

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER EIGHTEEN

{‘ACTION’ IS ‘NO-ACTION’ IN A KNOWER}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER EIGHTEEN

‘ACTION’ IS ‘NO-ACTION’ IN A KNOWER

वसिष्ठोवाच

Vasishta spoke

एवं स्थिते तु तज्ज्ञानां यदेतत्कर्तृत्वं दृश्यते सुखदुःखादिषु योगादिषु वा तदसन्नतु मूर्खाणाम्। (38.01)

As this is the way it is, whatever ‘doer-ship’ is observed in the Knowers (who are engaged in so many works that belong to them), whatever action is performed by them in situations good or bad (expressing appropriate emotions) or in spiritual disciplines too (to maintain a model for others to follow) is all unreal (as it is just the inert movement of the limbs only). It is not so for the ignorant (for they perform all the actions with the idea of doership only, expecting the appropriate results).

यतः कर्तृत्वं नाम किमुच्यते।

Because, what is the so-called ‘doer-ship’?

यो ह्यन्तस्थाया मनोवृत्तेर्निश्चय उपादेयताप्रत्ययो वासनाभिधानस्तत्कर्तृत्वशब्देनोच्यते। (38.02)

The word ‘doer-ship’ means, ‘that idea’ which rises within (as a want of something), by the decisive nature of the mind for attaining something (as if happiness is dependent upon the fulfilment of that action only), which is known otherwise by the name of ‘Vaasanaa’.

चेष्टावशात्तादृक्फलभोक्तृत्वं वासनानुरूपं स्पन्दते पुरुषः स्पन्दानुरूपं फलमनुभवति।

By acting in a particular manner, an embodied person makes a ‘movement’ (of the limbs) as directed by the Vaasanaa; which has some particular fruit of the action as a fulfilment through that action; and then he experiences the fruit of the action as a ‘movement’ only (of the limbs once again).

फलभोक्तृत्वं नाम कर्तृत्वादिति सिद्धान्तः। (38.03)

It is the conclusion of the ignorant that the ‘doer-ship (in an action)’ leads to the experience of the ‘fruit of the action (as the joy)’.

[What is desire-fulfilment actually? You move some limbs to fulfil it, and move again some other limbs as the fulfilment, and believe that you are happy. Is it not the height of stupidity? The main root-cause of this stupidity is termed as the ‘Vaasanaa, the subtle state of non-fulfilment that needs fulfilment through some movement of the limbs’.]

तथा च। This is how it is!

कुर्वतोऽकुर्वतो वापि स्वर्गोऽपि नरकोऽपि वा यादृग्वासनमेतत्स्यान्मनस्तदनुभूयते। (38.04)

And it is obvious that, whether a man performs the ordained actions or refrains from them (identified with the doership and non-doership also), whether he believes that he ends up in a heaven or hell, he will experience that only, which the Vaasanaas produce as the Vaasanaa-fields of experience.

[The idea of ‘refraining from the Scripture-ordained actions resulting in the Heaven, or avoiding them resulting in the Hell’ is a matter of belief only. Whatever you believe, that will only become your future experience, as revealed by the Vaasanaa you maintain.]

तस्मादज्ञाततत्त्वानां पुंसां कुर्वतामकुर्वतां च कर्त्ता,

Therefore, for those men who are ignorant of the Truth, the ‘doer-ship’ is connected to the performance or non-performance of an action.

(Their idea of non-doership for them is refraining from the prescribed duties physically.)

[Not wanting to do any worldly-action also is a Vaasanaa only. Running physically away from the duties is not the solution.]

न तु ज्ञाततत्त्वानामवासनत्वात्। (38.05)

Not so for the Knowers who have no Vaasanaas at all.

(For them, who exist as the motion-less Self, even doing an action is inaction only.)

[As long as the Vaasanaas exist even in the least, Truth cannot be experienced as a natural state, though comprehended intellectually.]

ज्ञाततत्त्वो हि शिथिलीभूतवासनः कुर्वन्नपि फलं नानुसंधाति।

A person, who has realized the Truth as an experience within, has all his Vaasanaas destroyed completely. Even if he performs any action that gives the result, he does not contemplate only on the result (like the ignorant ones).

अथच स्पन्दनमात्रं केवलं करोत्यसक्तबुद्धिः संप्राप्तमपि फलमात्मैवेदं

सर्वमेव कर्मफलमनुभवत्यकुर्वन्नपि करोति मग्नमनाः। (38.06)

The action performed by him is a quiver of Brahman-state only, and he remains unbothered about the result (and does not expect any joy as the 'end to be achieved').

(The action is done perfectly and properly without any anxiety or agitation about the result.)

When the fruit of the action is attained, he understands the result also as the expression of the Reality-state only, and experiences the fruit of the action just as a matter of fact. He has no sense of doer-ship when performing any action; yet he acts with complete involvement (of acting perfectly).

[An ignorant man is always worried about the result only; is anxious to get the result in a hurry, gets irritated, anxious, apprehensive and spoils the work and ends up in ruining the result also.]

मनो यत्करोति तत्कृतं भवति यन्न करोति तन्न कृतं भवति,

What the mind does, that alone is the action. What it does not do, that is not an action.

[Body is inert and its movement is not considered as any action. It is not the doer of any action. Whether a man moves his body or not, if his mind is engaged in the object-thoughts, then it is impure only and is to be considered as a Vaasanaa-corrupted state. Therefore, without getting rid of the Vaasanaas within, if you just engage yourself in any act of asceticism or penance or studies, you will not attain the goal of realization ever.

Bodily-restraint, with an impure mind is of no use at all as a 'Saadhana practice'.]

अतो मन एव कर्तृ न देहः। (38.07)

Therefore the mind alone is the doer, not the body.

चित्तादेवायं संसार आगतश्चित्तमय एव, चित्तमात्रं चित्त एव स्थित इति विज्ञातम्।

This 'worldly existence' (Samsaara) has come into being because of the Chitta (the mind-factor filled with Vaasanaas); is in essence the Chitta only; is just the Chitta alone; it exists as the Chitta alone.

So it is understood.

विषयश्च सर्वमुपशान्तमभूदासनैवेति ज्ञ एवास्तीति। (38.08)

The summarized idea is, 'when all the Vaasanaas are completely destroyed, then the Knower alone exists (as the left-over state) and remains as that.

[Reality-state sheathed by the Vaasanaas is the reality of the world. If all the Vaasanaas are removed off, the realness of the world vanishes; and Reality alone is left back. You can call that state itself as the Knower.]

आत्मविदां हि तन्मनः परमुपशममागतं,

The so-called mind of the Self-knower has reached the complete quiescent state (the original state of existence which is without the Vaasanaas).

[The mirage of the world loses its reality, the hot suffering of the life ceases and it becomes a shower of cool snow; the mind remains quiet without the least of agitations.]

मृगतृष्णाजलमिव वर्षति जलदे, हिमकण इव चण्डातपे, विलीनं तुर्यदशामुपागतं स्थितम्। (38.09)

Like the (non-existent) waters of the mirage pouring out of a cloud, like the (already-dissolved) snow-flake in the hot sun, the mind (of a Knower) remains in a dissolved state (and stays as a tool of perception only); and has attained the 'Transcendental state of the Turyaa' (which is the support of the unreal states of Jaagrat, Svapna and Sushupti).

(What will be the state of a Jnaani who has to yet act with a mind in the world?)

नानन्दं न निरानन्दं

The mind of a Jnaani feels no joy or disappointment from the presence or absence of people or objects. It is not joyless also, since it is continuously experiencing the joy of fulfilment, as if there is nothing that it needs anymore to fulfil it.

[The joy here is not the chemical-oozing in the brain translated as joy; but is a fulfilment-state which is unconnected to the brain-chemicals.]

न चलं नाचलं स्थिरं,

It (the mind of a Jnaani) moves as it were, as the thoughts and the body-actions; yet it does not move at all; and stays as the 'still-awareness' only, without the 'doership idea' (like the driver sitting still inside an automatically moving vehicle). It is always stable in the intellect as the unswerving state of awareness-essence.

न सन्नासन्न चैतेषां मध्यं ज्ञानिमनो विदुः। (38.10)

It (the mind of a Jnaani) is there as a tool of perception; is not there as the Vaasanaa-fulfilment. It is neither of them also, but is the 'still-state of silence' between them both.

न वासनामये स्पन्दरसे गज इव पल्वले मज्जति तज्ज्ञो,

मूर्खमनो भोगभूमिमेव पश्यति न सत्तत्त्वम्। (38.11)

Like the elephant plunging into the muddy pool, the 'Knower of the Brahman' does not plunge into the 'continuously forming wavy-waters of the Vaasanaas'. The mind of the unenlightened fool can see only the pleasure-fields; not the Supreme Reality of Brahman (and is like an elephant sunk inside the muddy mire).

तथा चायमत्रापरो दृष्टान्तः।

Here is another example.

अकुर्वन्नपि श्वभ्रपतनं शय्यासनगतोऽपि श्वभ्रपातवासनावासिते चेतसि श्वभ्रपतनदुःखमनुभवति।

अपरस्तु कुर्वन्नपि श्वभ्रपतनं, परममुपशममुपगतवति, मनसि शय्यासनसुखमनुभवति।

'A man who is sleeping in his comfortable bed, who is not actually falling into any chasm and is safe inside his room', will experience the 'pain of falling into the chasm in his mind' (as in a dream or imagination) if he has the Vaasanaa of falling into the chasm in his mind.

The other man, even though he is actually falling into the chasm, experiences only the pleasure of a comfortable bed, if he has supreme quiescence of mind.

एवमनयोः शय्यासनश्वभ्रपातयोरेकः श्वभ्रपतनस्याकर्तापि कर्ता संपन्नो, द्वितीयश्च श्वभ्रपतनस्य

कर्ताप्यकर्ता संपन्नश्चित्तवशात्स्माद्यच्चित्तं तन्मयो भवति पुरुष इति सिद्धान्तः। (38.12)

In this manner, of these two, one of them, though was 'not the doer' in the act of 'falling into the chasm' became the 'doer', because of the mind. The other one, though was the 'doer of the action' of 'falling into the chasm', became the 'non-doer' because of the mind.

Therefore, a man experiences that only what he is thinking intently upon.

This is the final conclusion (Siddhaanta) arrived at.

तेन तत्र कर्तुरकर्तुर्वा नित्यमसंसक्तं भवतु चेतो, नहि किञ्चिदस्त्यात्मतत्त्वव्यतिरिक्तं यत्र संसक्तिर्भाव्यते।

Therefore, the mind should remain always in a detached condition whether one is doing or not doing any action. There is not anything other than the 'Principle of the Reality-state', that any doer-ship could be conceived as such. (*Doership is just the imagination of the mind.*)

यत्किञ्चिदिदं जगद्गतं तत्सर्वं शुद्धचित्तत्वादाभासमवेहि। (38.13)

Understand that whatever is there in this world as the 'Seen' is just the shine from the principle of 'Pure Chit-state of Reality'. (*All that you see as anything is the reality in reality.*)

[How does a Jnaani act in the unreal world, even when the truth of its unreal nature is experienced continuously?

Since we have understood that the action done with the detached mind is no action at all, a man who has 'known that which is to be known' is completely detached to everything in the mind. He cannot be called a man (person, individual) also, for there is no one as an individual there. You see only a particular image that conceals the Reality-state; and you have to imagine that alone as the realized man, and name that alone as a JeevanMukta.]

एवं चास्य ज्ञातज्ञेयस्य पुंसो नामात्मा सुखदुःखानां न गम्य इति निश्चये जाते,

नात्मव्यतिरिक्ता आधाराधेयदृष्टयो विद्यन्ते इति निश्चये जाते,

कर्ता भोक्ता सर्वपदार्थव्यतिरिक्तो बालाग्रसहस्रभागोऽहमिति निश्चये जाते,

यत्किञ्चिदिदं तत्सर्वमहमेवेति वा निश्चये जाते,

सर्वसत्त्वावभासकः सर्वगस्तिष्ठाम्येवाहमिति निश्चये जाते,

नाहं सुखदुःखानां गम्य इति विगतज्वरतया चित्तवृत्तिर्लीलयैव तिष्ठते व्यवहारेषु। (38.14)

When this is so, the so called 'Knower of the Truth' whom you see as an embodied person, when he knows with ascertainment that he is not a receptacle of joys and sorrows as connected to the presence or absence of the world objects 'as the Aatman, the pure-state of understanding essence'; when he knows with ascertainment that there is no difference as two different things as the support and the supported (as the embodied and the body) other than the presence of Aatman which alone is all;

when he knows with ascertainment that ‘I as the Reality-essence am subtler than the thousandth part of the tip of the sand particle’, and I am different from ‘all the perceived objects, the doer of the action and the enjoyer of the result’;

when he knows with ascertainment that ‘I alone exist pervading all as their essence, making all the objects to shine as they are’ (I as the Reality-state am aware, and they exist as my awareness-objects);

when he knows with ascertainment that ‘whatsoever is there, all that is ‘I’ (the ‘I-less reality state);

then he is freed of the ‘fever of delusion’ by knowing that- *‘I am not the receptacle of the experiences of the pains and pleasures’*,

and remains engaged in the regular activities of the world, just playing around with the mental-faculty (like a gadget of amusement).

तज्ज्ञस्य संकटे च मुदितैव केवलं ज्योत्स्नेव भुवनभावमलङ्करोति,

येन चित्तादृते तु ज्ञः कुर्वन्नप्यकर्ता संपन्नो,

मनसो अलेपकत्वान्नासौ पादपाण्यादिविक्षेपस्य यत्कृतस्यापि कर्मणः फलमनुभवति। (38.15)

When met with tragedies, the Knower still remains in the ‘state of bliss’ only, and beautifies the ‘earth-existence’ like the moonlight (by his agitation-less state); because, having no ‘mind’ as such (as a store-house of anxieties), the Knower though performing the regular actions, has become a ‘non-doer’ (remaining detached within); is freed of the ‘smear of the mind’, and so he cannot experience the fruits of the action obtained by the movement of his hands and legs, even if he tries hard.

(For him, the worldly-actions of the ignorant equal a child’s playful act with tiny clay toys, and though he may participate in their plays as if real, he cannot really enjoy them as real.)

एवं मनः सर्वकर्मणां सर्वहितानां सर्वभावानां सर्वलोकानां सर्वगतीनां बीजं,

तस्मिन्परिहृते सर्वकर्माणि परिहृतानि भवन्ति सर्वदुःखानि क्षीयन्ते सर्वकर्माणि लयमुपयान्ति।

मानसेनापि कर्मणा यत्कृतेनापि ज्ञो नाक्रम्यते न विवशीक्रियते न रञ्जनामुपैत्यव्यतिरिक्तात्। (38.16)

And therefore, the mind (filled with Vaasanaas) alone is the seed for all actions, all desires, all the ideas and objects, all the worlds, and all the movements. If the mind (filled with Vaasanaas) is removed, then all the actions get removed; all the sufferings end once and for all; all the actions dissolve away.

Even if the Knower uses his mind (now freed of Vaasanaas and staying as the quiescent state) for doing some action belonging to the body-connected world, he does not possess the idea of any doer ship; he is not bound by the worries of success and failure; he does not get coloured by it (as excitement or frustration); since he is distinct from all of them, being the Reality-state itself.

यथा बालो मनसा नगरस्य निर्माणं निर्मृष्टं च कुर्वन्नगरनिर्माणं मनःकृतमकृतमिव लीलयानुभवति,

नोपादेयतया सुखदुःखमकृत्रिममिति पश्यति, नगरनिर्मथनं च मनःकृतं कृतमिति पश्यतीति,

दुःखमपि लीलयानुभवन्नपि न दुःखमिति पश्यति। एवमसौ परमार्थतः कुर्वन्नपि न लिप्यत एवेति। (17)

For example, a child who builds a city in his mind (using toys maybe) and destroys it also, enjoys the building of the city imagined by his mind and is amused, though he knows that it is not really built. Though not believing it as real, he still experiences both the joy of building and the pain of its destruction as real only. *(He constructs the city and feels great, and allows the destruction-forces to destroy the city and enjoys that also, and feels the pain also as amusement.)*

He experiences the destruction of the city and suffers also, knowing well that it was done in his mind only, and enjoys the pain as an amusement, and is not really pained.

Similarly, the Knower also does not get tainted by pain and pleasure, even when doing actions.

This is the ‘Supreme Truth’.

सर्वभावेषु हेयोपादेयताभ्यां जगति किं कारणं दुःखस्य,

In the world where all objects are either sought or rejected, what actually is the cause of the pain?

(That which is abandoned cannot cause pain because it is already discarded. That which is accepted must not cause pain because it does not add anything more to the Aatman-state or make any change in it.)

न चोपादेये किञ्चिदपि संभवति यदविनाशं व्यतिरिक्तं चात्मनः,

तस्मादयमात्माऽकर्ताऽभोक्ताऽतत्त्वतो यदेतत्कर्तृत्वं च स्वध्यारोप्यते। (38.18)

*(‘Aatman the pure essence of awareness’ is imperishable and changeless already.
Anything discarded cannot make a dent in the Aatman-state.)*

Whatever is sought and attained is never a thing that will not perish or end, and is different from the nature of the imperishable Aatman; therefore, it cannot cause any pain by not getting received. Therefore, this Aatman is the not the doer, is not the enjoyer.

The doership is fully superimposed on the Aatman falsely.

आवश्यकं तत्सम्यग्दर्शनमोहान्न वस्तुत इति यथाभूतवस्तुविचारणात्कर्तृत्वभोक्तृत्वे न स्तः।

It is necessary to act in the world (rejecting something and accepting something); but one must know that such differentiation rises by the deluded state only and not really there; and should analyze and realize this truth; and understand also that Aatman has no doership or enjoyer ship.

इन्द्रियेन्द्रियार्थद्वेषाभिलाषादिका दृष्टयस्तद्दृष्टीनां दृश्यन्ते नातद्दृष्टीनाम्। (38.19)

The ignorant alone, who believe in the ‘reality of the senses and their objects, and the emotions of desires and hatred connected with them’, proclaim that way (that something is to be discarded and something is to be sought); not so the Knower who does not have such delusions (and knows that Aatman is imperishable and changeless).

मोक्षोऽस्ति न संसारे स्वसंसक्तमनसामिहासंसक्तमनसां त्वेतत्सर्वमेवास्ति। (38.20)

There is nothing called ‘liberation’ in this world for those Knowers who adhere to the Aatman (the self-essence). For those who do not adhere to the Aatman, the real self, all this is there (as bondage and liberation).

यथास्थितं ज्ञस्य केवलं आत्मतत्त्वमेवोल्लसति तद्द्वैतैकत्ववादिसिद्धे द्वैतैकत्वे करोति

सत्त्वासत्त्वे करोति, शक्तिजालादभिन्नां सर्वशक्तितां च दर्शयति तस्य। (38.21)

For the Knower, who remains as he is in his true nature, only the ‘Principle of the Aatman’ (the Reality-state) is there making him blissful. *(He has no likes or dislikes, does not discard or seek anything.)*

When there raises the perception of oneness and two-ness, he acts as if there is oneness and two-ness; acts as if there is real and unreal for the time being; yet all the powers (rising as the perceived) do not differ for him from the ‘Omnipotent Brahman, the Atman-essence’.

न बन्धोऽस्ति न मोक्षोऽस्ति नाबन्धोऽस्ति न बन्धनम्।

There is no bondage. There is no liberation. There is no freedom from bondage. Nothing gets bound.

अप्रबोधादिदं दुःखं प्रबोधात्प्रविलीयते। (38.22)

Pain is there because of ‘non-awakening’. ‘Awakening state of truth’ dissolves all the pains.

संकल्पिता जगति मोक्षमतिर्मुधैव संकल्पिता जगति बन्धमतिर्मुधैव

The ‘idea of liberation’ which is imagined in this world is meaningless;
the ‘idea of bondage’ also which is imagined in this world is meaningless.

संत्यज्य सर्वमनहंकृतिरात्मनिष्ठो धीरो धिया व्यवहरन्भुवि राम तिष्ठ। (38.23)

Renouncing all such ideas, bereft of the limited ego-sense, remaining absorbed in the inner Self-essence, facing all impediments courageously, and intelligently performing actions in the world, hey Rama remain here on this Earth, the stage of perceptions.