

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

PART FIFTY FIVE

[MAHAAKARTAA MAHAABHOKTAA MAHAATYAAGEE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**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.

PART FIFTY FIVE

[MAHAAKARTAA MAHAABHOKTAA MAHAATYAAGEE]

[DO ALL; CONSUME ALL; RENOUNCE ALL]

वसिष्ठोवाच

Vasishta spoke

(Vasishta now introduces the next topic and says)

महाकर्ता महाभोक्ता महात्यागी भवानघ सर्वाः शङ्काः परित्यज्य धैर्यमालम्ब्य शाश्वतम्। (115.01)

Hey Anagha! Become a Great doer, a Great enjoyer, a Great renouncer, by throwing off completely all the doubts, and taking recourse to eternal courage.

(To face the absolute truth that nothing exists and no one exists, one needs extreme courage.)

रामोवाच

Rama spoke

किमुच्यते महाकर्ता महात्यागी किमुच्यते किमुच्यते महाभोक्ता सम्यक्कथय मे प्रभो। (115.02)

Which qualities make one a Great doer and a Great renouncer?

Which qualities make one a Great enjoyer? Please explain, hey Prabhu!

वसिष्ठोवाच

Vasishta spoke

एतद्व्रतत्रयं राम पुरा चन्द्रार्धमौलिना भृङ्गीशाय तु संप्रोक्तं येनासौ विज्वरः स्थितः। (115.03)

Rama! These three austerities were instructed by Lord Shiva to Sage Bhiringeesha, by which he was freed of the fever of delusion.

सुमेरावुत्तरे शृङ्गे पूर्वं शशिकलाधरः अतिष्ठदग्निसंकाशे समग्रपरिवारवान्। (115.04)

Long back in the past, Lord Shiva was seated on the northern peak of the Meru Mountain, near the 'Sacred fire' surrounded by his followers and attendants.

तमपृच्छन्महातेजास्तनुविज्ञानवान्स्थितः भृङ्गीशः प्रणतो राम बद्धाञ्जलिरुमापतिम्। (115.05)

Bhiringeesha of great lustre, who had not fully into the acquisition of knowledge, questioned him, with his hands folded in salutation.

भृङ्गीश उवाच

Bhiringeesha spoke

भगवन्देवदेवेश सर्वज्ञ परमेश्वर यदहं परिपृच्छामि कृपया तद्वदाशु मे। (115.06)

Hey Bhagavan! Hey Lord of the Devas! Hey Sarvajna! Hey Parameshvara!

Please answer this question of mine, kindly.

(Nothing stays even for a second! Samsaara is nothing but a flow of patterns only.

You can own nothing; or hold on to anything as permanent.)

संसारचरणां नाथ तरङ्गतरलामिमां अवलोक्य विमुह्यामि तत्त्वविश्रान्तिवर्जितः। (115.07)

कमन्तर्निश्चयं कान्तमुररिक्त्य सुस्थितं अस्मिज्जगज्जीर्णगृहे तिष्ठामि विगतज्वरम्। (115.08)

Unable to rest in the 'Supreme truth', I am deluded by observing this way of Samsaara, which is fragile like the wave. Which blissful state should I firmly hold on to, so as to remain in this 'old dilapidated house called the Jagat', without the fever of delusion?

ईश्वर उवाच

Shiva spoke

सर्वाः शङ्काः परित्यज्य धैर्यमालम्ब्य शाश्वतं महाकर्ता महाभोक्ता महात्यागी भवानघ। (115.09)

Renouncing all the doubts and apprehensions, and with extreme faith in the truth alone, and mustering the unshaken courage to see the non-existence of all, become a MahaaKartaa (Great Doer), MahaaBhoktaa (Great Consumer), and a MahaaTyaagi (Great Renouncer), hey Anagha!

भृङ्गीश उवाच

Bhringeesha spoke

किमुच्यते महाकर्ता महात्यागी किमुच्यते किमुच्यते महाभोक्ता सम्यक्कथय मे प्रभो । (115.10)

Which qualities make one a Great Doer and a Great Renouncer?

Which qualities make one a Great Consumer? Please explain Hey Prabhu!

ईश्वर उवाच

Shiva spoke

MAHAAKARTAA

(Who is a MahaaKartaa?

He who does all his actions, and yet never actually performs any action at all, is a MahaaKartaa.

He is just a presence (Aatman-awareness); and action-patterns just go on as willed.)

(Actions are part of the life-existence; one cannot escape the action even if one wants.

Even retiring into the Samaadhi-state also is an action only.)

धर्माधर्मो महाभाग शङ्काविरहिताक्षयः यः करोति यथाप्राप्तौ, महाकर्ता स उच्यते । (115.11)

Hey MahaaBhaaga (one who is highly virtuous)!

One should perform the ordained actions suited to his or her position of life (the norms ordained by the Scriptures that refer to the four stations of life as Brahmacharya etc, namely Dharma), and other ordinary actions as per the particular state of mind one has (any talent or inclination to master any learning), (the not-prescribed actions, namely Adharma), without the anxieties about the results, and without worrying about their not being auspicious, and also without the doership idea. Then, he is known as MahaaKartaa, the Great Doer.

(What are the things that affect you in the world, when doing any action of your life? Analyze!)

रागद्वेषौ सुखं दुःखं धर्माधर्मो फलाफले यः करोत्यनपेक्षेण, महाकर्ता स उच्यते । (115.12)

He, who performs all the actions without the innate want of fulfilment, in the objects that are wanted and not wanted, in happiness and sorrow, in the ordained and unordained actions, whatever be the results achieved as success or failure, he is known as the MahaaKartaa.

मौनवान्निरहंभावो निर्मलो मुक्तमत्सरः यः करोति गतोद्वेगं, महाकर्ता स उच्यते । (115.13)

He, who performs all the actions maintaining 'silence' in the mind, bereft of the ego-identity, remaining taintless in the mind (as reaction to the outside world), without getting agitated by any event of the world, and without any sort of anxiety, is known as the MahaaKartaa.

(You are attracted towards something, want to avoid something, feel pain and joy again and again, wonder what is the right action and what is not the right action, worry about the success and failure of actions. Remove all such fears and agitations.

Remain silent as the 'witness only' of all the actions.

Do not attach the 'I' and 'mine' to any action.

Be taintless as just the 'knowing witness of everything'.

Do not feel agitated by any action of life that falls to you in the course of life.

Do any action that needs to be done, without any anxiety.)

(Actions in the world are divided by the foolish minds as the auspicious and the worldly.

For a MahaaKartaa, all the actions are Aatman-shine only.)

(If you perform all the actions, both the supposedly auspicious and also the worldly, without the grievance of this is good and this is bad, and without the worry that some action leads you away from Brahman, and some other is conducive to Brahman, then you are indeed a MahaaKartaa.

For a MahaaKartaa, all the actions are a state of Samaadhi only.)

शुभाशुभेषु कार्येषु धर्माधर्मैः कुशङ्कया मतिर्न लिप्यते यस्य, महाकर्ता स उच्यते। (115.14)

When performing the actions that are auspicious and inauspicious, that are ordained and not ordained, when his intellect is not confused by doubts and uncertainties, he is known as a MahaaKartaa.

सर्वत्र विगतस्नेहो यः साक्षिवदवस्थितः निरिच्छं वर्तते कार्ये, महाकर्ता स उच्यते। (115.15)

He is a MahaaKartaa, who is without attachment to anything (inert or living), who stays always as a silent witness of all the experiences, and who has no innate desire for seeking or avoiding any experience as good or bad.

(Life always presents something as joy, something as misery.

Deaths of the near ones, festivities of joyous occasions, diseases of the bodies, problems of the society one lives in, are all common features of any life lived anywhere.

Just watch all, as an outsider, involved on the surface but a silent observer within, always staying as the Aatman only, without the ego-identity, and do not feel joy or sorrow within, even when enacting those emotions on the surface.)

उद्वेगानन्दरहितः समया स्वच्छया धिया न शोचते यो नोदेति, महाकर्ता स उच्यते। (115.16)

The one, who is bereft of any apprehension or joyous outburst, who remains always with the intellect that is equal and pure, he who never gives way to depression or excitement, he is known as a MahaaKartaa.

(‘Silence of the mind’ does not mean that you do not plan or think about appropriate action as per the situation of life. Act, but do not react; that is the silence maintained by a Muni.

As and when, whatever action has to be done, do it as perfectly as you can; but do not be involved in it, as if it is real. Be silent and do the actions as an outsider; keep watch over the ego as a doer; be in control of the ego-entity.)

यथार्थकाले मतिमानसंसक्तमना मुनिः कार्यानुरूपवृत्तस्थो, महाकर्ता स उच्यते। (115.17)

He, who is silent in the mind (Muni) and performs the appropriate actions, by tackling the situations with intelligence, as and when varied situations rise in the course of life, with his mind in a detached state, is known as a MahaaKartaa.

उदासीनः कर्तृतां च कर्माकर्माचरंश्च यः समं यात्यन्तरत्यन्तं, महाकर्ता स उच्यते। (115.18)

A person, who, when doing any action, fixed (duties) or casual (amusements of any sort), remains uninvolved as if doing another person’s work, and who is equal and always actionless within, is known as a MahaaKartaa.

(Just do whatever you have to do in any situation of life, without the anxieties that rise as the ideas like ‘I am not liberated’ ‘I am trapped in actions’ ‘I am not doing an auspicious act of Brahman-contemplation’ ‘I am doing a worldly action’ ‘I will die some day’ etc.

Be the deathless emptiness, and just stay watching the drama of life, as the Brahman with a pure mind. Brahman is there as a presence; and the world rises with actions as its shine.

You are that Brahman; and the world you see rises with the actions as your shine.

The ego is non-existent; and the mind-narrated story also, is non-existent.

Be always just the revelation; not the revealed!

Then you are a MahaaKartaa.)

स्वाभावेनैव यः शान्तः समतां न जहाति वै शुभाशुभं ह्याचरन्त्यो, महाकर्ता स उच्यते। (115.19)

He, who by nature, is always quiet (calm and composed) within,
and does not lose his equanimity in all the circumstances,
though doing all the auspicious actions (good to all)
and non-auspicious actions (like killing an enemy, or chiding a wrong doer, or punishing a wrong-doer),
is a MahaaKartaa.

जन्मस्थितिविनाशेषु सोदयास्तमयेषु च सममेव मनो यस्य, महाकर्ता स उच्यते। (115.20)

He, who is not agitated by the birth, death, or existence of any object or person;
whose (dead) mind is always equal and without any agitation, at any loss or gain of objects or people,
is said to be a MahaaKartaa.

MAHAA BHOKTAA

(As an ego, you are bound to one particular experience-field only.

As Aatman, you are all that, whatever is there as anything and everything.

The bird you see floating on the sky, the fish inside the river, the waves of the river, the wind that is blowing, the man who is ascending the mountain, the singer who sings melodies; even the sadist murderer who is scorned; whatever is there and whoever is there, is you alone as the Aatman.

You alone are experiencing all, as the Aatman.

Drop the ego-thing; you become all; and you become the 'all-experiencer.')

(Who is a MahaaBhoktaa? He who enjoys everything, is a MahaaBhoktaa!

These are the characteristics of a MahaaBhoktaa.)

न किंचन द्वेष्टि तथा न किंचिदभिकाङ्क्षति भुङ्क्ते च प्रकृतं सर्वं, महाभोक्ता स उच्यते। (115.21)

He does not hate anything, and does not long for anything also; and goes through the experiences of life (that is going on as life-story) (as a witness of everything, without getting involved).
He is then known as a MahaaBhoktaa.

(He does whatever has to be done without any ego-based attachment or any personal grudge.

He does not own the actions of the senses and the mind, and remains as a witness only.)

नादत्तेऽप्याददानश्च नाचरत्याचरन्नपि भुञ्जानोऽपि यो न भुङ्क्ते, महाभोक्ता स उच्यते। (115.22)

When accepting anything from anyone (as an experience of affection or hatred), he does not actually receive it at all.

When performing any action also (any action of kindness or otherwise, like punishing a wicked one), he does not do any action at all.

When enjoying any experience also, he does not enjoy anything at all.

He is indeed a MahaaBhoktaa.

साक्षिवत्सकलं लोकव्यवहारमखिन्नधीः पश्यत्यपगतेच्छं यो, महाभोक्ता स उच्यते। (115.23)

He is like a silent presence (witness), which is just aware of 'how his ego-entity is interacting with the other people and the objects, like an outsider;
is not affected by the reactions of the others, and is always un-agitated,
and has no desire or want or wish. He is indeed a MahaaBhoktaa.

(Be like an unconcerned friend who is helping out the ego-entity, doing all its actions.)

सुखैर्दुःखैः क्रियायोगैर्भावाभावैर्भ्रमप्रदैः यस्य नोत्क्रामति मतिर्महाभोक्ता स उच्यते। (115.24)

(Life keeps on rising with joys and sorrows of the fictions created by one's own mind and the others.)
If the intellect does not lose its stabilized state of self-awareness, when met with joys, sorrows, actions and their results, when experiencing the gain and loss of people and objects, and when encountering hundreds of confusing situations that rise in life, then indeed he is a MahaaBhoktaa.

जरा मरणमापच्च राज्यं दारिद्र्यमेव च रम्यमित्येव यो वेत्ति, महाभोक्ता स उच्यते। (115.25)

Ageing, death, problems of any sort, the gain of a kingdom or utter poverty; all these are the various situations that rise as a part of life for anyone. (Even a realized man cannot avoid this.)

A man of stable intellect, sees every situation of life as an amusement only (like watching a movie- situation). He is indeed a MahaaBhoktaa.

महान्ति सुखदुःखानि यः पयांसीव सागरः समं समुपगृह्णाति, महाभोक्ता स उच्यते। (115.26)

The ocean is always equal when it receives both the muddy and clear waters of the rivers; he who accepts all the sorrows and joys of the life-story, with equal-ness, is said to be a MahaaBhoktaa.

(People are rude and violent because of the vengeance in the heart, or envy about other's position, or due to some conceit because of their wealth, physical prowess, learning or even religious supremacy; but a person like Rama who has to protect the kingdom, cannot but battle the enemies and destroy them; yet even such a violent act will be based on Dharma only, and not for hurting or inflicting pain on anyone.)

('Ahimsaa, non-violence' towards all the living beings including the plant-kingdom is a very necessary quality to be cultivated; so is the equal-ness of mind at all times.

Since the mind is not hankering after anything, a Knower is always satisfied.)

अहिंसा समता तुष्टिश्चन्द्रबिम्बादिवांशवः नोप (न,उप) यस्माच्चोपयाता, महाभोक्ता स उच्यते। (115.27)

(यस्मात्, न उपयाता, उपयाता)

Like the rays from the moon, all these qualities like 'Non-violence, equal-ness, satisfaction', emerge out of him, yet they do not (for they belong to him as his very nature).

He is indeed a MahaaBhoktaa.

(All these qualities are not maintained with effort by a Knower; he is naturally all this, and these virtues rise out of him like the rays from the moon, as a natural state of existence.

Virtues are found, yet not found, in the MahaaBhoktaa, for his love for the world is just an expression of his self-love only.)

(The bodies of humans are dependent on food, and the mind divides them as various tastes, with some tastes liked and some disliked. Except watching out for the health and nourishment, a Knower consumes with equanimity, any food that falls to his lot.)

कट्वम्ललवणं तिक्तममृष्टं मृष्टमुत्तमं अधमं योऽति साम्येन, महाभोक्ता स उच्यते। (115.28)

He who consumes food with equanimity, whether it is bitter, sour, salty, tangy, tasteless, or tasty or lowly (simple bland food), is indeed a MahaaBhoktaa!

(The sense of taste is mind-created; and the Knower is not affected by the mind-statements.

He eats food to keep his body healthy and consumes simple food. He has no craving for varieties of foods. He is not bothered about satisfying the watchman at the gate (tongue); but eats to live healthy and happy. Not only the food consumed for the sake of the body-nourishment but, he loses taste for enjoyments also, since the sense of joy in the objects is also mind-created, being dependent on its stupid whims and fancies.

What object is with essence or essence-less for him, or what is passion or no passion for him?

The Knower of equanimous mind, is always in the state of self-awareness, and just watches silently the actions of the mind and the body.

Either in tasting food or tasting any experience, the MahaaBhoktaa does not waver from his equanimity!)

सरसं नीरसं चैव सुरतं विरतं तथा यः पश्यति समं सौम्यो, महाभोक्ता स उच्यते। (115.29)

He is said to be a MahaaBhoktaa, who always maintains his calmness, and sees everything equally, whether it is with essence or without essence, whether he is engaged in amorous acts or keeps away from such acts.

क्षारे खण्डप्रकारे च शुभे वाप्यशुभे तथा समता सुस्थिरा यस्य, महाभोक्ता स उच्यते। (115.30)

He, whose intellect stays stable and equal when he has to eat salty things or sweet things, auspicious or inauspicious, is known as a MahaaBhoktaa.

(He lives simple and eats simple.)

इदं भोज्यमभोज्यं चेत्येवं त्यक्त्वा विकल्पितं गताभिलाषं यो भुङ्क्ते, महाभोक्ता स उच्यते। (115.31)

There is no agitation in him like, ‘this food alone should be eaten, and this should not’; or ‘this experience should be mine and this should not be’. (Such mind-made conceptions do not rise in him at all.)

He has no hankering for any sort of fixed life-style or food (for, he just goes through the life-experiences with equanimity only). Such a one is said to be a MahaaBhoktaa,

(Gain or loss is treated by him equally.

Life is filled with sorrowful situations and joyful situations. Confusions also rise up, unique joyous situations also rise up; comfortable situations and uncomfortable situations are part of any life.

When one lives in a society, there is a fresh situation that has to be tackled at every moment; but the equanimity is not ever lost in the Knower of the Self; he consumes all, as the hungry gluttonous Aatman. He is indeed a MahaaBhoktaa.)

आपदं संपदं मोहमानन्दमपरं परं यो भुङ्गते समया बुद्ध्या, महाभोक्ता स उच्यते। (115.32)

He, who consumes (experiences) the calamities, prosperities, confusions, joys, ordinary situations and extraordinary situations with an equanimous intellect, is known as a MahaaBhoktaa.

MAHAATYAAGEE

(A MahaaTyaagi renounces all, at once!)

धर्माधर्मो सुखं दुःखं तथा मरणजन्मनी धिया येनेति संत्यक्तं, महात्यागी स उच्यते। (115.33)

He alone is known as MahaaTyaagi, who performs all the actions, consumes all the experiences, (that rise in his life-story) (without the interference of the ‘I’),

yet renounces all the ordained and not-ordained actions, all the happiness and sorrows, all the conceptions of deaths and births, through his intellect that is stabilized by Vichaara.

(He has no ownership of the actions or people! He has no ‘I-sense’ or ‘mine-sense’.)

सर्वच्छाः सकलाः शङ्काः सर्वहाः सर्वनिश्चयाः धिया येन परित्यक्ता, महात्यागी स उच्यते। (115.34)

He alone is known as MahaaTyaagi, who completely renounces through his stabilized intellect, all the desires, all the doubts, all the wants, and all the decisions.

देहस्य मनसो दुःखैरिन्द्रियाणां मनःस्थितेः नूनं येनोज्झिता सत्ता, महात्यागी स उच्यते। (115.35)

He alone is known as MahaaTyaagi, who has indeed discarded the pains connected to the body, mind and senses, with the knowledge of their unreal nature.

न मे देहो न जन्मापि युक्तायुक्ते न कर्मणी इति निश्चयवानन्तर्महात्यागी स उच्यते। (115.36)

He alone is known as MahaaTyaagi, who has the affirmed understanding that, ‘This body is not mine. I do not have birth. I do not have to attain anything or discard anything. I have no actions belonging to me.’

येन धर्ममधर्मं च मनोमननमीहितं सर्वमन्तः परित्यक्तं, महात्यागी स उच्यते। (115.37)

He alone is known as MahaaTyaagi, who has renounced completely within, all the righteous and unrighteous divisions of actions (connected to the body), and all the thoughts of likes and dislikes (connected to the mind), and all the actions that are the part of existence like (unnecessary) speech, wasteful actions etc.

यावती दृश्यकलना सकलेयं विलोक्यते सा येन सुष्ठु संत्यक्ता महात्यागी स उच्यते। (115.38)

He alone is known as MahaaTyaagi,
who has renounced completely everything through the proper understanding of the Truth (sushtu),
whatever type of perceived-scenario is there as seen and experienced, in whatever manner.

वसिष्ठोवाच

Vasishta spoke

इत्युक्तं देवदेवेन भृङ्गीशाय पुरानघ,

Hey Rama! This is the instruction given by Shiva the DevaDeva, to Bhringeesha, in the past.

एतां दृष्टिमवष्टभ्य तिष्ठ राम गतज्वरः। (115.39)

You too understand this and remain without the fever of delusion.

(The states of MahaaKartaa, MahaaBhoktaa, MahaaTyaagi are natural for the one who is established in the self-awareness.)

नित्योदितं विमलरूपमनन्तमाद्यं ब्रह्मास्ति नेतरकलाकलनं हि किञ्चित् इत्येव भावय

Always be ascertained in this truth, that nothing at all exists other than the ‘expanding state of Brahman-Reality’, which is the changeless awareness that shines as the witness-state always, which is taintless and is unaffected by the world-appearance, which is endless and beginningless and so is not bound by the measures of time and space;

निरञ्जनतामुपेतो निर्वाणमेहि सकलामलशान्तवृत्तिः। (115.40)

(सकलामल – सकला कलना मल शान्तवृत्तिः)

(Staying with such ascertainment)

attain the state of colourlessness (by not identifying with the five sheaths as Annamaya etc, and the three states of the mind as Jaagrat etc) and attain the ‘as it is state’ of Nirvaana;
and be in the quietness that is freed of all the faults of conceptions.

(You are that Brahman and not the ego-entity imagined by the mind.)

अनामयं ब्रह्म

Brahman is deathless and disease-less.

(It is that which watches all and knows all; and that is ‘you’.)

समस्तकल्पकार्यैकबीजं

It alone is the seed for all the actions of all the times.

(It alone has expanded as all the actions of all the times.)

परमात्मरूपं

It alone is the essence of all that is perceived.

(There is nothing good or bad or auspicious or inauspicious; everything is Brahman-shine.)

बृहच्च तद्वृत्तिसर्वभावं

It alone has expanded as all this and is termed as Brahman.

खमस्ति भातीह यदङ्ग किञ्चित्। (115.41)

Whatever is there actually, is the pure emptiness of ‘knowing-state’ alone,
and that alone shines as all this, dear one, Anga!

(What is there, or not there?)

‘That alone’ shines as all this Bodha.

The ‘knowing’ alone, has expanded as all this Bodha.

*At each and every moment when you ‘know something’ as ‘some thing’, that is Brahman-shine;
do not own it as the ego and suffer.)*

अन्यत्क्वचित्किंचिदिदं कदाचिन्न संभवत्येव सदप्यसच्च

Nothing different ever anywhere happens at all, including even the existence and non-existence!

इत्येवं साधो दृढनिश्चयोऽन्तः स्थित्वा गताशङ्कविलासमास्व। (115.42)

Established in such a firm ascertainment (as your natural vision), hey Saadhu,
stay cheerful with all the apprehensions gone, once and for all.

(While eating, walking, talking, or doing any action, just be a witness state of knowing, from which the Bodha of talking etc, shine forth from you alone.

Ignorant ones, as the ego-entities, are aware of only the perceived, and want to run away from it all, and so seek liberation. For a Knower, every breath also is a shine of Brahman and he is drowned in that always. Where should he run away, from what? He is all!)

(Do not turn outward, and get lost in the sense-produced world-scenario.

Be always turned inward towards the quiet state of the Aatman.

World exists as the memory only.

Aatman alone gets left back, when nothing is remembered as the 'I' and the 'mine'.

The Self alone shines as all the thoughts and actions, and no 'I' at all is there as the doer.)

अन्तर्मुखः सन्सततं समस्तं कुर्वन्बहिष्ठं खलु कार्यजातं

न खेदमायासि कदाचिदेव निराकृताहंकृतितामुपैषि। (115.43)

Do everything that has to be done in the course of life as an outward action, but always stay turned within.
In this established state of the intellect, you will never be prone to any anxiety ever.

You will attain the state where 'I-ness' is completely denied (not allowed to exist at all).

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ चित्तेऽहंकारनामनि गलिते वा गलद्रूपे लिङ्गं सत्त्वस्य किं भवेत्। (116.01)

Bhagavan! You are an all-knower!

What are the characteristics of the (Vaasanaa-less) Sattva state of the mind,
when the Chitta which is also known as the Ahamkaara, has melted off, or stays in a dissolved state?

वसिष्ठोवाच

Vasishta spoke

बलादपि हि संजाता न लिम्पन्त्याशयं सितं लोभमोहादयो दोषाः पयांसीव सरोरुहम्। (116.02)

Even if forced (by trying to provoke them), these faults of greed and delusion do not taint the white
(pure, Vaasanaa-less) mind, like the lotus is not affected by the touch of the waters.

(A Knower does not have to keep a 'frozen smile symbol' on his face to express his quiet joy.

His presence itself is a smile, like the bloomed flower itself, and looks like a symbol of joy.

How can the emptiness, which has no physical form, have a face adorned by a grin defined as a smile?

The beauty of 'Aatman-smile' is not physical; but it is the 'smile of Brahman itself' which has no form.

Brahman alone shines as the world, and smiles as the world.

This is the state of a Knower, when the mind jumping around as the ego is gone off completely, with all its selfish deeds! He just exists as the smile of the Aatman!)

(This smile of the Aatman blooms up slowly and gradually, through the Vichaara-practice only.)

मुदिताद्याः श्रियो वक्त्रं न मुञ्चन्ति कदाचन, गलत्यहंकारमये चित्ते गलति दुष्कृते। (116.03)

When the 'Chitta made of Ahamkaara' dissolves off, when the 'deeds that are wicked because of the body-identity' melt off, then the 'beauty of the happiness' never ever leaves the face.

वासनाग्रन्थयश्छिन्ना इव त्रुट्यन्त्यलं शनैः, कोपस्तानवतामायाति, मोहो मान्द्यं हि गच्छति। (116.04)

(Even as the ego starts melting off slowly and gradually through Vichaara),
the binding knots of the Vaasanaas are cut off as it were, and fall off gradually;
the irritation and anger diminish; and the delusion (realness seen in the world) becomes feeble.

कामः क्लमं गच्छति, च लोभः क्वापि पलायते, नोल्लसतीन्द्रियाण्युच्चैः, खेदः स्फुरति नोच्चकैः। (116.05)

Desire wears out; greed runs off somewhere; the senses do not jump about madly;
and the anxiety also does not rise as a constant companion.

न दुःखान्युपबृंहन्ति, न वल्गन्ति सुखानि च, सर्वत्र समतोदेति हृदि शैत्यप्रदायिनी। (116.06)

Sorrowful situations, though met with in the course of life, do not bloat up and become unbearable miseries (because soon the Knower will cross over them through Viveka and Vairaagya);
joys do not hop around as before (for the Knower is not excited by these imagined joys of the mind);
everywhere, the equal-ness alone rises like a moon, spreading coolness in the heart.

सुखदुःखादयस्त्वेते दृश्यन्ते वा यदि मुखे दृश्यन्त एव तुच्छत्वान्नानुलिम्पन्ति ते मनः। (116.07)

Even if the face expresses joy or sorrow as per the occasion in the life, they are seen only on the surface,
and never taint the mind, as they are the 'worthless imagined fancies of the mind'.

चित्ते गलति गीर्वाणगणस्य स्पृहणीयतां साधुर्गच्छत्युदेत्यस्य समता शीतचन्द्रिका। (116.08)

When the Chitta dissolves off, the noble Knower becomes a favourite of the heavenly beings also;
for the cool moonlight of equanimity always shines forth, attracting even the Devas above (and they
are at his service always).

उपशान्तं च कान्तं च सेव्यमप्रतिरोधि च निभृतं चोर्जितं स्वच्छं वहतीत्यं महद्गुणः। (116.09)

Calm and composed; pleasing in behaviour; sought by others; never harming others; modest;
strong and powerful in the mind; pure at heart; this is how he carries his noble disposition.

भावाभावविरुद्धोऽपि विचित्रोऽपि महानपि नानन्दाय न खेदाय सतां संसृतिविभ्रमः। (116.10)

The Samsaara-delusion never becomes a cause of happiness or sorrow for the 'realized man who is
bereft of Ahamkaara', even when he goes through the varied events of joyful and tragic occasions.

बुद्ध्यालोकेन साध्येऽस्मिन्वस्तुन्यस्तमितापदि प्रवर्तते न यो मोहात्तं धिगस्तु नराधमम्। (116.11)

Fie on that worst of men who, drowned in delusion, does not aspire for the state of the Self, which ends
all the miseries; though it is easily attainable by just the power of intellectual analysis.

विश्रान्तिमाप्नुमुचितां चिरमङ्ग दुःखरत्नाकरं जननसागरमुत्तितीर्षोः

कोऽहं कथं जगदिदं च परं च किं स्यात्किं भोगकैरिति मतिः परमोऽभ्युपायः। (116.12)

(अभ्युपायः - अभिमत उपायः)

Dear one, Anga! For the one who wants to rest forever in a quiet state without agitations of any sort,
for the one who desires to cross over the ocean of births and deaths (delusions) which conceals countless
miseries as its precious stones within,
the only excellent method to be practised is the analysis of -
'who am I, how did this world came to be about, what is beyond all this,
what is got by these experiences of life'.