

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART TWENTY ONE  
(CONVERSATION BETWEEN BHAASA AND VILAASA)

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

मनसैव मनश्छित्त्वा यद्यात्मा नावलोक्यते ममेत्यहमिति त्यक्त्वा तत्तामरसलोचन नास्तमेति जगदुःखं यथा चित्रगतो रविः आयात्यापदनन्तत्वं महार्णववदातता पुनःपुनरुपायाति जलकल्लोलकारणं मेघनीलतमःश्यामा संसृतिप्रावृडाकुला।अत्रैवोदाहरन्तीममितिहासं पुरातनं संवादं सुहृदोः सहयसानौ भासविलासयोः।

Hey TaamarasaLocana! (You with the eyes like that of the longing lotus!)

(Taamarasa means that which has the essence of longing, and a lotus is known as Taamarasa, since it is always longing for the rise of the sun. Rama's eyes are filled with the essence of longing as if wanting more light from the sun of knowledge; and so he is addressed as TaamarasaLocana)

Till a man cuts off the mind to pieces using his own mind (by training it in Vichaara) and attains the understanding of the self as the natural state of experience, by renouncing all the false ideas of 'I' and 'mine', till then the worldly sorrows cannot end; like the sun inside the painted picture never sets (unless you understand the sun as just a painted picture and ignore it), and disasters will keep rising without a break like the turbulent waves of the flooding ocean, and the terrible monsoon of the worldly existence (the sliding show of perceptions) black with its dark clouds (ignorance based desires) causing heavy whirlpools of water (mind-delusions), will arrive again and again. Herein is related the conversation of the two friends Bhaasa and Vilaasa that took place long ago in the past, on the summit of the Sahya Mountain.

BHAASA AND VILAASA

(Bhaasa means that which shines lustrously and can refer to Brahman also.

Vilaasa means the display, or sport, or natural expression and can refer to the Jeeva state.

Reality exists as the Vilaasa of Bhaasa only; and so, Bhaasa and Vilaasa are inseparable, and are one only though are referred to by two names.

Bhaasa and Vilaasa are always together as one; but caught in the Kaala, they become two and get caught into the mind-conceived stories of births and deaths. Jeeva gets broken down by the sufferings of life and wastes his life off, in prolonged ascetic practices without seeking the Knowledge through Vichaara.

Bhaasa is the knowledge of the self, and when he meets Vilaasa (the Jeeva), Vilaasa understands the unworthy nature of the Samsaara, and practices dispassion and Vichaara; and eventually realizes the self. If this is made into a story, this is how it will be, as depicted below.

When the mind can author countless life stories by the mere information of smell, sound, taste, touch and taste, why not Bhaasa and Vilaasa (Brahman and Jeeva) also become some story characters?!

अस्त्युत्सेधजिताकाशः पीठेन जितभूतलः तलेन जितपातालस्त्रिलोकविजयो गिरिः।असंख्यकुसुमापूरो

असंख्यनिर्मलनिर्झरः गुह्याकारक्षितनिधिः सहयनामाऽविषह्यभाः।मुक्तापटलसंपूर्णभानुभासुरभित्तिभिः भासुरः

काञ्चनतटैः कटैरिव सुरद्विपः।क्वचित्पुष्पभरासारो धातुसाराततः क्वचित्क्वचित्फुल्लसरःसारो रत्नशालिशिलः

क्वचित्।इतोरटन्निर्झरवानितः क्वणितकीचकः इतो रटद्गुहावात इतः षट्पदघुंघुमः।सानौ गीतोऽप्सरोवृन्दैर्वने

मृगखगारवः अधित्यकायां मत्तभ्रौ गगनेषु खगारवः।विद्याधराश्रितगुहो भृङ्गगीताम्बुजाकरः किरातगीतपर्यन्तः

खगगीतवनद्रुमः।स्कन्धेषु देवैर्वलितः पादेषु वलितो नरैः पाताले वलितो नागैर्जगद्गृहमिवापरम्।कन्दरेषु श्रितः

सिद्धैर्निधानैरन्तराश्रितः चन्दनेषु श्रितो नागैः सिंहैः शृङ्गशिखासु च।पुष्पाभ्रसंवीतवपुः पुष्परेण्वभ्रपांसुलः

पुष्पवात्याभ्रहृद्भ्रान्तः पुष्पपादपपाण्डुरः।धातुधूल्यभ्रकपिलो रत्नोपलस्थितैः मन्दारगैरिव पुरस्त्रीगणैरलमाश्रितः।

अभनीलांशुकच्छन्ना मूकरत्नविभूषणाः शिलाः कनकसुन्दर्यो यत्र शृङ्गाभिसारिकाः।

(Here is a description of Sahyaa Mountain, that which is supported or borne with.

Sahyaa can also refer to the perceived world with its varied features that is supported by Brahman.)

There was a mountain which had pierced the sky with its peak, which had vastly spread out like another earth and which had its bottom pushed down to the nether world; and so had conquered all the three worlds. It was covered by countless flowers and countless waterfalls; had treasures of various sorts concealed within its slopes and shone bright with the precious stones spread out on it; and it was known as the Sahyaa Mountain.

The sun shone brightly all over the mountain; producing shining pearls in the waterfalls (Jeeva-states flowing like the waterfalls of Vaasanaas), and streaks of shining rods through the tree shades (scriptures) and golden light (knowledge) on its slopes; and because of this, the huge Mountain looked like the huge Aeiraavata, Indra's elephant decorated by ornamental mats.

*(Any possible state could rise as a perceived state of any Jeeva, and the Reality state shone like a beautiful mountain with all its variety of trees and beings.)*

At some places it was covered densely by the flowers, somewhere else by various minerals, at another place by vast lakes filled with lotuses, and at some other place by the precious stones.

Here was the murmuring sound of the waterfalls, and here the swishing sound of bamboos, here the sound of winds rushing through the holes in the caves, and here the humming sound of bees! Inside the bowers of creepers abounding in the mountain ridge the Apsaraas sang melodious songs, inside the forests the birds and animals made a lot of noise, on top of the mountain the intoxicated clouds thundered, and the bird-cries filled the sky-region around the mountain.

The Vidyaadharas sang melodious songs inside the caves; the lotus groves were filled with the humming of the bees; the hunter crowds sang near the edges of the forests to entice animals; the forest trees were filled with the songs of birds.

Since its shoulders were enveloped by Devas; its feet were enveloped by humans, its underground portion was enveloped by serpents; it was like another world-house made of three worlds sheltering all the beings. Its caves were occupied by the Siddhas (the invisible Brahman states), its insides were occupied by the treasures (never ending knowledge); its sandal trees were occupied by the serpents (learned ignorant); its peaks were occupied by the lions (Knowers of the excellent type).

*(It at once was in all the three time modes.)* It was clothed by the clouds of flowers that had fallen down; it was covered by the clouds of pollen of the falling flowers; it was intoxicated by the wind created by the flowers that were about to fall down; it was white all over by the flowers still on the trees.

It was yellow because of the mineral dust spread all over it (and manifested as Aakaashaja or HiranyaGarbha), and was occupied by the Apsaraas on its jewel-rocks (as heavenly enjoyments), like sitting on top of the Mandaara trees.

*(The sincere seekers of knowledge who were burnt by the passion for truth, who were firm like the rocks, who bore all the rains and the hot sun of obstacles patiently, who shone with excellent virtues, who never made an outward show of their knowledge, were in the sincere non-stop search of the Reality state, though covered by the untruth of darkness all over; and were like the passion filled girls seeking their lovers in the dark night of Avidyaa.)*

The rocks at the peak were like the Abhisaarika girls (who sought their lovers in the dark nights unseen by anybody) beautiful with their golden hue, were clothed by the dark cloth of clouds, were decorated by non-shining jewels and stayed close to the peaks unseen by anybody.

तत्रोत्तरतटे सानौ विनम्रफलपादपे रत्नपुष्करिणीजालवहन्निर्झरवारिणि चूतदुमलतोन्मुक्तपुष्पस्तबकदन्तुरे  
विफुल्लाङ्कोलपुन्नागनीलनीरजदिकतटे लतावितानच्छन्नार्के रत्नांशुभ्रभास्वरे स्रवज्जम्बूरसस्यूते

स्वर्लोकाहलादकारिणिब्रह्मलोकसमः स्वर्गरम्यः शिवपुरोपमः अत्रेरस्त्याश्रमः श्रीमान्सिद्धश्रमहरो महान्।

*(Atri means one who devours, and refers to Kaala, the principle of change, that swallows everything without a break. Bhaasa and Vilaasa (Brahman as the Jeeva) stay divided as if, because of Kaala only.)*

STORY OF BHAASA AND VILAASA

On the northern part of the summit is situated the great Aashrama of Sage Atri which the Siddhas visited often. It was like the residence of Shiva, beautiful like the heaven, was like another BrahmaLoka, was a place where even the heavenly beings felt happy. The trees there were bent down with the heavy delicious fruits; pools abounded in lotuses shining like jewels which floated along the waterfalls. The flowers of the tender branches of the mango trees were spread all over the top like spikes. The ends of the directions were decorated with the blossoms of flowers of the Kankola, Punnaaga, and blue lotuses. The thick bowers of creepers blocked the sun and the sunrays shone through the holes like jewel streaks. The juice from the rose apple tree trickled and formed a sticky layer everywhere.

महत्याश्रमे तस्मिन्तापासौ द्वौ बभूवतुः कोविदौ तु नभोमार्ग इव शुक्रबृहस्पती।तयोरथैकास्पदयोस्तत्राभूतां  
सुतावुभौ फुल्लाङ्कुरौ शुद्धतन् सरस्यम्बुजयोरिव।विलासभासनामानौ वृद्धिमाययतुः क्रमात्तौ पित्रोः पल्लवे दीर्घं  
लतापादपयोरिव।आस्तामन्योन्यसुस्निग्धौ सुहृदौ वल्लभौ मिथः तिलतैलवदाश्लिष्टौ तौ पुष्पमोदवत्स्थितौ  
नायुक्तौ पुत्रयुक्तौ तु सुरक्ताविव दम्पती। एकं दिवत्वमिवापन्नं सममासीतयोर्मनः।तौ तथान्योन्यमुदितौ

मनोहरताकृती तस्थतुः स्वाश्रमे मौने सरोज इव षट्पदौ।प्रापतुर्यौवनं बाल्यमुत्सृज्य नववल्लभौ कालेनाल्पतरेणैव चन्द्रसूर्याविवोदितौ।जग्मतुर्दहमुत्सृज्य ततस्तौ पितरौ तयोः स्वर्गं जरार्तावुड्डीय नीडादिव विहंगमौ।पञ्चत्वं गतयोः पित्रोर्दीनवक्त्रौ बभूवतुः तप्ताङ्गौ विगतोत्साहौ पद्माविव जलाद्भूतौ।तत्रोर्ध्वदैहिकं कृत्वा चक्राते परिदेवनं लोकस्थितिरलङ्गया हि महतामपि मानद।कृत्वोर्ध्वदैहिकमथो व्यथयाभिभूतौ शोकोत्थया करुणयार्तागिरा विलप्य चितार्पिताविव निरस्तसमस्तचेष्टौ तौ संस्थितौ सुखमशून्यहृदौ विवृत्तौ।अतिशोकपराभूतौ तस्थतुर्दृढतापसौ तापसंशुक्तसर्वाङ्गौ तावण्यद्रुमाविव।विरक्तौ विपिने कालं क्षेपयामासतुः दिवजौ वियूथाविव सारङ्गावनास्थामागतौ पराम्।जग्मुर्दिनानि मासांश्च वर्षाण्यथ तयोस्तदा क्रमाद्द्वावपि संयातौ जरां श्वभ्रद्रुमाविव।अप्राप्तविमलज्ञानौ चिराज्जर्जरतापसौ तावेकदा संघटितौ इदमन्योन्यमूचतुः।

In that Aashrama lived two Sages Shukra and Brhaspati who were highly learned like the Shukra and Brhaspati of the heavens. (*Shukra and Brhaspati here refer to the Vedas which form the basis of earth-knowledge.*) They lived together at one place, and they had each a son (and brought forth the knowledge representing the duality-state, where Brahman is adored by a Jeeva.)

The sons (Brahman and Jeeva separated as it were) were of taintless bodies and were like the newly sprouted buds of the lotuses in the pool. They were known as Bhaasa and Vilaasa.

Like the tender leaves growing from the tree and its creeper, they grew up well under the care of their parents. The two boys became close friends and were highly affectionate towards each other, and were always stuck together like the sesame seed and the oil, like the flower and its fragrance; they were never separated like the couple who have a son as their mark of affection.

(*Vedas represent the disturbance that rises as the sound in the quiescent state of Brahman; and they kept the separated states of Bhaasa and Vilaasa well-nourished, as various forms of knowledge systems.*)

Like the one existing as two, their minds were equal always.

(*The Brahman and the Jeeva, though existing as two, are the same like the ocean and its quiver, like the luster and its shine.*)

They were happy in each other's company and had pleasing manners; they both stayed in the Ashram resided by Sages like the bees inside the lotus (sucking the honey of learning). Very soon they left their childhood back and entered the state of youth where they looked attractive, and shone like the rise of the sun and moon at the same time.

Then their parents who turned old discarded their bodies and went off to heaven like the birds flying off from the nest. When their parents died, both of them were filled with grief, felt scorched as it were, and lost their cheerfulness like the lotuses that were drowned by the food waters.

(*Mere learning of the Vedas does not bring about the knowledge of the self; and the Brahman-state which was suffering as the Jeeva state was lost as it were and lamented aloud unable to reach the quiescent state of the self.*) After performing the funeral rites, both of them lamented much for their dead parents.

Rama! Even the learned cannot go against the ways of the world!

After performing the funeral rites in the proper manner, both Bhaasa and Vilaasa were overwhelmed by grief, lamented for long calling out to their parents in a pathetic manner, and heavy at heart they fell faint and looked like painted pictures, with all their limbs lying motionless.

Overcome by extreme grief, those two young ascetics looked like a pair of forest trees dried up all over by the heat. Those two Brahmins were like the pair of deer lost from the herd; they felt dispassionate and disinterested in everything, and continued to live in the forest as usual.

(*Both were engaged in severe penance and never met each other again. They stayed divided like the Brahman without the perceived and the Jeeva caught in the perceived.*)

Months passed by, years passed by, and those two became old, like the trees growing inside a dry hole. They had not attained the taintless knowledge, and their bodies had emaciated by the practice of hard asceticism. Once they took time to converse with each other, and spoke like this.

(*Bhaasa (the Brahman) was in the state of truth-vision, and Vilaasa (the Jeeva) was ignorant.*)

विलास उवाच जीविताग्र्यद्रुमफल हृदावासामृतांबुधे जगत्यस्मिन्महाबन्धो भास स्वागतमस्तु ते।एतावत्यो

दिनावल्यो मद्वियोगवता त्वया वद क्व क्षपिताः साधो कच्चित्ते सफलं तपः।कच्चित्ते विज्वरा बुद्धिः

कच्चिज्जातस्त्वमात्मवान्कच्चित्फलितविद्यस्त्वं कच्चिकुशलवानसि।

Vilaasa spoke: My friend! You are the best fruit borne by the tree of life!  
 You are the nectar filling the ocean of my heart! Bhaasa! My dear friend in this world! Welcome to you!  
 You have been away from me all these days!  
 How were these recurring routine days spent by you, tell me! Hey Good man, was your penance fruitful?  
 Is your intellect freed of the fever? Have you realized the Self? Has your knowledge been fruitful?  
 Are you well in the true sense?

इत्युक्तवन्तं संसारसमुद्विग्नमलं तथा प्राहाप्राप्तमहाज्ञानं सुहृत्सुहृदमादरात् ।

When his friend spoke like this, Bhaasa understood that Vilaasa was anxious by the Samsaara state, and had not attained the right knowledge still, and spoke in detail like this.

भास उवाच

Bhaasa spoke

साधो स्वागतताद्यैव दिष्ट्या दृष्टोऽसि मानद कुशलं तु कुतोऽस्माकं संसारे तिष्ठतामिह।

Hey Saadhu! Welcome modest one! You have been seen by my good fortune.

How can I be doing well when I am stuck in this Samsaara?

*(When Bhaasa and Vilaasa stay separated, the Samsaara rises as a host of woes only.*

*Through the practice of Vichaara, and the thorough analysis of the Samsaara, the oneness re-appears, and Samsaara disappears.)*

यावन्नाधिगतं ज्ञेयं यावत्क्षीणा न चित्तभूः यावत्तीर्णो न संसारस्तावन्मे कुशलं कुतः।

आशा यावदशेषेण न लूनाश्चित्तसंभवाः वीरुधो दात्रकेणैव तावन्नः कुशलं कुतः।

यावन्नाधिगतं ज्ञानं यावन्न समतोदिता यावन्नाभ्युदितो बोधस्तावन्नः कुशलं कुतः।

As long as one has not attained that which is to be known, as long as the mind-arena (acting as a stage for the Vaasanaa-actors) has not perished, as long as the Samsaara has not been crossed over, how can I be doing well? As long as the desires rising in the mind do not get cut off without a trace, like cutting off the weeds by a sickle, how can there be any well-being for us? As long as knowledge is not attained, as long as equanimity does not make its appearance, as long as the enlightenment does not arise, how can there be any well-being for us?

आत्मलाभं विना साधो विना ज्ञानमहौषधं उदेति पुनरेवेयं दुःसंसृतिविषूचिका।

शैशावाङ्कुरितोज्जृम्भान्नवयौवनपल्लवः जराकुसुमितोऽभ्येति पुनः संसारदुर्दुमः।

कायजीर्णतरोरस्माद्बान्धवाक्रन्दषट्पदा पुष्पसितोदेति पुनर्मरणमञ्जरी।

Hey Saadhu! The slithering patterns of the world scenes (Samsriti) which afflict the mind like a cholera infection cannot be cured unless you consume the wondrous medicine of knowledge (which will destroy the reality seen in the unreal world). This worldly existence is a poisonous tree that never can be cut off by any other means like asceticism or penance; it sprouts as the childhood (as identified with the flesh body born to some parents), it grows well, is well-nourished by the waters of ignorance and is soon covered by the leaves of youth with their senseless acts of desire fulfillment; then it yields the flowers of old age where the mind and body both stay exhausted and weak, and it rises again and again (*and the end is always death!*) The body-tree is worn out by worries and diseases, yields the white flowers of old age (as white hair), and again and again gives out the clusters of flowers named death, with the humming of bees namely the lamentation of the relatives.

भुक्तकर्मर्तुर्विरसा पुराणदिवसोम्भिता नीयते नीरसप्राया पुनः संवत्सरावली।

The years follow one after other in a line again and again, without any useful purpose served (like acquiring knowledge), with days rising one after another with the same repeated pleasures with no inclination for self-control, and painful because of experiencing the results of the selfish actions in various forms.

महादरीषु देहाद्रेस्तृष्णाकण्टकितास्वपि फलव्यालासु च पुनः क्रियासु परिलुठ्यते।

The body is like a mountain with huge holes, is spread out with the thorny bushes of thirst for pleasures, and has serpents all over in the form of actions done for desire-fulfillment; and one keeps rolling all over it, falling inside the deep holes seeking base pleasures, is scratched all over by chasing desired objects, and is bitten again and again by the results of selfish actions.

दुःखैः सुखलवाकारैर्दीर्घादीर्घैः शुभाशुभैः अपर्याप्तागमापायाः प्रयात्यायान्ति रात्रयः।

The nights of ignorance keep on rising again and again filled endlessly with pains of long and short durations with a minuscule measure of joy, bringing about good and bad events, with dangers lurking everywhere (where anger, conceit, hatred, cruelty etc pounce on the mind unexpectedly).

अयतार्थक्रियारंभैः कदाशावेशपल्लवैः क्षीयते कर्मभिस्तुच्छैरायुराहतकर्मभिः।

Life ebbs away with meaningless lowly actions followed as a routine, filled with enterprises chasing false goals of wealth and pleasures, and sprouts of deceitful actions which will yield painful fruits later on.

उन्मूलिताश्रयालानो मनोमत्तमतङ्गजः तृष्णाकरेणुकोन्निद्रो दूरं विपरिधावति।

Mind is a rogue elephant that is mad with intoxication (of desire fulfillments), has uprooted the stake (of self-essence) that it is tied to, and chases the Trshnaa-elephant cow to any distance even discarding its sleep (of rest in the self).

जिह्वाचपलतालग्नः कायद्रुममहालये पतच्चिन्तामणौ वृद्धो गर्द्वगृधो विवर्धते।

The greed-vulture which has grown old from birth to the old age, has made a nest in the body-tree and is always intent on satisfying the need of the tongue only, even as the wish-fulfilling gem of life is falling off (without the development of Viveka).

नीरसा निःसुखा लघ्वी पतत्पेलवगात्रिका जीर्णपर्णसवर्णयं क्षीयते दिवसावली।

The days are falling off one after the other, faded in hue like the dry leaves of a tree, having no essence, yielding no permanent happiness, thin without any worthy achievement, and with their bodies fragile and broken all over (with illnesses and weakness making one unfit for any action).

अवमानरजोध्वस्तमस्तङ्गतवपुःश्रियं मुखं धूसरतामेति हिमैः पद्ममिवाहतम्।

Losing the luster by the dust of insults (and humiliations) thrown at it, the face of the old man becomes pale and colorless, like the lotus hit by the snow (in the old age)

शुष्यतः कायसरसः प्रगलद्यौवनाम्भसः राजहंसः क्षणादायुरनिवर्ति पलायते।

The body-lake keeps drying up as the days pass by in routine meaningless actions, the youth-waters keep on evaporating, and the royal swan of life escapes within a second and never comes back.

कालानिलबलोद्धूताज्जर्जरज्जीवितद्रुमात्भोगपुष्पाणि दिवसपर्णानि निपतन्त्यधः।

When the storm of Kaala blows hard (as the aging process) the tree of life gets shaken violently and the pleasure-flowers and leaves of days (with the brain and the body both becoming weak and non-functional), fall down on the ground (as a mark of a well-wasted life).

भोगभोगिश्रितेष्वन्तर्दुःखदरुंधारिषु मनोमोहान्धकूपेषु पूरेषु विनिमज्जति।

The mind drowns inside the waters of the deep dark wells (of suffering) where reside the frogs of pains (like the fear of death, various illnesses, worries, humiliations, lack of strength to enjoy anything, depressions etc), croaking always (as coughs, grumblings, lamentations, bad words and complaints), where hide the serpents namely the desires of sense pleasures which will bring about death of the worst kind, if contacted even a little.

नानानुरञ्जनास्पृष्टा तृष्णा तरलपेलवा चैत्यमग्रपताकेव दूरं समधिरोहति।

Painted with various colours (of desires), Trshnaa the fragile state of shaking mind is placed high on the lofty funeral monument, like a symbolic flag of great value.

अस्य संसारतन्त्रस्य बृहत्कालबिलास्पदः जीविताशामयं तन्तुमन्तकाखुर्निकृन्तति।

This Samsaara is like a weaver's shuttle where the story of life is weaved as a garment conceived by the mind; and the death-rat living inside the huge hole of Kaala (time) bites off slowly the string namely the hope of life.

यौवनोत्कटकल्लोला वहल्लोलासिफेनिला परावर्तमहावर्ता याति जीवितदुर्नदी।

The violent flooding river of life flows with its turbulent with the arrogance waves of youth, covered by the sharp shining sword like foam (of rudeness, selfishness, disrespect, disregard and idiocy), filled with the rotating huge whirlpool (of greed, attachment to relatives, want of possessions, fears and anxieties)

कलाकुलजगत्कार्यकल्लोलाकुलसंकुला क्रियासरिदपर्यन्ता वहत्याकुलकोटरा।

The river of actions has no limits, is filled with depths of anxieties, rises with high tides of turbulent waves of world-bound actions related to many types of learning, skills, talents, and it keeps flowing on and on.



अनन्ता बन्धुजनतानद्यो गम्भीरकोटरे अजस्रं निपतन्त्येता वितते कालसागरे।

Countless rivers of relatives without any limit, enter the deep depths of the ocean of Kaala and dissolve off in course of time.

देहरत्नशलाकेयं नाशपङ्कार्णवोदरे न जायते क्व मग्नेति तात जन्मनि जन्मनि।

Dear friend! This precious body which is held on to like a sprig of jewels has fallen into and is buried deep inside the slush of the ocean of destruction! In the non-stop journey of births after births, we do not know when it got buried by which idiotic ignorant action!

चिन्ताचक्रे चिरं बद्धं कुक्रियाचारचञ्चुरं चेतो भ्रमति सामुद्रे गर्तावर्ते तृणं यथा।

The mind is always tied to the wheel of worries and is talented in moving through the wrong paths only (as prompted by desires) and moves about lost in the life-forest like a grass piece caught in the ocean filled with whirlpools and deep hollows.

उह्यमानमनन्तेषु चेतः कार्यमहोर्मिषु क्षणमेति न विश्रान्तिं चिन्ताताण्डविताशयम्।

The mind is carried away in the huge waves of countless (routine and desire-prompted) actions and finds not a second of rest with the worry-ghost dancing violently within.

इदं कृतं करोमीदं करिष्यामीदमित्यलं कलनाजालवलिता मूर्च्छिता मतिपक्षिणी।

'This action for this desire is completed, this one I will do for this desire fulfillment, this I will do for another desire-fulfillment'; such conceptions rise again and again and envelop the mind-bird all over, and it always stays in a faint condition (unable to do any proper thinking).

अयं सुहृदयं शत्रुरिति द्वन्द्वमहाद्विपः विनिकृन्तति मर्माणि यथा नीलोत्पलानि मे।

The mind conceives some one as a friend, some one as an enemy (and is attached to some one and hates some one else), and wears these conceptions like an elephant with a pair of tusks, and crushes the discrimination and thinking powers in me like crushing the delicate blue lotuses.

अनात्मीयानि दुःखानि बहून्येवंविधान्ययं आत्मबुद्ध्या विचिन्वानो जनो गच्छतो दीनताम्।

In this manner, going after the miseries connected to the non-self (the body identity) as belonging to oneself, the man attains a pathetic condition.

बहुविधसुखदुःखमध्यपाती विततजरामरणप्रवातभग्नः जगदुदरगिरौ लुठञ्जनोऽयं गतसपर्णवदेति जर्जरत्वम्।

Falling amidst varieties of pains and pleasures; shattered to pieces caught in the storm of continuous births and deaths; wallowing in the mountain-womb of the world, the man attains the decayed state of old age, like a dried up leaf.

श्री वसिष्ठ उवाच

Vasishta spoke

एवं तौ कुशलप्रश्नं कृतवन्तौ परस्परं कालेनासाद्य विमलं ज्ञानं मोक्षं ततो गतौ।

ततो वच्मि महाबाहो यथा जानेतरा गतिः नास्ति संसारतरणे पाशबन्धस्य चेतसः।

इदं भव्यमतेर्दुःखमनन्तमपि पेलवं कुखगस्याऽतरोऽम्भोधिः सर्पारेर्गोष्पदायते।

In this manner, they both enquired about each other's welfare (the attainment of knowledge).

In course of time they both attained liberation by mastering the taintless knowledge of the self.

Hey Mighty armed Rama! That is why I tell you, that there is no other means of crossing over the worldly existence except the Knowledge of Reality for the mind which is chained by attachments.

*(It is not very difficult, but yet requires dedication and change of conduct as prescribed by the Scriptures.)*

This misery though endless, can be tackled by the wise man, with ease.

For a tiny bird, crossing the ocean is impossible; but for the Garuda bird the enemy of serpents, the ocean is nothing more than a cow's footstep.

*(Do not go after the tiny fishes of sense pleasures like the bird and drown in the life-stories; but like Garuda kill the impurities of the mind and be out of the ignorance instantly.)*

देहातीता महात्मानश्चिन्मात्रस्वात्मनि स्थिताः दूराद्देहं समीक्षन्ते प्रेक्षको जनतामिव।

Those noble ones who have transcended the level of body (and are identified with the Reality itself), remain in the state of the true self as the pure awareness only (in whose very presence the perceived dances like Shakti, the power of Brahman) and they just watch the body also from a distance, like the spectators watching a show.

*(Body is a just a perceived object and is only a vehicle whose actions we are aware of as the closest of all the perceived. It is a tool of perception, the center of a mind-field.)*

देहे दुःखातिसंक्षुब्धे का नः क्षतिरुपस्थिता रथे विधुरिते भग्ने सारथेः केव खण्डना।

If the body is undergoing all sorts of pains, what harm is there for us (the self)?

If the chariot is hit and shatters, what harm is there for the charioteer?

*(Awareness is in no way connected to the objects it is aware of.*

*Objects cease to exist the moment you stop being aware of it; but awareness does not cease to be ever.*

*Each and every moment, the senses bring in the information of sensed qualities; this information is conceived by the mind as an object; and it colors it with likes and dislikes and its own stories.*

*Objects are conceived again and again by the mind, as and when the senses bring in the information.*

*All the objects and people exist as memories only, yet the mind believes that a solid world exists independent of its conceptions. The awareness is just aware; that is all; it is not affected by the stories or the objects imagined in the sense information).*

मनसि क्षुब्धतां याते चित्त्वस्याङ्ग किमागतं तरङ्गजलसंताने वैपरीत्यं किमंबुधेः।

केऽभवन्पयसां हंसाः पयसामुपलाशच के काः शिलाः किल दारुणां के भोगाः परमात्मनः।

Dear Rama! If the mind is disturbed (engaged in actions), what can happen to the awareness factor that just is present as the support for the mind-actions? If the waves rise up continuously, what damage can occur to the ocean? What are the swans to the lake-waters? What are the rocks to the River-waters? What are the stones to the timber? What are sense enjoyments (sense created information) to the Supreme self?

संबन्धः क इव श्रीमन्शैलापरसमुद्रयोः अन्तरे गिरिसंबाधे कश्च चित्तत्त्वबन्धयोः।

Hey prince! What connection is there for the mountain and the ocean with crowds of hills situated in-between, and how can the space get affected? What connection is there between the bondage of Samsaara (with all its varied sufferings) and the principle of Chit (self) (which exists just as a support of it all)?

अप्युत्सङ्गोह्यमानानि पद्मानि सरिदंभसां कानि नाम भवन्तीह शरीराणि तथात्मनः।

What are the lotuses carried gently on the lap of the waters to the rivers?

*(Rivers are not bothered whether the lotuses are there or not or what happens to them.)*

The bodies are like these lotuses for the river of self!

संघट्टात्काष्ठपयसोर्यथोत्तुङ्गाः कणादयः देहात्मनोः समायोगात्तथैताश्चित्तवृत्तयः।

संबन्धाद्धारुपयसां प्रतिबिम्बानि दारुणः यथा पयसि लक्ष्यन्ते शरीराणि तथात्मनि।

The crops are lifted by the wood and the water jointly; the thoughts in the mind rise up because of the self and the body joined together. By the contact of the tree and the water, the reflections of the tree are seen inside the water; the bodies are also reflected in the mind because of the presence of the self.

*(Body is also a sense created information that you are aware of as a memory only.)*

यथा दर्पणवीच्यादौ प्रतिबिम्बानि वस्तुतः नासत्यानि च सत्यानि शरीराणि तथात्मनः।

Just as the reflections of waves and other objects seen in the mirror are neither real nor unreal, so are the bodies for the self.

दारुवार्युपलास्फोटे दुःखिता न यथा क्वचित्संयुक्तेषु वियुक्तेषु न तथा पञ्चसु क्षतिः।

When the tree, water or rocks explode, there is no sadness felt ever. Similarly no harm is done when the five elements join or separate (in the forms of objects and people).

दारुसंश्लेषितात्तोयात्कंपशब्दादयो यथा प्रजायन्ते तथैवास्माद्देहाच्चित्तपरिबोधितात्।

The waters tremble and make splashing sounds by the contact of the wood (when you throw a stick on the water). Similarly movements are produced in this body by the presence of the Chit (by the disturbance produced in the mind).

न शुद्धजडयोरेताः संविदश्चिच्छरीरयोः एता ह्यज्ञानमात्रस्य तस्मिन्नष्टे चिदेव नः।

These perceptions (of pains and pleasures) are not there for the conscious Chit or for the inert body; they belong to the ignorance only; if it is removed (through Vichaara) we remain as Chit only (and the body-idea also vanishes along with the ignorance).

यथा न कस्यचिद्वारिदारुश्लेषेऽनुभूतयः तथा न कस्यचिद्देहेदेहिसंङ्गोऽनुभूतयः।

When the water and the log of wood contact, they do not have the experiences; similarly when the body and the embodied self are in contact, the experiences belong to no one and is imagined only.

अज्ञस्यायं यथा दृष्टः संसारः सत्यतां गतः न ज्ञस्यायं यथाभूतः संसारः सत्यतां गतः।

This worldly existence has become real for the ignorant as the perceived world.

This worldly existence has become not real for the knower by revealing its true nature (of nothingness).

अन्तःसङ्गविहीनास्तु यथा स्नेहा दृषज्जले तथासक्तमनोवृत्तौ बाह्यभोगानुभूतयः ।

अन्तःसङ्गेनरहितो यद्वत्सलिलकाष्ठयोः संबन्धस्तद्वदेवान्तरसङ्गो देहदेहिनीः।

अन्तःसङ्गेन रहितः संबन्धो जलकाष्ठयोः न देहदेहिनीश्चैवं प्रतिबिम्बाम्भसोस्तथा।

*(Do not show detachment on the outside by physically avoiding people and objects; be detached within.)*

For those who have no attachments to objects within, the connection (to the objects or people that surround them) is similar to that of the rock surrounded by the splashes of water; and the experiences of the outside world do not affect them since their minds do not bother about them at all as any real thing. For the man without attachment or interest for the objects of the world (living or inert), the contact of the world is like the wood and water in contact, and the body and the awareness essence both stay unconnected.

The tree and the water do not in any way affect each other even if the tree is reflected in the water (since the water does not identify with the tree's reflection). Similarly, the connection to the embodied and the body is not there for the man who is without attachment within (though he moves amidst sensed objects).

स्थिता सर्वत्र संवित्तिः शुद्धा संवेद्यवर्जिता द्वित्वोपलान्छिता त्वन्या दुःसंवित्तिर्न विद्यते।

अदुःखमेति दुःखित्त्वमन्तःसंवेदना स्फुटं स्फारो भवति वेतालो वेतालत्वेन भावितः।

Pure awareness alone without the disturbances of perceptions exists everywhere as the knowledge that is known. There is no other second conscious principle, which acts secondary and is bound by the perceptions. Though the pure state of awareness does not have any pain as its nature, it takes over the experiences of pains through perceptions that are reflected within; like the ghost indeed grows in size, when the ghost is so imagined.

असम्बन्धोऽपि संबन्धो भवत्यन्तर्विनिश्चयात्स्वप्नाङ्गनासुरतवत्स्थाणुवेतालसङ्गवत् ।

Though not connected in any way, the falsity of connection occurs by the ascertainment within of the reality of the world, like believing and experiencing the copulation in the dream; like the harassment by a ghost that is imagined in the pillar is thought of as real.

असत्प्रायो हि संबन्धो यथा सलिलकाष्ठयोः तथैव मिथ्यासंबन्धः शरीरपरमात्मनोः।

The connection between the wood and the water is unreal; similarly the connection between the body and the Supreme Self is also false.

अन्तःसङ्गं विना नाम्बु काष्ठपातैः प्रगृह्यते आत्माऽङ्गसङ्गरहितो देहदुःखैर्न दृश्यते।

देहभावनयैवात्मा देहदुःखवशे स्थितः तत्त्यागेन ततो मुक्तो भवतीति विदुर्बुधाः।

Being not connected internally, the water does not get trapped by the tree falling into it; so also, the true self which is unconnected to the body does not burn by the body-connected miseries. Because of identifying with the body only, the self suffer the pains of the body; by discarding that identity through Vichaara, one becomes liberated; so state the wise.

अन्तःसङ्गविहीनत्वाद्दुःखवन्त्यङ्ग नो यथा पत्राम्बुमूलदारुणि शिल्ष्टान्यपि परस्परम्।

अन्तःसङ्गेन रहिता यान्ति निर्दुःखतां परां शिल्ष्टान्यपि तथैवात्मदेहेन्द्रियमनांस्यलम्।

Dear Rama! Because of not being internally connected, the leaf, water, root, trunk do not get the pain though stuck together. Similarly, the self, body, senses and the mind, being internally not connected, reach the most painless state, though connected together.

अन्तःसङ्गो हि संसारे सर्वेषां राम देहिनां जरामरणमोहानां तरुणां बीजकारणम्।

The internal attachment alone acts as the seed for the trees namely the delusions of old age and death for all the embodied beings Rama, in this terrible worldly existence.

अन्तःसंसङ्गवाञ्जन्तुर्मग्नः संसारसागरे अन्तःसंसक्तिमुक्तस्तु तीर्णः संसारसागरात्।

Because of internal attachment, the creature remains drowned in the ocean of mundane existence.

One who is free of internal attachment has crossed over the ocean of mundane existence.

अन्तःसंसङ्गवच्चित्तं शतशाखमिवोच्यते अन्तःसंसङ्गरहितं विलीनं चित्तमुच्यते ।

The mind which is internally attached is said to have hundreds of branches.

The mind which is free of internal attachment is known as the dissolved mind.

भग्नस्फटिकवदिवद्धि मनः सक्तमपावनं अभग्नस्फटिकाभासमसक्तं विद्धि मे मनः।

Know the attached mind to be unholy and like broken crystal (Linga etc) (not to be used in worships).  
Know my mind to be shining forth like the unbroken crystal.

असक्तं निर्मलं चित्तं मुक्तं संसार्यपि स्फुटं सक्तं तु दीर्घतपसा युक्तमप्यतिबन्धवत्।

The unattached untainted mind is liberated for sure, though engaged in worldly activities.  
The attached mind is bound forever, even if engaged in penance for long.

अन्तःसक्तं मनो बद्धं मुक्तं सक्तिविवर्जितं अन्तःसंसक्तिरेवैकं कारणं बन्धमोक्षयोः।

The mind attached within, is bound. The mind without attachment is free.  
The inner attachment alone is the cause of bondage and liberation.

अन्तःसंसक्तिमुक्तस्य कुर्वतोऽपि न कर्तृता गुणदोषवती तोये दारुवाहननौर्यथा।

The person who is free of attachment within, has no doer-ship even if he performs actions, like the wooden ship pulling the wooden logs in the waters is not bothered by the bad or good qualities of the logs (whether they are muddy, or burnt, or rolling or whatever).

अन्तःसंसक्तितो जन्तोरकर्तुरपि कर्तृता सुखदुःखवति स्वप्ने सम्भ्रमोन्मुखता यथा।

चित्ते कर्तरि कर्तृत्वमदेहस्यापि विद्यते स्वप्नादाविव विक्षुब्धसुखदुःखदृशोपमम्।

अकर्तरि मनस्यन्तरकर्तृत्वं स्फुटं भवेत्शून्यचित्तो हि पुरुषः कुर्वन्नपि न चेतति।

The person, who is attached within, is the doer though he does not perform any action, like the excited actions performed in the dream still give the experiences of pain or pleasure.

If the mind is doing actions, the doer ship is there even without the body being active; like the apprehensions experienced by the painful and joyous events of the dream. If the mind is not doing any action, the non-doer-ship is certain. A person doing actions with a blank mind does not identify with the actions he is doing.

चेतसा कृतमाप्नोषि चेतसा न कृतं तु न न क्वचित्कारणं देहो न च चित्तेन कर्तृता।

You will attain what is done by the mind through the mind; will not (attain) what is not done (by the mind).  
Body (being inert) in no way causes the action; mind (being powerless) cannot create the 'doer-ship' (for the body).

असंसक्तमकर्तेव कुर्वदेव मनो विदुः न कर्मफलभोक्तृत्वमसक्तं प्रतिपद्यते।

A person who is not attached is a non-doer only. The mind alone is said to be the performer of actions.  
The results of the actions that are to be experienced do not affect the unattached one.

अन्तःसंसक्तिनिर्मुक्तो जीवो मधुरवृत्तिमान्बहिःकुर्वन्नकुर्वन्वा कर्ता भोक्ता न हि क्वचित्।

The Jeeva who is free of attachment within is of a sweet nature. Whether he is doing actions outside or not, he is neither a doer, nor the experiencer of the results of actions (in the form of pain and pleasure).

अन्तःसंसक्तिमुक्तं यन्मनः स्यात्तदकर्तृकं तद्विमुक्तं प्रशान्तं तत्तद्युक्तं तदलेपकम्।

The mind which is free of attachments within is a non-doer of actions. It is liberated and quite. It is one with the Self. It is untainted.

तस्मात्सर्वपदार्थानां श्लिष्टानां निश्चितं बहिः सर्वदुःखकरीं क्रामन्तःसक्तिं विवर्जयेत्।

Therefore, those who are attached to the objects outside should completely renounce the cruel inner attachment which causes miseries of all sorts.

विरहितमलमन्तःसङ्गदोषेण चेतः शममुपगतमाद्यं व्योमवन्निर्मलाभं

सकलमलविमुक्तेनात्मनैकत्वमेति स्थिरमणिनिभमम्भोवारिणी वारिनीले।

The mind (Jeeva as Vilaasa) which has been separated (from the self) because of the fault of attachment, becomes one with the self (Bhaasa), like the water shining like the crystal stone becomes one with the waters of the river shining like the sharp sword edges; by attaining the quiescent state, becoming taintless like the sky, and by getting rid of all the dirt.

*(The water taken out from river is offered in worship to the sacred river; the action of a Jeeva is offered to the self only, at all times; but, if the hand is dirty (as doership) the self also remains tainted as the separated Jeeva; if the doership is absent, then whatever rises as action in the Jeeva is one with the self only, like the pure waters taken out of the river mixing with the pure waters of the river, with no difference whatsoever).*

