

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART TWENTY

(CONVERSATION BETWEEN SURAGHU AND PARIGHA -2)

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

एवमुत्पलपत्राक्ष राघवाघविपर्यये पदमासादयाद्वन्द्वं विशोको भव भूतये। एतां दृष्टिमवष्टभ्य न मनः  
परितप्यते घोरे तमसि निर्मग्नं लब्धदीपं शिशुर्यथा। विवेकावस्थया चेतस्तथैवायाति निर्वृतिं पतच्छ्वभ्रे  
दृढतृणप्रचयालम्बनादिव। अथैतां पावर्णीं दृष्टिं भावयित्वाप्युदाहरन् नित्यमेकसमाधानो भव भूषितभूतलः।  
Hey Lotus-eyed Raaghava! In the same manner, (as shown in the story of Suraghu), you also stay free of  
any grief by attaining the state bereft of duality, to gain the highest good so that the sin (ignorance) is  
destroyed completely. Endowed with such a vision, the mind drowned in the utter darkness of ignorance,  
does not suffer in any way, like a frightened child which has obtained a light. The mind attains the same  
sort of relief and happiness by cultivating discrimination, like the person falling into a deep hole in the  
ground holds on to a thick bunch of grass. Cultivating this auspicious vision (by repeated practice) and  
teaching it to others also, be always in a calm disposition and become the ornament of the world.

रामोवाच  
Rama spoke

कथमेकसमाधानं कीदृशं वा मुनीश्वर वाताहतमयूराङ्गरुहलोलं मनो भवेत् ।  
Hey Master of all Sages! The mind always stays in an agitated state like a peacock feather that shakes  
violently when caught in the winds; how and in what manner can it attain the stabilized state of composure?

वसिष्ठोवाच  
Vasishtha spoke

शृणु तस्यैव सुरघोः प्रबुद्धस्य सतस्तदा पर्णादस्य च राजर्षेः संवादमिदमद्भुतम्।  
राघवैकसमाधानबोधितायोजितात्मनोः परस्परं समालापमिमं प्रकथयामि ते।  
Listen to this wonderful conversation that took place between the enlightened Suraghu, the noble one and  
the royal Sage Parnaada (a person who lived on leaves only).  
Raaghava! I will now relate to you the discussion that took place between these two Knowers who both had  
understood the nature of the stabilized state of composure and had achieved it too, with proper effort.  
बभूव पारसीकानां पार्थिवः परवीरहा परिघोनाम विख्यातः परिघः स्यन्दने यथा। स बभूव परं मित्रं सुरघो  
रघुनन्दन नन्दनोद्यानसंस्थस्य मदनस्येव माधवः। कदाचित्परिघस्याभूदवर्षं मण्डले महत्कल्पान्त इव संसारे  
प्रजादुष्कृतदोषजम्। विनेशुर्जनतास्तत्र बह्व्यः क्षुत्क्षामजीविताः ज्वलिते विपिने वहनौ यथा भूतपरम्पराः।  
तद्दुःखं परिघो दृष्ट्वा विषादमतुलं ययौ तत्त्याजाश्वखिलं राज्यं दग्धं ग्राममिवाध्वगः। प्रजानाशप्रतीकारेषु  
असमर्थो विरागवान्जगाम विपिने कर्तुं तपोऽजिनमुनीन्द्रवत्। पौराणामपरिज्ञाते कस्मिंश्चिद्दूरकानने समुवास  
विरक्तात्मा लोकान्तर इवापरे। तपश्चरञ्छान्तमतिर्दान्तः कन्दरमन्दिरे स्वयं शीर्णानि शुष्काणि तत्र  
पर्णान्यभक्षयत्। चिरं हुताशवच्छुष्कपर्णान्येवाथ भक्षयन्पर्णाद इति नामासौ प्राप मध्येतपस्विनाम्। ततः प्रभृति  
पर्णादनामा राजर्षिसत्तमः जम्बूद्वीपे बभूवासौ विख्यातो मुनिसद्मसु।  
There was this famed king named Parigha (powerful like the mace) the king of Paaraseeka (Persia), the  
destroyer of enemies, like the mace is the renowned weapon when riding the war-chariot.  
He became a close friend of Suraghu, hey Rama, like the spring season to the deity of love who resides in  
the heavenly garden of Nandana (each made for each other).  
(Suraghu, as already mentioned means the restless mind; when the controlling power is brought forth, then  
the mind becomes happy and is filled with the flowers of natural bliss.)  
Once, Parigha's country was stuck by extreme famine and was without rains for a long time. The land had  
dried up completely as if the dissolution had stuck before time, because of the sins committed by the  
people. Most of the people slowly emaciated by lack of food and died of starvation, like the forest animals  
die slowly by the heat when trapped in a burning forest.

Observing the sufferings endured by the people, Parigha felt very much grieved. He renounced the rulership of his kingdom, and the riches and comforts associated with it, and walked away like a traveler leaving a burnt up city. He felt helpless since he could do nothing to alleviate the suffering of his people.

*(Because of the control enforced on the mind, all the Vaasanaas died and soon the mind lost its attraction for the ego and the world. Dispassion rose and the fire of knowledge alone shone forth which consumed only the instructions of the Scriptures as leaves; and soon the mind attained the state of JeevanMukti.)*

He felt dispassionate and went off to the forest to perform penance, like a noble Sage who moves from place to place just carrying his deer-skin used for meditation. He was filled with extreme dispassion and went off to a distant forest without informing anyone, and was dead to all as if he had entered the other world after death. Living a highly disciplined life inside a forest cave, he performed penance with a subdued mind and consumed the dried up pieces of leaves only (as if atoning the guilt of not being able to prevent the starvation-state of his people). For a long time he lived only on dry leaves like a fire and so was known as 'Parnaada' (leaf-eater) by the other Sages. From then onwards, that noble Sage became well-known in the ascetic-circle by the name of Parnaada only. *(He never bothered to mention his previous royal status to anyone and was nameless sort of, and had only the name 'leaf-eater' as his identification.)*

ततो वर्षसहस्रेण तपसा दारुणात्मना प्रापदभ्यासवशतो ज्ञानमात्मप्रसादजम्।बभूव विगतद्वन्द्वो निराशः

शान्तमानसः नीरागो निरनुक्रोशो जीवन्मुक्तः प्रबुद्धधीः।विजहार यथाकामं त्रिलोकीमठिकामिमां सिद्धसाध्यैः समं साधो सहम्सालिरिवाब्जिनीम्।

After performing severe penance for thousands of years (a long time-span) and intense practice of mind-discipline, he practiced Vichaara and gradually attained the blissful knowledge of the Aatman. He was not any more affected by the dual-states of heat and cold, good and bad, mine and others etc; had lost the desires for any comfort or pleasure, had an agitation-less mind, had no attraction towards people or objects, did not grieve for himself or others, and by a gradual process of Vichaara attained the state of JeevanMukti. He wandered all over this tiny hut of three worlds along with many Siddhas and other ascetic companions like a bee accompanying the group of swans floating in the lotus-lake (sucking like a bee the honey of the knowledge that they acquired from the lotuses of discussion-sessions with other Sages).

एकदा तस्य सदनं हेमचूडमहीपतेः प्राप रत्नविनिर्माणं मेरोः शृङ्गमिवापरम्। ते तत्र प्राक्तने मित्रे

पूजामकुरुतां मिथः पूर्णो विज्ञातविज्ञेयौ मौर्ख्यगर्भात्विनिर्गतौ।अहो नु बत कल्याणैः फलितं मम पावनैः

संप्राप्तवानहं यत्त्वामित्यन्योन्यमथोचतुः। आलिङ्गितशरीरौ तावन्योन्यानन्दिताकृती एकासने

विविशतुर्चन्द्रार्काविव भूधरे।

On his wanderings once, he reached the jewel-palace of the king of Hemachuda country (where the HemaJhataas lived), which emanated luster like another peak of Mount Meru. Both the friends had known that which is to be known (and were in the same state of realization, though one lived in the palace enjoying all the luxuries, and another lived in a forest, eating just the dried up leaves); they both had come out of the womb of ignorance. They both expressed the joy of reunion in various ways of embracing, shedding tears and so on. They both exchanged pleasantries saying words like 'Aha! I am so happy to see you; I am blessed indeed' and so on. Embracing each other with overwhelming joy they sat together on a single seat like Sun and moon together descended on earth.

*(When the 'swift moving mind' (Suraghu) meets the 'control (in the form of dispassion)' and embraces it as one, Samaadhi-state rises as a natural state of being.)*

#### CONVERSATION BETWEEN SURAGHU AND PARIGHA

*(If the purified mind had a conversation with the knowledge that was accompanied by natural dispassion, what would it be like?)*

परिघ उवाच

Parigha spoke

परमानन्दमायातं चेतस्त्वद्दर्शनेन मे इन्दुबिम्ब इवोन्मग्नं मनः शीतलतां गतम्।अकृतिमसुखं प्रेम वियोगे

शतशाखतां प्रयाति पल्वलतटेऽच्छिन्नमूल इव द्रुमः।विश्रब्धास्तान्कथालापांस्ता लीलास्तच्च चेष्टितं संस्मृत्य

प्राक्तनं साधो हृष्यामि च पुनःपुनः।

Greatest bliss (of the perceiving Chit) has manifested after seeing you; and the agitation called the mind has become cool like sunk inside the moon-disc. A tree that is not cut at the roots will bear hundreds of branches even if the branches are cut; so also, the genuine affection of the friends for each other increases even if separated for long. Hey my friend, those personal conversations, those games, those actions of the times when we were together, I remember them again and again and feel happy always.

ज्ञातमेतन्मया प्राप्तं त्वया ज्ञातं यथाऽनघ माण्डव्यस्य प्रसादेन परमात्मप्रसादजम्। अद्य कच्चिददुःखस्त्वं कच्चिद्विश्रान्तवानसि परमे कारणे मेराविव भूमण्डलाधिपः। कच्चित्परमकल्याण आत्मारामतया तव प्रसादो जायते चित्ते शरदीव सरोम्भसि। कच्चित्करोषि समया सुप्रसन्नगभीरया दृष्ट्या सुभग कार्याणि कार्याण्येव नराधिप।

What you have achieved by the grace of Rishi Maandavya, the same state I also have attained through the penance of the Supremacy. Are you at present without apprehensions? Are you in the restful state of the Supreme cause, like a king resting on top of the Meru Mountain (after climbing through all the levels one by one)? Hey friend, you bring forth all auspicious events by your mere presence!

Are you having the experience within of the quiescent state of the self (freed of all agitations), like the waters of the lake in the autumn? Hey king! Are you performing the actions that have to be performed for the good of the people with the unswerving vision of equal-ness and the quiescent bliss within?

निराधिव्याधयो धीराः कच्चित्संपन्नशालयः जनतास्तव देशेषु तिष्ठन्ति विगतज्वरम्।

कच्चिद्दुद्धामफलिनी फलिनीव फलानता धरा तव फलापूर्भृशं धारयति प्रजाः।

Have your people also reached the intelligence level where they stay freed of all illnesses both of the mind and the body? Are they freed of the fever of delusion, are they staying content with the virtues that they have developed? Does the earth which yields the excellent fruits of prosperity support your people, by yielding abundant fruits and bending down by the weight of the fruits like the wish-fulfilling Kalpa tree?

कच्चित्तव दिगन्तेषु चन्द्रस्येवांशुपञ्जरं तुषारनिकराकारं प्रसृतं पावनं यशः। कच्चिद्गुणगणैरेता दिशो

निर्विवरीकृताः त्वया सरोम्भसाऽबाहया बिसानामिव भूमयः। कच्चित्कलमकेदारकोणस्थानेषु हृष्यतीः प्रतिग्रामं कुमार्यस्ते गायन्त्यानन्दनं यशः।

Has your fame (as a man of nobility) spread out in all the quarters pleasing one and all, like the circular sphere of cool moon-light shining white like the snow? Have the directions filled gapless with the shine of your virtues, like the lands filled with the dense growth of lotuses by the lake waters? Do the young women joyously sing your fame of pleasing actions (of providing safety and equal-ness), standing at every joint corner of the crop fields? (A JeevanMukta wears the costume of virtues as his second self.)

कुशलं तव धान्येषु धनेषु विभवेषु च भृत्येषु कलत्रेषु पुत्रेषु नगरेषु च।

Is everything going on well with your crops, money, riches, servants, wives, sons, and cities?

(A JeevanMukta does not neglect the duties towards his family and people.)

आधिव्याधिविहीनेयं कच्चित्कायलता तव फलं फलति पुण्याख्यं यदिहामुत्र च चोदितम्।

Is the body-creeper belonging to you doing fine without any physical and mental afflictions? Is it giving out fruits of merits to be consumed here and hereafter?

(A JeevanMukta does not neglect the health of the body also through meaningless asceticism, and is always engaged in doing meritorious acts only which benefit others.)

आपातरमणीयेषु वर्तेतात्यन्तवैरिषु कच्चिद्विषयसर्पेषु सविरागं मनस्तव।

Is your mind wary of the vicious enemies namely the 'sense-pleasure serpents' which look pleasing and harmless when sighted, but carry the deadly venom inside?

(A JeevanMukta does not physically avoid sense enjoyments, but knows that they do not contain any enjoyment at all.)

अहो बत चिरं कालमावां विश्लेषमागतौ कालेन श्लेषितौ भूयो वसन्ताद्रितटाविव।

Ah! How long since we met each other! We have not seen each other for such a long time, and met each other after a long time once again like the spring and the mountain slope (and are now covered by the flowers of joy).

(The union of mind and its composure alone is the blissful state of Reality, the Samaadhi.)

न ता जगति विद्यन्ते सुखदुःखदशाः सखे जीवद्भिर्या न दृश्यन्ते संयोजगजवियोगजाः। तथैतास्वतिदीर्घासु

दशास्वन्यत्वमागताः भूयो वयमपि श्लिष्टाश्चित्रो हि नियतेर्विधिः।

My dear friend! The sadness and joy experienced in this world by any one is just the separation and union only, and nothing else! We both went our ways and became separated for quite a long time; now we have met again! Strange is the play of fate! (*Chit-state alone is there and not a Jeeva state at all. Chit shines as the perceived world as its very nature. When separated from mind-composure, it suffers as if; but when joined with the mind-composure, it is back to its original state as it were.*)

सुरघुरुवाच

Suraghu spoke

भगवन्नियतेरस्या गतिं सर्पगतेरिव दैविक्याः को हि जानाति गम्भीरां विस्मयप्रदाम्। त्वमहं च व्यपोह्येति दूरे दूरदशासु च अद्य संघटितौ भूयः किमसाध्यमहो विधेः। वयं त्वद्य महासत्त्व भृशं कुशलिनः स्थिताः त्वदागमनपुण्येन परां पावनतां गताः। पश्य त्वदागमक्षीणपापानां पुण्यपादपैः तथा फलितमस्माकं न यथा वयमाकुलाः। सर्वाः संपत्तयोऽस्माकं राजर्षे संस्थिताः पुरे भवदागमनेनाद्य प्रयाताः शतशाखताम्। विकिरति परितो रसायनानामिव निकरं मधुरं महानुभाव तव वचनमवेक्षणं च पुण्यं परमपदप्रतिमो हि साधुसङ्गः। (*It is as if the mind which has reached the state of composure is expressing its Samaadhi state to the composure-state.*) Bhagavan! Who in this world has not experienced the wonders played by the divine fate which moves unpredictable like the snake! We both were completely lost in our own problems and remained separated for so long; yet today we have met each other! What is impossible for the fate! My noble friend! I am doing extremely well! By your arrival I have attained the most sacred state! Observe as to how our merit-trees are giving out abundant fruits today, because of the destruction of all my previous sins so that I will never ever have the cause to worry anymore. Hey Raajarshi! The prosperities that were already there have spread out with hundreds of branches and increased in all manners, by the merit of your arrival here. Hey friend, you have experienced the excellent state! Your words and looks are indeed meritorious and spread out all over like the flow of nectars; the company of noble Knowers is equal to the attainment of the Supreme state.

वसिष्टोवाच

Vasishta spoke

अथैवंप्रायया तत्र विश्रम्भकथया चिरं प्राक्तनस्नेहगर्भिण्या स्थित्वोवाचायुधाभिधः।

After conversing for long by exchanging personal experiences and confidences pregnant with the affection rising from the long-time friendship, the king who was named after the weapon spoke like this.

परिघ उवाच

Parigha spoke

यद्यत्संसारजालेऽस्मिन्क्रियते कर्म भूमिप तत्समाहितचित्तस्य सुखायान्यस्य नानघ।

कच्चित्संकल्परहितं परं विश्रमणास्पदं परमोपशमं श्रेयः समाधिमनुतिष्ठसि।

Hey King! Whatever actions are done in this world, only a man with a controlled mind gets the true joy; not the other (ignorant)! Do you remain in the natural Samaadhi state, which is bereft of all conceptions; which is the abode of supreme rest; which is the supremely quiescent state; and which is the excellent state of well-being?

सुरघुरुवाच

Suraghu spoke

(*There is no Samaadhi state at all for a knower; this is the essence of Suraghu's speech. Samaadhi is a word used by those who believe in the reality of the body, world, bondage, and a separate Nirvikalpa Brahman waiting like the emptiness personified at the state of Mukti. In short, Samaadhi is a word that belongs to the ignorant minds only. As long as the mind exists, there rises the division of Samaadhi and non-Samaadhi states. For a Knower who has no mind at all as an agitation-state, what is there as some Samaadhi state at all, where thoughts need to be subdued with effort? There are no two states of Nirvikalpa and Savikalpa Brahman also, as the divided Brahman state.*)

*Reality exists as the perceiving nature, like the ocean exists with its quivering nature always.  
Knowing this truth is realization; not knowing this truth is the stupidity in its extreme.  
You cannot 'go' to a Nirvikalpa state through some Hatha Yoga or some other body-based methods.  
The very world you see is Brahman.  
Know it as Brahman; and that is liberation! See it as the world; and that is bondage.  
Knowing is the Brahman state; not-knowing is the Jeeva state.  
A JeevanMukta is always the 'knowing state'!*

एतन्मे ब्रूहि भगवन्सर्वसंकल्पवर्जितं परमोपशमं श्रेयः समाधिर्हि किमुच्यते।

Tell me Bhagavan, why the state which is bereft of all conceptions and which is the most excellent state of supreme quiescence, has to be known by the name of Samaadhi at all?

*(Why name it as Samaadhi at all?)*

यो ज्ञो महात्मन्सततं तिष्ठन्व्यवहरन्श्च वा असमाहितचित्तोऽसौ कदा भवति कः किल।

नित्यं प्रबुद्धचित्तास्तु कुर्वन्तोऽपि जगत्क्रियाः आत्मैकतत्त्वसंनिष्ठाः सदैव सुसमाधयः।

Hey Mahaatman! When can a Knower remain ever as an agitated state whether he is attending to some work or not? *(A Knower is always agitation-less whether he is sitting quiet or doing some work.)* Those, who stay always in the vision of the truth, are always well-established in the state of Samaadhi and are always in the awareness of the self-essence, even when engaged in the world-activities.

बद्धपद्मासनस्यापि कृतब्रह्माञ्जलेरपि अविश्रान्तस्वभावस्य कः समाधिः कथं च वा।

Even when one sits in the lotus posture for a long time without moving any of his limbs, or recites Vedic Mantras with folded hands (Brahmaanjali), if he is restless within (because of concealed desires and anxieties), then what meaning is there in calling it a Samaadhi state, or how can it refer to the equal-state of the mind? *(Outward postures, and sitting in meditation for hours are methods to fool oneself and others; and are of no use, when the knowledge is not attained still.)*

तत्त्वावबोधो भगवन्सर्वाशातृणपावकः प्रोक्तः समाधिशब्देन न तु तूष्णीमवस्थितिः।

समाहिता नित्यतृप्ता यथाभूतार्थदर्शिनी साधो समाधिशब्देन परा प्रज्ञोच्यते बुधैः।

Bhagavan! The vision of the truth is said to burn off all the wants and desires like the fire destroying the heap of the dry grass in an instant; and this alone is referred to by the term Samaadhi; and not the silent sitting posture of a pretense Yogi. Hey noble Sage! The wise refer to the term Samaadhi to mean the abstract knowledge of the Reality, where the mind stays without rising or setting (as the joy state or the sorrow-state), where there is always a contented feeling with no wants, and where the perceived is seen as it is, as just a mind conception at all times.

अक्षुब्धा निरहंकारा द्वन्द्वेष्वननुपातिनी प्रोक्ता समाधिशब्देन मेरोः स्थिरतराकृतिः।

The term Samaadhi is said to be an extreme state of stability (not of the motionless state of the body, but the agitation-less state of the mind) like the Meru Mountain which supports the entire creation. There is not the least of agitation there as the want, or anger, or irritation, or an effort to control the mind; there is no ego at all, except as a pretense maintained to communicate with others ego-based entities; and the dual states of the world like heat or cold, pain or pleasure etc do not bring about any anxiety or apprehension. निश्चिन्ताधिगताभीष्ठा हेयोपादेयवर्जिता प्रोक्ता समाधिशब्देन परिपूर्णा मनोगतिः।

That state alone is termed as Samaadhi, where the mind-state (function of perception) remains in a completely fulfilled state as if all the wants are fulfilled always, and it wants nothing more as liked, and rejects nothing as disliked. *(The likes and dislikes of wanting to run away from the home and wanting to live in a forest-cave also are not there. When any perceived scene either of a palace or forest is a mere picture presented by the senses, what matters what the mind conceives as a scene around you?)*

*A JeevanMukta is not bound by the stories concocted by other minds; he makes his own story of life in whatever way he prefers. Suraghu preferred to stay as a king and lived in a palace; Parigha lived as a vagabond and lived in caves and hermitages; yet both were in the same state of truth-vision.*

*Brahman has to stay as the perceived only; there is no getting out of it, by closing the eyes in lotus posture. Suraghu-Brahman chose the palace-perceived; Parigha Brahman chose the forest-perceived; and in both Brahman the 'I' as Suraghu or Parigha was absent. There was just Brahman rising as the perceived! What matters whether it is a palace or a forest? Everything is just 'That!')*

यतःप्रभृति बोधेन युक्तमात्यन्तिकं मनः तदारभ्य समाधानमव्युच्छिन्नं महात्मनः।



For the noble man who is in quest for the Truth Supreme, there is only a single state of unbroken Samaadhi from the very instant the mind is aware of its identity with the self; (and it is detached from the form as the 'I') through the attainment of the knowledge.

न हि प्रबुद्धमनसो भूत्वा विच्छिद्यते पुनः समाधिर्दूरमाकृष्टो बिसतन्तुः शिशोरिव।

A tender stalk of the lotus may break off, even if a child pulls it hard; so also the pretense Samaadhi of a person sitting motionless in a lotus posture can waver by any slightest noise or sound; but not so the natural Samaadhi state of an enlightened Knower, which stays stable whatever action he may be engaged in.

समग्रं दिनमालोकादिवरमत्यक्षयो यथा आजीवितान्तं नो प्रजा तथा तत्त्वावलोकनात्।

Sun with his never ending rays does not ever stop shedding his light even for a second; so also the knowledge awareness state of a Knower also does go off all throughout his eternal life (with the body or without the body).

*(Life as a story concocted by the mind is no more there for a Mukta; he is the formless Brahman only with access to a purified mind; and he can create a story or no story as per his preference.)*

अजस्रमम्बुवहनाद्यथा नद्या न रुद्ध्यते तथा विज्ञानदृग्बोधात्क्षणमात्रं न रुद्ध्यते।

The river carrying countless drops of waters does not ever stop its flow by any blockage; so also, the Knowledge-vision also does not get blocked by any perceived-event.

न विस्मरत्यविरतं यथा कालः कलागतिं न विस्मरत्यविरतं स्वात्मानं प्राजाधीस्तथा ।

Just like Kaala the principle of change, never for once stops his movement, so also the knower of the self does not ever forget the his self-awareness at any time.

न विस्मरति सर्वत्र यथा सततगो गतिं न विस्मरति निश्चेत्यं चिन्मात्रं प्राज्ञ धीस्तथा ।

Just like the ever-moving wind does not stop its movement ever, the knower of the self does not forget the pure awareness state as the self, which is independent of any perception (like sitting in a particular posture of the body or staying as a part of the story concocted by the mind.)

*(Story is the connection imagined in the unconnected sense perceptions, and our life story, family connections, likes and dislikes, good and bad, cause and effect, deity-worship, bondage, liberation, reaching Brahman state etc are all part of this story-making power of the mind only, and do not carry an iota of truth.)*

गतिं कालकला यद्वच्चिन्वाना समवस्थिता चिच्चितिश्चेत्यरहिता चिन्वाना गतयस्तथा।

Sun, the symbol of time stays unaffected though bringing about the various activities of the world by its mere presence; so also, the awareness nature of Reality brings about all the perceived events though it is itself bereft of all the perceived.

यथा सत्ताविहीनात्मा पदार्थो नोपलभ्यते तथात्मा ज्ञानहीनात्मा कालो ज्ञस्य न लभ्यते।

An object that does not exist cannot be there at all; a Knower also cannot get a time-span where he is without his knowledge vision.

न संभवति संसारे गुणहीनो गुणी यथा न संभवत्यात्मसंविद्वर्जितो ह्यात्मवान्स्तथा।

There cannot be a virtuous man without the virtues; so also, a Knower of the self cannot ever exist without the stabilized awareness of the self. *(Awareness of the self is the very definition of a Knower.)*

सर्वदैवास्मि संबुद्धः सर्वदैवास्मि निर्मलः सर्वदैवास्मि शान्तात्मा सर्वदास्मि समाहितः।

भेदः केन समाधेर्मे जन्यते कथमेव वा आत्मनोऽव्यतिरेकेण नित्यमेव सदात्मता।

तस्मात्कदाचिदपि मे नासमाधिमयं मनः न वा समाहितं नित्यमात्मतत्त्वैकसंभवात्।

I stay always in the vision of knowledge only; I stay always taintless without the agitating mind; I am always absorbed in the quiescent essence; I stay always in control of my thoughts and actions.

How something different can be experienced by me in any separate Samaadhi posture, and in what manner, since I am always in the oneness of the self without differing from it? Therefore, my mind is never out of the Samaadhi state and is not in a state of composure (based on some motionless postures of the body), since there is no mind to experience these states of going into Samaadhi state and coming out of it, and the self alone always shines as the awareness of all, freed of all agitations.

सर्वगः सर्वदैवात्मा सर्वमेव च सर्वथा असमाधिर्हि कोऽसौ स्यान्समाधिरपि कः स्मृतः।

There is only the principle of Reality that shines everywhere as the knowledge of all. So, what is the meaning of staying out of Samaadhi or staying in the state of Samaadhi, as two separate actions?

नित्यं समाहितधियः सुसमा महान्तस्तिष्ठन्ति कार्यपरिणामविभागमुक्ताः  
तेनासमाहितसमाहितभेदभङ्ग्या मिथ्योदितः क्व नु स उत्तमवाक्प्रपञ्चः।

Those noble men who have realized the truth of the self always stay with composure, are always equal in all the situations presented by the life, and are free of the division of action and its result.

*(A realized man does not ever perform any action as a mind-entity with the purpose of achieving some result of joy or fulfillment, like the ignorant. The entire perceived 'from the thought level inside, to the outside vision of the world centered on the body-image' is seen by him as the undivided shine of Bodha only; he is the Reality state itself shining as the world through a tiny mind-structure. There is no need for him to sit in a Samaadhi-posture to enter a state of composure. He is himself the very state of Samaadhi. The body movements are seen by the outside world only; he sees nothing as a body and stays motionless within always.)*

Therefore, what meaning is there in the falsely imposed usage of the profound terms which differentiate and define the controlled and uncontrolled states of the mind?

### परिघ उवाच Parigha spoke

राजन्नूनं प्रबुद्धोऽसि प्राप्तवानसि तत्पदं संशीतलान्तःकरणः पूर्णन्दुरिव राजसे।

Hey Raajan! You are shining like the full moon; you are indeed stabilized in the vision of the truth and are shining with all your digits; you have indeed attained that highest state like the moon shining far above the sky-expanse; you are cool with the nectar of quiescence.

आनन्दमधुसंपूर्णो लक्ष्म्या च परया श्रितः शीतलः स्निग्धमधुरो राजीवमिव राजसे।

You are shining like the full-bloomed lotus; you are filled to the brim with the honey of bliss; you are the abode of supreme beauty (as knowledge); you are cool with a composed mind; you are endowed with the sweet fragrance of virtues.

निर्मलो विततः पूर्णो गम्भीरः प्रकटाशयः वेलानिलविलासेन मुक्तोऽब्धिरिव राजसे।

You are shining like the ocean freed of the sport of wind and the waves; you are taintless freed of all reflections of superimpositions; you spread out as the very shine of the perceived as your awareness; you are complete and do not need any more fulfillment from the rivers of desires; you are in the profound state of truth the depth of which is unfathomable to the ignorant; your thoughts like the waves are transparent and pure without tainted by the mud of selfishness.

स्वच्छ आनन्दसंपूर्णो नष्टाहम्कारवारिदः स्फुटो विस्तीर्णगम्भीरः शरत्खमिव राजसे।

You are shining like the autumn sky; you are pure and taintless; you are the expanse of bliss spread out endlessly; you do not have the ego-based desires as clouds anymore; you are spotless without the least agitation of the mind; you are spread out endlessly as the perceived around you; and are profound in thoughts.

सर्वत्र लक्ष्यसे स्वस्थः सर्वत्र परितुष्यसि सर्वत्र वीतरागोऽसि राजन्सर्वत्र राजसे।

Hey Raajan! You are shining everywhere as the knowledge essence of Reality; you are established in your original state; you are happy in any perceived scene (seeing no difference of liked or disliked); you are without attraction for the objects of senses, living or inert.

सारासारपरिच्छेदपारगस्त्वं महाधिया जानासि सर्वमेवेदं यथास्थितमखण्डितम्।

You are endowed with the intellect which can pierce through the lie of the perceived and see the Reality state only at all times, and have transcended the stage of Vichaara for differentiating what is real and what is not real. You know everything whatsoever in its true undivided form, without getting affected by the conception-coloring of the mind.

भावाभावपरिच्छेदतत्त्वज्ञ मुदिताशयं गमागमदशालौल्यमुक्तं तव वपुः स्थितम्।

My dear friend! You have realized the state of the truth which is beyond the conceptions of present and absent and which does not require the posture of Samaadhi, as believed by the ignorant. You are blissfully stabilized in the state where there is no unsteadiness of the contemplation (going into Samaadhi) and non-contemplation (out of Samaadhi) states that are followed by the ignorant.

वस्तुनाऽवस्तुनेवान्तरमृतेनेव सागरः अपुनःप्रक्षयायैव परे तृप्तोऽसि सुन्दर।

Hey Beautiful one (Brahman)! Like the ocean which is enjoying its own nectar-waters, you are content in the self itself as the Supreme. This state is like attaining something after which nothing is left to be achieved; and never ever will it get destroyed again.

सुरघुरुवाच  
Suraghu spoke

न तदस्ति मुने वस्तु यत्रोपादेयतास्ति नः यावत्किञ्चिदिदं दृश्यं तावदेतन्न किञ्चन।

उपादेयस्य चाभावाद्देयमप्यस्ति किं किल प्रतियोगि व्यवच्छेदं विना हेयं किमुच्यते।

Hey Muni! There is nothing that I have the need to achieve. (*What exists as a thing at all?*)

Any object that is seen as a part of the perceived world is actually not existent because it is just the knowledge produced by the senses and conceived as an object by the mind.

(*Why would I idiotically go behind some information concocted by the mind?*)

Since there is nothing that has to be attained, what is there as something to be rejected also?

(*If something is there to be attained with effort then something else has to be rejected.*)

The words 'sought and rejected' are always together as the contradicting terms.

If the contradicting word 'sought' is not there, then how the 'rejected' also can be there?

तुच्छत्वात्सर्वभावानामतुच्छात्वाच्च कालतः चिरं मम परिक्षीणे तुच्छातुच्छे मनःस्थिती।

देशकालवशादेव तुच्छस्यातुच्छतामिह अतुच्छस्य तु तुच्छत्वं वर्ज्यं निन्दास्तुती बुधैः।

All the objects of the world that are considered as joy giving (like possessions, lands, wealth, family, heaven and so on) look too lowly since they do not exist at all as real (like the objects seen in the dream-world). They are considered valuable at the time of experience only, and that too depending on the circumstances only. (*A king who escapes from the prison, places great value on a small village also when he takes shelter there; but when he is the emperor of a kingdom, he does not place much value for a county also.*) That is why, the state of seeing worthiness or non-worthiness of objects is long gone in me.

Place and time decide the value of the objects here; and one may feel a worthless object also as worthy, or see a worthy object also as worthless. The wise do not praise something as great, or blame something as harmful; both the praise and blame of any objects has to be avoided.

रागान्निन्दास्तुती लोके रागश्च परिवान्छितं वान्छिते च महोदारं वस्तु शोभनबुद्धिना त्रैलोक्ये च स्त्रियः

शैलाः समुद्रवनराजयः भूतानि वस्तुशून्यानि सारो नास्त्यत्र वस्तुतः।

In this world, attraction alone brings about the praise and blame for an object; attraction rises first as a desire for the object; when desired, the object becomes the greatest and gets added with wonderful qualities. (*When not attained, the desire turns into anger, and the man's actions go out of control, and he brings about harm to himself and the others around him.*)

(*What objects exist as desirable, other than the women, possessions and at the most the ownership of the world? And what is there as any real thing that one can possess? Nothing really exists except as some knowledge conceived by the mind, and knowledge is knowledge only; and not a thing!*)

In all the three worlds, the women of excellent beauty, hills, oceans, forest ranges, and all the beings that fill the world are all empty only and have no reality at all. There is no special essence in them that gives joy or sorrow.

मांसास्थिदारुमृद्वत्नमये जगति जर्जरे वाञ्छनीयविहीनेऽस्मिन्शून्ये किमिव वाञ्छयते। वान्छायां विनिवृत्तायां संक्षयो द्वेषरागयोः दिनलक्ष्म्यां व्यपेतायामालोकात्पयोरिव।

What is the world filled with but the bodies made of flesh and bones, the wood that fills the ground as the forests, the mud that stays as the land, and the precious stones that are considered as wealth?

And everything grows old and deteriorates! There is nothing that you can desire and everything is just the appearance seen on emptiness, a disturbance created in the mind. What is there to want at all?

When there are no wants, the hatred and attraction also vanish off, like the light and heat vanishing off at the end of the bright day.

अलमतिविततैर्वचःप्रपञ्चैरियमुचितेह सुखाय दृष्टिरेका

उपशमितरसं समं मनोऽन्तर्यदि मुदितं तदनुत्तमा प्रतिष्टा।

Enough of the long-drawn word-plays! For the pursuit of happiness, there is only one vision that needs to be cultivated. If the mind is happy by getting filled with the essence of quiescence and is equal in all states, then that alone is the most excellent stabilized state of Samaadhi.

वसिष्ठोवाच  
Vasishtha spoke

सुरघुः परिघश्चैव विचार्यति जगद्भ्रमं मिथः प्रपूजितौ तुष्टौ स्वव्यापारपरौ गतौ।

तदेव राघव श्रुत्वा परमं बोधकारणं अनेनेव विबोधेन भव लब्धास्पदः स्फुटम्।

Suraghu and Parigha discussed the world-delusion like this; commended each other; were happy; and went away to attend to their own duties. Raaghava! You have listened with attention to the supreme path leading towards Knowledge; now practice what you have understood and be successful in your venture.

परया प्रज्ञया धीरविचारगततीक्ष्णया गलत्यलमहन्कारकालमेघे हृदम्बरे, समस्तलोकानुमते सफले ह्लादकारिणि निर्मले वितते चेतः शरत्काल उपस्थिते, ध्येये शरण्ये सुगमे सकलानन्दसंपदि सुप्रसन्ने चिदाकाशे स्थीयते परमात्मनि।

When the dark cloud of Ahamkaara melts off fully in the heart-expanse by the rise of the Supreme wisdom that is attained through the discussion of the same with the Knowers and also by analyzing the same truth by oneself with a sharpened intellect; when the mind becomes the clear autumn sky and covers up the entire perceived as the self-essence, and is filled with the fruit of knowledge, and is bestowing the quiet state of peace, and shines as the taintless expanse of the world as Bodha; then one stays established in the Supreme self of the awareness-expanse which is highly pleasing, which is the greatest wealth bestowing all the joys, which is easy to reach (through just the Vichaara process), which removes all other delusions and which is the only state that is to be contemplated upon through intellectual analysis.

यो नित्यमध्यात्ममयो नित्यमन्तर्मुखः सुखी नित्यं चिदनुसन्धानो मनः शोकैर्न बाध्यते।

व्यवहारपरोऽत्युच्चैः रागद्वेषमयोऽपि सन् नान्तःकलङ्कमायाति पद्मो जलगतो यथा।

The mind which is always in the analysis of the self, which is always turned inward by not getting attracted by the outside objects and is still happy, which is always in the practice of analyzing the Reality state, is not bothered by the problems of any sort. Though engaged in the duties of the world, and though appearing to express the normal emotions of likes and dislikes as per the demands of the situations, the mind does not get agitated like a lotus inside the water.

सम्यग्ब्रह्मज्ञानवान्शुद्धो योऽन्तःशान्तमना मुनिः न बाध्यते स मनसा करिणोव मृगाधिपः।

A man who is engaged in the penance of the Aatman, who is engaged in the practice of Vichaara with the only goal of finding out the truth of existence, who keeps his mind pure of all the desires and aversions, stays peaceful in mind always, and is not bothered by the actions of the mind, like the lion by the elephant.

भोगैकशरणं दीनं न चित्तं जस्य विद्यते नन्दने दुर्दुम इव जचित्तं हि महावपुः।

The knower does not have the mind which is pathetically seeking pleasures, like a tree with poisonous thorns cannot exist in the heavenly garden; for the mind of a Knower is the expanse of the Self itself and is so huge that there is no place for anything else there.

विरक्तो जन्ममरणे यथा दुःखी न मानवः परिज्ञाताखिलाविद्यं तथा चित्तं न दुःखितम्।

A man of true dispassion does not feel sad when met with birth or death scenes; the mind which has understood everything as the play of Avidyaa, will not feel sad for anything.

परिज्ञातमहामोहो जगद्भावोद्भवात्मना स्पृश्यते नैनसा साधो रजसेव नभस्थलम्।

Hey Rama! He who has understood the ways of delusion (through the attainment of Knowledge) does not get touched by the sin which rises out of the doer-ship identity of the actions, like the sky is not tainted by the dust.

अविद्यासम्परिज्ञातमिदमेव महौषधं अविद्याविततव्याधेस्तिमिरस्येव दीपकम्।

अविद्या संपरिज्ञाता यदैव हि तदैव हि सा परिक्षीयते भूयः स्वप्नेव हि भोगभूः।

For the increasing disease of Avidyaa, the complete understanding of Avidyaa alone acts as the perfect medicine, like light alone can remove the darkness. (Know her, and she is not there at all!)

The instant Avidyaa gets understood, she gets destroyed completely like the experience of the dream disappears instantly when one wakes up and knows it as a dream.

व्यवहारपरोऽप्यन्तरसक्तमतिरेकधीः स्पृश्यते नैनसा साधुर्मत्स्येक्षणमिवाम्भसा।

Though engaged in the actions of life, if the noble seeker of self stays with an unattached mind and remains in the single awareness of the self only (analyzing always the reality behind the perceived), he is not touched by the sin of doership (bound to the results of the actions), like the open eyes of the fish are not affected by the water.

प्राप्ते चिद्भासुरालोके प्रक्षीणाऽज्ञानयामिनी शेमुषी परमानन्दमागता जस्य राजते।

When the sun of Chit-awareness rises, the night of ignorance perishes, and the intellect shines with excellent bliss for the Knower.

अज्ञाननिद्रोपशमे जनो ज्ञानार्कबोधितः तत्प्रबोधमवाप्नोति पुनर्येन न मुह्यति ।

The sun of knowledge shines forth as the instructions imparted by the scriptures and the night of ignorance perishes fully; and a man who wakes up to the true knowledge never gets deluded again.

(His day never ends. This ever-Jaagrata state is known as Turyaa.)

दिनानि जीव्यते तानि सानन्दास्ते क्रियाक्रमाः आत्मचन्द्रोदिता येषु चिज्ज्योत्स्ना हृदयाम्बरे।

The moonlight of Chit-awareness shines in the heart expanse by the rise of the self-awareness moon, and all the days are spent joyously whatever be the work one has to engage in.

नरो मोहसमुत्तीर्णः सततं स्वात्मचिन्तया अन्तःशीतलतामेति स्वामृतेनैव चन्द्रमाः।

A man who has crossed over the delusion completely attains the coolness within by always analyzing about the self, like the moon by its own nectar.

तानि मित्राणि शास्त्राणि तानि तानि दिनानि च विरागोल्लसवान्येभ्य आत्मचित्तोदयः स्फुटम्।

The rise of Aatman-awareness is sure for the one for whom the days are spent in the company of the friends called scriptures only, maintaining dispassion towards everything else.

चिरं शोचन्ति ते दीना जन्मजङ्गलवीरुधः आत्मावलोकने हेला येषामविगतैः नसाम्।

Those pathetic ones, the ever-growing creepers in the jungle of births, who neglect the knowledge of the self, whose sins of misconceptions never are on the decrease, suffer for long (caught in the Vaasanaa-floods).

आशापाशशतैर्बद्धं भोगोलपसुलालसं जराजर्जरिताकारं शोकोच्छवासकदर्शितं

व्यूढदुःखमहाभारं जन्मजङ्गलजीवितं कुकर्मकर्दमालिप्तं मोहपल्लवशायिनं

रागदंशावलीदष्टं कृष्टं तृष्णावरत्रया मनोवणिङ्गिनकेतस्थं बन्धुबन्धननिश्चलं

पुत्रदारजराजीर्णं मग्नोन्मग्नं कुकर्म श्रान्तं विगतविश्रामं भग्नमादीर्घवर्त्मनि

गमागमपरिक्षीणं संसारारण्यचारिणं अलब्धशीतलच्छायं तीव्रतापोपतापितं

आकारभासुरं दीनं बाह्यैराक्रान्तमिन्द्रियैः कर्मघण्टारवाक्रान्तं क्रान्तं दुष्कृतताडनैः

आविर्भावतिरोभावचक्रावर्तधुरोद्वहं अज्ञानविकटाटव्यां लुटितं सन्नगात्रकं

निजानर्थसदामग्नं सीदमानमकिंचनं सन्नाडुगं कर्मभारेण करुणाक्रन्दकारिणं

राम जीवबलीवर्दमिमं संसारपल्लवात्परमं यत्नमास्थाय चिरमुत्तारयेत्बलात्।

(Rescue the Jeeva-bull please!)

Rama! Rescue and lift up this 'Jeeva-bull' out of the mire of Samsaara using utmost effort and using great force of strength even if it takes time. (Look at this Jeeva-bull; see how it suffers; be kind and somehow take it out even if you have to struggle for long!)

This bull is tied by hundreds of ropes namely desires which pull it deep into the slush. It fell into the mire because of its greed for the tasty Ulapa-grass namely pleasures of senses. Its body is weakened by old age after going through endless births and deaths as a bundle of Vaasanaa processes only. It is in extreme pain and is breathing heavily by the endless physical and mental afflictions. It is continuously yoked to the heavy load of misery. It lives in the wild jungle which is filled with the thorny bushes of births and deaths. It is smeared all over with the mud of selfish actions. It is lying on the marshy pool of delusion. It is also bitten by the snake of attachment. It is pulled on all sides by the three ropes of Gunas. It belongs to the cruel merchant namely the mind and he drags it here and there without mercy.

It is unable to move because of being bound by the iron chains of relatives. It is sinking slowly inside the stinking mire filled with dung in the form of the demands made by the wife and children, and the body weakened by old age. It is very much exhausted. It has had no rest ever. It has travelled a long distance of innumerable births as a variety of beings and its limbs are in a shattered condition. It is always on the move in its search for pleasures and is going here and there. It is lost in the thick forest of Samsaara filled with the wild animals of anger, arrogance etc. It has not found the cool shade of a tree (knowledge) all these days, and has suffered the scorching heat of the ignorance always. Though it looks well-nourished by desires and attachments, it is in a pitiable state since it is always attacked by the senses from the outside in the form of pleasures. It is tormented by the continuous sound of the Karma-bell tied to its neck and is never free of actions prompted by desires. It suffers always by getting beaten up by the whips of bad actions. It is pulling the loaded cart of presence and absence of objects. It is rolling and stumbling in the terrifying forest of ignorance and its body is shattered. It is always intent on bringing harm to oneself by chasing after desire-fulfillments. It is slowly losing all its strength. It is completely helpless. Its limbs are breaking down by the weight of Karma (of actions and their results), and it is screaming in extreme pain.

HOW TO SAVE THE JEEVA-BULL?

तत्त्वावलोकनात्क्षीणे चित्ते नो जायते पुनः जीवः कदाचन तदा भवेत्तीर्णभवारणवः।

When the mind is destroyed by the vision of the self, the Jeeva never ever gets born again.

Then only he would have crossed over the ocean of the worldly existence.

महानुभावसंपर्कात्संसारार्णवलङ्घने युक्तिः संप्राप्यते राम स्फुटा नौरिव नाविकात्।

Rama! By the company of those who have the experience of the self-state, the perfect method of crossing over the ocean of worldly existence gets attained, like obtaining from a boat from an experienced boat-man.

यस्मिन्देशमरौ तज्जो नास्ति सज्जनपादपः सफलः शीतच्छायो न तत्र निवसेद्बुधः।

A realized man is like a tree filled with the knowledge fruits and offers the cool shade of hope and guidance. The place which does not have such trees is indeed a desert filled with mirages and hot sands only. A man of wisdom should never live in such places teeming with ignorant people.

स्निग्धशीतवचःपत्रे सच्छाये स्मितपुष्पके क्षणादिवश्रम्यते राम भृशं सुजनपुष्पके।

तदभावे महामोहतापसंपत्तिदायिनि किञ्चिज्जातविवेकेन स्वप्तव्यं नेह धीमता।

आत्मैव ह्यात्मनो बन्धुरात्मनात्मैवमुद्धरेत्नात्मानमवलेपेन जन्मपङ्कार्णवे क्षिपेत्।

The Champaka tree namely the realized person is covered by the leaves of affectionate and cool words (of guidance), gives the shade of knowledge, and has the flowers of smiles; Rama, instantly you will feel restful under that tree. Suppose you who are wisely seeking a way out of this Samsaara, do not have such a tree to rest under, and if you have somehow developed the basic knowledge by the study of the scriptures on your own, then you must remain very alert at all times and not faint off by inhaling the harmful air of the great delusion (belief in the reality of the world and the ego) which will burn you off with its heat.

*(Rama was able to get the guidance of Vasishtha; but Shuka realized the truth by the sheer thinking process. You should hold on to the real Knowers and take their help somehow if they are available at your place and at the time you are alive. Otherwise you should take care and be overly alert that your mind does not play games with you; and hold on to reason at any cost.)*

You, the self alone are the friend of your own self; you have to strive hard to lift up your own self through the practice of Vichaara, and should not cast away the self into the sinking mire of births and deaths (as the identity-less Vaasanaa field), by holding on to the ego with conceit *(that you are highly learned and therefore, no delusion can take over you.)*

किमिदं कथमायातं किंमूलमिति किंक्षयं देहदुःखमिति प्राज्ञैः प्रेक्षणीयं प्रयत्नतः।

The wise ones should always make effort and analyze the misery connected to the body as 'what is this world which is seen by me, how did it come to be there, what is the source cause of this world, how and when and by what will it end, why this body is here as a painful state of existence, and so on.

न धनानि न मित्राणि न शास्त्राणि न बान्धवाः नराणामुपकुर्वन्ति मग्नस्वात्मसमुद्धृतौ।

मनोमात्रेण सुहृदा सदैव सहवासिना सह किञ्चित्परामृश्य भवत्यात्मा समृद्धृतः।

However much wealth you hoard and manage to spend some of it on the lavish display of worship and charity, it will not help you in gaining the knowledge of the Reality; friends of noble birth and celebrated as great learned men also are of no use here; all the books of the world other than texts like Upanishads and Vaasishtam will not bestow the self-knowledge; relatives with the best of virtues also are of no help in

lifting up the men who are sinking in the mire of delusion (for the very wealth, friends, world-books and relatives are also part of the delusion only). Your mind alone proves to be trustworthy friend, for he never leaves you alone; better discuss all the burning questions about the Reality and the world with him, and lift up the fallen self.

वैराग्याभ्यासयत्नाभ्यां स्वपरामर्शजन्मना तत्त्वालोकनपोतेन तीर्यते भवसागरः।

The ocean of worldly existence is crossed over by climbing on to the boat of the vision of the truth produced by the self-analysis (analyzing what the true self is), and by making effort to cultivate dispassion towards worldly things (not out of disgust, but through reason) (by which the boat will stay well balanced in the turbulent waves of Samsaara).

शोच्यमानं जनैर्नित्यं दह्यमानं दुराशया नात्मानमवमन्येत प्रोद्धरेदेनमादरात्।

The man after liberation should not feel remorseful and hate the mind which is afflicted by the worldly sorrows and which burns by the desires at all times; but lift it up kindly (by training it in the path of dispassion supported by reason).

अहंकारमहालानं तृष्णारज्जुं मनोमदं जन्मजम्बालनिर्मग्नं जीवदन्तिनमुद्धरेत्।

One should make effort and lift up the Jeeva elephant which is sinking inside the mire of recurring birth states (recurring dream states of Vaasanaa fulfillments with different identities), which is intoxicated by the mind agitations, which is tied by the thick rope of Trshnaa and which is tied to the stake of Ahamkaara (the ego-concept based on the form-identity).

अयमेतावतैवात्मा त्रातो भवति राघव यदपास्य विमूढत्वमहंकारः प्रमाज्यते। एतावतैव सन्मार्गं याति

प्रकटतामलं यदपास्य मनोजालमहम्भावो विलूयते। एतावतैव देवेशः परमात्मावगम्यते काष्टलोष्टसमत्वेन देहो यदवलोक्यते। अहंकाराम्बुदे क्षीणे दृश्यते चिद्धिवाकरः ततस्तत्परिणामेन तत्पदं समवाप्यते।

First get rid of the foolishness (belief in the reality of the individual self and the world) through Vichaara, and the ego naturally gets erased off. This is the only way to save the self sinking in delusion. Get out of the mind-net (of Vaasanaas) through Vichaara, and the Ahamkaara gets removed naturally; this alone is the right path where the self is revealed in its full glory.

If the body is looked upon as equal to a wooden log or a mud heap (as an outside perceived object), then surely by this practice the Supreme truth gets visualized. When the Ahamkaara-cloud vanishes, the Chit-Sun is seen; by the ripening of that state, the Self-state gets attained as a natural state.

यथा ध्वान्तसमुच्छेदे स्वयमालोकवेदनं तथाहंकारविच्छेदे स्वयमात्मावलोकनम्।

When the darkness is destroyed (by the rise of the sun), naturally everything becomes visible.

Similarly when the ego is destroyed, the self is also realized as the supreme essence of Reality.

अहंकारे परिक्षीणे यावस्था सुखमोदजा सावस्था भरिताकारा सा सेव्या संप्रयत्नतः। परिपूर्णार्णवप्रख्या न वा गोचरमेति

नः नोपमानमुपादत्ते नानुधावति रञ्जनम्। केवलं चित्प्रकाशांशकलिका स्थिरतां गता तुर्या चेतप्राप्यते दृष्टिस्तत्तया

सोपमीयते। अद्वृगतसाद्दृश्यात्सुषुप्तस्योपलक्ष्यते सावस्था भरिताकारा गगनश्रीरिवात्तता।

*(If I do not know myself as the body with a name and some identity, then what will be left back?*

*Will I turn insane and blabber some nonsense? No!*

*You will know the false 'I' as just a memory, and will stay as the real 'I less I' which is not a memory.*

*You will live story-less inside the story of life!*

*When the lie of Ahamkaara is gone, truth alone shines as the self without the taint of the limited 'I' ness.)*

When Ahamkaara is destroyed, whatever is left back is the quiescent state only of the silent bliss and it fills up oneself fully; that alone is the state one should strive for.

*(What will that state be like?)*

It is like the ocean that is full up to the brim, which needs nothing more to fill it.

*(It is a full contented state where the mind-agitation is completely absent.)*

Rather it has no comparisons at all, since it is nothing like we have ever experienced in the state of the world. It cannot be described with any word that is used for the description of the world-objects.

*(You cannot think, or feel or know it as an outside experience. It is the same 'I exist' state without the 'I'.*

*'I' is after all just a memory; you will not cease to exist if 'I' is not remembered.)*

'I exist' is the Reality state that gets understood as the memory of 'I'; it is just the minuscule shine of the awareness as an agitation (the seer, seen state without any stability of identity); and when the same state of 'I exist' stabilizes without the agitation of the memory of 'I', then it is the Aatman awareness (without the

ideas of the Aatman or the awareness). If such a transcendental state Turyaa can be imagined somehow, then you can have some comparison.

*(It is like explaining to a dream character what it is to wake up from the dream.*

*Any word or term belonging to the dream world does not stay as a part of the waking world.*

*In the dream, the waking cannot be explained, in the waking, the dream is non-existent.*

*Turyaa is not a state you reach into through meditation or penance or physical Yoga exercises.*

*Turyaa means something which you cannot understand in the state of ignorance.)*

Since that state cannot be compared with anything of the waking state world (of seer and seen, where duality is a must), you can say utmost that it is a state where the mind stays dead and so is almost like the sleep state where the mind stays inactive. It is something like the state of completeness and fullness, something that is spread out as a huge expanse of the empty sky.

मनोहंकारविलये सर्वभावान्तरस्थिता समुदेति परानन्दा या तनुः पारमेश्वरी।

When the mind and ego dissolve off (like the ghost dissolving off through reason), the supreme quiescent state (the ghost-less state) which alone pervades through all as their essence (of Bodha) rises up as the natural state of existence; that is the Supreme state of divinity, the purest state of existence.

सा स्वयं योगसंसिद्धा सुषुप्तादूर्भाविनी न गम्या वचसां राम हृद्येवेहानुभूयते।

अनुभूतिं विना तत्त्वं खण्डादेर्नानुभूयते अनुभूतिं विना रूपं नात्मनश्चानुभूयते।

*(It cannot be brought about by external actions of worship, penance, meditation, charity etc.)*

Such a state is attained by the understanding of the self as a state of Reality only (untainted by the memories and conceptions produced by the mind agitation), and it is attained by the intense Vichaara practice only. It is some experience like the deep sleep which is experienced within oneself.

*(Deep sleep state is a state of dormant Vaasanaas and you experience nothing there; but suppose you were completely free of Vaasanaas, and are fully awake, yet unaffected by the perceived world as if asleep, then it is the least comparison that can be used to describe the realized state of a Knower.)*

No words can describe that state, since all the words are produced by the mind only.

*(Imagine what it could be like if mind is fully absent!)*

The sweetness essence of the sugarcane is a personal experience; it cannot be explained to others.

*(If you want to explain sweetness to a person, you cannot write a book on sweetness and explain it to anyone; you just make him eat the sugarcane; that is all.*

*That is what the Vaasishtam does; it makes you find the sugarcane of the self and eat it.*

*When the sweetness of the self is experienced; silence alone prevails.)*

Without personally experiencing the state of the self as oneself and staying absorbed in the quietness of nothingness, Aatman cannot be experienced as an outside object (or as some trance state or Samaadhi state, or as an answer to some philosophical debate).

अखिलमिदमनन्तमात्मतत्त्वं दृढपरिणामिनि चेतसि स्थितेऽन्तः बहिरुपशमिते चराचरात्मा स्वयमनुभूयत एव

देवदेवः। तदनु विषयवासनाविनाशस्तदनु शुभः परमः स्फुटप्रकाशः तदनु च समतावशात्स्वरूपे परिणमनं

महतामचिन्त्यरूपम्।

*(That indescribable state is the 'knowing state' as the Chit, 'swollen up state' as the Brahman, 'individual awareness' as the Aatman.*

*The world you see is the 'mind' which shines as the outside perceived, as if staying inside a perceived form. From the body to the world of galaxies is the mind, the agitation of Praana, the quiver.*

*This quiver is the nature of Reality, like the quiver you see on the waters of the lake or ocean.*

*Mind stays alive as the belief in the conceived reality.*

*When this belief is shattered by reason, you see the truth as it is. And that is the state of Realization.)*

The principle of Aatman alone shines as the knowledge essence of all; it is endless since it can keep on rising as any perceived.

*(Aatman as the mind is like an automatic machine which keeps on producing pictures on the screen, as long as you are addicted to the pictures. This addiction is known as the Vaasanaa.)*

When this state gets stabilized (by not wanting any picture), and the craze for the outside objects is subdued (and the machine stops its mad production line), then the divine essence of all the moving and non-moving things (that exist as the objects of knowing for the Aatman-mind), will get experienced as oneself (where the silent existence alone prevails without the disturbance of the perceived.)



*(This is known as the true Nirvikalpa Samaadhi, where even the words like Nirvikalpa and Samaadhi become meaningless. A realized Knower is himself the Samaadhi state, and does not need to sit in meditation or contemplation postures to fake a Samaadhi.)*

And that means, the Vaasanaa for the objects of the world is completely gone (since all the objects lose their reality and stay as knowledge-rays only); that means, the shine of the truth alone is there as the auspicious wondrous vision of reality as oneself; and that means, the equal-ness alone prevails (as the knowledge shining as knowledge of all), and that is the state of staying as oneself.

Such a state is beyond the mind-level of even Brahmaa (the totality mind) and others (gods with forms) (and is indescribable).