

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 FORTY FOUR

[WHAT DOES A JEEVANMUKTA SEE THE WORLD AS?]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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 FOUR

WHAT DOES A JEEVANMUKTA SEE THE WORLD AS?

वसिष्ठोवाच

Vasishta spoke

THE POWER OF VICHAARA PRACTICE

मनागपि विचारेण चेतसः स्वस्य निग्रहः मनागपि कृतो येन तेनासं जन्मनः फलम्। (93.01)

Just with the least of the Vichaara-practice, if one controls the mind even in the least, he has indeed attained the fulfilment of his birth.

विचारकणिका यैषा हृदि स्फुरति पेलवा एषैवाभ्यासयोगेन प्रयाति शतशाखताम्। (93.02)

Even if a tiny bit of Vichaara sprouts in the heart vaguely also, it will grow into hundreds of branches with just a little practice.

किञ्चित्प्रौढविचारं तु नरं वैराग्यपूर्वकं संश्रयन्ति गुणाः शुद्धाः सरः पूर्णमिवाण्डजः। (93.03)

If a man practises Vichaara of the abstract truths of the ‘Knowledge Scriptures’, accompanied by dispassion, all the noble qualities will take shelter in him, like the swans seeking the pristine lake-waters.

सम्यग्विचारिणं प्राज्ञं यथाभूतावलोकितं आसादयन्त्यपि स्फारा नाविद्याविभवा भृशम्। (92.04)

The ‘wide-spread grandeur of Avidyaa-riches’ never ever come close to the ‘man, who is engaged in Vichaara in the proper manner, and who sees the ‘Truth of the self’ as it is (without taking resort to illogical arguments).

[The mind-states of the Jnaanis are always in the intoxicated state of the self-awareness. All the joys of the world rise from their self-state only, like the bees that rise from the rut-liquid oozing from the elephant’s neck; and these states of joy decorate their heads like a ‘halo of garland made of blue lotuses which always stay bloomed’ by the never-setting mind that is in the Sattva state. These pure mind states can never be crushed by the lowly desires of passion and lust.]

किं कुर्वन्तीह विषया मानस्यो वृत्तयस्तथा आधयो व्याधयो वापि सम्यग्दर्शनसन्मतेः। (93.05)

What can the sense-objects, or the mind-produced thoughts, or the afflictions of the mind and the body, do to a man, who is in the ‘Vision of the Truth’ with a purified intellect?

[It is as impossible as the illustrations given here.]

क्वोन्नमत्पवनापूरस्तडित्पटलपाटलाः पुष्करावर्तजलदा गृहीता बालमुष्टिभिः। (93.06)

When have the ‘dissolution clouds that are accompanied by high-rising heavy storms and covered by huge red lightning flashes’, ever been grasped tightly by a child’s fists?

क्व नभोमध्यसंस्थेन्दुसुन्दरैर्मणिसमुद्रकैः मुग्धयाऽङ्गनया बद्धो मुग्धेन्दीवरशङ्कया। (93.07)

When has the ‘Moon staying at the centre of the sky-expanse’ has been caught and kept inside the treasure-chest shining with beautiful gems by the foolish lady who thought it was a blue lotus!

क्व कटप्रोच्चलद्भृङ्गमण्डलोत्पलशेखराः मुग्धस्त्रीश्वासमधुरैर्मशकैर्मथिता गजाः। (93.08)

When have the ‘elephants with the swarm of bees rising from their neck-region decorating their heads like the blue lotuses’, crushed by the ‘tiny (weak) mosquitoes which get pushed off even by the sighs of the pretty ladies longing for their lovers’?

क्वेभमुक्ताफलोल्लासलसत्सन्नखपञ्जराः सिंहाः समरसंरब्धा हरिणैः प्रविमर्दिताः। (93.09)

When have the ‘lions (minds of Jnaanis) which are excited by the fight with elephants (delusions) and have their nail-hollows (sharp intellect) shining with the pearls (of victory) that were got from striking at the heads of the elephants (root of the delusion namely belief in the reality of the world)’, trampled by the deer (the restless agitations in the form of desires for the worldly things)?

[The Jnaanis are like the huge forest trees made of Knowledge only. They are always enveloped by the terrifying serpents of Vichaara processes that emit poison-drops that burn off every bit of their minds. These burning poison-drops of Vichaara look like ordinary gums of bliss decorating these trees.

These serpents are always alert and will catch any tiny thing that comes near them instantly, like the Vichaara-process destroying every object of the world living or inert that crosses its path. And, the croaking hungry lowly frogs of desires cannot even approach to the nearness of these trees, because of the poison-oozing serpents of Vichaara-processes that always garland them.]

क्व विषोल्लासनिर्यासदग्धोन्नतवनद्रुमाः क्षुधिताजगराः क्षुब्धैर्निगीर्णा बालदर्दुरैः। (93.10)

When have the ‘forest trees (Jnaanis), excellent because of the poison drops (Vichaara-fruits) covering them like gum-spots (self-states), with the hungry serpents (Vichaara-practices) enveloping them always, and ready to catch any living thing that pass by (as the umpteen objects presented by Avidyaa)’, have been swallowed by the baby frogs (the croaking hungry-desires)?

क्व प्राप्तभूतिको धीरो ज्ञातज्ञेयो विवेकवान् आक्रान्तः किल विक्रान्तो विषयेन्द्रियदस्युभिः। (93.11)

When has the ‘man of discrimination’, who with the power of his purified intellect has ‘understood what is to be understood as the self-state’, and has climbed the top of the ladder of knowledge, been attacked by the sense-thieves which are after the pleasures of objects (and are hiding at the bottom-most dark hollows of ignorance)?

विचारधियमप्रौढां हरन्ति विषयारयः प्रचण्डपवनामृद्धीं कृत्वृन्तां लतामिव। (93.12)

If one has not been able to rise in the knowledge-level by practising Vichaara, (then he is weak and unstable like a storm-hit creeper, and), then surely the enemies namely the sense-objects will overthrow him like ‘a creeper whose stalk is broken and which has fallen by the onslaught of a storm’.

(A Jnaani has already destroyed the world as if in dissolution, by the thorough practice of Vichaara.)

न विवेकलवं प्रौढं भङ्क्तुं शक्ता दुराशयाः कल्पक्षोभमहाधीरं शैलं मन्दानिला इव। (93.13)

The ‘desires for the worldly objects’ are not capable of breaking a mind strengthened by Viveka, like the soft winds are not capable of even shaking the Meru Mountain which bears even the onslaught of the dissolution-storms boldly.

अगृहीतमहीपीठं विचारकुसुमद्रुमं चिन्तावात्या विधुन्वन्ति नास्थिरस्थितिसुस्थितम्। (93.14)

If the ‘Vichaara flowering tree’ has not firmly stuck to the ground with its roots, and is not stable in the unstable-state of the world, then the anxiety-storms will make it fall down by shaking it violently.

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वा न विचारमयं चेतो यस्यासौ मृत उच्यते। (93.15)

A man is said to be dead, if his mind is not engaged in Vichaara, even as he moves or stands, or sleeps or is awake.

किमिदं स्याज्जगत्किं स्याद्देहमित्यनिशं शनैः विचारयाध्यात्मदृशा स्वयं वा सज्जनैः सह। (93.16)

‘What is this thing called the world, what is this body, how all this has come into existence’; ponder like this continuously, gradually, attempting to know the self, in solitude or in the company of the noble ones.

अन्धकारहरेणाशु विचारेण परं पदं दृश्यते विमलं वस्तु प्रदीपेनेव भास्वता। (93.17)

Through the Vichaara which removes the darkness of delusion immediately, the ‘Supreme taintless state’ is realized, like the shining light revealing the object.

ज्ञानेन सर्वदुःखानां विनाश उपजायते कृतालोकविलासेन तमसामिव भानुना। (93.18)

Through the attainment of the ‘Knowledge’, all the sufferings perish, like the Sun destroying the darkness with its shine of the revealing light.

ज्ञाने प्रकटतां याते ज्ञेयमव्ययमुदेत्यलं रवावभ्युदिते भूमावा लोक इव निर्मलः। (93.19)

When the ‘Knowledge’ is revealed, the ‘the imperishable Supreme truth which needs to be known’ rises by itself, similar to when the Sun rises, the Earth is filled with the taintless light.

येन शास्त्रविचारेण ब्रह्मतत्त्वं प्रबुद्ध्यते तद्भानुमुच्यते ज्ञेयादभिन्नमिव संस्थितम्। (93.20)

When one understands the ‘Truth of the Brahman’ through the Vichaara of the Scriptural statements, then it is known as the lustre which stays as not different from the Reality-state that is to be known.

विचारोत्थात्मविज्ञानं ज्ञानमङ्गं विदुर्बुधाः ज्ञेयं तस्यान्तरेवास्ति माधुर्यं पयसो यथा। (93.21)

Dear Rama! This understanding which rises from Vichaara is known as ‘Knowledge’ (Jnaanam), and the ‘Reality-state that is to be known’ is inside that ‘Knowledge’ only, like the sweetness inside the milk.

सम्यग्ज्ञानसमालोकः पुमान्ज्ञेयमयः स्वयं भवत्यापीतमैरेयः सदा मदमयो यथा। (93.22)

A man, who has attained the ‘vision of correct understanding’ is himself made of the ‘Reality that needs to be known’; and is always drinking the ‘liquor of Aatman’ and is always in the intoxicated state as if.

समं स्वरूपममलं ज्ञेयं ब्रह्म परं विदुः ज्ञानाभिगममात्रेण तत्स्वयं संप्रसीदति। (93.23)

That which is equally in all, which is the taintless essence of the self, which is the Reality-state that is to be known, is known as the ‘Supreme Brahman’. Only by the attainment of Knowledge, it reveals itself.

MAN OF KNOWLEDGE, 'JNAANAVAAAN'

[To live in the world, but not see it at all; to hear, smell, touch, see, and taste the objects, yet not hear, smell, touch, see, or taste any object; to love all as the self, yet see no one at all; to know all as the known, but not know anything at all as something; to be in time and place measures, yet be always in the timeless space-less nothingness; to be someone, yet not as anyone; to be in a world which is not at all there, is the state of a man of perfect knowledge.]

ज्ञानवानुदितानन्दो न क्वचित्परिमज्जति जीवन्मुक्तो गतासङ्गः सम्राडात्मैव तिष्ठति। (93.24)

A man of knowledge, in whom the bliss is always rising, never drowns in the Samsara.

He as a JeevanMukta, has no attachment to anything, and stays like an emperor on this Earth, with complete satisfaction.

['Sound' is of so many forms, and we are amidst the ocean of sounds and are always sunk inside it.

We believe the sound to be some absolute reality which is received by the ears.

But there is no sound as any sound at all, as we imagine it to be.

Some agitation of the air-waves in various measures gets coded as the sound by the brain.

Sound is inside the mind, and not outside.

When the mind is silent, the sound is completely absent.

Even when moving through all these sound-forms, the man of knowledge does not hear any sound at all.

He lives as the 'complete silence', where the sound also becomes silent.

'Silence' means the silence of the noise for the ignorant one.

In a man of knowledge, silence also becomes silent and loses its meaning as such.

He is always the loud noise of Omkaara, where all other noises get subdued.

His Omkaara is not the sound of Omkaara, but the silence of the silence itself! All the sound-forms of the world become silent in his presence, and do not disturb his quiescent-state in the least.]

[World and the witness-state of the world are like the presence of the unconcerned Sun and the activities of the world which are like the blooming lotus flowers. A man of perfect knowledge transcends the witness-state also, and sees no world at all; therefore, he is not connected to the red lotuses of the world-activities as a witness state also. You can refer to him as the Moon that is cool and oozing with the nectar of quiescence and has nothing to do with the red lotuses.]

ज्ञानवान्हृद्यशब्देषु वीणावंशरवादिषु कामिन्याः कान्तगीतेषु संभोगमलिनेषु च

वसन्तमदमतानां षट्पदानां स्वनेषु च प्रावृट्प्रसरपुष्पेषु जलदस्तनितेषु च

उत्ताण्डवशिखण्डेषु केकाकलरवेषु च रणिताम्भोदखण्डेषु सारसक्वणितेषु च

कर्तर्यादिकरान्तेषु गंभीरमुरजेषु च ततावनद्धसुषिरचित्रवाद्यस्वनेषु च

केषुचिन्न निबध्नाति रूक्षेषु मधुरेषु च रणितेषु रतिं राम पद्मेष्विव निशाकरः। (93.25 to 29)

Rama! Like the Moon is not bound by attraction towards the red-lotuses,

a man of knowledge (Jnaanavaan), 'does not get fettered' -

by the pleasant talks, by the music of the Veenaa, flute etc, by the 'love songs' tainted with passion sung by the pretty ladies, by the humming of the bees intoxicated in the spring season, by the flowers that rise in the monsoon and the thundering sounds of the clouds, by the cries of the dancing peacocks, by the rumbling sound made by the clouds, by the cries of the Saarasa birds, by the melodious sounds rising from various musical instruments like Kartaree played by hands, or by the melody sound of Muraja drums that are covered by skin, by the sounds rising from various musical instruments that are hollow like flutes, and other varieties of drums, by the harsh sounds, by the sweet sounds, and by the tinkling sounds.

[What is the heaven or a god-world for a man of knowledge who exists as the Brahman itself which can rise as thousands of varieties of heaven in an instant? And what pleasure can interest him, when his mind stays dead and lifeless?

Who is there to enjoy anything as another?]

ज्ञानवान्बालकदलीस्तम्भपल्लवराजिषु सुरगन्धर्वकन्याङ्गलतानन्दनकेलिषु

केषु क्वचिन्न बध्नाति स्वायत्तेष्वप्यसक्तधीः राम स्पर्शरतिं धीरो हंसो मरुमहीष्विव। (93.30,31)

Rama! A 'man of knowledge' never gets bound -

by the pleasure-sports that are enjoyed in the Nandana-garden in the company of the Gandharva damsels and Apsaraas of the heaven whose limbs move gracefully like tender creepers, inside the cool bowers made of tender plantain leaves, even if they are his by right, because of his merits.

Like a swan (that enjoys only the cool water of quiescence) does not desire the desert-lands (filled with mirages), he has no attraction towards these heavenly pleasures and does not want even their touch also.

(Even if he stays really in a desert-land, it makes no difference in his bliss-state. The hottest desert and the coolest heaven, both are just mirages only for him.)

[Taste is nothing but the mind's language for choosing foods. A man of knowledge has no language of the mind at all. He is always enjoying the joy of all the tastes that can be found anywhere and everywhere at once, as the very source of all the tastes. Why will the sugar (if conscious) want to taste itself as the divided forms of sweets? It is itself is the sweetness of all!]

ज्ञानवान्पिण्डखर्जूरकदम्बपनसादिषु मृद्वीकौर्वारुकाक्षोटबिम्बजम्बीरजातिषु

मदिरामधुमैरेयमाध्वीकासवभूमिषु दधिक्षीरघृतामिक्षानवनीतौदनादिषु

षड्रसेषु विचित्रेषु लेह्यपेयविलासिषु फलेष्वन्येषु मूलेषु शाकेष्वप्यामिषेषु च

केषुचिन्नानुबध्नाति तृप्तमूर्तिरसक्तधीः आस्वादनरतिर्विप्रः स्वशरीरलवेष्विव। (93.32 to 35)

A 'man of knowledge', is always satisfied, is not interested in any enjoyment, and never feels attraction in the fruits like Pinda, Kharjura, Kadamba, Panasa etc, in the tender fruits like Mrdvika, cucumber, acrot, Bimba, Jambheera and other varieties, in the liquor consuming places containing Madira, Madhu, Maireya Maadhvika and other drinks, in the milk products like curds, milk, ghee, paneer, butter and delicacies made from them, and in the six types of tastes, in the foods that are like paste, or liquid, or solid, and in other fruits and roots, vegetables and meat products.

He is like a Brahmin who is fond of eating the tasty food but is not interested in eating his own flesh.

[The 'man of knowledge' exists as the essence of all objects, as the knowledge-essence of all. If he enjoys a sweet dish as if it is outside, then it is like a Brahmin eating his own flesh! The ignorant can cut their flesh into many pieces and relish them, even as they are bleeding and dying slowly. The man of knowledge does not eat himself like them, as the divided forms of world objects.]

ज्ञानवान्यमचन्द्रेन्द्ररुद्रार्कानिलसद्गसु मेरुमन्दरकैलाससह्यददुरसानुषु

कौशेयदलजालेषु चन्द्रबिम्बकलादिषु कल्पपादपकुञ्जेषु देहशोभाविलासिषु

रत्नकाञ्चनकुड्येषु मुक्तामणिमयेषु च तिलोत्तमोर्वशीरम्भामेनकाङ्गलतासु च

केषुचिद्दर्शनं श्रीमान्नाभिवाञ्छत्यसक्तधीः परिपूर्णमना मानी मौनी शत्रुषु चाचलः। (93.36 to 39)

A 'man of knowledge', shines with nobility (wearing a costume of virtues to cover his empty state); is always satisfied within (seeing not anything outside of the self); has no interest in the imagined joys of the world (which are mind-made); has the self-respect of standing in the 'Vision of Truth' (which is not the form of arrogance but the nature of knowledge); is silent within, and is unshaken by the presence of the enemies (namely the delusory attractions of the world).

(He wears the best garment ever, as the Sattva-state of virtues.)

He is not interested in covering his body with silky attires and other decorations of the body (and is attired in simple clothes); he is not overwhelmed by the beauty of the Moon or the grandeur of the stars (just some picture painted by the mind, like a child's haphazard drawings); he is not interested in roaming the forests filled with bowers of creepers enveloping the Kalpa trees (and does not do actions to gain merits of any sort); he is not interested in decorating his body with ornaments, pastes and colourful garments (because he does not see the body-thing at all); he is not interested in jewels, precious stones and walls made of gold and rooms decorated with pearl garlands (which are just some shining things like coloured stones sought by monkeys to feel warm and happy); he is not interested in seeing the beautiful Apsaraas like Tilottamaa, Urvashi, Rambhaa, Menakaa and others (who are just some flesh-modifications with no real pleasure attached to them).

[Smell is just the concept of the mind to identify and divide the objects as good or bad. A Jnaani who is the undivided state of Brahman itself, knows the varieties of smells of course, but is not attracted or affected by these varieties of smells.]

ज्ञानवान्कुन्दमन्दारकह्लारकमलादिषु कुमुदोत्पलपुन्नागकेतक्यगुरुजातिषु

कदम्बचूतजम्ब्वामकिंशुकाशोकशाखिषु जपातिमुक्तसौवीरबिम्बपाटलजातिषु

चन्दनागुरुकपर्लाक्षामृगमदेषु च काश्मीरजलवङ्गैलाकङ्कोलतगरादिषु

केषुचिन्न निबध्नाति सौगन्ध्यरतिमेकधीः समबुद्धिरविक्षोभो मयामोदेष्विव द्विजः। (93.40 to 43)

A 'man of knowledge', is absorbed always only in the quietness of the self, and is always equal-minded (in the presence and absence of objects), never is overjoyed or excited or agitated by the sense objects; and like a Brahmin does not feel attracted by the smell of the liquor and other drinks, he does not desire to have the smell of the flowers blooming in the branches of Kadamba, Chuta, Jambo, mango, Kimshuka,

Ashoka trees, the fragrant flowers of jasmine varieties like Japaati, Mukta, Sauveera, Bimba, Paatala etc, the fragrant pastes like sandal, Aguru, Camphor, Laakshaa, Kastoori etc, and the fragrant flavours like Saffron, cloves, cardamom, Kankola, Tagara etc.

[Sound is also only the silence for the Jnaani! What sound can affect this silence where all the sounds crumble into nothingness? He is fearless always, whatever be the form of sound that he meets with.]

अब्धौ गुडगुडारावे प्रतिश्रुत्स्वस्वने गिरौ निनादे च मृगेन्द्राणां न क्षुभ्यति मनागपि। (93.44)

द्विषद्भेरीनिनादेन पटहारणितेन च कटुकोदण्डघोषेण न बिभेति मनागपि। (93.45)

मत्तवारणबृहासु वेतालकलनासु च पिशाचरक्षःक्ष्वेडासु मनागपि न कम्पते। (93.46)

अशनिस्वनघोषेण नगस्फोटरवेण च ऐरावणनिनादेन सम्यग्ध्यानी न कम्पते। (93.47)

वहत्क्रकचकाषेण सितासिदलनेन च शराशनिनिपातेन कम्पते न स्वरूपतः। (93.48)

He is not frightened by the rumbling sound of the ocean waves, by the echoes of sounds in the mountains coming back from the sky, and by the roars of the lions. He does not in the least get frightened by the sound of battle drums of the enemies, the rattling sound of the war-drums, and the twangs of bows of the enemy soldiers. He does not tremble in the least by the trumpeting sounds of the intoxicated elephants, by the heart-rending cries of vampires, and by the angry roars of the Pishaachas and Raakshasas.

He who is in the contemplation of the right knowledge, does not tremble by the echoing sounds of the lightning flashes, and the sounds of the mountains breaking, and by the angry trumpeting of Aeiraavata. He does not shake out of his self-state, by the slicing movement of the saw, by the onslaught of the sharp shining blade of the sword, and by the shower of arrows in the battlefield.

[Any scene he has to face in the journey of his life is just a Brahman-state of some possible state only. Everything that is seen by the mind is just some information produced by the senses, resulting in pain or pleasure. These pains and pleasures rising from the perceived phenomena cannot in the least affect the Jnaani's quiescent state within.]

नानन्दमेत्युपवने न खेदमुपगच्छति न खेदमेति मरुषु नानन्दमुपगच्छति। (93.49)

पूताङ्गारसमाकल्पसैकतेष्वपि धन्वसु पुष्पप्रकरसंछन्नमृदुशाद्वलभूमिषु

क्षुरधारासु तीक्ष्णासु शय्यासु च नवोत्पलैः उन्नताचलदेशेषु कूपकोशतलेषु च

शिलास्वर्काशरूक्षासु मृद्विषु ललनासु च संपत्स्वापत्सु चोग्रासु रमणेषूत्सवेषु च

विहरन्नपि नोद्वेगी नानन्दमुपगच्छति। अन्तर्मुक्तमना नित्यं कर्मकर्तव्यं तिष्ठति। (93.50 to 53)

He is never affected by any perceived scene he chances to be in.

He does not get any joy or sorrow in the beautiful gardens filled with fragrant flowers and fruits; he does not get any joy or sorrow when in the hot deserts also. He does not feel dejected if he is in the desert-lands that are covered by sands that are unbearably hot like the ashes removed from the hot embers, and is not overjoyed if he is wandering in the soft grass-fields that are covered by the tender flowers.

He is not dejected or overjoyed when facing the sharp edges of knives (in battles), or when lying down in beds made of tender lotus-petals (in the sport-gardens).

He is unshaken, whether he finds himself in the top-regions of the mountains or in the dark floor under the wells. He is not affected either by joy or aversion when he has to walk on the rocky grounds burning in the hot sun, or is embraced by the tender arms of pretty ladies.

He is not overjoyed by the gains and is not frustrated by the losses. He is not affected by the heavy tragedies and joyous festivities of the life-stories. He is always turned within to the awareness of the self alone, and just attends to actions that are appropriate for any situation (as per the demand of the situation, without any anxiety or irritation or panic or excitement).

अयःसंकुचिताङ्गासु नरकारण्यभूमिषु परस्परेरितानन्तकुन्ततोमरवृष्टिषु

न बिभेति न वादते वैवश्यं न च दीनतां समः स्वस्थमना मौनी धीरस्तिष्ठति शैलवत्। (93.54,55)

Even if thrown into the hell-like forest-grounds where one gets crushed by machines (as it happened to Rishi Maandavya), or if facing missiles thrown at each other in the battlefields, he is not frightened and does not act helpless or pathetic; but is always equal minded, is firm in the knowledge of the self (and the unreal nature of the perceived), does not break the silence of his mind with any agitation, and faces everything with courage like a mountain staying unshaken when hit by the stormy winds.

[The excellent type of Yogis do not see any difference at all in any object; and like seeing a world made only of sugar with different shapes, they see everything as Brahman-made only. They are capable of changing any wrong information like poisoned food into the right information of nectar. It is the highest state of realization where you see no perceived at all as any feasible thing. In such levels of knowledge, Brahman alone sees Brahman as everything. Anything is possible in such a high level of Knowledge.]

अपवित्रमपथ्यं च विषसिक्तं मलाद्यपि भुक्त्वा जरयति क्षिप्रं क्लिन्नं नष्टं च मृष्टवत्। (93.56)

बिम्बप्रतिविषाकल्कक्षीरेक्षुसलिलान्धसां असक्तबुद्धिस्तत्त्वज्ञो भवत्यास्वादाने समः। (93.57)

Since the ‘excellent type of Yogis’ do not see any difference in the objects of the perceived, they can change any food that is in front of them, whether unholy, or unwholesome, poisonous, or dirty, into edible clean holy food and eat them off, digest them also without any harm to their bodies, like eating the tasteless food by making it tasty (like Agastya who ate off the demons and drank off the ocean).

Whether it is the Bimba fruit that oozes poison in each and every drop (that damages the brain), or that which is medicinal in every drop and is the antidote of the poison, whether it is the milk or the sugarcane juice, the ‘Knower of the Truth’, who has no interest in the world objects (seeing all as one Brahman-canvas covered with dividing lines on the surface) is equal-minded when consuming them.

[Only one in a million strives for and attains the knowledge of such a high calibre. And, such a Jnaani is forced to live amidst the ignorant, who can never understand his knowledge-level, like the blind people can never understand what it is to see light and its varied colour formations; but the Jnaani never reacts with disgust or annoyance even when he is in the company of the worst category of the ignorant.]

मैरेयमदिराक्षीररक्तमेदोरसासवैः रूक्षास्थितृणकेशान्तैः न हृष्यति न कुप्यति। (93.58)

He does not get happy or angry (if he chances to meet the Raakshasa or Pishaacha clan and has to be in their company) by the presence of liquor drinks, or milk, or blood or flesh, dry bones or hairs fallen like grass.

(What is there to hate of love in the scene rising from the self as Brahman?)

जीवितस्यापि च हर्तारं दातारं चैकरूपया दृशा प्रसादमाधुर्यशालिन्या परिपश्यति। (93.59)

Whether the man in the front is taking away his life or saving his life, he sees them both with the same vision as Brahman-Bodha, and looks at both of them with equal affection.

स्थिरास्थिरशरीरेषु रम्यारम्येषु वस्तुषु न हृष्यति ग्लायति वा सदा समतयेद्धया। (93.60)

Whether he meets with eternal beings like Devas, or mortals like men and other animals of the Earth, whether the objects are beautiful or not, he is not happy or sad, and always shines with the lustre of equanimity.

मुक्तास्थत्वादनास्थेयरूपत्वाज्जगतः स्थितौ नूनं विदितवेद्यत्वान्नीरागत्वात्स्वचेतसः

न कस्यचिन्नो कदाचिदक्षस्य विषयस्थितौ ददाति प्रसरं साधुराधिप्रोज्झितया धिया। (93.61,62)

He ‘knows that which is to be known’, and is in the highest level of Mukti, and is Brahman itself acting as if with a mind.

His mind entertains no attraction towards any object or person.

He is freed of the belief in the reality of the world by his reasoning power, and finds no reason to get attached to anything living or inert in the world-state of perception (where every object just rises as Brahman from Brahman for Brahman).

He never swerves from the vision of the self, and never allows any sense-perceived object to disturb his quiescent state, since his intellect is completely freed of the anxiety-state of division.

अतत्त्वज्ञमविश्रान्तमलब्धात्मानमस्थितिं निगिरन्तीन्द्रियाण्याशु हरिणा इव पल्लवम्। (93.63)

उद्धमानं भवाम्भोधौ वासनावीचिवेल्लितं निगिरन्तीन्द्रियग्राहा महाक्रन्दपरायणम्। (93.64)

विचारिणं भव्यपदं विश्रान्तधियमात्मनि न हरन्ति विकल्पौघा जलौघा इव पर्वतम्। (93.65)

If a man is ignorant of the ‘Truth of the self’, and is acting only as a body with name and form, then his mind is always in a restless state, he does not know who he is actually, and is unstable in the mind as a helpless toy for the Vaasanaas; and the ‘senses which continuously keep producing objects of the Vaasanaa-field’, eat him off like the deer eating off the tender leaves.

The ignorant man gets carried away in the Bhava Ocean (helpless to control the pull of Vaasanaas and their consequences), is tossed by the Vaasanaa-waves here and there, and is swallowed by the vile crocodiles of senses, even as he keeps screaming aloud in pain.

Whereas, if a man is given to the Vichaara of the 'Truth of the self', is in the state of self-awareness, and is restful in the quiescent state of the self, then the agitations of greed, conceit, hatred etc are not capable of shaking him, like the flooding waters are not capable of shaking the mountain.

सर्वसंकल्पसीमान्ते विश्रान्ता ये परे पदे तेषां लब्धस्वरूपाणां मेरुरेव तृणायते। (93.66)

For those, who have reached beyond the conception-level of the mind, who have attained the knowledge of the self, and who rest in the 'Supreme state of knowledge' at all times, even the Meru Mountain is like a piece of worthless grass only.

जगज्जरतृणालवो विषं चामृतमेव च क्षणः कल्पसहस्रं च सममाततचेतसाम्। (93.67)

For those, who see the 'entire perceived' as the 'essence of the self', the huge Jagat-state is like the 'rotting grass piece' (since it is just some information of deterioration only), poison also is like nectar (since everything is the state of Aatman only), even a moment is like a thousand Kalpas (since time is just a mind-made measure-information).

संविन्मात्रं जगदिति मत्वा मुदितबुद्धयः संविन्मयत्वादन्तस्थजगत्का विहरन्त्यमी। (93.68)

Knowing well that the Jagat-state is just the state of awareness only, they are always with 'bliss-filled intellects (by the attainment of Knowledge)', and keep the entire world within themselves as just the 'Reality state of countless possibilities', and wander in this Earth, carefree (like seeing the inside only as the outside).

संविन्मात्रपरिस्पन्दे जागते वस्तुपञ्जरे किं हेयं किमुपादेयमिह तत्त्वविदां मतम्। (93.69)

When 'this world of objects and people' is just the 'quivering state of the awareness (which quivers as Praana, which rises as Chitta, and which appears as the world)' and is just a 'cage of information-sets called the objects, what is to be sought or what is to be rejected, according to the 'Knowers of the Truth'.

संविदेवेदमखिलं भ्रान्तिमन्यां त्यजानघ संविन्मयवपुः स्फारं किं जहाति किमीहते। (93.70)

Hey Anagha! All this is just the 'play of awareness only'.

Get rid of the delusion of any other second thing being there.

When everything is the shine of awareness only (as the knowledge or Bodha that is known by the knower), what can you reject as not liked, and seek something as liked (since everything is just some information produced and received by the awareness only, as itself)?

WHAT IS THE TRUTH TO BE ASCERTAINED THROUGH VICHAARA?

[How are the terms past, present and future defined by a Jnaani?

When the Vaasanaa in the form of varied desires that are not fulfilled, then that is known as the past.

When the thirst for the Vaasanaa-fulfilment is struggling to fulfil itself, it is the present.

The unfulfilled desire alone exists as the sprout where it can reach its fulfilment and that alone is termed as the future.

Therefore, the Vaasanaa-less Jnaani exists not in any time-measure at all of the past, present or future.]

(The future-scene of the world rises as a stage for unfulfilled Vaasanaa, the present exists as the sprout for such a desire, and the past exists as the seed for that Vaasanaa.

That is how the past, present, and future get defined as in the Knowledge-level.)

यदेतज्जायते भूमेर्भविष्यत्पल्लवाङ्कुरं तत्संविदेन प्रथते तथा तत्त्वाङ्कुरस्थितम्। (93.71)

'That (Vaasanaa) alone', which is produced as the 'sprout for the future' in the 'present unfulfilled state of the ground', rises as the 'principles of Aakaasha etc, with their various Tanmaatras of sound etc (as the Jagat-scene), as the 'spread-out awareness only'.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तस्य च कंचित्काललवं दृष्टा सत्तासौ संविदो भ्रमः। (93.72)

Any perceived scene that gets experienced has actually no beginning or end (since it is just the agitation nature of Reality that is rising as that particular scene), though it seems to be filled with 'some solid realities of objects and people' which are actually the 'arrays of memories and wants alone'.

Even the 'present' is a 'state of vanishing' only.

A minuscule time-span of awareness alone is there as some vague object-perception.

The existence of a world itself is just a delusion maintained by the ignorant mind itself.

इति मत्वा धियं त्यक्त्वा भावानुभावपातिनीं निःसङ्गसंविद्भारूपो भव भावान्तमागतः। (93.73)

Understanding this truth well through Vichaara, and ridding the intellect of the ascertained ideas of the absence and presence of objects, and shining as the 'awareness' that is not attached to anything else as real, just stay in this world, by transcending the agitation-state of the mind.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि कर्म कुर्वन्नकुर्वन्वा निःसङ्गः सन्न लिप्यते। (93.74)

Doing the needed work through the movement of the body (acting as a commander to the robotic actions of the body); or by thinking through the mind (producing the necessary thoughts with full control); or analyzing the best way to tackle any situation through the intellect; or through just the surface-actions of the senses only (in the appropriate manner); or not doing anything at all (from the state of the self); he stays untouched by everything of the perceived, and is not tainted.

गतसङ्गेन मनसा कुर्वन्नपि न लिप्यते सुखदुःखैर्महाबाहो मनोरथदशास्विव। (93.75)

Since he does all the actions with a mind that is not attached to anything, he does not get tainted by the pains and pleasures of the life-story, as if travelling only in a mind-chariot through those passing events that are conceived by the mind itself.

गतसङ्गां मतिं कुर्वन्कुर्वन्नप्यङ्गयष्टिभिः न लिप्यते सुखैर्दुःखैर्मनोरथदशास्विव। (93.76)

By making his intellect stabilized in the self-vision, though doing the actions using the wooden sticks namely the body limbs, he does not get tainted by the pains and pleasures of the life-story, as if travelling in a mind-chariot through those passing events that are conceived by the mind itself.

गतसङ्गमना दृष्ट्या पश्यन्नपि न पश्यति एतदन्यस्थचित्तत्वात्द्वालेनाप्यनुभूयते। (93.77)

Since his mind always stays untouched by the perceived objects, and is in the awareness of the self alone, he does not see the world, though seeing. Even a child has this experience, where, if his mind is engaged in the thought of some other object, he does not see what is in its front.

गतसङ्गमना जन्तुः पश्यन्नेव न पश्यति न शृणोत्यपि शृण्वंश्च न स्पृशत्यपि च स्पृशन्

न जिघ्रत्यपि संजिघ्रन्नुन्मिषन्निमिषन्नपि पदार्थं न पतत्येव बलात्पतति नाप्ययम्। (93.78,79)

A man, whose mind is not attached to the perceived, does not see though he is seeing, does not hear though he is hearing, does not touch anything though he is touching, does not smell anything though he is smelling.

Even when closing and opening the eyes, (his inner eye is closed only), he does not fall into the reality of the objects, though his organs of action may fall on those objects by nature.

देशान्तरस्थचेतोभिरेतदात्मगृहस्थितैः अप्रौढमतिभिः साधु मूर्खैरप्यनुभूयते। (93.80)

Rama! Even ordinary people who are not into the path of knowledge and are ignorant in minds, experience this when they are engaged in their minds about something that is happening elsewhere, and do not seem to be aware of the objects in the house, where they are staying at that time.

सङ्गः कारणमर्थानां सङ्गः संसारकारणं सङ्गः कारणमाशानां सङ्गः कारणमापदाम्। (93.81)

Attachment (Sanga) is the cause of the appearance of the objects.

Attachment is the cause of this worldly-existence.

Attachment is the cause of all the desires. Attachment is the cause of all the harms.

सङ्गत्यागं विदुर्मोक्षं सङ्गत्यागादजन्मता सङ्गं त्यज त्वं भावानां जीवन्मुक्तो भवानघ। (93.82)

‘Renunciation of attachment’ is known as the ‘liberation’.

By the renunciation of attachment, one is freed from births.

You too renounce the attachment to the presence of objects, hey Anagha! Become a JeevanMukta.

रामोवाच

Rama spoke

सर्वसंशयनीहारशरन्मारुत हे मुने सङ्गः किमुच्यते ब्रूहि समासेन मे प्रभो। (93.83)

Hey Muni! You are the wind of the autumn clearing the mist of all the doubts!

What is attachment (Sanga)? Tell me in brief!

वसिष्ठोवाच

Vasishta spoke

[Reaction suddenly rising without control when an object is seen, or when it is not seen, is Sanga.]

भावाभावे पदार्थानां हर्षामर्षविकारदा मलिना वासना यैषा सा सङ्ग इति कथ्यते। (93.84)

When reactions like joy or irritation rise up in the presence or absence of the objects, that filthy Vaasanaa is known as ‘attachment’ (Sanga).

[Without the Vaasanaa, you cannot live in a world. The Mukta also has to maintain some ordinary good Vaasanaas so that he can live the imagined life-story of a world. He is like the author who has entered a fiction-book, and is bound to pretend as some character of the fiction, when interacting with the other fictional characters of the story.]

जीवन्मुक्तशरीराणामपुनर्जन्मकारिणी मुक्ता हर्षविषादाभ्यां शुद्धा भवति वासना। (93.85)

In those JeevanMuktas, who still move about in the world with the appearance of the body, the Vaasanaa is pure, is free of joy and anxiety, and will not cause repeated births.

Know that Vaasanaa named as 'Asanga (non-attachment)'.

[There is no sudden reaction in the Jnaani to the presence or absence of any object. He always acts with full control, reacting appropriately to the demand of the situation, without swerving from his quiescent-state.]

तामसङ्गाभिधां विद्धि यावद्देहं च भाविनी तथा यत्क्रियते कर्म न तद्वन्धाय वै पुनः। (93.86)

Such a made-up Vaasanaa will be there as long as the body remains; and whatever action is done through it, it will not bind him again.

अजीवन्मुक्तरूपाणां दीनानां मूढचेतसां युक्तामर्षविषादाभ्यां बन्धनी वासना भवेत्। (93.87)

सैवोक्ता सङ्गशब्देन पुनर्जननकारिणी तथा यत्क्रियते कर्म तद्वन्धायैव केवलम्। (93.88)

For those, who are not liberated while living, (and act as the bodies only), who lead a pathetic life getting pulled and pushed by various Vaasanaas, who have ignorant minds, who always react with anger and anxiety to every event, the Vaasanaa becomes binding. That alone is denoted by the word 'Sanga' (attachment). It causes repeated births; and whatever action is done through it, it results in bondage only.

एवं रूपं परित्यज्य सङ्गं स्वात्मविकारदं यदि तिष्ठसि निर्व्यग्रः कुर्वन्नपि न लिप्यसे। (93.89)

Discarding such a nature of attachment which makes you react in different ways, if you remain undisturbed (in the self-state), then whatever action you do, you will not be tainted.

हर्षामर्षविषादाभ्यां यदि गच्छसि नान्यतां वीतरागभयक्रोधस्तदसङ्गोऽसि राघव। (93.90)

If you do not identify with the joy, irritation, grief, and are free of desire, anxiety and anger Raaghava, then you are indeed unattached.

दुःखैर्न ग्लानिमायासि यदि हृष्यसि नो सुखैः आशावैवश्यमुत्सृज्य तदसङ्गोऽसि राघव। (93.91)

If you do not grieve when met with sorrows and do not get excited when met with joyous occasions, by never getting controlled by desires, then Raaghava, you are indeed unattached.

विहरन्त्यवहारेषु सुखदुःखदशासु च न विमुञ्चसि सत्साम्यं तदसङ्गोऽसि राघव। (93.92)

If you do not lose your equanimity, being supported by the self-state when dealing with the affairs of the world, or when in happy and sad occasions, then Raaghava, you are indeed unattached.

संवेद्यो यदि चैवात्मा वेदिते लक्ष्यते समः यथाप्राप्तानुवर्ती च तदसङ्गोऽसि राघव । (93.93)

When the 'perceived phenomenon of the world and the self-state' are understood and observed as the same essence of Reality without division, when you do those actions that fall to your lot only; then Raaghava, you are indeed unattached.

असङ्गतामनायासाज्जीवन्मुक्तस्थितिं स्थिरां अवलम्ब्य समः स्वस्थो वीतरागो भवानघ। (93.94)

Hey Anagha! Established with ease in the 'stable state of JeevanMukti, which is a state free of attachments', remain without attractions, be equal-minded; and be rooted firmly in the self-state.

जीवन्मुक्तमतिर्मौनी निगृहीतेन्द्रियग्रहः अमानमदमात्सर्यमार्यस्तिष्ठति विज्वरम्। (93.95)

The 'noble one whose intellect is stabilized in JeevanMukti'; who is silent (in the mind); whose senses are held back and are under control; who is not given to egotism, arrogance, and envious nature; remains freed of the fever (of Samsaara).

सदा समग्रेऽपि हि वस्तुजाले समाशयोऽप्यन्तरदीनसत्त्वः

व्यापारमात्रात्सहजात्क्रमस्थान्न किञ्चिदप्यन्यदसौ करोति। (93.96)

Though always moving amidst the objects of enjoyment, he is equal-minded, and is not pathetically after the pleasures, and does not get into the madness of actions like the ignorant, but just attends to those duties alone, which he is obligated to do as per the position and station of his life, and does not do any other action longing for any pleasure.

यदेव किञ्चित्प्रकृतं क्रमस्थं कर्तव्यमात्मीयमसौ तदेव

संसर्गसंबन्धविहीनयैव कुर्वन्न खेदं रमते धियान्तः। (93.97)

Whatever actions he has to perform as per the position and station of his life, he does it all without involvement (without worrying about success and failure, or the doer-ship) to the best of his ability, without any irritation, anger or frustration, and enjoys the self-state by the 'Knowledge' shining in his intellect.

अथापदं प्राप्य सुसंपदं वा महामतिः स्वप्रकृतं स्वभावं

जहाति नो मन्दरवेल्लितोऽपि शौक्ल्यं यथा क्षीरमयाम्बुराशिः। (93.98)

Whether he gets difficulties or riches, the 'man of stabilized intellect' does not give up his nature of equanimity and the bliss of the quiescent state, like the 'ocean filled with the white milk' does not give up its whiteness even when churned by the huge Mandara Mountain.

संप्राप्य साम्राज्यमथापदं वा सरीसृपत्वं सुरनाथतां वा

तिष्ठत्यखेदोदयमस्तर्षं क्षयोदयेष्विन्दुरिवैकरूपः। (93.99)

Whether he gains the emperor-ship of a kingdom or a state of poverty, whether he gets the state of a lowly water-snake or the ruler-ship of the heaven, he stays without the rise of any joy or the loss of joy, like the Moon which stays the same when it is rising or setting.

निरस्तसंरम्भमपास्तभेदं प्रशान्तनानाफलवल्गुवेषं

विचारयात्मानमदीनसत्त्वो यथा भवस्युत्तमकार्यनिष्ठः। (93.100)

Getting rid of the anger, discarding the concept of division and quietening all the handsome costumes (of the mind-made relations) bestowing various fruits, 'analyze the self', without degrading oneself into a pathetic state (of longing for objects), and be only engaged in the practice that gives the excellent result (of Knowledge).

तयोदितप्रसरविलासशुद्धया गतज्वरं पदमवलम्ब्यामलं

धियेद्धया पुनरिह जन्मबन्धनैर्न बध्यसे समधिगतात्मदृश्यया। (93.101)

When through Vichaara, the expanse of purity is attained, and the fever of delusion gets cured by taking shelter in the taintless state through the stabilized intellect, you will not again be bound by the chains of births, with the complete attainment of the self-state.

समाप्तमिदं उपशमप्रकरणम्

SECTION FIVE 'UPASHAMA' IS COMPLETE