

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

‘QUALITIES THAT BELONG TO A SEEKER OF LIBERATION’

CHAPTER SIX

[DOOR-KEEPERS OF THE ‘MOKSHA MANSION’]

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.

CHAPTER SIX

DOOR-KEEPERS OF THE 'MOKSHA MANSION'

वसिष्ठोवाच

Vasishta spoke

मोक्षद्वारे द्वारपालानिमान्च्छृणु यथाक्रमं येषामेकतमासक्तया मोक्षद्वारं प्रविश्यते। (13.50)

Listen with attention to the description of the door keepers standing guard at the 'gate way of liberation' in due order. By getting hold of even one of them, it is possible to gain an entry inside the 'gate-way of liberation'.

SHAMA/EQUIPOISE

सुखदोषदशादीर्घा संसारमरुमण्डली जन्तोः शीतलतामेति शीतरश्मेः समप्रभा। (13.51)

'Samsaara' is a huge desert that spreads out with its varied wants of happiness and disappointments. It becomes cool for a man, by the uniformly spreading rays rising out of the 'Moon of Shama'.

शमेनासाद्यते श्रेयः, शमो हि परमं पदं, शमः शिवः शमः शान्तिः, शमो भ्रान्तिनिवारणम्। (13.52)

Through Shama one gets the highest good. Shama is the supreme state. Shama is auspiciousness and peace. Shama removes the delusion.

पुंसः प्रशमतृप्तस्य शीतलाच्छतरात्मनः शमभूषितचित्तस्य शत्रुरप्येति मित्रताम्। (13.53)

If a man is content with a calm disposition, if his mind is pure and cool at all circumstances, and if his mind is adorned by Shama, then, even an enemy turns into a friend.

शमचन्द्रमसा येषामाशयः समलंकृतः क्षीरोदानामिवोदेति तेषां परमशुद्धता। (13.54)

In a person whose mind is well-decorated by the 'Moon of Shama', 'extreme pure nature' raises like the whiteness of the 'waters of the Milk ocean' by the rise of the Moon.

हृत्कुशेशयकोशेषु येषां शमकुशेशयं सतां विकसितं ते हि द्विहृत्पद्माः समा हरेः। (13.55)

For those men of wisdom, in whose hollows of the heart-lotus, the 'lotus of Shama' keeps blooming, they become equal to Hari, who also has two lotuses in his heart (his heart-lotus and his spouse Padmaa).

शमश्रीः शोभते येषां मुखेन्दावकलङ्किते ते कुलीनेन्दवो वन्द्याः सौन्दर्यविजितेन्द्रियाः। (13.56)

Those men, whose 'Taintless face-moons' shine with the 'Beauty of Shama' are the Moons brightening up the 'Heritage of Knowers', and are to be worshipped; for they have conquered all the senses by the 'Beauty of Shama'.

त्रैलोक्योदरवर्तिन्यो नानन्दाय तथा श्रियः साम्राज्यसंपत्प्रतिमा यथा श्रमविभूतयः। (13.57)

'All the riches inside the belly of the three-worlds' do not give any true joy, for they exist as the collection of fatigue only, though appearing like the wealth of a kingdom.

यानि दुःखानि या तृष्णा दुःसहा ये दुराधयः तत्सर्वं शान्तचेतःसु तमोऽर्केष्विव नश्यति। (13.58)

Whatever sufferings, whatever thirst for pleasures, whatever unbearable bad afflictions are there, all of them get destroyed in a mind with equipoise, like the darkness in the presence of many Suns.

मनो हि सर्वभूतानां प्रसादमनुगच्छति न तथेन्दोर्यथा शान्ते जने जनितकौतुकम्। (13.59)

Mind for all the beings does not stay as cool and pleasant like the (mind-) moon, which is there in the men who are endowed with Shama, thus rising awe in others.

शमशालिनि सौहार्दवति सर्वेषु जन्तुषु सुजने परमं तत्त्वं स्वयमेव प्रसीदति। (13.60)

In a virtuous man, who is endowed with Shama, and who is friendly towards all the other beings, humans or animals, the 'Supreme Truth' dawns in him by itself.

मातरीव परं यान्ति विषमानि मृदूनि च विश्वासमिह भूतानि सर्वाणि शमशालिनि। (13.61)

All the beings, whether strong or timid, fully trust a 'person endowed with Shama', like trusting a mother.

न रसायनपानेन न लक्ष्म्यालिङ्गनेन च तथा सुखमवाप्नोति शमेनान्तर्यथा मनः। (13.62)

Neither by drinking the nectar (of immortality), nor by the embrace of the Goddess of prosperity (wealth), does a person get happiness as by the equipoise established in the mind.

सर्वाधिव्याधिवलितं क्रान्तं तृष्णावरत्रया मनः शमामृतासेकैर्समाश्वासय राघव। (13.63)

Raaghava! The mind is surrounded by various diseases of the mind and the body. It is tightened by the rope of Trshnaa (and is in pain). Soothe it by sprinkling the 'Nectar of Shama' on it.

यत्करोषि यदश्नासि शमशीतलया धिया तत्रातिस्वदते साधु नेतरत्तात मानसे। (13.64)

Whatever action you do and whatever you eat endowed with an intellect that is cool by the practice of Shama, it gets tastier for the mind as if by the added flavour; and not by anything else.

शमामृतरसाच्छन्नं मनो यामेति निर्वृतिं छिन्नान्यपि तयाङ्गानि मन्ये रोहन्ति राघव। (13.65)

Raaghava! If the mind is wet by the 'Nectar of Shama', then it attains such a happy state that, even if the limbs are cut off, I believe that they will grow again because of that happiness.

न पिशाचा न रक्षांसि न दैत्या न च शत्रवः न च व्याघ्रभुजङ्गा वा द्विषन्ति शमशालिनम्। (13.66)

Even the Pishaachas, Raakshasas, Daityas, enemies, tigers, and serpents do not hate a man, who is endowed with Shama.

सुसंनद्धसमस्ताङ्गं प्रशमामृतवर्मणा वेधयन्ति न दुःखानि शरा वज्रशिलामिव। (13.67)

When a man has protected well his body all over by the 'armour of the nectar of perfect Shama', then the pains do not pierce him, like the arrows failing to pierce the diamond rock.

न तथा शोभते राजा अप्यन्तःपुरसंस्थितः समया स्वच्छया बुद्ध्या यथोपमशमशीलया। (13.68)

A king, who stays inside the harem with all the 'shine and grandeur of colourful stones and the garments worn by the women', does not shine so much as when endowed with a mind which has equanimity, purity and calm disposition.

प्राणात्प्रियतरं दृष्ट्वा तुष्टिमेति न वै जनः यामायाति जनः शान्तिमवलोक्य शमाशयम्। (13.69)

A man does not get so much happiness by the sight of something dearer than life, like getting that soothing feeling at the sight of a person endowed with Shama.

समया शमशालिन्या वृत्त्या यः साधु वर्तते अभिनन्दितया लोके जीवतीह स नेतरः। (13.70)

That 'man of virtues' who always is equal, being endowed with a calm disposition, and who is admired by one and all; he alone actually lives (in the true sense), and not the others (for they do not live actually, but suffer with anxiety and apprehension, getting bombarded by desire and hatred).

अनुद्धतमनाः शान्तः साधुः कर्म करोति यत्तत्सर्वमभिनन्दन्ति तस्येमा भूतजातयः। (13.71)

When a good man who is calm and quiet does any action without getting afflicted by anxiety of any sort, then all the people admire him.

WHO IS A MAN OF EQUIPOISE?

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभाशुभं न हृष्यति ग्लायति यः स शान्त इति कथ्यते।

A person is said be of peaceful disposition, when he does not get overly excited or overly depressed by hearing, touching, seeing, eating or smelling good or bad things.

यः समः सर्वभूतेषु भावि काङ्क्षति नोऽङ्गति जित्वेन्द्रियाणि यत्नेन स शान्त इति कथ्यते। (13.73)

He, who is equal-minded towards all beings, who does not desire anything in the future, who does not loathe his present position, who has conquered his senses with sincere effort, is known as a man of equipoise.

स्पृष्ट्वाऽवदातया बुद्ध्या यथैवान्तस्तथा बहिः दृश्यन्ते यत्र कार्याणि स शान्त इति कथ्यते। (13.74)

Though in contact with the unclean minds, he who remains pure and calm at heart and attends to the outside duties calmly without getting affected in the mind, is called a man of peaceful disposition.

तुषारकरबिम्बाभं मनो यस्य निराकुलं मरणोत्सवयुद्धेषु स शान्त इति कथ्यते। (13.75)

A person is said be of peaceful disposition, when his mind remains taintless like the steady reflection of the (Shama) Moon (without ever wavering), in the events of sorrowful-deaths, joyous-festivals and terrifying wars (where others without 'Shama' will get agitated and anxious).

स्थितोऽपि न स्थित इव न हृष्यति न कुप्यति यः सुषुप्तसमः स्वस्थः स शान्त इति कथ्यते। (76)

Though remaining in the world, he is as if not connected to the world.

He never gets excited about anything; he never gives way to anger.

He who remains in the Self-state as if asleep, is said to be a man of peaceful disposition.

अमृतस्यन्दसुभगा यस्य सर्वजनं प्रति दृष्टिः प्रसरति प्रीता स शान्त इति कथ्यते। (13.77)

He, who looks at all the beings with eyes oozing with affection like the nectar-flow, is said to be a man of peaceful disposition.

योऽन्तःशीतलतां यातो यो भावेषु न मज्जति व्यवहारी न संमूढः स शान्त इति कथ्यते। (13.78)

He, whose mind is always cool without agitations, he who does not get attracted by the objects, he who performs his duties without getting deluded, is said to be a man of peaceful disposition.

अत्यापत्सु दुरन्तासु कल्पान्तेषु महत्स्वपि तुच्छेऽहं न मनो यस्य स शान्त इति कथ्यते। (13.79)

Even at times of great difficulties, even when facing dire problems, even if great dissolution itself is met with, if his mind does not identify with the lowly body-thing (flesh-mass), then he is said to be a man of peaceful disposition.

आकाशसदृशी यस्य पुंसः संव्यवहारिणः कलङ्कमेति न मतिः स शान्त इति कथ्यते। (13.80)

He, whose mind remains taintless like the sky though performing the duties of life, is said to be a man of peaceful disposition.

तपस्विषु बहुज्ञेषु याजकेषु नृपेषु च बलवत्सु गुणाद्येषु शमवानेव राजते। (13.81)

Only a man of calm disposition shines among men of penance, men of wisdom, performers of Yajnas, kings, men of valour, and men of virtues.

शमसंसक्तमनसां महतां गुणशालिनामुदेति निर्वृतिश्चिताज्ज्योत्स्नेव सितरोचिषः। (13.82)

The 'restful state of the Self' rises in the men of virtues whose minds are calm by nature, from their own mind-structure, like the moonlight from the Moon.

सीमन्तः गुणपूगानां पौरुषेकान्तभूषणं संकटेषु भयस्थाने शमः श्रीमान्विराजते। (13.83)

Shama is the best of all virtues. It is the one and only ornament which adds beauty to a man. When there are problems to face in life and fear darkens the mind, the excellent quality of Shama shines forth and steadies the mind.

शमममृतमहार्यमार्यगुप्तं परमवलम्ब्य परं पदं प्रयाताः

रघुतनय यथा महानुभावाः क्रममनुपालय सिद्धये तमेव। (13.84)

O Scion of Raghu Dynasty! To succeed in your goal, follow the method adopted by the great men who attained the 'Supreme State' by taking recourse to the 'Supreme quality of Shama', which is the nectar that can never be stolen, and is well-protected by the noble ones.

VICHAARA/RATIONAL ENQUIRY

शास्त्रावबोधामलया धिया परमपूतया कर्तव्यः कारणज्ञेन विचारोऽनिशमात्मनः। (14.01)

With an intellect purified to utmost sanctity by understanding the instructions of the Scriptures, 'deliberation on the Self' should be practised continuously by one who knows the 'Cause of all' (as some unfathomable Reality).

विचारातीक्ष्णतामेत्य धीः पश्यति परं पदं, दीर्घसंसाररोगस्य विचारो हि महौषधम्। (14.02)

The intellect that is sharpened by Vichaara visualizes the 'Supreme State'.

Vichaara is the greatest medicine prescribed for the chronic disease called the Samsaara.

आपद्धनमनन्तेहापरिपल्लविताकृति विचारक्रकचच्छिन्नं नैव भूयः प्ररोहति। (14.03)

The 'Tree of Samsaara' which is thick with difficulties, which is covered by the endless leaves of wants, is cut off by the 'axe of Vichaara'; and never sprouts again.

मोहेन बन्धुनाशेषु संकटेषु भ्रमेषु च सर्वं व्याप्तं महाप्राज्ञ विचारो हि सतां गतिः। (14.04)

Rama, you are of excellent understanding power.

When relatives die, when tragedies occur, when confusions rise up, the mind is always clouded by delusion. At such times, Vichaara alone is the course to be adopted by a man of virtues.

न विचारं विना कश्चिदुपायोऽस्ति विपश्चितां विचारादशुभं त्यक्त्वा शुभमायाति धीः सताम्। (14.05)

There is no other method to be adopted except Vichaara for the wise men.

One should discard the wrong actions through Vichaara, and choose the right actions.

बलं बुद्धिश्च तेजश्च प्रतिपत्तिः क्रियाफलं फलन्त्येतानि सर्वाणि विचारेणैव धीमताम्। (14.06)

Strength (of dealing with things), intelligence, timely decision, result of the action, all these fructify properly in the wise men, through the practice of Vichaara only.

युक्तायुक्तमहादीपमभिवाञ्छितसाधकं स्फारं विचारमाश्रित्य संसारजलधिं तरेत्। (14.07)

One should cross over the 'Samsaara Ocean' holding aloft this Vichaara-lamp which is the 'light' which shows what is right and what is not right; covers a vast expanse; and is a necessary tool to achieve the goal.

आलूनहृदयाम्भोजान्महामोहमतङ्गजान्विदारयति शुद्धात्मा विचारो नाम केसरी। (14.08)

The 'lion of extreme purity of character namely Vichaara' tears off the elephants of great delusion that crush the lotuses of virtues in the heart-lake.

मूढाः कालवशेनेह यद्रताः परमं पदं तद्विचारप्रदीपस्य विजृम्भितमनुत्तमम्। (14.09)

If even fools have attained the Supreme state in course of time, it is the feat of the Vichaara-lamp which shines with excellent light.

राज्यानि संपदः स्फारा भोगो मोक्षश्च शाश्वतः विचारकल्पवृक्षस्य फलान्येतानि राघव। (14.10)

Raaghava! Kingdoms, riches, all the enjoyments, and even the 'permanent state of liberation' are the fruits of the 'KalpaVrksha called Vichaara', which bestows anything that is needed.

या विवेकविकासिन्यो मतयो महतामिह न ता विपदि मज्जन्ति तुम्बकानीव वारिणि। (14.11)

The minds of the noble which have bloomed by Viveka do not sink when met with difficulties, like the hollow dry gourds inside the water.

विचारोदयकारिण्या धिया व्यवहरन्ति ये फलानामत्युदाराणां भाजनं हि भवन्ति ते। (14.12)

Those who act always with intellects endowed with Vichaara, become the receptacles of the excellent fruits.

मूर्खहृत्काननस्थानामाशाप्रथमरोधिनां अविचारकरञ्जानां मञ्जर्यो दुःखरीतयः। (14.13)

The minds of the fools are the forests where the Karanja trees of 'Avichaara' (absence of reasoning practice) grow blossoming with abundant bitter fruits of pains, and block the first ever growth for the 'Moksha desire', by blocking all the directions.

कज्जलक्षोदमलिना मदिरामदधर्मिणी अविचारमयी निद्रा यातु ते राघव क्षयम्। (14.14)

Raaghava! Let the sleep of 'Avichaara' cease for you; it is as tainting as the powdered lampblack; its fumes bring about faintness like the liquor.

महापदतिदीर्घेषु सद्विचारपरो नरः न निमज्जति मोहेषु तेजोराशिस्तमःस्विव। (14.15)

Like the 'heap of light namely Sun' never knows darkness, the man with the enquiring nature never drowns in the delusions which result in 'great dangers with prolonged sufferings'.

मानसे सरसि स्वच्छे विचारकमलोत्करः नूनं विकसितो यस्य हिमवानिव भाति सः। (14.16)

In the 'MaanasaSarovara of the mind-lake' which is very pure, the buds of 'Vichaara-lotuses' blossom forth. Such a person indeed shines like the Hima Mountain.

विचारविकला यस्य मतिर्मान्द्यमुपेयुषः तस्योदेत्यशनिश्चन्द्रान्मुधा यक्षः शिशोरिव। (14.17)

A person whose mind does not bother to do Vichaara, is so dull by such inactivity in the brain, that he will get hit by a shower of stones from the Moon even, like a ghost imagined by a stupid child.

दुःखखण्डकमस्थूलं विपन्नवलतामधुः राम दूरे परित्याज्यो निर्विवेको नराधमः। (14.18)

A man without the quality of Viveka is the worst of all. He is a hollow hole of pains only, that keeps on expanding without steadiness. He is the 'Spring season' (Madhu) for the growth of fresh thorny creepers named harms. He must be kept away at any cost.

ये केचन दुरारंभा दुराचारा दुराधयः अविचारेण ते भान्ति वेतालास्तमसा यथा। (14.19)

All the unsuccessful enterprises, all the incorrect actions, all the afflictions, result from the state of

‘non-enquiry’, like the ghosts appearing in darkness (for an immature child).

अविचारिणमेकान्तवनद्रुमसधर्मकं अक्षमं साधुकार्येषु दूरे कुरु रघूद्वह। (14.20)

Raghudvaha! A man who has no inclination to do Vichaara is like a wasted lone tree growing in the forest, and is not capable of any noble act (or thought). Keep such a person at a distance only.

विविक्तं हि मनो जन्तोराशावैवश्यवर्जितं परां निर्वृतिमभ्येति पूर्णचन्द्रेवात्मनि। (14.21)

The mind of a man which is habituated to the analysis of everything with reason, is never under the control of wants, and attains the supreme restful state like the rise of the ‘Full-moon’ within.

विवेक्तोदिता देहे सर्वं शीतलयत्यलं, अलंकरोति चात्यन्तं ज्योत्स्नेव भुवनं यथा। (14.22)

In a man where this ‘enquiring nature’ is found, everything around becomes cool; and he adorns the Earth with beauty, like the moonlight.

परमार्थपताकाया धियो धवलचामरं विचारो राजते जन्तो रजन्यामिव चन्द्रमाः। (14.23)

For the ‘flag of intellect’ that shines as the royal insignia for the ‘King of Supreme Truth’, the white chowrie is the ‘Vichaara’, for the seeker, for it shines like the Moon in the dark night.

विचारचारवो जीवा भासयन्तो दिशो दश भान्ति भास्करवन्नूनं भूयो भवभयापहाः। (14.24)

The Jeevas who are given to the habit of Vichaara, light up all the ten directions like the sun, and destroy the ‘fear of the darkness of Bhava’ (worldly-existence), for all the beings.

बालस्य स्वमनोमोहकल्पितः प्राणहारकः रात्रौ नभसि वेतालो विचारेण विलीयते। (14.25)

For a child, the ‘ghost’ which is imagined by its deluded mind in the empty sky at night, and which will even take away the life also (by the sheer fear of the non-existing ghost), vanishes through proper Vichaara only.

सर्वेव जगद्भावा अविचारेण चारवः अविद्यमानसद्भावा विचारविशारवः। (14.26)

All the objects in the world are pleasing as if real because of ‘Avichaara’.

Though the objects are non-existent, they are seen as real (because of delusion).

They shatter to pieces through Vichaara (which will reveal their non-existence).

पुंसो निजमनोमोहकल्पितोऽनल्पदुःखदः संसारचिरवेतालो विचारेण विलीयते। (14.27)

The ‘Vetaala (vampire) of Samsaara’ which is imagined by the deluded mind of a person, which gives abundant pain and which has been there from a long time, vanishes only through Vichaara.

‘KAIVALYAM STATE’ OF THE KNOWER

[In a Knower, there is no ego-state that enjoys anything outside of it; but there is only the ‘ego-less quiet state which does not require any outside object to give happiness’.

Happiness is nothing but a synonymous name for quietness only. Knower is but a state of happiness only.]

समं सुखं निराबाधमनन्तमनपाश्रयं विद्धीमं केवलीभावं विचारोच्छतरोः फलम्। (14.28)

This ‘KevalaBhaava’ (the pure self-awareness that is left back after realization) is equal at all times, is blissful, is unaffected (by anything), and is independent of any outside agency (like objects, people, occasions etc). Know it to be the fruit atop the Vichaara-tree.

[This state of Kaivalya is attained through the reasoning process only; and not by the performance of asceticism or through any other meritorious act.]

अचलस्थितिदारा प्रकटाभोगतेजसा तेन निष्कामतोदेति शीततेवेन्दुनोदिता। (14.29)

The mind that is exposed to the awareness of that ‘Kaivalya’ is unshaken and is filled with ‘bliss par excellence’. In such a mind, the desire-less state appears by itself, like the coolness by the rise of the Moon.

[If there is the belief in the reality of the objects, then there will be desires as connected to the objects.

When the objects cease to exist as real, how can desires be there for a Knower?]

स्वविचारमहौषध्या साधुश्चित्तिनिषण्णया तयोत्तमत्वप्रदया नाभिवाञ्छति नोञ्झति। (14.30)

Vichaara cultivated in the mind is an excellent medicine, and is consumed by the minds of those who seek Knowledge; and they indeed attain the ‘Excellent state (of Kaivalya)’ as mentioned before. After that attainment, the mind does not desire anything; nor does it discard anything.

(What is there to want or not want in a world which is just a picture made up by the senses only, and is not really there?)

MIND IN THE KAIVALYA-STATE

[Mind-state in a Knower, functions as a tool for revealing the perceived only, like a blank screen. It is extremely pure and is bereft of Vaasanaas and desires. No picture of the world creates a disturbance in it.]

तत्पदालम्बनं चेतः स्फारमाभासमागतं नास्तमेति न चोदेति खमिवातिगतान्तरम्। (14.31)

The 'mind which is holding on to that fruit (KevaleeBhaava)', becomes an appearance only like a crushed seed and loses its limitation of the dense Vaasanaa state. It does not rise or set but is like the undivided space. *(It is in the silent state unaffected by any sense-information.)*

न ददाति न चादत्ते न चोन्नमति शाम्यति केवलं साक्षिवत्पश्यञ्जगदाभोगि तिष्ठति। (14.32)

It does not give (any value or realness to the perceived-state by cultivating desires); does not accept (any joy as associated with the unreal objects); does not also rise up the with conceit of the 'I-ness' (remains subdued always), is always quiet and stays only as a witness to all the events of the world.

न च शाम्यति नाप्यन्तर्नापि बाह्येऽवतिष्ठति न च नैष्कर्म्यमादत्ते न च कर्मणि मज्जति। (14.33)

It does not fully dissolve off (as in sleep). It does not stay inside (as if dreaming), or outside (as the ignorant ego). It does not stay without any action also; it does not drown in the actions also.

उपेक्षते गतं वस्तु संप्राप्तमनुवर्तते न च क्षुब्धो न च वाऽक्षुब्धो भाति पूर्णवार्णवः। (14.34)

It shines like a fully filled ocean. If anything is gone it ignores it (like the waters evaporating from the ocean); if anything enters (without desiring for it) (like the river-waters), then it just accepts it (without getting excited). It is active with its waves; yet does not cross the border set for it and remains calm.

THE KAIVALYA-MUKTAS

एवं पूर्णेन मनसा महात्मानो महाशयाः जीवन्मुक्ताः जगत्यस्मिन्विहरन्तीह योगिनः। (14.35)

In this manner, the noble men who have attained oneness with the Supreme and achieved the fulfilment of their lives, wander in this world as JeevanMuktas.

उषित्वा सुचिरं कालं धीरास्ते यावदीप्सितं ते तमन्ते परित्यज्य यान्ति केवलतां तताम्। (14.36)

These courageous men, who have conquered the delusion, live here for a long time as long as they like, then discard the appearance of the body, and go off to the expansive-state of just pure awareness.

THE VALUE OF VICHAARA

कोऽहं कस्य च संसार इत्यापद्यपि धीमता चिन्तनीयं प्रयत्नेन सप्रतीकारमात्मना। (14.37)

Even when facing difficulties, a wise man should ponder with effort such questions as - 'who am I', 'whose is this world' along with the remedial measures (to find the correct answers).

कार्यसंकटसंदेहं राजा जानाति राघव निष्फलं सफलं वापि विचारेणैव नान्यथा। (14.38)

Even a king understands the problems, the doubts that belong to any action, and also the failure and success of any enterprise, only through Vichaara, and not otherwise.

वेदवेदान्तसिद्धान्तस्थितयः स्थितिकारणं निर्णयन्ते विचारेण दीपेन च भुवो निशि। (14.39)

The conclusions that are reached by the Vedas and Vedaangas on the decisive factors belonging to the 'world welfare' are arrived at through Vichaara only, like a lamp lit in the world that is enveloped by the darkness.

अनष्टमन्धकारेषु बहुतेजःस्वजिह्मितं पश्यत्यपि व्यवहितं विचारः चारुलोचनम्। (14.40)

Vichaara is the eye which functions perfectly. *(It is not like the ordinary sight.)*

In darkness it doesn't get lost; it is not blurred by the blazing light; it remains aloof (and observant) even when the physical eyes are seeing (mechanically).

विवेकान्धो हि जात्यन्धः शोच्यः सर्वस्य दुर्मतिः दिव्यचक्षुर्विवेकात्मा जयत्यखिलवस्तुषु। (14.41)

A man without the 'Eye of Viveka' is born blind (though having the physical eye); is to be pitied indeed; brings suffering to all; but a person who has the 'divine eyes of Viveka' is successful in all the enterprises.

परमात्ममयी मान्या महानन्दैकसाधिनी क्षणमेकं परित्याज्या न विचारचमत्कृतिः। (14.42)

This 'magical entity of Vichaara' is made of the 'Supreme essence of the Self'; is highly respected; leads to the highest bliss ever; and should not be discarded even for a second.

विचारचारुपुरुषो महतामपि रोचते परिपक्वचमत्कारं सहकारफलं यथा। (14.43)

A person who can do Vichaara in the right way, is liked by even highly learned men,

like the 'mango fruit when fully ripe and delicious' is desired by all.

विचारकान्तमतयो नानेकेषु पुनःपुनः लुठन्ति दुःखशब्देषु ज्ञाताध्वगतयो नराः। (14.44)

The men, who have the magical charm of Vichaara in them, do not fall into the 'holes of suffering' and wallow there like the ignorant; they are like men who know perfectly well, the route they have to travel.

न च रौति तथा रोगी नानर्थशतजर्जरः अविचारविनष्टात्मा यथाऽजः परिरोदिति। (14.45)

Even a man suffering from hundreds of wounds in the body (hit by weapons), does not scream like the ignorant man who has lost his reasoning capacity (and is met with suffering at every step of his life).

वरं कर्दममेकत्वं मलकीटकता वरं वरमन्धगुहाहित्वं न नरस्याविचारिता। (14.46)

Better drown in the mire; better be a worm crawling in the dirt; better be a snake residing in a dark hole; but never the life of a man without the reasoning capacity.

सर्वानर्थनिजावासं सर्वसाधुतिरस्कृतं सर्वदौस्थ्यसीमान्ते अविचारं परित्यजेत्। (14.47)

Even at the peak-point of all wretched states, one should discard the 'Avichaara, which is the abode of all harms, and which is avoided by all good men'.

नित्यं विचारयुक्तेन भवितव्यं महात्मना तथान्धकूपे पततां विचारो ह्यवलम्बनम्। (14.48)

A man who wants noble achievements, should always be engaged in Vichaara. For the one, who has fallen into the deep dark well and is stuck in utter blindness, Vichaara alone is the only help.

स्वयमेवात्मनात्मानमवष्टभ्य विचारतः संसारमोहजलधेस्तारयेत्स्वमनोमृगम्। (14.49)

One should support oneself by oneself, and must make the mind-deer cross over the 'Ocean of Samsaara-delusion', through the Vichaara practice. (*No one else can think for you.*)

कोऽहं कथमयं दोषः संसाराख्य उपागतः न्यायेनेति परामर्शो विचार इति कथ्यते। (14.50)

'Who am I; how this fault called the Samsaara has appeared';

such logical reflection is termed as Vichaara.

अन्धान्धमोहसुधनं चिरं दुःखाय केवलं कृतं शिलाया हृदयं दुर्मतेश्चाविचारिणः। (14.51)

The heart of a rock and the foolish mind of a person who is not given to Vichaara practice, are made to suffer because of being dense with the most blinding darkness of delusion.

भावाभावग्रहोत्सर्गदशामिह हि राघव न विचारादृते तत्त्वं ज्ञायते साधु किञ्चन। (14.52)

Raaghava! In this world which is a continuous play of the presence and absence of objects, and the acceptance and rejection of the things, the 'Truth' cannot be understood well, without the practice of Vichaara.

विचाराज्ज्ञायते तत्त्वं तत्त्वाद्विश्रान्तिरात्मनि अतो मनसि शान्तत्वं सर्वदुःखपरिक्षयः। (14.53)

Through Vichaara, the 'Truth' becomes understood. By understanding the 'Truth', one rests in the Self. Mind then rests in peace. That results in the destruction of all the sufferings.

सफलतां फलते भुवि कर्मणां प्रकटतां किल गच्छति उत्तमां

स्फुटविचारितदृशैव विचारिता शमवते भवते च विरोचताम्। (14.54)

The fruit of success is there in all the actions of the world, and people reach the excellent end through the clear process of Vichaara only. (*But they suffer because their minds are not freed of agitations.*)

Vichaara is a quality that will be conducive for your achievement of the goal of liberation, when you are endowed with Shama only. (*To engage in Vichaara, the mind has to be endowed with Shama.*)

SANTOSHA/JOY OF CONTENTMENT

संतोषो हि परं श्रेयः सन्तोषः सुखमुच्यते संतुष्टः परमभ्येति विश्राममरिसूदन। (15.01)

'Santosh' (contentment) is the greatest good; contentment is known as happiness.

Hey Vanquisher of enemies! A person who is content attains the 'Supreme beatitude'!

संतोषैश्वर्यसुखिनां चिरविश्रान्तचेतसां साम्राज्यमपि शान्तानां जरत्तृणलवायते। (15.02)

Those who are happy with the 'riches of contentment', those whose minds are resting in the state of the Self for long; for such quiescent men, even kingdoms equal a piece of dried-up grass.

संतोषशालिनी बुद्धी राम संसारवृत्तिषु विषमास्वप्यनुद्विग्ना न कदाचन हीयते। (15.03)

Rama! The intellect which is endowed with Samtosha when met with most difficult situations, stays without anxiety and never collapses in pain.

संतोषामृतपानेन ये शान्तास्तृप्तिमागताः भोगश्रीरतुला तेषामेषा प्रतिविषयते। (15.04)

For those men of peaceful disposition, who have attained complete satisfaction by drinking the 'Nectar of Samtosha', it becomes the anti-venom for the entire host of sense-enjoyments.

न तथा सुखयन्त्येताः पीयूषरसवीचयः यथातिमधुरास्वादः संतोषो दोषनाशनः। (15.05)

The waves of the 'Nectar Ocean' do not give that much joy as does the Samtosha, which is extremely sweet and destroys all the faults of the mind.

अप्राप्तवाञ्छामुत्सृज्य संप्राप्ते समतां गतः अदृष्टखेदाखेदो यः स संतुष्ट इहोच्यते। (15.06)

A person who discards the craving for things not obtained, who maintains equanimity when anything is obtained; who perceives neither pain nor absence of pain, is known as a man who is endowed with Samtosha.

आत्मनात्मनि संतोषं यावद्याति न मानसं उद्भवन्त्यापदस्तावल्लता इव मनोबिलात्। (15.07)

As long as the mind is not having Samtosha within itself, the harms keep rising out of the mind-hole, like a host of thorny creepers.

(Contentment naturally keeps the mind in the equipoise state; then one can engage in the Vichaara-process without any mind-agitation connected to the world; and Knowledge becomes easier to absorb.)

संतोषशीतलं चेतः शुद्धविज्ञानदृष्टिभिर्भृशं विकासमायाति सूर्याशुभिरिवाम्बुजम्। (15.08)

The 'mind which is cool with Samtosha' blooms up well, by the correct explanations of the doctrines pertaining to Knowledge, like the lotus by the sun-rays.

आशावैवश्यविवशे चित्ते संतोषवर्जिते म्लाने वक्त्रमिवादर्थो न ज्ञानं प्रतिबिम्बति। (15.09)

Knowledge does not get reflected in the (agitated) mind, which is powerless being under the control of desires and which is bereft of Samtosha, the contentment quality; like the face not getting reflected in a tainted mirror.

अज्ञानघनयामिन्या संकोचं न नराम्बुजं यात्यसावुदितो यस्य नित्यं संतोषभास्करः। (15.10)

The 'man-lotus', for which the 'Samtosha-Sun' is always on the rise, does not fade and shrink by the dense dark night of ignorance.

अकिंचनोऽप्यसौ जन्तुः साम्राज्यसुखमश्नुते आधिव्याधिविनिर्मुक्तं संतुष्टं यस्य मानसम्। (15.11)

He, whose mind is happy and contented, enjoys the happiness equal to owning a kingdom, though possessing nothing; and he is free of all the mental and physical afflictions.

नाभिवाञ्छत्यसंप्राप्तं प्राप्तं भुङ्क्ते यथाक्रमं यः सुसौम्यसमाचारः संतुष्टेति कथ्यते। (15.12)

A person of calm disposition, who has no craving for things not obtained, and accepts whatever he gets in the course of life, is known as a man with Samtosha.

संतुष्टिपरतृप्तस्य महतः पूर्णचेतसः क्षीराब्धेरिव शुद्धस्य मुखे लक्ष्मीर्विराजते। (15.13)

Like 'Goddess Lakshmi shining in the Milk Ocean which is pure and complete', the 'charm of purity' shines from the face, for him who is always satisfied; who is always content and cheerful; whose mind is complete with no outward craving and stays happy in one's own Self; and who is pure at heart.

पूर्णतामलमाश्रित्य स्वात्मन्येवात्मना स्वयं पौरुषेण प्रयत्नेन तृष्णां सर्वत्र वर्जयेत्। (15.14)

Having taken recourse to 'completeness in the state of the Self by the self' (by understanding the true essence of oneself), one should completely get rid of the 'thirst for sense pleasures' with utmost effort.

संतोषामृतपूर्णस्य शान्तशीतलया धिया स्वयं स्थैर्यं मनो याति शीतांशोरिव शाश्वतम्। (15.15)

For the one, who is completely filled with the 'nectar of Samtosha' and whose intellect is cool with quietude, the mind by itself attains stability always, like a never diminishing full-moon which is cool and oozes nectar.

संतोषपुष्टमनसं भृत्या इव महर्द्धयः राजानमुपतिष्ठन्ति किंकरत्वमुपागताः। (15.16)

For the mind which has swelled up in Samtosha, great riches stay like servants in servitude as to a king.

आत्मनैवात्मनि स्वस्थे संतुष्टे पुरुषे स्थिते प्रशाम्यन्त्याधयः सर्वे प्रावृषीवाशु पांशवः। (15.17)

When a man stays happy and content, being established in the 'Knowledge of his true essence', all the mental afflictions subside off, like the dust in the monsoon-showers.

नित्यं शीतलया राम कलङ्कपरिभिन्नया पुरुषः शुद्धया वृत्त्या भाति पूर्णतयेन्दुवत्। (15.18)

Rama! Always cool and freed of all the taints, a man shines forth like a Full-moon, with his pure thoughts.

समतासुंदरं वक्त्रं पुरुषस्यावलोकयन्तोषमेति यथा लोको न तथा धनसंचयैः। (15.19)

The world does not get so much happiness by the heaps of money, as by looking at a person whose face looks beautiful (and calm) with equanimity.

समतया मतया गुणशालिनां पुरुषराडिह यः समलंकृतः

तममलं प्रणमन्ति नभश्चराऽपि महामुनयो रघुनन्दन। (15.20)

Hey RaghuNandana! The 'Wanderers of the sky' (Devas) and even the MahaaMunis salute 'that excellent one shining foremost among virtuous people and who is well-adorned by an intellect filled with equanimity.

SAADHU-SAMAAGAMA/COMPANY OF THE NOBLE

विशेषेण महाबुद्धे संसारोत्तरणे नृणां सर्वत्रोपकरोतीह साधुः साधुसमागमः। (16.01)

Hey 'You of great wisdom'! The 'Company of the noble' is the noble means that helps the men by all ways in crossing over the worldly-existence.

साधुसङ्गतरोर्जातं विवेककुसुमं सितं रक्षन्ति ये महात्मानो भाजनं ते फलश्रियः। (16.02)

Those wise men, who safe-guard the white-hued Viveka-flower (shining with purity), that is produced when in the Company of the noble, become eligible to enjoy the fruit of liberation.

शून्यमाकीर्णतामेति मृतिरप्युत्सवायते आपत्संपदिवाभाति विद्वज्जनसमागमे। (16.03)

In the Company of the intellectuals, void becomes filled up; death becomes a festival; calamities shine like prosperities. (*Their talks of wisdom soothe and enlighten.*)

हिममापत्सरोजिन्या मोहनीहारमारुतः जयत्येको जगत्यस्मिन्साधुः साधुसमागमः। (16.04)

'Company of the noble' alone is the excellent path that stands as the best; for it is the snow for the lotus of dangers (of ignorance); is the wind that blows off the mist of delusion.

परं विवर्धनं बुद्धेरज्ञानज्वरनाशनं समुत्सारणमाधीनां विद्धि साधुसमागमम्। (16.05)

Understand that the 'Company of the noble' increases the capacity of the intellect; removes the fever of ignorance; and uproots all the mental afflictions.

विवेकः परमो दीपो जायते साधुसंगमात्मनोहरोज्वलो नूनमासेकादिव गुच्छकः। (16.06)

'Viveka the excellent light', which is produced from the 'Company of the noble' is pleasing and shines bright; like a bunch of flowers shines fresh with the sprinkling of waters.

निरपायां निराबाधां निर्वृतिं नित्यपीवरीमनुत्तमां प्रयच्छन्ति साधुसङ्गविभूतयः। (16.07)

The 'Riches of SaadhuSangama' bestow the 'excellent bliss, which increases daily, which does not get lost and which is unaffected by any harm'. (*Material wealth decreases, gets lost and brings harm.*)

अपि कष्टतरां प्राप्तैर्दशां विवशतां गतैर्मनागपि न संत्याज्या मानवैर्साधुसङ्गतिः। (16.08)

The 'Company of the realized saints' should not be missed even in the least by anyone, even if one has completely fallen into dire calamities, and is in a helpless state.

साधुसङ्गतयो लोके सन्मार्गस्य च दीपिकाः हार्धान्धकारहारिण्यो भासो ज्ञानविवस्वतः। (16.09)

Repeated practices of the 'Company of the noble' are like 'the lamps' lit to guide one in the correct path (in the night of ignorance); and later they remove the dense darkness of ignorance completely, by shining as the 'Sun of Knowledge'.

यः स्नातः शीतसितया साधुसंगतिगङ्गया किं तस्य दानैर्किं तीर्थैर्किं तपोभिरकिमध्वरैः। (16.10)

What use are the charities, sacred places, penance-disciplines and religious practices, for the one who has bathed in the cool white waters of the Gangaa namely 'SaadhuSamgati'!

नीरागाशिछन्नसन्देहा गलितग्रन्थयोऽनघ साधवो यदि विद्यन्ते किं तपस्तीर्थसंग्रहैः। (16.11)

If one can get the company of the 'saints, who have no attachments, who have cleared all their doubts, who have cut off the knots of the ego and its accessories', then what need is there for penance or the Sacred-centres?

विश्रान्तमनसो धन्याः प्रयत्नेन परेण हि दरिद्रेणेव मणयः प्रेक्षणीया हि साधवः। (16.12)

These noble men have restful minds and are blessed by purity; and they must be looked upon like the rare precious (wisdom) gems by a man stuck with poverty.

सत्समागमसौन्दर्यशालिनी धीमतां मतिर्कमलेवाप्सरोवृन्दे सर्वदैव विराजते। (16.13)

The 'intellect of the wise shining with the beauty of having the company of the noble' shines among the ordinary people, like Goddess Lakshmi shining with extraordinary beauty in the midst of the ordinary Apsaraas, when she has joined her Lord.

तेनामलविचारस्य पदस्याग्रावचूलिता प्रथिता येन धन्येन न त्यक्ता साधुसंगतिः। (16.14)

'SaadhuSamgati' is renowned as the crest-jewel shining in front of the 'Supreme state of Brahman'. The blessed one who has a taintless mind and is able to procure it, should not ever lose it.

विच्छिन्नग्रन्थयस्तज्ज्ञाः साधवः सर्वसंमताः सर्वोपायेन संसेव्यास्ते ह्युपाया भवाम्बुधौ। (16.15)

Those noble men, who have cut the knot of Ahamkaara; who are the Knowers of 'That', who are accepted by all the learned ones, should be served well in all manners; they are indeed the 'supreme means' to cross over the 'Ocean of Bhava' (mundane-existence).

त एते नरकाग्नीनां संशुष्केन्धनतां गताः यैर्दृष्टा हेलया सन्तो नरकानलवारिदाः। (16.16)

Those who disregard these 'noble saints, who actually are the clouds that extinguish the fire of hells' become the dried-up fuel for the hell-fires.

दारिद्र्यं मरणं दुःखमित्यादिविषयो भ्रमः संप्रशाम्यत्यशेषेण साधुसंगमभेषजैः। (16.17)

Poverty, death, sorrows and other pains; all these delusory states of the world-fever completely subside off by the 'medicine of SaadhuSangama' (for it takes you beyond the wretched level of delusion).

GREATNESS OF THESE FOUR QUALITIES

संतोषः साधुसङ्गश्च विचारोऽथ शमस्तथा एतैव भवाम्भोधावुपायास्तरणे नृणाम्। (16.18)

Samtosha, the company of the wise, Vichaara and Shama: these alone help a man cross over the 'Ocean of Bhava'.

संतोषः परमो लाभः, सत्सङ्गः परमा गतिः, विचारः परमं ज्ञानं, शमो हि परमं सुखम्। (16.19)

Samtosha bestows the supreme gain. Company of the wise men leads to the supreme end. Vichaara leads to the supreme knowledge. Shama leads to the state of supreme bliss.

चत्वारैते विमलोपाया भवभेदने यैरभ्यस्तास्त उत्तीर्णा मोहवारिभवार्णवात्। (16.20)

These four qualities are the purest means in breaking out of this worldly-existence. Those who practise them, indeed cross over this 'Ocean of Bhava' filled with the 'waters of delusion'.

एकस्मिन्नेव वै तेषामभ्यस्ते विमलोदये चत्वारोऽपि किलाभ्यस्ताः भवन्ति सुधियां वर। (16.21)

Even if one of these four qualities is practised in the 'rise of purity', all the four become practised, hey 'Best among the wise'!

एकोऽप्येकोऽपि सर्वेषामेषां प्रसवभूरिह सर्वसंसिद्धये तस्माद्यत्नेनैकं समाश्रयेत्। (16.22)

For attaining the required target, each of them has to be developed on this arena of the mind only. Therefore, at least one should be practised with utmost effort; and others will follow suit.

सत्समागमसंतोषविचाराः सुविचारितं प्रवर्तन्ते शमस्वच्छे वाहनानीव सागरे। (16.23)

When the 'Company of the wise, Samtosha and Vichaara', are deliberated upon and developed in the mind, they act like the ships journeying across the calm and quiet waters of the 'Shama Ocean'.

विचारसंतोषशमसत्समागमशालिनि प्रवर्तन्ते श्रियो जन्तौ कल्पवृक्षाश्रिते यथा। (16.24)

In a person, who is endowed with Vichaara, Samtosha, Shama and SatSamaagama, the prosperities of the world and also the wealth of knowledge surround him, as if he is sheltered under the KalpaVrksha.

विचारशमसत्सङ्गसंतोषवति मानवे प्रवर्तन्ते प्रपूर्णन्दौ सौन्दर्याद्या गुणा इव। (16.25)

All the noble virtues appear in a man, who is endowed with Vichaara, Shama, SatSanga and Samtosha, like the 'beauty, coolness etc in a Full-moon'.

सत्सङ्गसंतोषशमविचारवति सन्मतौ प्रवर्तन्ते मन्त्रिवरे राजनीव जयश्रियः। (16.26)

In a noble man, who is endowed with SatSanga, Samtosha, Shama, and Vichaara, victory is at hand, like for a king with excellent ministers.

तस्मादेकतमं नित्यमेतेषां रघुनन्दन पौरुषेण मनो जित्वा यत्नेनाभ्याहरेद्गुणम्। (16.27)

RaghuNandana! Therefore, one of them at least should be practised continuously, by conquering the mind with effort.

परं पौरुषमाश्रित्य जित्वा चित्तमतङ्गजं यावदेको गुणो नान्तस्तावन्नास्त्युत्तमा गतिः। (16.28)

With utmost effort, one should conquer the mad elephant called the mind. As long as even one quality is not cultivated, there is no hope of attaining the 'Excellent state of the Supreme'.

पौरुषेण प्रयत्नेन दन्तैर्दन्तान्विचूर्णयेत्यावन्नाभिनिविष्टं ते मनो राम गुणार्जने,

देवो भवाथ यक्षो वा पुरुषः पादपोऽथ वा तावत्तव महाबाहो नोपायोऽस्तीह कश्चन। (16. 29, 30)

As long as your mind does not engage in the practice of cultivating any one of the qualities at least, with utmost endeavour, gritting the teeth with teeth, till then there is no other means to reach your goal, hey Mighty-armed Rama, whether you are a Deva or a Yaksha or a man or a tree.

एकस्मिन्नेव फलदे गुणे बलमुपागते क्षीयन्ते सर्वेवाशु दोषा विवशचेतसः। (16.31)

If at least one of these good qualities that bestow purity is developed and becomes strong, then all the faults of the uncontrolled-mind will be destroyed.

गुणे विवृद्धे वर्धन्ते गुणा दोषजयप्रदाः, दोषे विवृद्धे वर्धन्ते दोषा गुणविनाशनाः। (16.32)

If a single good quality at least is cultivated, other good qualities will follow suit and destroy all the faults. If a single bad quality even is on the increase, then more wicked traits will rise up and destroy all the virtues.

मनोमोहवने ह्यस्मिन्वेगिनी वासनासरित्शुभाशुभबृहत्कूला नित्यं वहति जन्तुषु। (16.33)

सा हि स्वेन प्रयत्नेन यस्मिन्नेव निपात्यते कूले तेनैव वहति यथेच्छसि तथा कुरु। (16.34)

In the 'forest of mind-delusion', the 'Vaasanaa-River' always flows with great speed, in all the beings, between the pair of banks containing the 'huge canals of auspiciousness and inauspiciousness'. She can be made to flow through one of the canals only, by making effort, so that she flows through that only. You now act in such a way choosing the right thing to do, and decide which canal she has to flow through.

पुरुषयत्नजवेन मनोवने शुभतटानुगतां क्रमशः कुरु

वरमते निजभावमहानदीमरुहतेन मनागपि नोद्यसे। (16.35)

By the force of 'Paurusha', make the 'huge river of thoughts', flow between the banks of only the good qualities, gradually. Hey Intelligent Rama! You will not in the least get carried away by the flooding-river flowing in the desert-land (mirage-river).