुक्तिस्वभावजाः यथेच्छमेव सिद्ध्यन्ति सिद्धयः स्वाः क्रमार्जिताः। (89.36)

In this manner, any Siddhi that is desired can be attained by following the prescribed method which involves particular rites, particular chants, particular ingredients, and a measured time-span of months or years, and by following those practices meticulously.

याः फलावलयो येन संप्राप्ताः सिद्धिनामिकाः तास्तेनाधिगता राम निजात्प्रयतनद्रुमात्। (89.37)

Whoever has been seen as owning all these arrays of fruits named Siddhis, he attained all of them from the tree of effort only.

महतां नित्यतृप्तानां तज्ज्ञानां भावितात्मनां ईहितं सम्प्रयातानां नोपकुर्वन्ति सिद्धयः। (89.38)

Siddhis are not of any use at all to those great ones who are always contented, who have realized the self, who are always in the awareness of the self, and who firmly move towards what they desire (Knowledge of the self ), by getting rid of all the other desires.

रामोवाच

Rama spoke

अयं मे संशयो ब्रह्मन्वीतहव्यस्य सा तनुः क्रव्यादैर्न कथं भुक्ता कथं क्लिन्ना न भूतले। (89.39)

तदैव वीतहव्योऽसौ कथं वा न गतः प्रभो विदेहमुक्तां शीघ्रं यथावदिति मे वद। (89.40)

Hey Brahman! I have yet another doubt! How is it that the carnivorous animals and birds did not consume VeetaHavya's body, and how it never decayed, when left unattended on the ground?

How did VeetaHavya in the forest not attain Videha-Mukti when he was stuck inside the mud itself?

Tell me, as it is Hey Prabhu! (*The Brahman-state could have woken up as VeetaHavya and dissolved the body by itself.*)

वसिष्ठोवाच

Vasishta spoke

या संविद्वलिता साधो वासनामलतन्तुना सुखदुःखदशादाहभागिनी भवतीह सा। (89.41)

Rama! That Jeeva-consciousness, which is enveloped all around by the dirty strand of Vaasanaa, becomes the receptacle of pleasures and pains in this world.

निर्मुक्तवासना शुद्धसंविन्मात्रमयी तु सा तनुस्तिष्ठति तच्छेदे शक्ता नेह हि केचन। (89.42)

For the JeevanMukta (of the highest level), who is freed of all the Vaasanaas, the body stays as the 'pure awareness-state only'; nobody is capable of destroying it.

शृणु युक्त्या कया योगी तनुच्छेदादिविभ्रमैः नाक्रम्यते महाबाहो बहुवर्षशतैरपि। (89.43)

Listen as to how a Yogi does not allow his body to get destroyed or decayed, even after hundreds of years.

चेतः पदार्थे पतति यस्मिन्न्यस्मिन्न्यदा यदा तन्मयं तद्भवत्याशु तस्मिंस्तस्मिंस्तदा तदा। (89.44)

Whenever the mind falls on whichever object, it reflects the character of that object alone, at that time of perception.

तथा दृष्टारि हि मनो विकारमुपगच्छति, दृष्टमित्रं सुहृद्यत्वं स्वयमित्यनुभूयते। (89.45)

If an enemy is at sight, the mind is affected and reflects the same emotion of enmity. If a friend is seen, then it experiences the same feeling of affection. Such things are experienced by every one.

रागद्वेषविहीने तु पथिके पादपे गिरौ भवत्यरागद्वेषं च स्वयमित्यनुभूयते। (89.46)

When a traveller is passing through a village, he has no feeling of love or hatred when he sees a tree or a hill which do not exhibit any hatred or love for him. Such things are experienced by every one.

मृष्टे लौल्यमुपादत्ते दुर्भोज्ये याति निःस्पृहं वैरस्यं याति कटुनि स्वयमित्यनुभूयते। (89.47)

When some tasty food is there, the emotion of greed overtakes the mind. When rotten food is there, the mind dislikes it. When bitter objects are there, the mind avoids them with disgust.

Such things are experienced by every one.

समसंविद्विलासाद्ध्ये यद्यदा यतिदेहके हिंस्रचेतः पतत्याशु समतामेति तत्तदा। (89.48)

The body of a Yogi who is in the highest state of realization (absorbed in Samaadhi), shines with the equanimous mind; so whenever a wild animal or bird pounces on the Yogi's body, it also reflects the same equal-ness.

समसङ्गविमुक्तत्वाच्छेदादौ न प्रवर्तते पान्थो व्यर्थं पथि ग्रामे यथा ग्रामीणकर्मणि। (89.49)

These wild creatures also, when in contact with a Yogi who is of equal mind, are freed of their cruel nature and do not peck at his body and damage it, like a traveller who is passing through a village does not engage in any harmful activity when seeing the creepers or trees which are quietly standing there.

योगिदेहसमीपात्तु गत्वा प्राप्नोति हिंस्रतां यद्यद्भवति तत्राशु तथारूपं न संशयः। (89.50)

However, after moving away from the Yogi's body, it regains its natural character of cruelty whatever belongs to it, for sure.

इति हिंस्रैर्मृगव्याघ्रसिंहकीटसरीसृपैः न च्छिन्ना वीतहव्यस्य तनुर्भूतलशालिनी। (89.51)

That is why, VeetaHavya's body that was buried under the mud, was not harmed by the wild animals like the lions and tigers or by the crawling worms or insects.

सर्वत्र विद्यते संवित्काष्ठलोष्टोपलादिके सत्तासामान्यरूपेण संस्थिता मूकबालवत्। (89.52)

पोप्लूयमाना तरला केवलं परिदृश्यते तन्वी पुर्यष्टकेष्वेव प्रतिबिम्बजलेष्विव। (89.53)

Everywhere, the 'Reality state of awareness alone' exists even in the wood, or mud lump or rock (as their essence); it stays inside all these, as the 'common essence of all' and is silent like a mute child. For the ignorant with the restless minds, it is seen as floating (moving), unsteady and possessed by the body, and as divided into thousands of shapes, and as staying in the eightfold-cities (bodies) only, like the quivering reflection seen in the water.

तेन भूजलवाय्वग्निसंवित्या समरूपया निर्विकारं तनुनीता वीतहव्यस्य राघव। (89.54)

Therefore Raaghava, VeetaHavya's body remained without any movement, being one with the 'Reality essence that was in the earth, water, fire etc'.

अन्यच्च शृणु मे राम स्पन्दो नाशस्य कारणं विकारः स च चित्तोत्थो वातजो वा जगस्थितौ। (89.55)

Rama! Another fact is that the vibration (Spanda) also causes the destruction of the body, be it an agitation in the mind or the quivering of the Praana, or the events of the world.

प्राणानां प्राणनं स्पन्दस्तच्छान्तौ ते दृषत्समाः यतः स्थिता धारणया तेनानष्टस्य सा तनुः। (89.56)

When the vibration of the functioning of the Praanas were stopped (in VeetaHavya), they were motionless like stones, because of his being absorbed in the contemplation of the self.

That is why the body was not injured.

सबाह्याभ्यन्तरं स्पन्दश्चित्तजो वातजोऽथवा न यस्य विद्यते तस्य दूरस्थौ प्रकृतिक्षयौ। (89.57)

If the vibration inside or outside of the mind or the body is not there in a living body, then the natural occurrence of destruction through rotting, or attack by animals and insects, will not be there.

सबाह्याभ्यन्तरे शान्ते स्पन्दे तत्त्वविदां वर धातवः संस्थितिं देहे न त्यजन्ति कदाचन। (89.58)

Hey best of Knowers! When there is no quivering of any sort outside or inside, then the constituents of the body (like the skin etc) do not ever break up.

संशान्ते देहप्रस्पन्दे चित्तवातमये तथा धातवो मैरवं स्थैर्यं यान्ति संस्तम्भितात्मकाः। (89.59)

When the 'body made of the mind and Praana agitations' is still, then the constituents of the body freeze off, and become stable like the Meru Mountain.

तथा च दृश्यते लोके स्पन्दशान्तौ दृढा स्थितिः दारुणामिव धीराणां शवाङ्गानामचोपता। (89.60)

It is commonly seen in the world, that when nothing moves in the bodies inside or outside for the Yogis absorbed in contemplation, the bodies are wood-like and the limbs are paralysed as that of a corpse.

इति वर्षसहस्राणि देहा जगति योगिनां न क्लियन्ते न भिद्यन्ते मग्नवज्जलदा इव। (89.61)

In this manner, for thousands of years, the bodies of Yogis do not rot also by the water like the water-bearing clouds, and do not break up also like a statue that is buried under the ground.

तदैव वीतहव्योऽसौ शृणु किं नोपशान्तवान्देहमुत्सृज्य तत्त्वज्ञो ज्ञातज्ञेयतां वरः। (89.62)

Now, listen as to why this VeetaHavya who has realized the 'Truth' and was the best of the Knowers did not attain the 'bodiless liberation by discarding the body' (the answer to your second question).

ये हि विज्ञातविज्ञेया वीतरागा महाधियः विच्छिन्नग्रन्थयः सर्वे ते स्वतन्त्रास्तनौ स्थिताः। (89.63)

Those who have attained the 'Knowledge of the Reality', who have no attractions towards anything, who are stabilized in the intellect by the 'Knowledge of the Supreme', who have cut off all the knots that bind them to the world (as the limited state of the form based-ego), all such people stay independent of the body.

दैवं वापि च कर्माणि प्राक्तनान्यैहिकानि च वासना वा न तेषां तच्चेतो नियमयन्त्यलम्। (89.64)

The ordained rules of the Karma bearing its results, the actions of the past, the duties of the life, and Vaasanaas cannot control their minds (which are just vaguely alive and just thinly connect to the world-perception).

तेन तत्त्वविदां तात काकतालीयवन्मनः यद्यद्वावयति क्षिप्रं तत्तदाशु करोत्यलम्। (89.65)

काकतालीययोगेन वीतहव्यस्य संविदा सांप्रतं जीवितं बुद्धं तदेवाशु स्थिरीकृतम्। (89.66)

Dear Rama! Therefore, for these 'Knowers of Reality', whatever the mind thinks (as a random thought rising from Brahman itself) that immediately happens, like in the crow and the Taala leaf maxim. By the co-incident factor only (like the crow sitting causes the Taala leaf to fall), the life of VeetaHavya was understood by the other VeetaHavya, and it was stabilized.

यदा तु तस्य प्रतिभा विदेहोन्मुक्तां गता तदा विदेहमुक्तोऽभूदसौ स्वातन्त्र्यसंस्थितिः। (89.67)

When he decided to attain the 'Videha Mukti', then he attained the 'Videha Mukti', since he was fully independent to do whatever he wanted.

विगतवासनमाशु विपाशतामुपगतं मन आत्मतयोदितं

यदभिवाञ्छति तद्भवति क्षणात्सकलशक्तिमयो हि महेश्वरः। (89.68)

The 'mind which rises from the self-state' has no Vaasanaas, and is completely without attachments; and whatever it wants, that happens immediately.

Maheshvara (Chit-state) is indeed endowed with all the powers.

VIRTUES ARE THE BODY-FORM OF A KNOWER

यदा ह्यस्तङ्गतप्रायं जातं चित्तं विचारतः तदा वीतहव्यस्य जाता मैत्र्यादयो गुणाः। (90.01)

When through the practice of Vichaara, the Chitta had almost set, the virtues like 'Maitree' rose up in VeetaHavya.

रामोवाच

Rama spoke

विचाराभ्युदयाच्चित्तस्वरूपेऽन्तर्हिते मुने मैत्र्यादयो गुणा जाता इत्युक्तं किं त्वया प्रभो। (90.02)

ब्रह्मण्यस्तंगते चित्ते कस्य मैत्र्यादयो गुणाः क्व वा परिस्फुरन्तीति वद मे वदतां वर। (90.03)

Hey Prabhu! Hey Muni! When the Chitta had lost its form by the rise of Vichaara, then how can you say that the virtues like 'Maitree' appeared in him? When the Chitta has set in Brahman, for whom can the virtues like Maitree rise up and where can they reside? Tell me hey best of Orators!

(मैत्री-Friendship; करुणा-Compassion; मुदिता- Cheerful nature; उपेक्षा-Disregard/indifference)

वसिष्ठोवाच

Vasishta spoke

द्विविधश्चित्तनाशोऽस्ति सरूपोऽरूप एव च जीवन्मुक्तः सरूपः स्यादरूपो देहमुक्तिजः। (90.04)

There are two types of 'Chitta-destruction'. One is where the Chitta stays destroyed when there is still the body-appearance, and the person lives as a JeevanMukta.

The other one is where the body-appearance is no more, and he is freed of the body-appearance also.

[It does not make any difference to the self-awareness state of a Mukta, whether a body as connected to a perceived world is there, or if there is nothing at all as a body or its connected perceived world.

Therefore, the Chitta-destruction alone is to be achieved, as a part of self-realization.

The presence or absence of the body is not of such importance. Body is just a story-character in the world.

A Mukta is story-less, with or without the body.]

चित्तसत्तेह दुःखाय चित्तनाशः सुखाय तु चित्तसतां क्षयं नीत्वा चित्तनाशमुपानयेत्। (90.05)

'Chitta-existence' leads to pain; 'Chitta-destruction' leads to happiness.

By removing the 'Chitta-existence state', one should bring about the 'state of Chitta-destruction'.

(How to know that the mind stays destroyed?)

तामसैर्वासनाजालैर्व्याप्तं यज्जन्मकारणं विद्यमानं मनो विद्धि तद्दुःखायैव केवलम्। (90.06)

Know, that mind to be existing which is overflowing with Taamasic Vaasanaas (based on the body-related pleasures) that lead towards repeated births, to end up in suffering alone.

प्राक्तनं गुणसम्भारं ममेति बहु मन्यते यत्तु चित्तमतत्त्वज्ञं दुःखितं जीव उच्यते। (90.07)

The 'mind which is ignorant of the Reality-state', and believes only in the 'reality of the world and the body', intensely identifies with the collective qualities of the senses and body as belonging to it, and is known as the 'suffering Jeeva-state'.

विद्यमानं मनो यावत्तावद्दुःखक्षयः कुतः, मनस्यस्तं गते जन्तोः संसारोऽस्तमुपागतः। (90.08)

As long as the mind exists, how can the sufferings disappear?

If the mind sets, then the worldly-existence of the person also sets.

दुःखमूलमवष्टब्धमस्मिन्नेव विनिश्चलं विद्यमानं मनो विद्धि दुःखवृक्षवनाङ्कुरम्। (90.09)

The mind which is deeply rooted in pains, and which stands firmly on the ground of ignorance, is said to be the 'sprout for the forest of sufferings'

रामोवाच

Rama spoke

नष्टं कस्य मनो ब्रह्मन्नष्टं वा कीदृशं भवेत्कीदृशश्चास्य नाशः स्यात्सत्ता नाशस्य कीदृशी। (90.10)

Whose mind stays destroyed, hey Brahman? How will be the nature of the mind which is destroyed? How is the destruction of the mind brought about? If it is destroyed, how can the function of perception go on?

वसिष्ठोवाच

Vasishta spoke

चेतसः कथिता सत्ता मया रघुकुलोद्बह अस्य नाशमिदानीं त्वं शृणु प्रश्नविदां वर। (90.11)

Hey Best of Raghu dynasty! I told you about the nature of the mind-existence.

Hey Best of questioners! Now listen to the topic of mind-destruction.

DEAD CHITTA-STATE

सुखदुःखदशा धीरं साम्यान्न प्रोद्धरन्ति यं निःश्वासा इव शैलेन्द्रं चित्तं तस्य मृतं विदुः। (90.12)

When a man shines with the courage of dispassion, and is not shaken in the least by the states of pains and pleasures that rise in the life-story, similar to where the mountain is not affected by the sighing of any person close by, then his mind is dead only.

अयं सोहमयं नाहमिति चिन्ता नरोत्तमं खर्वीकरोति यं नान्तर्नष्टं तस्य मनो विदुः। (90.13)

'I am so and so, born to so and so, and am limited to this form seen in the mirror, and I am separate from all other objects and people'; when such thoughts do not cripple a man of excellence (who has had the 'Vision of Reality'), then his mind is said to be in a destroyed state.

आपत्कार्पण्यमुत्साहो मदो मान्द्यं महोत्सवः यं नयन्ति न वैरूप्यं तस्य नष्टं विदुर्मनः। (90.14)

When difficulties, pathetic situations, enthusiasm, intoxication, dullness, great festivals do not make a man ugly in looks (because of varying facial contours), his mind is said to be in a destroyed state.

एष साधो मनोनाशो नष्टं चेह मनो भवेत् चित्तनाशदशा चैषा जीवन्मुक्तस्य विद्यते। (90.15)

This hey Rama, is the mind-destruction. The mind will stay inactive here without agitating.

Such a state where the mind stays destroyed, belongs to a JeevanMukta only.

SATTVA STATE

मनस्तां मूढतां विद्धि यदा नश्यति सानघ चित्तनाशाभिधानं हि तदा सत्त्वमुदेत्यलम्। (90.16)

Hey Anagha! When the mind is destroyed, know that to be as if frozen, and that state alone is known as the 'perished state of the mind'. That exists as the excellent state of purity (Sattva) and that alone rises as the virtues of Maitree etc. (There is no Chitta, but the purity of self alone gets named as Chitta.)

तस्य सत्त्वविलासस्य चित्तनाशस्य राघव जीवन्मुक्तस्वभावस्य कैश्चिच्चित्ताभिधा कृता। (90.17)

Raaghava! When only goodness plays around, and the mind defined as agitation stays destroyed, then whatever is seen as the conduct of a JeevanMukta, that gets known as Chitta by the others.

मैत्र्यादिभिर्गुणैर्युक्तं भवत्युत्तमवासनं भूयो जन्म विनिर्मुक्तं जीवन्मुक्तमनोऽनघ। (90.18)

Hey Anagha! The mind of a JeevanMukta is filled with the excellent Vaasanaa (of self-love); endowed with the qualities like Maitree etc; and is completely free of repeated births.

व्याप्तं वासनया यत्स्याद्भूया जननमुक्तया जीवन्मुक्तमनःसत्ता राम तत्सत्त्वमुच्यते। (90.19)

Rama! This type of mind-existence where it stays destroyed, and where the 'Self alone' shines as the 'excellence of virtues', is seen in a JeevanMukta alone; and it is filled with only the 'Vaasanaa of Truth-vision' and is freed of repeated births; this state is known as 'Sattva', the 'ultimacy of purity'.

संप्रत्येवानुभूतत्वात्सत्त्वास्या तत्त्वसंयुतः सरूपोऽसौ मनोनाशो जीवन्मुक्तस्य विद्यते। (90.20)

Since it is a matter of direct experience alone, and is accompanied by the 'Knowledge of the self-essence' alone, it expresses as the 'purity state of existence'. This is the state of mind-destruction accompanied by a form (that is made only of virtues) that belongs to a JeevanMukta alone.

मैत्र्यादयोऽथ मुदिताः शशाङ्क इव दीप्तयः जीवन्मुक्तमनोनाशे सर्वदा सर्वथा स्थिताः। (90.21)

The qualities like Maitree etc are pleasant, and emit coolness like the Moon. When the destroyed mind-state exists in a JeevanMukta, these qualities come off to stay always, in all ways.

जीवन्मुक्तमनोनाशे सत्त्वनाम्नि हिमालये वसन्त इव मञ्जर्यः स्फुरन्ति गुणसम्पदः। (90.22)

Like the clusters of flowers blooming in the spring-season in the huge white Himaalaya Mountain, the wealth of good qualities alone shine forth in the destroyed mind-state of the JeevanMukta, where his purity rises like the White-mountain (cool state of quiescence).

अरूपस्तु मनोनाशो यो मयोक्तो रघूद्वह विदेहमुक्त एवासौ विद्यते निष्कलात्मकः। (90.23)

Hey best among the Raghu clan! What I previously mentioned as the formless state of mind-destruction that exists in the state of VidehaMukti, is a state without any sort of division (where even the body-appearance is not there). (*Virtues have no meaning in such a state.*)

समग्राग्र्यगुणाधारमपि सत्त्वं प्रलीयते विदेहमुक्ते विमले पदे परमपावने। (90.24)

In the 'taintless supremely sacred state of VidehaMukti', even the appearance of the mind which acts as the support all the best qualities (as when connected to the body-concept), dissolves off completely.

विदेहमुक्तविषये तस्मिन्सत्त्वक्षयात्मके चित्तनाशे विरूपाख्ये न किञ्चिदपि विद्यते। (90.25)

In the state of VidehaMukti, where the pure mind-appearance of Sattva also disappears, which is referred to as formless, nothing at all exists as connected to the perceived.

न गुणा नागुणास्तत्र नश्रीर्नाश्रीर्न लोलता न चोदयो नास्तमयो न हर्षामर्षसम्बिदः न तेजो न तमः किञ्चिन्न संध्या दिनरात्रयः न दिशो न च वाकाशो नाधो नानर्थरूपता न वासना न रचना नेहानीहे

न रञ्जना न सत्ता नापि वाऽसत्ता नच साध्यं हि तत्पदम्। (90.28)

In that state, there remain no virtues or non-virtues, no beauty or non-beauty; no rising or setting; no perception of joy or apprehension; no lustre or darkness; no twilight; no day and nights; no directions; no sky; no 'below'; no meaningless forms; no Vaasanaa; no Creation; no desire or non-desire; no colouring of attachments; no existence; no non-existence; and nothing to be achieved.

अतमस्तेजसा व्योम्ना वितारेन्द्वर्कवायुना तत्समं शरदच्छेन निःसंध्येनारजस्त्विषा। (90.29)

That is the 'expanse of emptiness' which is not empty, and there is no darkness or lustre, no stars or Moon or Sun or wind; it is like the pure expanse of sky of the autumn, and there is no evening splendour of the Sun or the dust-shine of colours (like the autumn-sky).

ये हि पारं गता बुद्धेः संसाराडम्बरस्य च तेषां तदास्पदं स्फारं पवनानामिवाम्बरम्। (90.30)

For those, who have crossed over the intellect (that pictures the world) and the panoramic scene of Samsaara, that state is a wide extensive abode, like the sky is for the winds.

संशान्तदुःखमजडात्मकमेव सुसमानन्दमन्थरमपेतरजस्तमो यत्

आकाशकोशतनवोऽतनवो महान्तस्तस्मिन्पदे गलितचित्तलवा वसन्ति। (90.31)

With all sufferings subsided, sleeping 'without the act of closing the eyes and staying paralysed in the state of blankness like the ordinary sleep', overflowing with the bliss of the self-existence, with all the traces of Rajas and Tamas (darkness and dust) gone, with their forms division-less like the empty-expanse of the space which holds everything as itself, not limited by any form stuck in the time or place frame, these noble men live in that 'Supreme abode' with the mind dissolved completely without a trace.