

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART THIRTEEN

(UDDHAALAKA'S VICHAARA PROCESS -1)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***

***TO***

***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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 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  
Vasishtha spoke

*(The main trait of ignorance is the uncontrolled flow of thoughts that rise without any purpose, and prove to be just a waste of mental energy. Water when flows off into various holes in the ground is wasted only; but when it is controlled and dammed it is extremely useful; so also, the ever rising agitations termed as thoughts should also be dammed and used for the purpose of Vichaara only.)*

*What are the worldly wasteful thoughts (agitations) like?*

*Actually you can never predict what thoughts will appear when in an ignorant mind.*

*Mostly the thoughts of the ordinary minds are based on what is directly perceived and do not go beyond the level of senses. The ignorant minds are dominated mostly by envy, jealousy, attachments towards objects and people, hatred, anger, irritation, rudeness, selfishness, false accusations of others, gossip-matters, meaningless comments about the events of the world, passions, induced emotions, desire fulfillment methods and so on.*

*Tamas dominated people are interested in only the topics about other people, Rajas dominated people are interested in only the events of their lives, and the Sattva dominated people are interested mostly in ideas. Unless one controls the interest in the narrative part of one's life and others, and engages in the practice of Vichaara as taught by Vasishtha and other great thinkers, he never can master the mind-control, and will act as a channel for wasteful thoughts only. A student who seeks liberation must practice the control of thoughts first, and avoid the pitfalls in his quest of truth.*

*Thoughts are not actually in some language form or other; language is just a part of evolution. Thoughts in essence are just the agitations in the brain which rise as language in the outside consciousness.*

*What is consciousness?*

*Consciousness is nothing but the reaction of the brain to the outside phenomena.*

*Consciousness is just the agitation of the brain when reacting to the outside phenomena sensed by the senses. This agitation alone is termed as thought in the language level.*

*A man acts always in the agitation level only like an animal.*

*He never thinks and acts.*

*This is known as ignorance, the trait of an animal that has not evolved further from the body-state.*

*When a man evolves to act in the thought level only with the backup of language, then he evolves from the animal level. He thinks and then only acts. He follows the instructions of the noble minds that have crossed over the barrier of consciousness itself (as the instant reaction to outside phenomena), and is always in control of the consciousness part of his brain.*

*He does not allow the random flow of agitations; but remains silent within at all times.*

*He wills the thoughts that he wants. He alone is liberated in the true sense.*

*He is not a chain of brain agitation acting like the inert-conscious, but exists as the silence which is free of all agitations; he is actually conscious of the consciousness itself.*

*Then he is known as a Sahaja-Mukta, one who is naturally in the state of liberation always.)*

ADVICE TO RAMA

परिदीर्घासु तन्वीषु सुतीक्ष्णासु सितासु च क्षुरधारोपमानासु चित्तवृत्तिषु तिष्ठ मा।

*(Agitations in the mind of the ignorant are like sharp swords.)*

Rama! Do not engage in wasteful thoughts (other than what is necessary for your daily life).

The thoughts that lead you away from the self are the Vaasanaas (endless wants) that are lengthy (because of desiring far off objects also) and spread for long distances; they are thin (and so are purposeless); they are like the pricking razor-sharp knives (and make you feel anxious and sorrowful always); they are extremely sharp (and cut off your attraction to the true Self); they are white and transparent (by taking in any object in front as a liked and disliked object).

*(Avoid with effort all such thoughts and agitations.)*

कालेन महता क्षेत्रे जातेयं बुद्धिवल्लरी वृद्धिं विवेकसेकेन नय तां नयकोविद।

Rama! You are an excellent person of noble principles!

After a long time, this creeper of intellect (capable of understanding the abstract truth of Aatman) has taken root in your Jeeva-field of some name and form. Sprinkle it with the thoughts of discrimination (Viveka) (of what is right and what is not) and make it grow well.

यावन्म्लायति नो कायलतिका कालभास्वता भूतलेऽपतितां तावदेनामुद्धृत्य धारय।

Before the body-creeper fades away (through diseases and old age) along with the passing time and falls on the ground, lift up the intellect-creeper (when you are young itself) and make it fruitful.

मद्वाक्यार्थैकतत्त्वज्ञ मद्वाक्यार्थैकभावनात्सुखमाप्नोषि सर्परिर्यथाभ्रवभावनात्।

Rama! You just absorb the essence of my teachings only, and practicing well what I will explain now, you will indeed attain the true bliss of being your own self (freed of all the limitations), like the peacock, the killer of snakes feels happy by the sound of the thunder.

*(You have destroyed all the snakes that rise as the Vaasanaas and are enjoying the words spoken by me.)*

उद्दालकवदालूनं विशीर्णं भूतपञ्चकं कृत्वा कृत्वा धिया धीरधीरयान्तर्विचारय।

Like Uddhaalaka, analyze again and again within and cut at the very root of Avidyaa, and smash into pieces the five elements which make up the body and the world-objects, till they reveal their true nature, with the help of intellect that is endowed with utmost courage (and stands unshaken at the revelation of the truth). *(This is how the intellect-creeper has to be sprinkled with the waters of Viveka so that it grows well to yield the fruit of the quiescent state.)*

रामोवाच

Rama spoke

केन क्रमेण भगवन्मुनिनोद्दालकेन तत्भूतपञ्चकमालूनं कृत्वान्तः प्रविचारितम्।

Bhagavan! What method of analysis did Sage Uddhaalaka follow to cut off at the root itself of the world that is made of the varied groups of five main elements?

वसिष्टोवाच

Vasishta spoke

शृणु राम यथापूर्वं भूतवृन्दविचारणात् उद्दालकेन संप्राप्ता परमा दृष्टिरक्षता ।

Rama! Listen as to how Uddhaalaka attained the unimpaired Supreme vision in the past, by analyzing the nature of the five elements, one after the other.

जगज्जीर्णगृहस्यास्य कोणे कस्मिंश्चिदातते भूमेरनिलदिग्नाग्नि भूभृद्भाण्डसमाकुले गन्धमादनशैलेन्द्रनाम्नि काचित्किल स्थली विद्यते कीर्णकुसुमा द्रुमकर्पूरकेसरा विचित्रवर्णविहगा नानावल्लीविलासिनी वनेचरव्याप्ततटी पुष्पकेसरभासिनी क्वचित्स्फीतमहारत्ना क्वचिल्लोलाम्बुजोत्पला क्वचिन्नीहारकबरी सरसीदर्पणा क्वचित्।

There is one very ancient mansion named Jagat (world-perception) which spreads out vastly in all the directions. In one of its corners named 'AnilaDik', the windy corner is kept the old storage part containing vessels namely the mountains heaped together, and one of them in that place is known as Gandhamaadana Shailla (the hill of intoxicating fragrance). Flowers are scattered all over it, and the trees shine like camphor heaps with the bloomed white flowers of excellent fragrance. Birds of various colours live among those trees. Many varieties of creepers grow enveloping the tree trunks. The land is abided by many types of forest animals. The saffron pollen from the flowers, fill the air.

Somewhere shine the huge diamonds on its slopes; somewhere else the red and blue lotuses move being caressed by the soft winds; somewhere the misty dark air looks like the braid of hair, somewhere the lakes reflect like mirror the entire sky on them.

*(The entire Mountain appears like a beautiful lady named Gandhamaadana whose very fragrance intoxicates one and all; she is standing in a windy place; she wears the garment of flowers; has anointed herself with camphor paste; adorns herself with the jewels of birds of many colours; wears the garland of creepers filled with flowers; her feet are surrounded by pet animals of various sorts; her body shines with the luster made of pollen; she adorns her bosom with large diamonds; here braid of hair decorated by red and blue lotuses moves charmingly in the winds, and she looks at her own reflection in the lake-mirrors.)*

*(The Mountain is named Gandhamaadana, namely the perceived world-state which is made of Vaasanaas only, and deludes one and all. This mountain is just one small mountain among the heap of mountains placed in a small tiny corner of a huge mansion called the perceiving nature of Brahman-Reality known as Jagat, the ever changing patterns of perception.)*

*It is also known as the 'windy place' because it is supported by the Praana, the fluctuation power of Brahman. It is covered by the flowers of actions. It is fragrant with the body-trees engaged in Vaasanaa-fulfillment. Birds of various colors namely the heavenly beings (of Saatvic nature) float freely in the sky above. Various creepers of actions and their fruits envelop these body-trees (which are of Raajasic nature). Ignorant beings stay at her feet wandering here and there in the dark bowels of the forest (as the Tamas dominated beings). The pollen of merits and demerits fill the air floating up and down in the winds. Some gems also are there as the Knowers who stay in the Brahman state. Lotuses of varied colors of white, red and blue as the Sattva, Rajas, and Tamas Gunas rock gently in the soft wind of Praana. Somewhere the darkness of ignorance fills densely and the ignorant beings live there in utter darkness without the concept of light at all. There are also some pure minds which are like the taintless lake-waters which reflect the Brahman state itself and shine beautiful.)*

तत्र कस्मिन्शिचदुदिते सानौ सरलपादपे आगुल्फकीर्णकुसुमे स्निग्धच्छायमहाद्रुमे उद्दालको नाम मुनिर्मौनी  
मानी महामतिरप्राप्तयौवनः पूर्वमुवासोद्दामतापसः। प्रथमं तु बभूवासावल्पप्रज्ञो विचारवान् अप्राप्तपदविश्रान्तिः  
अप्रबुद्धः शुभाशयः। ततः क्रमेण तपसा शास्त्रार्थनियमैः क्रमैः विवेक आजगामैनं नवर्तुरिव भूतलम्। अथेमं  
चिन्तयामास संसारायभीरुधीः एकान्त एव निवसन्कदाचित्कान्तमानसः।

In that Mountain, there had grown a beautiful Sarala tree; the flowers fallen from it on the ground rose up to the ankles; the shadow of that huge tall tree was cool and pleasant. Under this tree lived a very young Sage named Uddhaalaka; he was very much determined to reach the fulfillment of life as Moksha; was highly intelligent and learned in all the Scriptures; had achieved the silence of the mind; had not yet reached the youth state; and was proud of his extraordinary penance.

At first, in the beginning of his quest, he had not much understanding of the abstract truths, was always in the analysis of the truth, had not yet attained the state of quiescence, had not realized the true essence of the self; but was intent on achieving the goal of self-realization.

Then, gradually in course of time, by following the methods prescribed by the Scriptures and by disciplining the mind through hard asceticism, 'Viveka' (the discriminating ability to understand what is real and what is not real in the true sense) appeared in him, like the spring gracing the earth.

With his mind intent on understanding the truth of reality, and apprehensive about the afflictions that rise in the 'Samsaara' for the ignorant, he lived alone in solitude and started thinking like this.

#### UDDHAALAKA'S LONGING FOR LIBERATION STATE

*(Since the mind is just a flow of Vaasanaas only, it has to be destroyed by maintaining another stronger Vaasanaa for liberation only, which will get fulfilled by destroying all the other Vaasanaas, and will destroy itself also in the end.)*

किं तत्प्राप्यं प्रधानं स्याद्यद्विश्रान्तौ न शोच्यते यत्प्राप्य जन्मना भूयः संबन्धो नोपजायते।

What is the nature of Moksha, the most important goal to be achieved in life, by resting in which one does not grieve again, and by attaining which there is no more connection with any birth?

कदाहं त्यक्तमनने पदे परमपावने चिरं विश्रान्तिमाप्नोमि मेरुशृङ्ग इवाम्बुदः।

When will I rest forever in the supremely sacred state, freed of all agitations, and be like a cloud resting on the peak of the Meru Mount?

कदा शममुपैष्यन्ति ममान्तर्भोगसंविदः आलोलकल्लोलरवा ऊर्मयोऽम्बुनिधाविव।

The concepts of enjoyments rise like the turbulent noisy waves of the ocean within me; when will they get subdued and silenced?

इदं कृत्वेदमप्यन्यत्कर्तव्यमिति कल्पनां कदान्तर्विहसिष्यामि पदविश्रान्तया धिया।

When will I have my intellect stabilized in the vision of truth and laugh at the self-invented wasteful actions of 'this work needs to be completed first, then this other work needs to be done', and so on (where I somehow manage to avoid the probing of the Reality state)?

कदा विकल्पजालं मे न लगिष्यति चेतसि स्थितमप्युज्झितासङ्गं पयः पद्मदले यथा।

When will this net of divided phenomenon stay detached from my mind, staying as it is and yet remain unconnected, like the water drop on the lotus leaf?

कदा बहुलकल्लोलां नावा परमया धिया परितीर्णो भविष्यामि मत्तां तृष्णातरङ्गिणीम्।

When will I climb on to the ship of intellectual supremacy and cross over the river of 'Trshnaa' (want of pleasures) which is madly flooding with highly turbulent waves?

कदेमां जागतैर्भूतैः क्रियमाणमसन्मयीं क्रियामपहसिष्यामि बाललीलामिवाकुलाम्।

When will I laugh mocking the meaningless actions done by the world beings, who are like the immature children intensely absorbed in a (purposeless) game?

कदा विकल्पपर्यन्तं मनो दोलावदोलनं शममेष्यति मे शान्तवातौजस इव भ्रमः।

When will the mind oscillating from one level of delusion to another rising from the varied measures of desires and attachments, attain the state of rest and quietude, like the hallucinations produced from the delirium state of wind-disease ceasing when the correct treatment is rendered?

कदोदितवपुर्भासा विहसज्जागतीर्गतीः अन्तः संतोषमेष्यामि विराडात्मैव पूर्णधीः।

When will I stay with my complete awareness of the Reality state as the one whole undivided body of perception by the rise of self-knowledge, and thus feel the inner bliss that naturally belongs to me, and laugh at the stupid ways of the world (caught in the falsity of the limited egos)?

अन्तः समसमाकारः सौम्यः सर्वार्थनिस्पृहः कदोपशममेष्यामि मन्थमुक्तामृताब्धिवत्।

Staying with the complete awareness of the Reality-state equaling the self, quiet within, with no wants of any sort, when will I attain the quiescent state like the Milk (nectar) Ocean freed of the churning process? (*Milk Ocean here refers to the Brahman state which is naturally blissful and quiet.*

*Milk Ocean contains the nectar and is also known as the nectar ocean; it is naturally filled with nectar in its each and every drop. Ignorant minds churn it with the desire-serpent and try to extract the nectar, but end up in swallowing the fatal poison only. Lord Vishnu on the other hand stays as the owner of the entire ocean and enjoys the nectar of the Ocean without in anyway disturbing the ocean. He uses the serpent of his mind as a cradle-bed, and enjoys the state of a Mukta always. Though he owns all the riches that the Milk Ocean can produce, he stays without any attraction for them. He is one in essence with the cradling waves of the Ocean and is always in a quiet state of undisturbed happiness.)*

कदेमामचलां दृश्यश्रियमाशाशतात्मिकां सर्वा सुषुप्तवत्पश्यन्भविष्याम्यन्तरानतः।

When will I remain sunk inside the inner essence and see the entire mountain of the perceived phenomenon filled with hundreds of wants as non-existent like a person in deep sleep?

सबाह्याभ्यन्तरं सर्वं शान्तकल्पनया धिया पश्यंश्चिन्मात्रमखिलं भावयिष्याम्यहं कदा।

With my intellect freed of all conceptions about all that is there in the inside or outside, when will I be stabilized in the vision of the Reality state alone?

कदोपशान्तचित्तात्मा चित्तामुपगतः परां परमालोकमेष्यामि जात्यन्धविगमादिव।

Like a person cured of his birth-blindness, when will I have the grand vision of the Truth as it is, with the attainment of the pure knowledge within, with all the mind-delusions at rest?

कदाभ्यासोपलभ्येन चित्प्रकाशेन चारुणा दूरादालोकयिष्यामि तन्वीं कालकलामिमाम्।

After getting the beautiful shine of Knowledge, when will I observe from the distance created by knowledge, the limited span of life of this body which is very short in comparison to the expanse of time as Viraat, the entire body of perception?

ईहितानीहितैर्मुक्तो हेयोपादेयवर्जितः कदान्तस्तोषमेष्यामि स्वप्रकाशपदे स्थितः।

When will I stay in the shine of my real self and feel the inner joy of being my own self, freed of all the likes and dislikes and thus be removed of all the ideas of seeking and discarding anything?

कदाशाकौशिकीकीर्णा जाड्यजीर्णहृदम्बुजा क्षयमेष्यति कृष्णेयं कदा मे दोषयामिनी।

When will end my terrible dark night (of ignorance) that is filled with the hoots of fast flying owls of desires and where the heart lotus stays lifeless and faded (for the want of the sun of knowledge)?

कदा मे मनमातङ्गः स्वाभिमानमहामदः सत्त्वावबोधहरिणा हतो नाशमुपैष्यति।

When will my mind-elephant which is intoxicated by self-conceit, get attacked by the lion of the true knowledge of the self, and perish once and for all?

कदोपशान्तमननो धरणीधरकन्दरे समेष्यामि शिलासाम्यं निर्विकल्पसमाधिना।

निरंशध्यानविश्रान्तेर्मूकस्य मम मूर्धनि कदा तार्ण करिष्यन्ति कुलायं वनघूर्णिकाः।

कदा निःशङ्कमुरसि ध्यानधीरधियः खगाः मम विश्रान्तिमेष्यन्ति शैलस्थाण्वचलस्थितेः।

*(Before the onset of Vichaara process which proves the body as a mere conception, mostly the state of liberation is misunderstood by all as the state of Nirvikalpa Samaadhi only, where one sits absorbed in a penance like state. Uddhaalaka being not adept in the Vichaara process is also in the quest of such a Samaadhi-state only.)*

When will I stay in the unperturbed state of Reality awareness and stay like a rock inside the cave of the Mountain, with all agitations of the mind subdued? When will the forest-birds build a nest made of grass on my head while I rest silently absorbed in the contemplation of the undivided state of Reality? When will the birds rest without fear on the nests built on the hair covering my chest, while I stay absorbed in the contemplation and remain like the hard rock of the Mountain?

तृष्णाकरञ्जजटिलां जन्मजर्जरगुल्मिकां संसारारण्यसरसीं त्यक्त्वा यास्याम्यहं कदा।

When will I go away from lake of the Samsaara-wilderness where the banks are covered with the thick forest of entwined thorny bushes namely want of pleasures that are shattered and stamped by the wild animals of birth and old age?

UDDHAALAKA IS UNABLE TO CONTROL HIS MIND

इति चिन्तापरवशो वने उद्धालको दिवजः पुनः पुनस्तूपविश्यन्ध्यानाभ्यासं चकार ह।विषयैर्नीयमाने तु चित्ते मर्कटचञ्चले न स लेभे समाधानप्रतिष्ठां प्रीतिदायिनीम्।

In this manner, stuck by apprehension, the Brahmin named Uddhaalaka tried to sit and practice contemplation again and again in that forest. Since his mind was getting pulled by the (reality of the) sensed objects and was feeling restless like the monkey, he was not able to stabilize it in the pleasant state of quietude. *(As long as one has belief in the absolute reality of the perceived world and one's own form-identity, the Knowledge state of Reality can never be reached.)*

कदाचिद्बाह्यसंस्पर्शपरित्यागादनन्तरं तस्यागच्छच्चित्तकपिः प्रोद्वेगं सत्त्वसम्स्थितौ।

*(He tried to keep himself away from the physical contact of all sense objects by following the strict discipline of asceticism; the outwards control had no effect on his mind however.)*

Sometimes after discarding the contact of external objects, when he contemplated on the Self, his mind-monkey became highly agitated (through the fear of leaving the world - Rajas /or due to laziness - Tamas/ or was agitated by the desire for heavenly pleasures -Sattva).

*(The fear of Moksha itself agitates the mind because of the attachment to the world of perception.*

*Sometimes, the mind is too lazy and becomes slack in the practice.*

*Sometimes the goals of heaven and visions of god-forms lessen the dispassion level.)*

कदाचिदान्तरान्स्पर्शान्परित्यज्य मनःकपिः लोलत्वात्तस्य संयातो विषयं विषदग्धवत्।

*(Mere practice of meditation (on the sacred Mantras) without the support of Vichaara does not yield the fruit of realization.)* Sometimes, his mind-monkey got disinterested in the contemplation of the Self and being fickle by nature, jumped towards sense objects suddenly as if burnt by poison.

*(Sometimes the very practice of contemplation was tiring and unpalatable; and the outward sense-control makes the mind burst out with more vigor, like the river destroying the dam and flooding out.)*

कदाचिदुदितार्काभं तेजो दृष्ट्वान्तरे मनः विषयोन्मुखतां यातं तस्य तामरसेक्षणम्।

आन्तरान्धयतमस्त्यागं कृत्वा विषयलंपटं तस्योड्डीय मनो याति कदाचित्त्रस्तपक्षिवत्।

बाह्यानाभ्यन्तरान्स्पर्शान्स्त्यक्त्वा निद्रां च तन्मनः तमस्तेजोन्तिके लेभे कदाचिच्छश्वतीं स्थितिम्।

*(Sometimes he had the vision of the luster, but still his mind was unable to quit its attraction for the sense objects.)* Hey Lotus-eyed Rama! Sometimes the mind saw the luster within, like the rise of the Sun and moved away from the sense objects. The mind discards the blinding darkness inside (a little) and yet again getting attracted towards the sense objects, flies away sometimes like a tormented bird.

*(Here, the attraction of the sense objects refers to the belief in the reality of the objects that rise as sense-knowledge. Since Uddhaalaka was not engaged in the practice of Vichaara, he could not discard the belief in the reality of the world. His vision of some luster and the slight quietening of the mind thereof, were of no help in bringing about the permanent mind-control.)*



Sometimes his mind renouncing the internal and external contacts remained for long, in the sleep-state (blank state) which is in-between the ignorance and knowledge. (*He could only be in a quiet state akin to a sleep state in his meditation; but his ignorance remained as it was without getting destroyed.*)

इति पर्याकुलस्यान्तः स खलु ध्यानवृत्तिषु दरीष्वन्वहमुग्रासु वातमग्न इव द्रुमः अतिष्टद्ध्यानसंरूढमननः संकटे यथा दोलायितवपुस्तुच्छतृष्णातीरतरङ्गकैः।

With a mind apprehensive and agitated, he remained inside the caves absorbed always in performing meditation, but his mind was rocking to and fro like a tree on the riverside bank that was drowning in the waters when stuck by the stormy winds, pulled by the turbulent muddy waves dashing against the bank. (*His doubts and apprehensions could not be removed by the mere practice of meditation on Mantras.*)

अथ पर्याकुलमना विजहार मुनिर्गिरौ प्रत्यहं दिवसाधीशो महामेराविवैककः।

Feeling restless and worried (and hot in the mind), he wandered alone all over the hill every day, like the sun always moving over the Meru Mountain all alone (never setting ever).

#### THE VICHAARA-CAVE THAT CONTAINED THE BRAHMAN-KNOWLEDGE

(*The term Uddhaalaka means honey.*)

*Aatman the essence of Brahman, the honey of Brahman is in everyone and everything.*

*But yet this honey is covered by the bee-hive of Jeeva-ness made of countless desire-bees.*

*When this Aatman is covered by the ego-conceit, it is lost and acts ignorant.*

*When in search of itself, it can know itself by not being anything else only.*

*And at last after many wanderings in many Vaasanaa-fields and lost in the many paths of philosophies and religions, the untainted Vichaara process rises revealing the pleasant cave of the Brahman-knowledge.)*

समस्तभूतदुष्प्रापामेकदा प्राप कन्दरां संशान्तसर्वसंचारां मुनिर्मोक्षदशामिव अपर्याकुलितां वातैरप्राप्तमृगपक्षिणीं अदृष्टां देवगन्धर्वैः परमाकाशशोभनां पुष्पप्रकरसंच्छन्नां मृदुशाद्वलकोमलां ज्योतीरसाशमसंप्रोतैः कृतां मरकतैरिव सुस्निग्धशीतलच्छायां प्रकटां रत्नदीपकैः सुगुप्तां वनदेवीनामन्तःपुरकुटीमिव कुलम्बनाहिमालोकां नात्युष्णां नातिशीतलां शारदस्योदितार्कस्य हेमगौरीं प्रभामिव बालालोकपरिम्लानां कोमलाशब्दमारुतां मञ्जरीजटिलोपेतां बालां मालावतीमिव उपशमपदवीमिवानुरूपां कमलजविश्रमणाय योग्यरूपां कुसुमनिकरकोमलाभिरामां सरसिजकोटरकोमलां समन्तात्।

In his aimless wanderings on the hill, the Sage by chance entered a concealed cave like entering the state of Moksha. (*The rise of Vichaara itself is the light which reveals Brahman and is not easily available to the ordinary people.*) That place was not easily reachable for ordinary travelers.

No living thing moved there. No winds blew, and no animal or bird lived there.

(*Brahman state also is lifeless and quiet.*)

It was a place seen not by Devas and Gandharvas also.

It was like the expanse of the Brahman state itself.

It was covered by flowers all over (like the virtues owned by the Knower).

It was soft to tread with its tender grass-covered floor, as if constructed out of the cool rays of the moon and shining like emerald. (*Mind shone with purity and coolness.*)

A cool shade spread all over feeling pleasant and comforting (*and was not hot by the burning sun of worldly experience*).

It was lighted up by the precious stones spread out here and there (as the Knower-minds).

It was well-hidden like the harem of the forest goddesses (unknown to anyone).

The cool light spread out in the entrance was not too cold like the snow but was with enough warmth; was not either too cold or too hot; and was like the golden light of the rising sun of the autumn.

(*As soon as the Vichaara process began, the impurities of the mind remained dissolved and the sun of knowledge spread its tender golden light.*)

It was facing the east (the rise of knowledge), and the tender sun rays kept it dry (without the moistness of attachments).

The wind blew silently from the holes here and there. (*Praana functions were soft and un-disturbing.*)

The clusters of flowering bushes were all over the place, and the cave looked like a pretty girl adorned by garlands made of fragrant flowers (and was very pleasing).

*(The joy rising from the company of Vichaara is continuous like the pleasing company of a pretty girl.)*

It was like the state of quiescence that has to be sought always by everyone.

It was a fit place of rest for the Lotus-born Brahmaa. It was beautiful and soothing with the heaps of flowers spread all around, and was tender like the lotus hollow of Brahmaa.

*(This was the real Padmaasana, the lotus posture in which Lord Brahmaa himself remains established.)*

स तां विवेश धर्मात्मा गन्धमादनकन्दरां चित्रभ्रमणसंप्राप्तामलिः पद्मकुटीमिव ।

The ascetic who was ready to fulfil the natural goal of his life as his Dharma, entered that cave of that fragrant mountain (Gandhamaadana), after his many wanderings, like a bee entering the lotus hollow to suck the honey of bliss.

समाधानोन्मुखतया प्रविशन्स विराजत सर्गव्यापारविरतावात्मपुर्यामिवाब्जजः।

He wanted to realize the state of equal-ness in Brahman-reality and stay as the reality state itself without any limitation of form and name (the state of Samaadhaana, the equal-ness); and shone like the Lotus-born who enters his home at SatyaLoka after his job of creation is over with.

*(Each Jeeva is a Brahmaa, the creator of his own world.*

*Each Jeeva conceives its own experience field based on its level of ignorance and wants.*

*Uddhaalaka, the Jeeva state in search of his own original state, wanted to destroy the world of his in the fire of knowledge, and rest in his own house without the burden of any work.)*

चकारासनमम्लानैः पत्रैरन्तस्वगुच्छकं मृदुमेघविधिर्वृन्दमम्भोजमिव तत्र सः।

He made a seat for himself with the clusters of fresh dark leaves with their flowers in the middle portion, like Indra, the cloud-maker collects all the dark clouds at one place with the lightning streaks acting as the flowers.

*(Vichaara was the cave he had entered, to have the vision of Truth by the light of Vichaara.*

*What was the seat here?*

*All the pages (leaves) of the Scriptures containing profound abstract truths as their flowers were analyzed by him, with an un-agitated mind. This study was the seat of his Vichaara state.*

*All the Knowledge-Scriptures are like dark clouds with flashes of knowledge hidden here and there.*

*He who grasps them indeed obtains the vision of the self.)*

स प्रस्तारयामास पृष्टे चारु मृगाजिनं नीलरत्नपटे मेरुस्तारासारमिवाम्बरम्।

On that seat made of leaves, he placed the soft deer-skin, like Meru spreading out the star-studded expanse of the sky on its surface which was already covered by the blue sapphire stones.

*(With the Knowledge offered by the Scriptures (Upanishads) as the base guidelines (Sapphire stones), he placed himself as the mind-based ego (deer-skin) on it, and started to analyze the expanse of Brahman (Reality-state of Truth) studded with the stars of many Knowers like Vasishtha, Vyaasa, Shuka and others.)*

स तत्रोपाविशद्वृत्तीश्चेतसस्तनुतां नयन् अन्तःशुद्धवपुः शृङ्गे वृष्य मूक इवाम्बुदः।

He sat on that deer-skin; thinned out the on-flow of thoughts, remained with complete purity of heart, silent like the cloud rid of the moisture stays silent on the peak of the Mountain.

*(He practiced the art of thinning out the thoughts through the control of breath and other practices; practiced the qualities of Shama, Niyama, Vairaagya, Viveka, Santosha etc; purified his mind of all the wants and attachments, and remained without the disturbance of worldly anxieties.)*

बुद्धवत्सुदृढं बद्धपद्मासन उदङ्मुखः पार्ष्णिभ्यां वृषणौ धृत्वा चकार ब्राह्ममञ्जलिम्।

Like the great Sages in contemplation, he steadied himself in the lotus posture (of the study of scriptures), and with his face turned upward (in the analysis of the Reality state far off above as different from the mundane thoughts below), his heels steadying the organs below (with all the base needs of the body subdued and in control), he offered salutation to all the Knowers known and unknown, thus begging for their guidance in his journey of Vichaara.

वासनाभ्यः समाहृत्य मनोमृगमुपप्लुतं निर्विकल्पसमाध्यर्थं चकारेमां विचारणाम्।

Trapping the mind-deer which was madly jumping in the fields of Vaasanaas, he started his Vichaara process in order to enter the undisturbed state of Reality state and be one with it.

## UDDHAALAKA'S VICHAARA PROCESS LEADING TOWARDS SELF-KNOWLEDGE

### CHIDING THE FOOLISH MIND

अयि मूर्ख मनः कोऽर्थस्तव संसारवृत्तिभिः धीमन्तो न निषेवन्ते पर्यन्ते दुःखदां क्रियाम्।

Hey foolish mind! For what purpose do you engage in the worldly thoughts?

Wise ones do not get engaged in actions which end up only in painful results.

*(True, that you have to live in the world and do your duties in the survival process; but that does not mean that you have to be always engaged in those thoughts only. Practice the art of keeping the mind silent even when attending to your daily duties. Be always silent like a cloud rid of its moisture. Be rid of all the wants.)*

अनुधावति यो भोगान्स्त्यक्त्वा शमरसायनं संत्यज्य मन्दारवनं स याति विषजङ्गलम्।

He, who goes after the imagined sense pleasures, rejecting the nectar of quiescence, is actually entering the pain-filled forest of poisonous trees, ignoring the pleasant Mandaara garden of the heavens.

*(When objects are not at all there except as the conceptions constructed by the story-making mind, what pleasure can be there in possessing the non-existent objects?)*

यदि यासि महीरन्ध्रं ब्रह्मलोकमथापि वा तन्न निर्वाणमायासि विनोपशमनामृतम्।

Whether you enter the insides of the earth (Paataala), or the world of Brahmaa, you will not get the final beatitude without the nectar of quiescence. *(You can try hard and even own the Paataala or covet the world of Brahmaa also; but whichever world you possess is just the knowledge produced by the senses (mind-conception) and is nothingness only in reality. What pleasure is there in owning the emptiness filled with sense created patterns? Be quiet within; that alone is the best world of all.)*

आशाशतावपूर्णत्वे त्वमेवं सर्वदुःखदं त्यज्य याहि परं श्रेयः परमेकान्तसुन्दरम्।

Since you are a personified form of desires only of various types, you are always suffering anxieties and apprehensions. Discard all these desires and attachments, and seek the supreme welfare which is beautiful and pleasant with no disturbance of any sort.

इमा विचित्राः कलना भावाभावमयात्मिकाः दुःखायैव तवोग्राय न सुखाय कदाचन।

All these ideas of objects and people conceived by the mind, based on the mere inert sense-information, make you go after some and avoid the others. This makes you intensely suffer in various ways by not getting what you want and getting what you do not want. No true happiness is there in this world that is made of mere sense knowledge only.

शब्दादिकाभिरेताभिः किं मूर्ख हतवृत्तिभिः भ्रमस्यविरतं व्यर्थं मेघे मण्डूकिका यथा।

मनो मण्डूकिके व्यर्थमियन्तं कालमन्धया भ्रमन्त्या भुवनं क्षिप्रं किं समासादितं त्वया।

Hey foolish mind! Why do you engage wastefully in these meaningless sense-created patterns of sound etc, like the female frog jumping about by the mere sound of the clouds far away? Hey mind, the female frog! Wandering on this earth blindly all this time, rushing so fast, what great thing has been achieved by you? *(Just think you foolish mind, what have you achieved even after gobbling up all the pleasure-worms without stop till now, in all these days of your life? What are you left with but the suffering of old age and illnesses of the mind and the body?)*

यस्मात्किञ्चिदवाप्नोषि यस्मिन्वहसि निर्वृतिं तस्मिन्श्चेतः शमे मूर्ख नानुबध्नासि किं पदम्।

Hey foolish mind! Why do you not try to achieve that quiescence state from which you will get the true bliss, which cannot be described by words and which cannot be grasped by the mind; and attaining which you will end up in the restful state of JeevanMukti?

### CHIDING THE MIND ACTING AS THE SENSES

आगत्य श्रोत्रतां मूर्ख व्यर्थोत्थानोपबृंहितां धिया शब्दानुसरिण्या मृगवन्मा क्षयं व्रज।

त्वक्तामागत्य दुःखाय स्पर्शोन्मुखतया धिया मूर्ख मा बद्धतामेहि गजीलुब्धगजेन्द्रवत्।

रसनाभावमागत्य गर्द्धेनान्ध दुर्न्धसां मा नाशमेहि बडिशपिण्डीलम्पटमस्त्यवत्।

चाक्षुषीं वृत्तिमाश्रित्य प्रभारूपचयोन्मुखीं मा गच्छ दग्धतां मुग्ध कान्तिलुब्धपतङ्गवत्।

घ्राणमार्गमुपाश्रित्य शरीराम्भोजकोटरे गन्धोन्मुखतया बन्धं मा त्वं संक्षय भृङ्गवत्।

कुरङ्गालिपतङ्गेभमीनास्त्वेकैकशो हताः सर्वैर्युक्तैरनर्थैस्तु व्याप्तस्याज कुतः सुखम्।

Hey fool of the mind! You create by yourself within yourself the agitation named the sound by probing the outside agitations of the five elements as the function of the ear-organ, and follow it as a pleasure to be sought for (as music, words etc). Do not perish like the foolish deer which follows the sound made by the hunter (Maayaa, the power of delusion).

Hey fool of the mind! You create by yourself within yourself the agitation named touch (the sense of solidity) by probing the outside agitations of the five elements as the function of the touch-organ, and follow it as a pleasure to be sought for (as soft, hard etc). Do not get trapped like the foolish bull elephant which madly goes after the cow elephant used as the bait by the hunter (Maayaa, the power of delusion).

Hey fool of the mind! You create by yourself within yourself the agitation named taste (the sense of taste) by probing the outside agitations of the five elements as the function of the taste organ (nose and tongue), and seek the lowly pleasure of foods of various sorts (believing the taste to be inherent the objects) with greed. Do not get destroyed like the fish that is after the meat piece hung in the hook (by the fisher man). *(Do you eat the food or does the food eat you?)*

Hey fool of the mind! You create by yourself within yourself the agitation named image with the help of the light, by probing the outside agitations of the five elements as the function of the eyes, and follow it as a pleasure to be sought for (as beautiful, pleasing etc). Do not burn off like the foolish moth which is attracted by the light to only get burnt by the fire.

*(You are also attracted by the image created by the light and go after it; the moth also is attracted by the light and goes after it; both of you will meet the same fate for sure.)*

Hey fool of the mind! You create by yourself within yourself the agitation named smell, by probing the outside agitations of the five elements as the function of the nasal-path inside the hollow of your body-lotus, and follow it as a pleasure to be sought for (as the attractive smell). Do not die like the bee which follows the fragrance of the flower and gets trapped inside the closing lotus at night.

The deer, the bee, the moth, the elephant, the fish; all these perish because of the lure of a single sense only.

Hey ignorant mind! When all these harmful things are together at one place in you, where is the hope for any happiness at all? *(You are sure to perish; no doubt about it!)*

#### CHIDING THE MIND ACTING AS THE VAASANAA-PULLS

हे चित्त वासनाजालं बन्धाय भवतोहितं स्वात्मनः सहजः फेनस्ततः कुकृमिणा यथा।

Hey foolish Mind! The net of Vaasanaas that you have yourself have produced harms you alone in various ways as frustrations and disappointments, and is made for your imprisonment only; like the sticky liquid which naturally oozes out of the lowly silk worm, binds the same worm and traps it inside.

शरदभ्रवदागत्य शुद्धिं त्यक्तभवामयां यदि शाम्यसि निर्मूलं तदनन्तो जयस्तव।

If you attain the pure-state of the cloudless autumn sky by getting rid of all the Vaasanaa clouds, if you get cured of the disease of the belief in the reality of the worldly existence, and if you destroy yourself never to rise again as the agitation-state, then the victory is yours forever.

MIND IS NON-EXISTENT ACTUALLY IN THE STATE OF VICHAARA

करोम्यथ किमर्थं वा तवैतनुशासनं विचारणवतः पुम्सश्चित्तमस्ति हि नानघ।

यावदज्ञानघनता तावत्प्रघनचित्तता यावदप्रावृज्जलदता तावन्नीहारभूरिता

यावदज्ञानतनुता तावच्चित्तस्य तानवं प्रावृज्परिक्षयो यावन्नीहारसंक्षयः।

यावत्तानवमायातं शुद्धं चित्तं विचारतः तावत्तत्क्षीणमेवाहं मन्ये शारदमेघवत्।

Why am I trying to advise you like this, hey mind? (You are not there at all actually!)

For a man engaged in Vichaara, there is no mind at all, hey taintless one!

*(The very spark of Vichaara should have already destroyed you (the agitation) without a trace!)*

*Why, because-* As long as the monsoon clouds remain, mist will continue to be there in abundance; as long as ignorance remains dense, the mind-state also remains dense. When the monsoon wears out, the mist also perishes; when the dense ignorance is on the decrease, the mind also thins out.

*(Mind is synonymous to ignorance. If I am doing Vichaara, then ignorance cannot exist any more.)*

When the mind that is purified by the practice of dispassion and discrimination thins out through Vichaara, and is freed of all agitations, then I believe that it stays completely destroyed like the autumn cloud.

*(You are not there at all in me as any agitation! Whom am I advising now?)*

अनुशासनमेतद्यदसतो नश्यतोऽथवा क्रियते तन्नभोवारिपवनाहननैः समम्।

Giving advice to a person who is not really there or to one who is already dead is equal to hitting the waters or winds of the sky (and is meaningless.)

तस्मात्संक्षीयमाणत्वात्त्यजामि त्वामसन्मयं, मौर्ख्यं परममेवाहुः परित्याज्यानुशासनम्।

निर्विकल्पोऽस्मि चिद्दीपो निरहंकारवासनः त्वयाहंकारबीजेन न सम्बद्धोऽस्म्यसन्मय।

Therefore I will discard you completely since you are not existent at all and have perished already.

It is the peek of stupidity to advise one who has already been discarded fully. (*You can exist as the Vaasanaa form only, and when the Vaasanaas are completely destroyed by me through intense dispassion and disinterest towards sense objects, how can you exist as any mind at all? What is left back when the agitation state of the mind is gone is the agitation-less state of the real self alone.*)

I am without any perturbations by nature. I am the shine of the Chit (pure awareness).

I do not have the Vaasanaa of the ego (limited structure).

Hey mind, the unreal one! I do not have any connection with you who are the seed of the ego.

(*Mind alone imagines the ego-concept which is based on the concept of the body as real.*)

*I am no more attached to the ego; I have discarded it as a non-existent character in a grandma's tale.*

*I will not allow the ego-Vaasanaa to rise up again. I will be always alert in Vichaara.)*

#### EGO-VIRUS

अयं सोऽहमिति व्यर्थं दुर्दृष्टिरवलंबिता त्वया मूढ विनाशाय शङ्काविषविषूचिका।

(*What is the ego?*)

*Ego is the idea of oneself as some shape with name and form that is connected to many people and objects. This ego-concept is slowly constructed by the mind from the moment of birth itself.*

*Ego is the idea one has about oneself. It is not real and is only imagined by the mind.*

*It is like the virus which attacks the brain and brings about hallucinations of all sorts.)*

Hey fool! 'I am so and so'; this is a misconception that slowly develops in you like the elevating level of arsenic inside the body and brings about confusions and hallucinations accompanied by various sufferings; and is entertained by you for no good, leading only towards the destruction.

(*Why do you not get it treated by the Vichaara process and be cured of it?*)

#### AATMAN HAS NO MIND

अनन्तस्यात्मतत्त्वस्य तन्वीति मनसि स्थितिः न संभवति बिल्वान्तर्वासिता दन्तिनोर्यथा ।

For the principle of Aatman (the awareness state) the state of division (body and the world) as entertained by another division called the mind cannot be feasible, like the elephant cannot be imagined as living inside a tiny pool.

महाश्वभीव गम्भीरा दुःखदा वासनाश्रिता त्वयैषा बत चित्तेति नैनामनुसराम्यहम्।

Ah! This Chitta the perceiving faculty which conceives the body and the world is like a deep dark hole of a well, where the bottom is not seen at all, which is dangerous with its hosts of devils, snakes, scorpions, and insects in the form of Vaasanaas giving rise to anxieties and apprehensions of various sorts; so I am not going to follow it to fall inside that pit once again.

#### SEARCHING FOR THE 'I'

कः किलायं मुधा मोहो बालस्येवाविचारिणः अयं सोऽहमिति भ्रान्तिस्त्वहम्न्ता परिकल्पिता।

पादाङ्गुष्ठाच्छिरो यावत्कणशः प्रविचारितं न लब्धोऽसावाहं नाम कः स्यादहमिति स्थितः।

(*What is thing called the 'I'?*)

The delusion of 'I am this form with a name' and the imagined concept of 'I'ness (as getting born to some one, growing old, dying etc, and as the possessor of objects and riches, as being related to many people, as appearing ugly and beautiful and so on); wherefore this delusion has come from, like the idiotic imagination of an immature child playing games? From the bottom of the foot to the tip of the head, each tiny part has been analyzed by me; yet this 'I' thing is not at all seen. (*It is always 'mine' and not the 'I'.*)

Who indeed is parading as this 'I'? (*My feet move; and I say that I am walking. My hands move; and I say that I am working. All organs that belong to me as tools of action and perception are not the 'I'; yet I identify with each of the organ and mention this term called 'I'! Where is this 'I'? What is this 'I'?*)

भरिताशेषदिवकुञ्जं यत्स्यामेकं जगत्त्रये संवेदनमसंवेद्यं सर्वत्रविगतात्मकं

दृश्यते यस्य नेयत्ता न नाम परिकल्पना नैकता नान्यतेवैह न महत्ता न चाणुता।

*(There is only the Reality state and nothing else called the mind or the 'I'.)*

The entire tri world is seen without divisions and as the object of knowledge alone.

There is only this awareness of a huge expanse with no ends (with no division of space).

There is only a single state of oneness without the second (with no divisions of objects that are numbered).

There is no understanding of objects as one after the other (as seen by the limited Jeeva-state).

All divisions stay dissolved; and there is only the awareness of the whole without divisions.

This is beyond description of any sort. This has no defining name (as Brahman, Aatman or the 'I').

It is not one or something other than the oneness. It is not huge or minuscule.

वेद तत्त्वां स्वसंवेद्यमाततं दुःखकारणं विवेकजेन बोधेन तदिदं हन्यसे मया।

I know you as an object of knowledge only, hey mind and understand that you are the cause of all the suffering. You will be killed by me now with the knowledge brought about by discrimination.

*(I am going to prove to myself that there is no 'I' at all is actually here.)*

इदं मांसमिदं रक्तमिमान्यस्थीनि देहके इमे ते श्वासमरुतः कोऽसावहमिति स्थितः।

स्पन्दो हि वातशक्तीनामवबोधो महाचितः जरा मृतिश्च कायेऽस्मिन्कोऽसावहमिति स्थितः।

मांसमन्यदसूक्चान्यदस्थीन्यन्यानि चित्त हे बोधोऽन्यः स्पन्दनं चान्यत्कोऽसावहमिति स्थितः।

इदं घ्राणमिदं जिह्वा त्वगियं श्रवणे इमे इदं चक्षुरसौ स्पर्शः कोऽसावहमिति स्थितः।

*(First let me analyze this physical body made of flesh blood and bones, and which is kept functioning through the power of Praana-winds.)*

This is the flesh; this is the blood; these are the bones in the body. These are the winds that breathe through.

Who indeed is parading as this 'I'? *(I do not see any 'I' here.)*

The vibration of the powers of the winds symbolizes the state of the perceiving awareness.

Old age and death belong to the body only. *(Agitation of Praana is different from the body.)*

Who indeed is parading as this 'I'? *(I do not see any 'I' here.)*

The flesh is some thing else. Blood is something else. Bones are something else.

Hey mind! The understanding power is something else.

The vibration (wind) is something else.

Who indeed is parading as this 'I'? *(I do not see any 'I' here.)*

This is the nose. This is the tongue. This is the skin. These are the ears.

This is the eye. This is the touch.

Who indeed is parading as this 'I'? *(I do not see any 'I' here.)*

यथाभूततया नाहं मनो न त्वं न वासना आत्मा शुद्धचिदाभासः केवलोऽयं विजृम्भते।

Actually, I am not the mind. (I am more than this agitation called the mind.)

I am not you, the Chitta (the perceiving faculty). I am not the Vaasanaa also.

I am the essence of pure awareness shining forth as all this (as the knowledge of all this).

Only that alone shines splendidous like this (as the world-expanse).

*(My awareness-state alone shines as the expanse of the world as the pure Bodha or the knowledge).*

अहमेवेह सर्वत्र नाहं किञ्चिदपीह वा त्येव सन्मयी दृष्टिर्नतरो विद्यते क्रमः।

I alone am here and everywhere (as the essence of all) (without any 'I' as the limiting adjunct).

I am not also anything here (since I am not an object that can be grasped by the senses or the mind).

This alone is the true understanding.

There is no other way to understand the 'I' (except to stay quiet as myself).

चिरमज्ञानधूर्तेन प्रोथितोस्मि त्वहन्तया वृकेण दृप्तेनाटव्यां लब्धेन पशुपोतकः।

दिष्ट्येदानीं परिज्ञातो मयैवाज्ञानतस्करः पुनर्न संश्रयाम्येनं स्वरूपार्थहारिणम्।

निर्दुःखो दुःखयोग्यस्य नाहं तस्य न चैष मे, कश्चिद्भवति शैलस्य तत्स्थ एव यथाम्बुदः।

*(I got fooled into believing in this 'I' as real because of the ignorance only.)*

I have been tormented for long by this cunning cheat namely ignorance by bringing in the concept of 'I',

like the calf gets cheated by the grass pieces offered by the cunning wolf met in the forest. By some good

fortune, I have understood the crafty thief namely this ignorance. I will not entertain him again, for he robs

me of my true identity itself. *(But how can I, the form of knowledge be connected to the ignorance, like the*

*sun getting connected to the darkness? Ignorance cannot exist in me at all; and I never suffered at all*

*through ignorance.)* I am without pain in my real nature.

I do not belong to him (ignorance-thief) who brings about pain; nor does he belong to me.  
(What connection do I have with ignorance?)

The cloud, though it stays on the hill, has no connection with it.

भूत्वा त्वहमिदं वच्मि वेद्मि तिष्ठामि यामि च आत्मावलोकनेनाहमनहंकारतां गतः।

नूनमेवाहमेवैते मन्ये जाश्चक्षुरादयः यान्तु तिष्ठन्तु वा देहे ममैते तु न किञ्चन।

(How then do I speak to you as another?)

I take over the state of ego (as a costume), and so talk to you; understand you as another; stay at one place and move to another place (like an actor wearing a disguise).

By contemplating on the divisionless self, I have now reached the egoless state.

(I have no need to talk, or understand, stay or move; yet if the organs do their allotted functions, then it is myself acting as all those; but I am not affected by their existence or non-existence.)

I am certain that I am myself these knowledge-tools that perceive the world.

(Who else can be there other than me, the Reality state?)

Whether these knowledge tools stay or go, they are not anything to me.

कष्टं कोऽयमहं नाम कथं केनोपकल्पितः जगद्बालकवेतालस्तालोत्तालातुलाकृतिः।

Ha, the pain of it all! Who is this person called 'I'? How and by whom was this 'I' conceived?

It is a ghost possessing the foolish boy namely the world.

It grows taller than the tallest Taala tree by sheer imagination.

I AM THE 'I' LESS I

एतावन्तं चिरं कालं व्यर्थमालुटितोऽवटे अहमत्र तृणोन्मुक्ते दुरद्रौ हरिणो यथा।

स्वार्थमालोकने चक्षुर्यदितून्मुखतां गतं तदहं नाम कोऽसौ स्याद्योऽस्मिन्दुःखे न मोहितः।

(There was this ignorant I who was lost in the world panorama moving here and there in search of happiness and never got an iota of happiness ever.) All this time I have been wandering wastefully like a lost hungry deer in the dry rocky lands that do not have even a single blade of grass.

(Now there is another 'I' which is analyzing the self and not feeling any pain at all!) If my vision is turned towards the analysis of the Self, then who then can this 'I' be, who is not affected by any pain?

SENSES AND THE 'I'

स्पर्शनाय निजे तत्त्वे यदि जाता त्वगुन्मुखी तत्कोऽयं स्यादहं नाम कुपिशाच इवोदितः।

रसेष्वभिनिषण्णेऽस्मिन्स्वक्रमे रसनेन्द्रिये अहं मृष्टभुगित्येष कुतस्त्यः कुत्सितो भ्रमः।

शब्दशक्तिं गते श्रोत्रे वराके स्वार्थपीडिते तदहंकारदुःखस्य निर्बीजस्य क आगमः।

आत्मभरित्वेन निजे घ्राणे स्वं गन्धमागते अहं घ्रातेति यो माता तं चौरं नैव वेद्म्यहम्।

मृगतृष्णाक्रमेणैषा भावना व्यर्थभाविनी भावस्तस्यामसत्यायां यः सोऽयमिति संभ्रमः।

(The mind conceives the senses that fulfill their own mechanical functions and produce some data particular to them only. These senses are inert and have no individual consciousness as theirs.

Senses are just some tools that have some functions as their own.

'I' is not there at all in any of them. The senses cannot think at all.

Then, why do I say that I see, I touch, I hear and so on?

How did this I came to be about like a ghost imagined in darkness?)

The touch sense (that finds out the existence of other objects and defines them as solid) moves outwards (in the 'outside' conceived by the mind) and fulfills its own function (like any other mechanical object with a particular function). Then, where and how did this 'I' sense rise up from, like an evil vampire imagined in the darkness.)

The sense of taste (that finds out the difference in the objects that need to be consumed) does its own function of differentiating objects and gives a tingling in the tongue and sends a signal to the mind that gets defined as taste). The why do I foolishly say that I have consumed a tasty meal?

The wretched sense of hearing fulfills its own selfish need and defines some disturbance in the air outside as the 'sound'. From where did this painful 'I'ness get produced without any cause at all?

The sense of smell fills its own belly with greed (and differentiates some molecules as smell) and understands the smell. I surely have no knowledge of this thief (I) who says 'I' smelt.

This concept of the 'I' that is connected to the inert senses is like mirage that has falsely risen and is not really there at all. It is a meaningless concept useful for limiting one's perceiving field only and is imagined as an individual. The suffering or bondage of the 'I' is self-invented. The 'I' is really not existent at all.

वासनाहीनमप्येतच्चक्षुरादीन्द्रियैः स्वतः प्रवर्तते बहिः स्वार्थे वासना नात्र कारणम्।

वासनारहितं कर्म क्रियते ननु चित्त हे केवलं, नानुभूयन्ते सुखदुःखदृशो ऽग्रगाः।

*(Do the senses do their respective functions because of any Vaasanaa inbuilt in them?*

*No! They are just inert tools and cannot entertain any Vaasanaa as such.)*

This body will act in the outside world through the senses of eye etc, even when the Vaasanaas are absent, fulfilling its purpose. Vaasanaa is not the cause here.

*(Perception is a mechanical process. It is not Vaasanaa induced.*

*Actions through the knowledge and action organs can be performed even without any Vaasanaa inducement, as a mechanical process only.*

*Taste can be there; but not the attraction or repulsion towards the object of taste.*

*Taste is for differentiating the good or bad of the food that gets consumed.*

*Taste becomes an addiction through the Vaasanaa.*

*So it is with all other sense objects that get sensed.*

*Vaasanaa belongs to the mind that entertains desires and attachment; and not to the inert senses.*

*Tasting good things, hearing good things, touching soft things etc are not binding; but getting identified with them and getting attracted or repulsive towards them is binding.*

*Comfort is not binding; but coloring the sensed objects as liked or disliked is binding.)*

Hey Chitta, if you just do all your perceiving actions without any Vaasanaa, the states of pain and pleasures will not become the leading experiences.

*(Perceived world is not binding; Vaasanaa alone binds a person.*

*There is no need to run away from the perceived world.*

*Perception is an inert process only. It is harmless. It does not block the abstract vision of the Reality.*

*Mirage-seeing is not the actual problem; taking a pot towards the mirage river for getting the water is the stupidity that needs to be removed.)*

तस्मान्मूर्खाणीन्द्रियाणि त्यक्त्वान्तर्वासनां निजां कुरुध्वं कर्म हे सर्वं न दुःखं समवाप्स्यथ।

Therefore hey foolish senses! You just perform your functions of seeing, hearing etc without getting tainted by the Vaasanaa of any sort. By such an unattached functioning, you will avoid all the pains that rise by the presence of Vaasanaa existing in the form of attraction and repulsion.

भवद्भिरेव दुःखाय वासनावासिता मुधा बालैः पङ्क्रीडनकं विनाशेनेव खिन्नता।

*(Vaasanaa is there because of the belief that the sensed objects contain the qualities of pleasure and pain inherent in them. But, the senses are inert and sensed objects are also inert. The pain and pleasure is conceived by the mind only.)*

You alone conceive pain and pleasure in the objects because of your Vaasanaa for pleasure, and when you do not get the object of your want, you feel the pain. The children make many shapes as animals and people with clay and get attached to them; and they cry later when these clay toys get broken.

Your attachment to the sense objects is similar to their attachment to the clay toys.

VAASANAAS

वासनाद्या दृशः सर्वा व्यतिरिक्तास्तु नात्मनः जलादिव तरङ्गाद्या जस्यैवान्यस्य नानघ।

*(What are these Vaasanaas?*

*Vaasanaas are necessary to exist as a living thing. Minimum Vaasanaas have to be maintained by a JeevanMukta without the taint of desires and addictions and obsessions.*

*Vaasanaas do not exist as separate from the Reality state.*

*Everything is a wave rising from the Reality state only. Nothing is inauspicious or sinful.*

*Nothing at all is there as any world or Vaasanaa-field.*

*What exists is just the Bodha, the knowledge-essence of Reality rising as the possible fields of experience.*

*Nothing is good or bad. Everything is the nameless formless 'That' only!)*

For the knower, all the perceptions rising through the Vaasanaas do not differ from the inner essence of Reality, like the waves etc do not differ from the water-expanse. Not so for the ignorant.

*(The knower lives without the imagined 'I'. The ignorant live as the 'I' alone, as the ghosts of darkness.)*



तृष्णयैव विनष्टाः स्थ व्यर्थमिन्द्रियबालकाः कोशकारकुर्मयस्तन्तुनेव स्वयंभुवा।

तृष्णयैवेह लुथथ जरामरणसंकटे भ्रमदृष्ट्येव शिखरिपथिकाः श्वभ्रभूमिषु।

*(What binds actually? How do the binding Vaasanaas come into existence?*

*The insatiable thirst for 'joy' is the cause of it all.*

*'Joy' is the cessation of the agitation within that rises as the incompleteness.*

*And a man keeps searching for this 'joy' in all the inert sense objects again and again and never gets any real joy; and remains frustrated all through his life.*

*Trshnaa, the thirst alone is the cause of all the Vaasanaas that haunt the mind.*

The sense-children get destroyed because of following the path of Trshnaa, like the silk worms getting trapped by the strings produced from their own bodies.

*(Trshnaa is there because of the identification with the body.)*

Because of Trshnaa alone the ignorant get caught in the delusions of old age and death, like the mountain climbers falling into the chasms filled with sharp stones when getting hallucinations through lack of air.

वासनैवेह भवतां हेतुरेकत्र बन्धने रज्जुः शून्याशयप्रोता मुक्तानामातता यथा।

कल्पनामात्रकलिता सत्येषा हि न वस्तुतः असंकल्पनमात्रेण दात्रेणैव विलूयते।

एषा हि भवतामेव विमोहाय क्षयाय च वातलेखेव दीपानां स्फुरतामपि तेजसाम्।

Vaasanaa-rope alone is the cause of your bondage and acts as a rope that ties you to a single life experience of a Jeeva. Vaasanaa is like the string that moves through the empty hole of desire inside the pearl of experience (and gives the illusion of a life fully lived).

This Vaasanaa, the string of wants is produced out of an imagination only which makes one search for joy in the inert field of perception; and it is not a real entity that needs to be conquered.

*(Based on the imagination of the reality of the world, the want-phenomenon also is a part of the imagination only, and is not really there as a part of Reality.)*

Just by wielding the sickle of non-conception, it can be cut off easily. *(Stop believing in the reality of the world conceived by the mind-idiot; and the Vaasanaa dies off by itself.)*

This Vaasanaa alone leads to your delusion and destruction, like the streak of the wind which increases the intensity of the flames, to only extinguish them in the end.

हे चित्त सर्वेन्द्रियकोश तस्मात्सर्वेन्द्रियैरैक्यमुपेत्य नूनं आलोक्य चात्मानमसत्स्वरूपं निर्वाणमेवामलबोधमास्व।

Hey Chitta, the perceiving faculty! You are the collective power that functions as the five senses.

You are the single state of awareness that rises as the divided world of senses.

Observe your own undivided true nature (by realizing the world as a single state of Bodha, knowledge), and stay without covered by the conceptions of division, and stay as the untainted knowledge state alone.

विषयविषयविषूचिकामनन्तां निपुणमहंस्थितिवासनामपास्य अभितमतपरिहारमन्त्रयुक्त्या भव विभवो

भगवान्भियामभूमिः।

The state of the 'I' imagined as the self is just a Vaasanaa which is a deadly bacteria inherent with the poison of the want of sense pleasures. *('I' is also an imagined idea only as previously explained; the sense objects are also imagined only based on the sensed experiences. Joy from the objects also is imagined only. Living a life based on your imaginations only, how can you avoid pitfalls and sufferings?)*

Carefully get rid of this 'I' Vaasanaa which is the root-cause of all the suffering through the magical chant of removing the wants; be freed of the (non-existent) Samsaara; stay as the no-ground for any fear of any sort; and stay as the supreme lord of all.

CHIT IS UNAFFECTED

अपारपर्यन्तवपुः परमाण्वणुरेव च चिदचेत्या तदाक्रान्तौ न शक्ता वासनादयः।

Chit, the essence within has no this or that end to limit it. It is subtler than the subtlest atom that can be comprehended by any mind. It cannot be sensed by the senses, cannot be conceived by the mind, and cannot be defined by the intellect. Vaasanaas which are of limited nature with limited fulfillments have no meaning at all in the state of Chit.

मनः शेमुष्यहंकारप्रतिबिम्बैर्जडेन्द्रियैः वासनावितताः शून्या वेतालत्रासनोदयताः

तत्कृतेभ्यो विचारेभ्योऽनुभूतेभ्योऽपि भूरिशः भूयोऽप्यनुभवत्यन्तरहं हि चिदलेपिका।

I am the Chit state which is untainted by anything. *(Then who suffers?)*

Mind is the one that suffers. *(Rather the suffering state is a self-conceived conception.)*

Chit-state gets reflected in the intellect and the Ahamkaara and rises as the inert senses with their objects of knowledge; and the mind alone suffers. (*How does this suffering make its appearance?*)

Suffering is caused by the incessant subtle agitations rising as wants and attraction towards sense objects existing as objects and people. The mind keeps experiencing their presence and absence again and again in the waking state, and also in the dream state. This suffering is like the harassment done by the vampire who is not really there, since it is made of emptiness only and is spread out widely as the Vaasanaas.

स्वदुर्भावोपरचितं देहः संसारसंस्थितिं गृह्णात्वथ त्यजतु वाप्यहं हि चिदलेपिका।

I am the Chit state which is untainted by anything.

This physical body has appeared due to the idiotic conception of the mind.

Let it accept the life in the world or renounce it; what matters to me, the Chit state?

चितो न जन्ममरणे सर्वगायाश्चितः किल किं नाम म्रियते जन्तुर्मार्यते केन वापि किम्।

There is no birth and death for the Chit-state. Chit is everywhere as the essence of all as their Knower.

How can anyone die or get killed by any one?

(*Body is just a conception of the stupid mind. I am just aware of the body as an object of knowledge.*

*Whether it stays in the world or in a forest, what matters to me? I am just the pure awareness that has no beginning or end. What matters to me by the presence or absence of the body?)*

IS CHIT ALIVE?

चितो न जीवितेनार्थः सर्वात्मा सर्वजीवितं किं प्राप्स्यति कदात्मैषा प्रायता यदि जीवितम्।

जीव्यते म्रियते चेति कुविकल्पकमालिनी कलना मनसामेव नात्मनो विमलात्मनः ।

The Chit state which is the support of the 'perception' exists as the knowledge essence of all perceptions. (*It exists independent of perceptions. It is the essence of all, as their very Knower. It alone adds life to all by making them its objects of knowledge. Without this awareness state, nothing can exist at all.*)

If this state is said to be 'alive', then what and in which situation can it want any separate gain from such a living? (*Chit is not alive, like a body is alive. Chit is the very support of all embodied states of Jeevas as their very awareness essence. It need not 'live' like a Jeeva, wanting to experience some joy or happiness.*)

The conception that some one gets born and dies is just a garland woven through misconceptions imagined by the mind and belongs to the mind alone; not to the taintless essence of Chit.

यो ह्यहंभावतां प्राप्तो भावाभावैः स गृह्यते आत्मनो नास्त्यहंभावो भावोभावाः कुतोऽस्य ते।

He, who is identified with the perceived object (a tool of perception) the body as the 'I' which is itself an imagination, he alone defines the appearance and disappearance of the body as birth and death.

The essence of awareness is not tainted with the imagined 'I' feeling.

(*Awareness does not think and feel the 'I' ness; but is just aware of the imagined 'I'!*)

*How can it feel itself as appearing and disappearing, and imagine its birth and death?*)

'I' IS NON-EXISTENT

अहम्भावो मुधा मोहो मनश्च मृगतृष्णिका जडः पदार्थसंभारः कस्याहंकारभावना।

(*What is this 'I' feeling?*)

The idea of 'I' is just a meaningless delusion entertained by the mind; mind is also not a real entity but a mirage that rises as a Vaasanaa-field made of objects; objects are just inert sense perceptions that are made to appear as solid objects by the mind. To whom does this 'I' feeling belong to?

रक्तमांसमयो देहो मनो नष्टं विचारणात्जडश्चित्तादयः सर्वे कुतोऽहम्भावभावना।

(*If you argue that the body alone is to be referred to as the 'I', then analyze like this.*)

The body is just a sack of skin filled with blood and flesh.

Mind vanishes off when analyzed and so is not really existent.

The perceiving state named Chitta that is made of the intellect, sense-organs, the mind etc is just an inert process. From where does this 'I' ness feeling rise as the established entity of 'I'?

आत्मंभरितया नित्यमिन्द्रियाणि स्थितान्यलं पदार्थाश्च पदार्थत्वे कुतोऽहंभावभावना।

Senses just keep filling their belly with the sensations of touch, image etc, and do not serve any 'I' entity.

The objects are just the sensations that get produced by the senses. From where does this 'I' rise up?

सर्वगं सर्वदेहस्थं सर्वकालमयं महत् केवलं परमात्मानं चिदात्मैवेह संस्थितः।

एवं किमाकृतिः को वा किमादेशश्च किंकृतः किंरूपः किंमयः कोऽहं किं गृह्णामि त्यजामि किम्।

That which pervades all as their knowledge; that which is in all the bodies as the knowing awareness; that which pervades all the time and place measures of any mind; that which is the source of all; that state of supreme Reality which shines as the perceived world; that alone is here as the awareness state.

When this is the truth, then how can there raise the imagination of the 'I' that can only exist as some limited shape? How can the 'I' exist as an individual entity? Who is to be instructed?

What for the 'I' has to be there? What is it? What is it made up of? Who is this 'I'?

What am I supposed to discard as the not-I, and accept what as the 'I'?

तेनाहं नाम नेहास्ति भावाभावोपपत्तिमाननहंकाररूपस्य संबन्धः केन मे कथम्।

असत्यलमहम्कारे संबन्धः कस्य केन कः संबन्धाभावसम्सिद्धौ विलीना दिवत्वकल्पना।

Therefore there is nothing called the 'I', which brings about the ideas of presence and absence of the body along with the ideas of birth and death. Since it is proved that I am not the (limited) ego and there is no 'I' at all as any entity, what connection is there with anything and how (since all the connections of objects and people belong to the 'I' alone)?

When the 'I' ness is not there at all as a real entity, then who is connected with whom and in what way?

When the absence of the connection has been proved beyond doubt, then the idea of duality also dissolves.

एवं ब्रह्मात्मकिमिदं यत्किञ्चिज्जगति स्थितं सदेवास्मि तदेवास्मि परिशोचामि किं मुधा।

Therefore, whatever is there as the perceived pattern of the world, is just the essence of Brahman as its knowledge-essence. I am the Reality state; I am 'That'!

Why do I worry for no reason by hanging on to this 'I'?

एकस्मिन्नेव विमले पदे सर्वगते स्थिते अहंकारकलङ्कस्य कथं नामोदयः कुतः।

When one exists in the taintless state of Reality as identified with it and exists as only the knowledge essence of whatever is perceived, then how can this idiotic 'I' rise again to create trouble?

नास्त्येव हि पदार्थश्रीरात्मैवास्तीह सर्वगः पदार्थलक्ष्म्यां सत्यां न संबन्धोऽस्ति न कस्यचित्।

The objects to not exist at all except as the sensations produced by the mind.

The essence of awareness alone is everywhere as the support of these sensations.

Even if the objects exist as the perceived patterns, what connection can be there with those inert processes?

इन्द्रियैरिन्द्रियैरङ्गैर्मनो मनसि वल्गति चिदलिप्तवपुः केन संबन्धः कस्य किं कथम्।

Mind alone rises as the power of senses; and through the sense organs produced for its play, conceives the objects and jumps about inside itself as if in an outside (as it happens in a dream).

उपलायःशलाकानां संबन्धो यथा मिथः तथैकत्रापि दृष्टानां देहेन्द्रियमनश्चिताम्।

If iron rods are piled up on a stone, they still remain unconnected to each other; so also, there is no connection between the Chit and the group of mind, body and senses.

असदभ्युत्थिते व्यर्थमहंकारमहाभ्रमे ममेदमिदमस्येति विपर्यस्तमिदं जगत्।

अतत्त्वालोकाजातेयमहंकारचमत्कृतिः तापेन हिमलेखेव तत्त्वालोके विलीयते।

The great delusion of Ahamkaara (the delusion that 'I' as a real entity goes through births and rebirths) has risen as a meaningless phrase, and the world is caught in the confusion of this is mine, and this is his.

*(In the totality of the perception, everything is one complete whole of Reality shining as this world.*

*The divisions of mine and yours are just mind-made. A JeevanMukta maintains the division-idea as a surface-play only; but is always in the vision of no-division only.)*

This idea of 'I' as a limited entity rises because of not knowing the truth of Reality; if one realizes the truth of the 'wholeness', then it melts off like the snow-flake in the hot sun.

आत्मनो व्यतिरेकेण न किञ्चिदपि विद्यते, सर्वं ब्रह्मेति मे तत्त्वमेतत्तद्भावयाम्यहम्।

Nothing at all exists except the essence of Reality that is revealing the world through this mind-ness.

I know now that everything is just the Reality state only without the division of name and form.

I will stay in that knowledge-vision only.

अहंकारभ्रमस्यास्य जातस्याकाशवर्णवत् अपुनःस्मरणं मन्ये नूनं विस्मरणं वरम्।

*(Ahamkaara is just a memory which I maintain for the sake of dealing in worldly affairs. It is not real.)*

The delusion of Ahamkaara has risen like the colour that is seen on the empty sky. It is better to forget it completely so that it does not rise again as a real thing.

*(Like understanding the colorless nature of the sky though seeing the colour, I should ignore this 'I'ness and be always in the knowledge of the 'I' less Reality state as the self.)*

समूलं संपरित्यज्य चिरायाहंकृतिभ्रमं तिष्ठाम्यात्मनि शान्तात्मा शरद्वं शरदीव खे।

I will completely discard this delusion of Ahamkaara forever and will remain quietly in the unbroken awareness of the self (and not as the memory of 'I'), like the sky remains taintless in the autumn in the autumn sky (as the self merged in self).

'I' ALONE IS THE CAUSE OF SUFFERING

ददात्यनर्थनिचयं विस्तारयति दुष्कृतं विस्तारयति संतापमहंभावोनुसंहितः।

The 'I' idea when held on to as the support, yields countless sufferings, increases the selfish acts, and increases anxieties and apprehensions of all sorts.

स्फुरत्यहंकारघने हृद्व्योम्नि सलिलात्मनि विकसत्यभितः कायकदम्बे दोषमञ्जरी।

When the cloud of Ahamkaara fills the heart-space, the clusters of flowers of faults (based on selfishness) bloom up in the Kadamba-tree of the body all around getting sprinkled by the rain of Vaasanaas.

मरणं जीवितोपान्तं जीवितं मरणान्तगं भावोऽभावाद्भववच्छिन्नः कष्टेयं दुःखवेदना।

Death is inbuilt in the life and life is inbuilt in the death (each supporting the existence of the other).

It is just a play of absence and presence of a body-perception (which is not the self).

Alas! The pain of it all!

इदं लब्धमिदं प्राप्स्यामीत्यार्तिर्दाहकारिणी न शाम्यत्यर्करत्नानां ग्रीष्मेऽग्निरिव दुर्धियाम्।

This Ahamkaara exists as the ideas of 'this I possess now' 'this I will have to possess' (made of the ideas of possessions only) and always keeps burning inside; and it does not subside at all like the fire of the sun-stones in the summer heat.

नास्तीदमस्तीति चिन्ता धावत्यहंकृतिं जडाशया जडाभ्रमाला शैलावलीममिव।

'This is not there as my possession' 'this is there as my possession'; such worries caused by foolishness follow the imagined 'I' ness like the inert cold array of clouds settled on the array of mountains.

(Every moment the 'I' memory rises newly with its possession idea like a mountain rising with a cloud-covered peak.)

अहंभावे परिक्षीणे शुष्कः संसारपादपः भूयः प्रयच्छत्यरसो न पाषाणवदङ्कुरम्।

If the 'I' idea is completely erased off through Vichaara (and is ignored except when acting on the stage of the world), then the dried up tree of Samsaara does not sprout again (as a reality) like a rock that is completely without the least of moisture.

स्वतृष्णाकृष्णभोगिन्यो देहद्रुमकृतालयाः क्वापि यान्ति विचारात्मन्यागते विनतासुते ।

The black serpents of Trishnaa that you own, and which reside in the hollows of the body-identification tree, go off somewhere when Garuda, the son of Vinataa in the name of Vichaara-self makes an entry.

असदभ्युदिते विश्वे तज्जाते भ्रमसन्मये असन्मयपरिस्पन्दे त्वहं त्वं चेति कः क्रमः।

इदं जगदुदेत्यादावकारणमकारणात् यदकारणमुद्भूतं तत्सदित्युच्यते कथम्।

When the world has risen as an unreal conception form only, and is real only when the delusion of difference is kept alive, and is a show of lie only (rising out of incorrect knowledge), what reality is there is the 'I' or 'you' concepts?

(Why the world is said to be unreal?) This world without any purpose served, rises in the beginning (with the idea of beginning and end inbuilt in it) for no reason at all! (Why it should be there?)

How can that which rises with no meaning (like a dream or illusion or hallucination) be defined as an absolute reality? (That which is not there cannot be really there.)

THE BODY-CONCEPT

अपर्यन्तपुराकाले मृदि कुम्भ इवाकृतिः देहोऽभवदिदानीं तु तथैवास्ति भविष्यति।

This body has come into existence now (as your perceived experience) like a pot made of clay (that remains as a pot till it breaks only), and has no existence before its beginning at some time; it will be there at present as your experience and will be in the future also till it dies (like the pot exists for some time serving some temporary need.) (Clay alone as its essence exists before, now and after also.)

मध्येतरपयोमात्रं कंचित्कालं चलाचलं आद्यन्तसौम्यते त्यक्त्वा वारि वीचितया यथा।

The water stays as it is without the change of beginning and end and yet exists as a quiver of wave for some time which has a beginning and end. (The wave makes no difference to its original nature.)

अस्मिन्क्षणपरिस्पन्दे देहे विसरणोन्मुखे तरङ्गे निबद्धास्था ये हतास्ते कुबुद्धयः।

Those who believe in the stability of the momentary existence of the body and also the falling wave of the water are indeed idiots only.

*(Can't you see that the body is getting ready to perish from the moment it is born itself?)*

प्राक्पुरस्ताच्च सर्वाणि सन्ति वस्तूनि नाभितः मध्ये स्फुटत्वमेतेषां कैवास्था हतरूपिणी।

The objects do not exist as solid realities in a solid space but exist as the conceptions of the past and future only, and are seen only in the limited space vision centered on oneself. How can one trust in their stability?

*(Objects rise in the perception in some space and time measure only for a particular moment of perception; then they stay as memories only of the past and future. How can you believe in their absolute existence?)*

चित्तं पूर्वं पुरस्ताच्च चिद्देशं शान्तमित्यपि सदसद्वा खसलीनं मध्येऽस्मिन्किं तवोदितम्।

*(Nothing exists except the Reality state.)*

Before your rise as some entity (I) and after the cessation of you also, and also throughout your existence as the body (I) as some entity at some time and place, Chit alone exists as the awareness state of witness and stays unaffected. In what way do you exist as a real entity in the middle, when everything that is there or not there stays dissolved in the Chit state of Reality like objects appearing and disappearing in space?

*(As previously mentioned in Leelaa's story, space alone rises as lumps of objects when affected by the mind-agitation. Awareness alone is there of some perception of a body entity coming into being and its imagined death state also. What reality is there for the mere object of awareness (I) and why do you identify with it foolishly?)*

यथा स्वप्नविकारेषु यथा संभ्रमदृष्टिषु यथा वा मदलीलासु यथा नौयानसंभ्रमे यथा धातुविकारेषु यथा चेन्द्रियविकलवे यथातिसंभ्रमानन्दे दोषावेशदशासु च दृश्यते क्षीयते चैव रूपं सदसतोश्चलं तथैवेयमिह त्वेषा काले न्यूनातिरिक्तता।

सा च त्वया कृता नित्यं चित्तं दुःखसुखोदये यथा वियोगयामिन्यो मतयो हन्ति रागिणम्।

Similar to what happens in the dreams, in the excited states of fear and anxiety, in the intoxicated states when drunk, when travelling in a boat, when the body-chemicals are in a state of imbalance, when the organs of knowledge are malfunctioning due to some illness or damage, when overly emotional by sadness or joy, when in extreme states of addictions and obsessions, the objects appear to move, the objects appear suddenly out of nowhere, the existing objects disappear also, and ghosts and visions and hallucinations rise and go. Similarly the world-state with its appearing and disappearing and moving objects also is a temporary hallucination rising out of ignorance and will vanish at the rise of knowledge.

And how do the objects appear and disappear?

It is your own making hey Chitta (mind) that you always imagine the absence of the objects when they are there (afraid of the death of your kin and loss of your possessions), and want their presence (as longings) when they are not there. This alone is your measure of joy and sadness. It is like the longing experienced by the passionate man when alone at nights. When the lover is there, the fear of her going off torments; and when she is not there, her absence torments. When can one be happy ever?

मयैवैहासदभ्यासान्मिथ्या सदिव लक्ष्यसे मृगतृष्णोव तेनैतत्त्वत्कृतं मत्कृतं भवेत्।

Hey Chitta! Your job is to show the perceived only (like showing a mirage); but I have habituated myself to believe in the unreal as the real, like believing in the reality if the waters of the mirage.

I am only at fault, not you; and whatever you do is mine only!

*(Your job is to show the unreal as real, like the sight of a river in the desert.*

*I am a fool to believe in it. What is your fault here?)*

MIND BECOMES A NO-MIND

यदिदं किञ्चिदाभोगि तत्सर्वं दृश्यमण्डलं अवस्त्विति विनिर्णय मनो यात्यमनःपदम्।

अवस्त्वदमिति स्फारे रुढे मनसि निश्चये हेमन्त इव मञ्जर्यः क्षीयन्ते भोगवासनाः।

When all that is perceived is understood as unreal through the proper practice of dispassion and discrimination, then the mind that produces the unreal will turn into a no-mind state (as pure awareness).

When the firm ascertainment of the truth that 'all that is seen is not real', gets established as the natural vision (where the mirage river gets ignored as unreal), then the Vaasanaas for pleasures also perish like the flower clusters in the snow season.

चित्त्वाद्दृष्टात्मना नूनं संत्यक्तमनोजसा मनसा वीतरागेण स्वयं स्वस्थेन भूयते।

The mind which is freed of all attractions will stay within itself as itself (as the awareness principle only), with all agitations gone and endowed with the vision of Reality alone always.

परमात्मानले क्षिप्तं संवृत्त्यावयवं स्वयं दग्ध्वात्मानममलं चित्तं शुद्धतामेति शाश्वतीम्।

Withdrawing its limbs, throwing oneself into the fire of the Supreme Self, and burning oneself, the taintless mind attains eternal purity.

देहमन्यतया दृष्ट्वा त्यक्त्वा विषयवासनां विनाशमुररीकृत्य मनो जयति वीरवत्।

Looking at the body as different (from itself) (like a brave soldier looking at an enemy); renouncing the Vaasanaa for pleasures, (like a soldier sacrificing all that was connected to the body in the form of relations and friends and desires); ready to die (like the soldier ready to offer his life in the battlefield); the courageous mind becomes victorious like a brave soldier.

#### MIND AND BODY ARE ENEMIES

मनः शत्रुः शरीरस्य शरीरं मनसो रिपुः एकाभावेन नश्यते आधाराधेयकार्यवत्।

रागद्वेषवतोर्नित्यमन्योन्यातिविरुद्धयोः एतयोर्मूलकाषेण विनाशः परं सुखम्।

Mind is the enemy of the body. Body is the enemy of the mind (because of tormenting each other). *(Mind suffers; body also suffers. Body suffers; mind also suffers. However, the mind needs the body to fulfill the wants; and the body needs the mind to move it along.*

*Mind conceives the body; yet it becomes entrapped in the body by identifying with it.)*

If one is absent, both perish, as they are both dependent on each other to complete an action (like the pot holding the water). Both have to exist co-operating with each other, yet suffer also by this unity.

They both completely contradict each other. If they both perish by cutting of their root (ignorance) at one stroke, then the bliss obtained is incomparable.

*(Mind is made of the Vaasanaas, and the body is its basic Vaasanaa that is necessary for fulfilling other Vaasanaas; and Vaasanaas exist because of the belief in the reality of the world.)*

एतयोरेकसंस्थाने मृतिरित्येव या कथा सा व्योमन्यया स्त्रिया भुक्ता धरेति कथया समा।

The very idea of death comes into being, when these two are joined together; it is as incredible as saying that a lady made of iron is walking in the sky and eating the earth.

अकृत्रिमविरोधस्थौ यत्र संघटितावुभौ धारा इव पतन्त्येव तत्रानर्थपरंपराः।

These two stay genuinely opposing each other; and when they are at one place together, arrows of sufferings pour out like rains.

मिथो विरुद्धसंसर्गे रतिमेत्यधमो हि यः त्यक्तव्यः स पतद्द्वारावग्निराशावलेपने।

The idiot who is attracted to the union these two contradictory things (and wants to enjoy the pleasures) should be thrown into a heap of fire which pours out like unrestrained waters. (That would indeed be less painful.)

संकल्पेन मनः पुष्ट्वा बालयक्षवत् आयुरेवाशनान्यस्मै स्वदुःखानि प्रयच्छति।

तर्दुःखैर्तापितो देहो मनो हन्तुमथेच्छति पुत्रोऽपि हन्ति पितरमाततायिपदं गतम्।

The mind conceives the body like a child imagining a ghost; and makes the body consume the sense-food as long as it lives. The mind gets nourished by the sense-food, but dumps all its pains on the body (in the form of diseases.) The body suffering by those pains wants to kill the mind (which created it.)

*(The mind suffers by the body ailments.) The son will indeed kill a father who causes him suffering.*

नास्ति शत्रुः प्रकृत्यैव न च मित्रं कदाचन सुखदं मित्रमित्युक्तं दुःखदाः शत्रवः स्मृताः।

देहो दुःखान्यनुभवन्स्वमनो हन्तुमिच्छति देहं मनः स्वदुःखानां संकेतं कुरुते क्षणात्।

एवं मिथो दुःखदयोः श्लिष्टयोः कः सुखागमः एतयोर्देहमनसोर्जात्यैवातिविरुद्धयोः।

मनस्येव परिक्षीणे न देहो दुःखभाजनं तत्क्षयोत्कतया नित्यं देहोऽपि परिधावति।

By nature no one is an enemy or a friend. One who gives happiness is considered to be a friend.

Those who give pain are considered as enemies. *(The body and the mind give pain to each other always.)*

The body suffers the pains and wants to kill the mind which caused the pains. The mind immediately makes the body a repository of all its pains (by seeking more and more sense pleasures). How can happiness ever arise when these two are joined together tormenting each other?

These two, the mind and the body by their very nature oppose each other.

If the mind is destroyed completely, the body suffers no more.

Therefore, the body makes effort always to get it killed (through the practice of Yoga, breath-control or some harmful intoxication methods even.)

नष्टानष्टमनर्थाय शरीरं पदमापदां अलब्धात्मविवेकेन मनसा सुप्रजायते।

एते मनःशरीरे हि मिथः पीवरतां गते जडरूपे हि वपुषा पयोदसरसी यथा।

The mind having no Self-Knowledge maintains the body well, as an abode of sufferings only by leading towards destruction, without bothering whether the body dies or lives. These two, the mind and the body which are both inert, nourish each other and grow well like the cloud and the lake.

मिथो दुःखाय संपन्ने एकरूपे द्विधा स्थिते व्यवहारपरे सार्धं लोके वार्यनलाविव।

Coming into existence to only create pain to the other, though different yet united as one, they (the body and the mind) work together always, like the water and the fire (as when cooking).

चित्ते क्षयिणि संक्षीणे देहो ह्यामूलितो भवेत्वर्धमाने तरुरिव शतशाखः प्रवर्तते।

If the mind is made to die by removing all the Vaasanaas, then the body becomes rootless (since it is also a Vaasanaa expression only). If the mind is allowed to bloat up with Vaasanaas, then the body will grow like a tree of hundreds of branches through attachment and attraction.

क्षीयते मनसि क्षीणे देहः प्रक्षीणवासनः, मनो न क्षीयते क्षीणे देहे तत्क्षपयेन्मनः।

If the mind is made to perish, then the body cannot act as a tool for Vaasanaas and remains quiet.

If the body is made to suffer (by torturing the body through ascetic practices) then the mind does not perish. Therefore mind alone should be destroyed by getting rid of all the Vaasanaas.

संकल्पपादपं तृष्णालतं चिह्नत्वा मनोवनं विततां भुवनमासाद्य विहरामि यथासुखम्।

Cutting away the entire forest of the mind with its 'conception-trees' and 'desire-creepers', I will cross over to the empty land which spreads far and wide; and wander as I wish (as the Reality state itself).

प्रक्षीयमाणमेवेदं न मनो मनसि स्थितं प्रशाम्यद्वासनाजालं प्रावृडन्त इवाम्बुदः।

The mind which is destroyed does not exist anymore as the Vaasanaa-fulfilling mind (but just acts as a tool of perception only). When the monsoon ends, the clouds do not get seen.

धातूनां संनिवेशोऽयं देहनामा रिपुर्मम, प्रक्षीयमाणे मनसि गलत्वेषोऽवतिष्ठतु।

The physical body is nothing but a collected group of elements, and is my enemy (that blocks the truth of the self). If the mind is dead and gone, what does it matter whether the body stays or perishes!

यदर्थं किल भोगश्रीर्वाञ्छते स्वकलेवरं तन्मे नापि न तस्याहं कोऽर्थः सुखलवेन मे।

All the pleasures are sought for the body-thing only. That does not belong to me (like any other object conceived by the mind through the senses); I do not belong to it (as its soul). What matters to me by the body getting any least joy?

नाहं देह इति त्वस्मिन् युक्तिमाकर्णय क्रमे सर्वाङ्गेष्वपि सत्स्वेव शवः कस्मान्न वल्गति।

To get proved that the body is not real self, reason out like this.

Even when all the limbs are still there, why then the dead body does not move?

I JUST AM WITHOUT THE 'I'

तस्माद्देहादतीतोऽहं नित्योऽनस्तमितद्युतिः यः सङ्गं भास्वता प्राप्य वेद्मि व्योमनि भास्करम्।

Therefore I am beyond the body-state, am always there without the body also and never am absent.

I am the Lord who by my presence light up the body and understand the shine of the sun also in the sky.

नाजोऽहं न च मे दुःखं नानर्थो न च दुःखिता शरीरमस्तु मावास्तु स्थितोऽस्मि विगतज्वरः।

I (as the self) am not ignorant. I have no pain. I have no problems. I have no suffering.

Let the body be there or not; I stay now freed of the fever of delusion.

यत्रात्मा तत्र न मनो नेन्द्रियाणि न वासनाः पामराः परितिष्ठन्ति निकटे न महीभृतः।

Where the Self shines, there is no mind; no senses; no Vaasanaas.

The lowly do not stay close to the emperor.

पदं तदनुयातोऽस्मि केवलोऽस्मि जयाम्यहं निर्वाणोऽस्मि निरंशोऽस्मि निरीहोऽस्मि निरीप्सितः।

I have attained that quiescent state now. I just am alone. I alone am glorious. I am without any

superimpositions. I am without parts. I have no wants that need to complete me. I have nothing to seek for.

इदानीमस्म्यसंबद्धो मनोदेहेन्द्रियादिभिः पृथक्कृतस्य तैलस्य तिलैर्विगलनैरिव।

In this state, I am not connected to the mind, body and senses, like the oil extracted from the sesame seed is unconnected to its broken skin and other parts.

स्वस्मात्पदवरादस्माल्लीलया चलितस्य मे पृथक्कृतमतेः किञ्च परिवारो ह्ययं शुभः ।

I move about in the world carefree while remaining in my Supreme natural state, and my mind exists separated from me and is like an obedient servant, and it indeed feels glorious to have these senses as my servants.

स्वच्छतोर्जितता सत्ता हृद्यता सत्यता जता आनन्दितोपशमिता सदा च मृदुभाषिता पूर्णोदारता सत्या

कान्तिमत्तैकतानता सर्वैकता निर्भयता क्षीणद्वित्वविकल्पता नित्योदिताः समाः स्वस्थाः सुन्दर्यः सुभगोदयाः

ममैकात्ममतेर्नित्यं कान्ता हृदयवल्लभाः।

I am now firmly established in the state of my true self, and I am surrounded always by these beautiful ladies who are very dear to me, they are always there giving me company, are equally there, are always in full bloom of health; are extremely beautiful and attractive; and bring about auspiciousness and welfare. They are- purity (inside and outside); firmness born out of the truth; strength of character; affection towards all; the vision of truth; knowledge born through Vichaara; unbroken bliss of knowledge; subdued mind-state; soft speech; complete lack of selfishness and greed getting expressed as generosity; truth and honesty; pleasing nature; never swerving from the natural state of the self; looking at all as one single stretch of knowledge-manifestation only; absence of any sort of fear about the life or death connected to the body-mechanism; absence of the misunderstood duality state.

सर्वथा सर्वदा सर्वं सर्वस्मिन्संभवत्यतः सर्वं प्रति मम क्षीणे वाञ्छावाञ्छे सुखासुखे।

Though all events connected to the story-part of my life occur at all places, in all ways, at all times, yet I have no likes or dislikes about anything and am not affected by the pleasures and pains.

विगतमोहतया विमनस्तया गतविकल्पनचित्ततया स्फुटं उपरमाम्यहमात्मनि शीतले घनलवः शरदीव नभस्थले।

My delusion is completely gone; my Vaasanaa made mind is no more there; I do not engage in conceiving reality in the sensed knowledge of the world. I just stay dissolved in the cool essence of Reality, like the cloud remains dissolved in the autumn sky.