

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER FIFTEEN

[THE BLISSFUL STATE OF A KNOWER]

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.

वसिष्ठोवाच
Vasishta spoke

जयन्ति ते महाशूराः साधवो यैर्विनिर्जितं अविद्यामेदुरोल्लासैः स्वमनो विषयोन्मुखम्। (35.01)

Those ‘noble men of great courage’ (for they are ready to see the entire world, and themselves as non-existing) - are indeed adorable, for they have easily conquered their ‘minds that are dense with ignorance and that keep on hankering after the sense-pleasures (objects and people)’ (though they are just the sense-drawn pictures on ‘emptiness’).

संसारस्यास्य दुःखस्य सर्वोपद्रवदायिनः उपाय एक एवास्ति मनसः स्वस्य निग्रहः। (35.02)

The ‘complete control of one’s mind’ is the single means to remove the suffering of this ‘worldly-existence, which torments everyone.

श्रूयतां ज्ञानसर्वस्वं, श्रुत्वा चैवावधार्यताम्,

Listen to the entire discourse on Knowledge.

After listening with attention, meditate (ponder) on those Truths.

भोगेच्छामात्रको बन्धस्तत्यागो मोक्ष उच्यते। (35.03)

‘Desire for enjoyments of the world’ is alone known as ‘bondage’; the removal of ‘that’ is termed as ‘liberation’.

किमन्यैः शास्त्रसंदर्भैः,

What is the use of studying various scriptures?

*(It is a waste of time to hoard information only, without actually practising them.
Brain should not be a dusty cupboard where you just store the book-information.)*

क्रियतामिदमेव तु यद्यत्स्वाद्विह तत्सर्वं दृश्यतां विषवह्विवत्। (35.04)

Just do this much.

Look at everything that pleases the mind (as some joyful experience), as some ‘poisonous fire’.

विषमा विषयाभोगाः प्रविचार्य पुनः पुनः उपरिष्ठात्परित्यज्य सेव्यमानाः सुखावहाः। (35.05)

‘All the pleasures (of family, possessions, wealth, fame etc) obtained through sense-objects end up always in pains’; this fact should be analyzed again and again.

Renouncing the sense-pleasures (objects, people etc) slowly, starting from the surface-level to the inward dispassion-level, one should seek those things only, which bring true happiness.

दोषान्प्रसवति स्फारान्वासनावलिता मतिः कीर्णकण्टकबीजा भूः कण्टकप्रसरं यथा। (35.06)

The ‘mind that is enveloped by the Vaasanaas’ produces only pains (attractions followed by frustration) of various sorts, like a ‘land scattered by the seeds of thorny weeds’ soon gets covered by thorns only.

अलग्नवासनाजाला मतिः प्रसरवर्जिता अदृष्टरागद्वेषा या शममेति शनैः परम्। (35.07)

The ‘mind which is not stuck to the net of Vaasanaas and does not spread out towards objects’ - is free of attraction and repulsion, and slowly settles down in the ‘supremely restful state’.

शुभाशुभानसद्गलानीन्प्रसूते सुगुणान्सदा फलदानङ्कुरान्काले श्रेष्ठबीजवतीव भूः। (35.08)

The ‘mind which is auspicious (pure and Vaasanaa-less)’ produces good qualities (like dispassion, interest in studies, habit of analyzing etc), like a ‘fertile land cleaned of weeds and scattered with good seeds’ sprouts soon with ‘plants that will yield good fruits in the course of time’.

(35.09) to (35.16)

PROCESS OF THE MIND’S PATH TOWARDS REALIZATION

शुभावानुसंधानात्प्रसन्ने मनसि स्थिते,

By habituating the ‘auspicious Vaasanaas’ (desire for studies, desire to understand more about the unreal nature of the perceived, desire for the company of the good, desire for cultivating the good qualities etc), when the mind is in a cheerful condition (being in the right path, like choosing a path that is lined with fragrant flower trees and not by the ‘thorny insect thronged poisonous bushes’);

शनैः शनैः प्रशान्ते च मिथ्या ज्ञानघनाम्बुदे,

when the 'dense cloud of false knowledge' melts off slowly (through practice);

वृद्धिं याते च सौजन्ये पक्षे शुक्ल इवोडुपे,

when the 'quality of courtesy' increases like the 'digits of the moon in the bright-fortnight';

विवेके प्रसृते पुण्ये नभसीवावार्कतेजसि,

when the 'auspicious quality of discrimination (of real and unreal)' fills the intellect, like the sunlight filling the sky;

धृतावन्तर्विवृद्धायां मुक्तायामिव कीचके,

when the stability (firmness maintained when in the presence of sense objects) is on the increase, like the pearl that appears on the bamboo tree (rare species);

स्थितावन्तः कृतार्थायां मधाविव निशाकरे,

when the mind is cool with the fulfilment at hand, like the cool moonlight in spring;

फलिते शीतलच्छाये सत्सङ्गसफलद्रुमे,

when the 'tree of Satsanga (the company of the realized) with its cool shade' bears fruit (with more knowledge);

स्रवत्यानन्दसुरसे समाधिसरलद्रुमे,

when the Sarala tree (a conical tree that abounds in Snow-mountains) of single minded contemplation oozes out the 'bliss of silence' (not in fixed hours, but at all times, even when engaged in activities);

मनो भवति निर्द्वन्द्वं निष्कामं निरुपद्रवं,

the 'mind' then becomes 'freed of the dualities' (*of likes-dislikes, wants-no wants, attraction-repulsion, pain-pleasure etc*); is freed of all desires; is no more tormented by agitations and anxieties;

प्रशान्तचापलानर्थशोकमोहभयामयं,

has all its 'restlessness, harmful ventures, worries, delusions and fears' subdued;

क्षीणशास्त्रार्थसंदेहं विगताशेषकौतुकं निरस्तकल्पनाजालं मोहमुक्तमलेपकं,

has its doubt in the instructions of the scriptures cleared; is no more curious about any event or place (since everything is just some information-pattern in emptiness only); has ceased its endless conceptions; is freed of delusions and is unaffected (not anointed) by the world-situations;

निरीहं निरुपाक्रोशं निरपेक्षं निराधिकं

is free of wants; is blameless (in actions); is independent; is without afflictions;

संशान्तशोकनीहारमसक्तं ग्रन्थिवर्जितं,

is rid of the mist of worries; is freed of the knot of Ahamkaara;

संदेहोग्रसुतं साग्रं सतृष्णादारपञ्जरं नाशयित्वा स्वमात्मानं साधयत्यर्थमैश्वरम्। (35.16)

destroys itself completely (the identity of the gross body) along with the 'wicked uncontrolled son (of doubt and ill-logic) who is stuck with the uncontrolled desires', and also the 'cage' namely the wife called 'Trshnaa' (thirst for pleasures); and achieves the goal of possessing the 'auspicious wealth of Self-realization'.

MIND ITSELF REDEEMS ITSELF

आत्मपीवरताहेतून्विकल्पांश्चायमुञ्जति संसृत्य प्रभुतामेषु जहाति तृणवत्तनुम्। (35.17)

It discards the 'ideas that cause its expansion' (as the friend, family, and society as connected to the body-ego) and understands itself as its master (who produces them through Vaasanaas) and throws away the body (the perceived object) like some waste-grass.

मनसोऽभ्युदयो नाशो मनोनाशो महोदयः, ज्ञमनो नाशमभ्येति मनोऽज्ञस्य विवर्धते। (35.18)

The 'rise of the mind' leads to complete destruction.

The 'destruction of the mind' leads to the rise of the Supreme State.

The 'mind of the Knower' remains destroyed.

The 'mind of the ignorant' keeps expanding.

मनोमात्रं जगच्चक्रं मनः

‘Mind alone’ is the ‘rotating wheel called the world’ (a whirling circle of information – Bodha – around each head).

पर्वतमण्डलं मनो व्योम मनो देवो मनो मित्रं मनो रिपुः। (35.19)

(Mind alone creates all these!)

Mind alone is the range of mountains. Mind alone is the sky. Mind alone is the god.

Mind is the friend. Mind is the enemy. (*Whatever is there is just the mind-construe.*)

WHAT IS THE MIND?

विकल्पकलुषा या स्याच्चित्तत्वस्यात्मविस्मृतिः मन इत्युच्यते सेयं वासना भवभागिनी। (35.20)

The ‘state of forgetting oneself as the principle of Chit (Reality state)’ that is tainted with the ‘agitation (of the Vaasanaas)’ is known as the mind.

It is the main Vaasanaa that gives rise to the ‘reality of the world-pattern’ .

WHAT IS THE JEEVA?

चेत्यानुपातकलितचिन्मात्रे तिष्ठताभिधं मनाग्विकल्पकलुषं चित्तत्वं जीव उच्यते। (35.21)

When the ‘Chit-alone state of Reality’ perceives the objects (as self-forgetfulness), and is turned towards them (through Vaasanaa-agitations), and deserves some term to refer to itself (in that deluded state), then the ‘principle of Chit’ is known as the ‘Jeeva that is slightly tainted by agitation’ (like a mirror covered by dust).

IGNORANT BRAHMAN IS JEEVA-BRAHMAN

चेत्यप्रपतितं रूढसंज्ञमज्ञत्वमागतं तदेवाधिकनिःसारं कल्प्यतेऽन्तर्मनस्तया। (35.22)

The ‘Jeeva-Brahman state’, as the mind-state, now polluted by the ‘perceived’ that is produced as the Vaasanaa fields’, gets deeply ascertained in the identity of name and form, is fully ignorant of its original division-less state, and produces the world-scenes that are completely essence-less (yet imagined as if with essence).

‘JEEVA’ IS NOT THE BODY

नात्मा संसारिपुरुषो न शरीरं न शोणितं

Actually, the ‘Reality essence’ that shines as a Jeeva (the deluded Aatman) is ‘not an entity that is bound to the worldly existence’, is ‘not the blood filled body’.

जडं सर्वं शरीरादि

The ‘body etc and the objects it perceives - living and non-living’ - are all inert only.

देही खवदलेपकः। (35.23)

The ‘one who is aware of the world through the body-tool’ is unaffected like the ‘space that is never tainted by any dirt’.

BODY IS JUST AN INERT OBJECT

(‘Body’ is a constant sense-pattern that is used as a location-point by the mind.)

शरीरे कणशः कृते नास्त्यन्यद्रुधिरादिकात् निर्भिन्ने कदलीस्तम्भे नास्त्यन्यत्पल्लवाद्दृते। (35.24)

If the body is cut into pieces, there is nothing else there but blood , bone, flesh etc.

When you peel off the banana tree, there is nothing but layers and layers of leaves.

MIND AND THE BODY AND THE ARRAY OF EXPERIENCES KNOWN AS THE JAGAT

मनो जीवो नरं विद्धि तदेवाकारमागतं आत्मनात्मानमादत्ते स्वविकल्पात्मकल्पितम्। (35.25)

Understand the ‘Mind’ alone to be the Jeeva, and that alone takes on a shape as a Nara (Naa- Maanava). It superimposes its own misconceptions on itself, and identifies with the body.

स्वविकल्पान्नरस्तत्र प्रसार्य रचयत्यलं जालमात्मनिबन्धाय कोशकारकृमिर्यथा। (35.26)

By his own conceptions and imaginations, a man weaves the net of ideas and binds himself (inside an Ahamkaara-based world), like the silk-worm trapped inside its own thread-entanglement that is secreted from itself.

(However, the body as an inert object does not last long and does not stay long enough for all the Vaasanaa-fulfilment

processes. When the body is useless and incapable of acting as a tool of perceptions, the Vaasanaas then discard the body and take over a new identity of any shape for their fulfilment.)

इमं देहभ्रमं त्यक्त्वा देशकालान्तरे पुनः शरीरत्वमथादत्ते पल्लवत्वमिवाङ्कुरः। (35.27)

Then he loses the identity with the body and at another time and place conceived by the mind, takes on another body-identity, like the sprout forming the leaves.

(Dreams create the dreamer here; Vaasanaas produce the Jeevas.

There is no single same Jeeva that travels; but the processes of Vaasanaas keep producing new Jeevas.

A JeevanMukta alone can have a continuous consciousness as a single state of mind as acting from the Reality-level.)

यादृक्वासनमेतत्स्यान्मनस्तादृक्प्रजायते, जातं स्वपिति यच्चित्तं तत्स्वप्ने निशि तिष्ठति। (35.28)

Whatever Vaasanaa-form is like, mind gets born with a new identity as a tool for fulfilling only those Vaasanaas. After getting born, it falls asleep (in another dream-ignorance) and stays in the night (of delusion) only, with its dreaming self.

(What decides the nature of experiences of a Jeeva?)

अम्लं मधुरसासितं मधुरं मधुरञ्जितं बीजं प्रतिविषाकल्कसितं च कटु जायते। (35.29)

The seed which is sprinkled with sour water yields sour fruits; that which is sprinkled with sweet water yields sweet fruits; the seed which is sprinkled with faeces and urine yields bitter fruits.

(How to change your own experiences for the better?)

शुभवासनया चेतो महत्या जायते महत् भवतीन्द्रमनोराज्य इन्द्रता स्वप्नभाङ्गरः। (35.30)

By the auspicious Vaasanaa, the mind also is born anew as auspicious; the man who is dreaming the life of the heavenly lord Indra, enjoys the 'lordship of Indra-mind-kingdom'.

क्षुद्रवासनया चेतः क्षुद्रतामपि पेलवां पिशाचविभ्रमात्स्वप्ने पिशाचान्निशि पश्यति। (35.31)

By a lowly Vaasanaa the mind attains lowly states, and by the belief and fear of devils, it will see devils at night in the life-dream.

सरसि स्फारनैर्मल्ये कालुष्यं याति न स्थितिं तथैव स्फारकालुष्ये प्रसादो याति न स्थितिम्। (35.32)

मनसि स्फारकालुष्ये तद्रूपं जायते फलं तथैव स्फारनैर्मल्ये तद्रूपं जायते फलम्। (35.33)

In a lake which is pristinely clear, dirt does not stay for long; similarly, when the lake is extremely dirty and stinking, it cannot be pleasing in the least.

If the mind is full of the dirt of agitations (desires, anxieties, attachment etc) then the world that is seen will be based on those agitation-states only (will bring about suffering of various sorts). If the mind is pure (with the qualities of Shama, Samtoshā, Satsanga, Vichaara and Viveka), the same type of result follows suit.

त्यजत्युदारं न गतिं, क्षीणोऽप्यनिशमुत्तमः, उद्योगवानविरतं, पूरणाशामिवोडुपः। (35.34)

He, who never swerves from the path of nobility (with the acquirement of knowledge as the only mission of life), who always maintains excellent conduct even when facing difficulties, and always strives to acquire knowledge without a gap, is like the moon that fills the entire sky with its light.

MAAYAA – THE DELUDING POWER

नेह बन्धो न मोक्षोऽस्ति न बोध्यो न च बन्धनं मिथ्योत्थितैव मायेयमिन्द्रजाललता यथा। (35.35)

There is actually no bondage, no liberation; no enlightenment, no binding ignorance.

All these illusions have appeared falsely, like the creeper produced by a magician.

गन्धर्वनगराकारा मृगतृष्णा इवोत्थिता द्विचन्द्रविभ्रमाभासा द्वैतैकत्वविवर्जिता। (35.36)

It (world-phenomenon) has simply appeared from nowhere -

like a city of illusion, like a mirage river, like the double-moon seen by the infected eye;

and is neither one, nor two (not Ekātva or Dvaita - 'That' is 'This', or 'That' and 'This') (since the world-phenomenon does not exist at all).

REALITY-STATE ALONE 'IS'

सर्वैव ब्रह्मसत्तेयमित्येषा परमार्थता

'Everything is the 'Reality of the Brahman alone' (covered by sense perceptions)'

This alone is the Supreme Truth.

परिस्फुरति निःसारः संसारोऽयमसन्मयः। (35.37)

This Samsaara (that is painted by the mind-artist) is shining all around us as real, without any essence as such (is just the succession of inert information-content that is made of emptiness only); and is completely non-existent (real as an experience only, like a dream experienced when asleep).

THE SUPREME TRUTH

नानन्तोऽहं वराकोऽहमिति दुर्निश्चयोदितः अनन्तोऽस्मीश्वरोस्मीति निश्चयेन विलीयते। (35.38)

'I am not eternal; I am a wretched limited being';

this type of 'false ascertainment' gets dissolved by the ascertainment, *'I am eternal; I am the Lord'.*

(You are not 'attaining' any Brahman state. You are already that.

You are like a lion cub which thinks that it is a sheep and bleats 'mine' mine' (Mey mey).

'Roar' as the Brahman-lion and see yourself as all; you will be a lion only which you always were.)

सर्वगे स्वात्मनि स्वच्छे एषोऽहमिति भावना एतत्तद्वन्धनं लोके स्वविकल्पोपकल्पितम्। (35.39)

In the Aatman, which is all-pervading and taintless (and division-less) -

the idea rises as *'I am this (much) only'* (I am bound and wretched) (and am a limited structure stuck inside a time/space frame).

This alone is known as 'bondage', which is produced by one's own misconception.

(It is like the dream-character in the dream lamenting that he is trapped inside and is wretched.

Wake up; the wretched creature is no more!)

बन्धमोक्षदशाहीना द्वित्वैकत्वविवर्जिता सर्वैव ब्रह्मसत्तेयमित्येषा परमार्थता। (35.40)

The 'Reality' is without the states of bondage or liberation, and is free of both the two-ness and oneness. Everything is that Brahman-reality alone. This is the Supreme truth.

(It is not one, is not divided as the world and Brahman, and is not the one appearing as two).

VISION OF BRAHMAN, THE SELF

नैर्मल्यप्राप्तमरणमसक्तं सर्वदृष्टिषु अमनस्त्वमिहापन्नं ब्रह्म पश्यति नान्यथा। (35.41)

Through the attainment of the extreme purity of the mind (by discarding all information of the world and ego as unreal), having died as the body identity (through Vichaara), when one feels disinterested in all the objects of the perceived (and sees everything as the mind-produced information only), and has attained the 'mind-absent state' (where the mind is just a tool of perception only), then only he has the vision of Brahman (through the Knowledge-eyes); not otherwise. *(He just knows as an experience that everything is the Reality state only; and ignores the reality of the world and the body.)*

मनो निर्मलतां यातं शुभसंतानवारिभिः ब्राह्मीं दृष्टिमुपादत्ते रागं शुक्लपटो यथा। (35.42)

The mind 'which has become extremely pure (as Brahman-awareness only)'

and is 'washed by the waters of continuous Vichaara of the truth',

attains the 'Brahman-vision' as its 'natural state',

like the white cloth which shines as itself, when washed off its red colour dye.

सर्वमेव ममात्मेति सर्वभावनयानघ हेयादेयबले क्षीणे बन्धमोक्षो विमुच्यताम्। (35.43)

O Taintless one, affirm the idea that *'I am everything'.*

When the ideas of 'higher (to be sought) and lower (to be discarded) states' get removed, be freed of both the 'ideas of bondage and liberation'.

शुद्धस्य मनसः कायशास्त्रवैराग्यबुद्धिभिः अभिजातोपलस्येव जगत्स्यैवेति विद्युतिः। (35.44)

For a 'pure mind that stays as the Reality awareness', the 'Jagat' with its ideas of body-images, scriptures explaining Brahman, and dispassion etc, shines as a 'collection of reflections in a Sphatika stone that does not affect it in any manner'.

POWER OF KNOWLEDGE

पदार्थनैकतामेत्य मनसो नैकतानता असत्यज्ञानदृष्टिं तां विद्धि क्षणविनाशिनीम्। (35.45)

Mind need not be focused (Ekataa) on the division-less Reality as an object to become one with it

(Ekataanataa) (as through meditation or contemplation). *(How can you meditate or become one with your own Self?)* Understand that such an incorrect vision gets destroyed within a second (through the right vision).

सबाह्याभ्यन्तरं त्यक्त्वा सर्वा दृश्यदृशं यदा मनस्तिष्ठति तल्लीनं संप्राप्तं तत्पदं तदा। (35.46)

The moment the mind stays absorbed in that truth only, by rejecting all the inside ideas of the world and the objects that are seen outside (as just information-agitations), the Brahman-state is instantly achieved. *(You do not have to wait for years, months or even days; just you have to change the understanding within, and instantly the incorrect vision vanishes.)*

दृश्यदृष्टिः स्फुटा येयं सा ह्यवश्यमसन्मयी तन्मयत्वं च मनसः स्वरूपं विद्धि नेतरत्। (35.47)

This ‘perceived phenomenon’ ‘that gets perceived and understood as the world-scene’ is not real at all, for sure. *(It has only relative reality like a dream-world; real when experienced and unreal when woken up). (The world-scene that you perceive through the senses as sense-information, rises out of emptiness from nowhere, and vanishes into nowhere, at each and every second, at each and every wink of yours.)*

आद्यन्तयोर्विनाशित्वान्मध्येऽपि तदसन्मयं अज्ञातमनसस्तेन दुःखिता हस्तसंस्थिता। (35.48)

‘That which is non-existent’ has the beginning and end destroyed, and not there in the middle also. *(Therefore, what you see as some sense produced information of the sound, image etc is also unreal only.)* The mind which knows not this truth, is always in suffering, though the truth is as easy as looking at a thing in one’s own hand.

आत्मैवेदं जगदिति विना भावेन दुःखदा दृश्यश्रीरन्यथा त्वेषा भोगमोक्षप्रदायिनी। (35.49)

If one is not able to grasp the truth that ‘Aatmaa alone is the Jagat’, the ‘grand show of the perceived phenomenon’ gives pain only (like you roll in hot sand only, when you bathe in the mirage-river). Otherwise, if the truth is realized, it offers the ‘liberation from untruth’ and also the ‘enjoyment of the untruth (like enjoying an unreal fiction story, knowing fully well that it is unreal).

जलमन्यतरङ्गोऽन्य इति नानातयाऽज्ञता जलमेव तरङ्गोऽयमित्येकत्वात्किल ज्ञता। (35.50)

‘Water is different, wave is different’; this differentiation is ignorance.

‘Water alone is the wave’; this unified idea alone is knowledge.

(The world does not change at realization; but your understanding of the world changes, like for a man who has got out of a dream.)

दुःखमायात्यसदिति हेयोपादेयरूपि यत्तदभावेन तु ज्ञानादानन्त्यमवशिष्यते। (35.51)

The ‘division-sense’ in the form of ‘to be sought’ and ‘to be discarded’ is not real (and is just some mind-made conception), and so ‘brings about (Aayaati)’ the pain of limitation (and needs to be discarded actually). When the same division is realized as non-existent through the ‘rise of true knowledge’, the ‘endless state of Reality’ alone is left back (and such a knowledge alone is to be sought for actually).

संकल्पकल्पितत्वाच्च मनोरूपमसन्मयं, असन्मयविनाशे तु कः शोको वद राघव। (35.52)

The ‘world’ and the ‘body’ (as the ‘I’ centered experience-fields) are just conceptions and are of the form of the mind only; and so are non-existent, except as the mind-processes.

When the ‘non-existent thing’ is destroyed through knowledge, what is there to fear or lament about, hey Raaghava?

(Do not be afraid of knowing the truth, thinking that the world will be gone and nothing will be left back if you realize. Nothing goes or comes. You just remain awake to the truth though seeing the untruth, like a man who has woken up moves through a dream with the understanding that it is a dream only. Otherwise you will be trapped in the pains of Samsaara, if you live in ignorance only.)

अवत्सलो यथा बन्धुररागद्वेषया धिया दृश्यते, पश्य तद्वत्त्वं तत्त्वं पञ्जरमात्मनः। (35.53)

अवत्सलाद्यथा बन्धोः सुखदुःखैर्न लिप्यते तत्त्वेन संपरिज्ञानात्तथा तत्त्वचयात्मनः। (35.54)

A relative looks at the child of another person without any hatred or attachment. Look at this ‘cage of the body’ (made of elements) also in that way (like somebody’s offspring that you have to bear with, as a care-taker).

A relative does not get affected by the happiness or suffering of the child of another person; similarly when the ‘true understanding of the body’ rises (that it is just a sensed inert object), the Knower does not identify with the ‘physical cage’ that is made of the ‘grouped elements’ only (Tattvachaya).

तदनादि शिवं ज्ञानं यन्मध्ये द्रष्टुं दृश्ययोः तस्मिन्सत्ये मनः शान्तं पांसुर्वायुक्षये यथा। (35.55)

उपशान्ते मनोवायौ देहापांसुः प्रशाम्यति पुनः संसारनगरे न नीहारः प्रवर्तते। (35.56)

When the ‘Supreme state of Knowledge which is beginning less, auspicious, which is in-between the

Seen and the Seer' (as pure awareness only) arises, the mind becomes quiet like the 'sand settling down when the winds stop blowing'. When the 'mind-storm' stops blowing, the 'body-sand' becomes quiet; and the mist never again covers the 'city of worldly-existence'.

WHEN DOES THE IGNORANCE DISAPPEAR OFF?

वासनाप्रावृषि क्षीणे संस्थितौ राममागते,

When the monsoon clouds of Vaasanaas are gone,
when the mind is happy (Raamam) by staying in its original state of awareness,

जाइये जनितहृत्कम्पे पङ्के शोषमुपागते,

when the mire of fear brought about by the ignorance dries off,

शुष्के तृष्णावटे, शान्ते मन्दे हृदयकानने,

when the deep well of Trshnaa dries up completely,

when the heart-forest is rid of all its thorny bushes and is pleasant,

क्षीणेष्वक्षकदम्बेषु मिथ्याज्ञानघने क्षते,

when the Kadamba trees of senses stop giving out fruits (of joys and sorrows),

when the dark cloud of incorrect understanding is destroyed (by the sun of knowledge),

क्षीयते मोहमिहिका प्रभात इव शर्वरी,

क्वापि गच्छति तज्जाइयं विषं मन्त्रहतं यथा। (35.59)

then the mist of delusion vanishes like the night at the rise of the morning;

and the ignorance goes off somewhere like the poison at the chant of GarudaMantra.

'REALIZED STATE' DESCRIBED AS THE 'BEAUTIFUL MOUNTAIN SCENARIO'

(35.59) to (35.68)

देहाद्रौ न भयक्षुद्राः सरितः प्रसरन्त्यलं,

In the mountain of the body (solid as a mountain), the streams of fear and anxiety no more flow;
(Every scene is a blissful state only, since it is Reality itself shining as that.)

नोल्लसन्ति लसत्पक्षाः संकल्पोग्रकलापिनः,

the (screaming) wild peacocks of conceptions (forced by Vaasanaas) do not dance about with their wide open plumage;

परां निर्मलतामेति संविदाकाशगोचरः,

the consciousness (that perceives the world) (as a 'being') becomes extremely pure (as the essence of Reality-state),
and shines like the taintless sky;

राजतेऽतिरामच्छो जीवादित्यो महोदयः,

the 'Great Jeeva-sun' shines forth in its full glory, with its extremely taintless glow of lustre (as the Brahman- state itself);

घनमोहभरोन्मुक्ता विविक्तत्वं परं गताः समये ह्यतिशोभन्ते धौता आशा महादिशः,

the 'space of the perceived-state with all its directions', being rid of all the clouds of dense delusion,
staying excessively distinct and clear, shines forth extremely pure (when absorbed in oneself in solitude),
washed off of all the dust of desires.

भृशमाभाति विमला मुदिताकाशमञ्जरी,

the 'blossoms of joys' fill the 'mind-expanse that is pure and taintless';

शीतलीकृतदिक्चक्रा शरद्व्योम्नीव चन्द्रिका,

the quarters (of the mind-sky) stay cool, like the autumn sky at the rise of the moon;

सर्वसंपत्प्रकाशेन परमानन्ददायिना भृशं सफलतामेति सुविविक्ता विवेकभूः,

the '(fertile) ground of Viveka' which is cleaned of all the weeds (doubts), gives rise to '(good) plants
(Vichaara-thoughts) that yield 'fruits which give supreme bliss' by revealing all the 'wealth of knowledge';

सर्वतवनाभोगं परमालोकसुन्दरं अच्छाच्छं शीतलच्छायं जायते भुवनान्तरम्,

the 'entire stage of the perceived along with its mountains and forests' (the entire life lived inside a world), shines with excessive beauty bathed by the luster of knowledge, with its unpolluted atmosphere (freed of delusion) and is cool with shades (that remove the heat of the Samsara);
विस्तारितं सुसमतां स्फारितं स्फटिकाकृतिं उपैति हृत्सरः स्वच्छं नीरजोऽम्बुजकोशकम्,
the 'heart-lake' (centre of Chit-awareness, that is not in space) gets spread out equally across without divisions, becomes pure and pristine like crystal-stone, is pure and clear, and is filled with lotuses which are freed of dust (excessive state of action);

हृत्पद्मकोशान्मलिनः स्वाहम्कारमधुव्रतः अपुनर्दर्शनायैव चञ्चलः क्वापि गच्छति। (35.59) to (35.67)

the 'humming dirty bee of Ahamkaara' (which always hums as 'Aham' and 'hm') (which is always after the honey of joy from the objects) feeling uncomfortable by the purity, goes off somewhere from the heart-lotus never to come back again.

THE KING OF THE BODY-CITY

भवत्यपगताक्षेपः सर्वगः सर्वनायकः निर्वासनः शान्तमनाः स्वदेहनगरेश्वरः। (35.68)

The king of the body-city (Jeeva as the Brahman-state), facing no obstruction (of division), is everywhere, controlling all, without troubled by the Vaasanaas, and is with a quiet mind.

विचारणसमाधिगतात्मदीपको मनस्यलं परिगलितेव धीरधीः

विलोकयन्क्षयभवनीरसा गतीर्गतज्वरो विलसति देहपत्तने। (35.69)

with the 'light of Brahman-awareness (Aatman)' that is attained through the Vichaara process - burning brightly;
all the 'faults of the mind' dissolved off through the 'stabilized firmly placed intellect (that is not agitated by the world scenes)';
seeing every process of death and birth as meaningless;
the realized Yogi roams happily in the city of the body, cured of his fever of delusion.