

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART TWENTY SIX

(FINAL ESSENCE OF UPASHAMA PRAKARANA - 5)

YOGA PATH AND JNAANA PATH

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

यथालातपरिस्पन्दादग्निचक्रं प्रदृश्यते असदेव सदाभासं चित्तस्पन्दात्तथा जगत्।

यथा जलपरिस्पन्दाद्व्यतिरिक्त इवाम्भसः दृश्यते वर्तुलावर्तश्चित्तस्पन्दात्तथा जगत्।

यथा व्योम्नीक्षणस्पन्दात्पिच्छमौक्तिकमण्डलं दृश्यते सदिवासत्यं चित्तस्पन्दात्तथा जगत्।

(Reality state exists as some flux state only, like the water with its quivering state.

This flux alone appears as the world-scenario of the seers connected to the seers.

Actually nothing is there as the world or people or objects; but just the appearance of the world, like seeing a face on a cloud. World is just a mind-fancy.)

When the fire torch is rotated fast, a circle of fire appears from nowhere, real-like, but not real; so also the world-pattern appears by the agitation of the Chitta (the perceiving faculty).

When the waters move, the circular pattern appears on the surface, as if different from the water; so also the world-pattern appears by the agitation of the Chitta (the perceiving faculty).

When the eyes are agitated while seeing the far away sky, a sphere of pearls or bunch of feathers get seen, real-like, but not real; so also the world-pattern appears by the agitation of the Chitta (the perceiving faculty).

(Even the term perceiving faculty is misleading, since there is no perceived at all.

Agitation of Praana and the mind-fancy as its expression; that is all that is there!

There is only the Reality state and its agitation-state; like the wind and its movement!

Wind cannot be without movement; waters cannot be without quivering; and 'That' nameless formless Reality can exist only as the fancied appearance of the world!

Call it anything, as even the Nirvikalpa Brahman with Vikalpa! Like the gold seen as a bracelet!

You can rotate a burning torch and see a circle of fire. Circle is a mind concept; wheel is a mind concept; and if the mind is not there, there is no circle and no wheel of fire also; there is just the rotating torch.

All that you see as objects around you as trees, rocks, people and animals are all just mind-made concepts, with imagined meanings in them.

Words of an alien language when heard without understanding are just some sound-structures only, and are just some air-movement attacking the ears only. There is no meaning in them actually for you, unless your mind conceives some meaning in them.

World is also meaningless and has no existence actually, unless your mind conceives meaning in it.

Practice seeing the world without the mind-interruption.

Nothing is there but the quivering state of Reality!)

रामोवाच
Rama spoke

येन प्रस्पन्दते चित्तं येन न स्पन्दते तथा तद्ब्रह्मन्ब्रूहि मे येन चिकित्सेयं तदेव हि।

Why does the Chitta-agitation happen, and how can it be made not to agitate?

Tell me Brahman, so that this can be cured properly.

वसिष्ठोवाच
Vasishtha spoke

यथा शौक्यहिमे राम तिलतैललवौ यथा यथा कुसुमसौगन्धये तथौष्ण्यदहनौ यथा तथा राघव समिश्रिष्टौ चित्तस्पन्दौ तथैव हि अभिन्नौ केवलं मिथ्याभेदः कल्पित एतयोः। चित्तचित्तपरिस्पन्दपक्षयोरेकसंक्षये स्वयं गुणो गुणी स्थित्वा नश्यतो द्वौ न संशयः। द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राघव योगस्तद्वृत्तिरोधो हि ज्ञानं संयगवेक्षणम्।

(This perceiving function of the mind cannot be otherwise except existing as agitation.

Mind is the other name for the agitation. As long as it stays, the world-appearance cannot be made to cease.)

The whiteness and the snow, the sesame seed and its oil essence, the flower and its fragrance, the fire and its burning nature are one and the same; and are not different from each other; the Chitta and agitation are also not different from each other; and the difference exists only in the difference in the words that have been invented to explain them. Of these two words which refer to the same state of agitation, namely Chitta and Chitta-agitation, if one is destroyed, both of them will get destroyed like an object is destroyed if its particular quality gets destroyed.

Raaghava! There are two methods that are prescribed for destroying the Chitta; one is Yoga and the other is Jnaana. Yoga (Praanaapaana Nirodha/control of inhalation and exhalation winds) is helpful in the cessation of its agitations; and Jnaana is the right way of understanding the Reality.

रामोवाच

Rama spoke

कदा कीदृक्कया युक्त्या प्राणापाननिबन्धया योगनाम्न्या मनः शान्तिमेत्यनन्तसुखप्रदाम्।

Through the method of control of Praana and Apaana known as Yoga, the mind is said to attain the peaceful state which bestows endless bliss. What sort of practice is it? How long should it be practiced?

वसिष्टोवाच

Vasishta spoke

देहेऽस्मिन्देहनाडीषु वातः स्फुरति योऽभितः स्पन्देष्विव भुवो वारि स प्राण इति कीर्तितः। तस्य स्पन्दवशात् अन्तः क्रियावैचित्र्यमीयुषः अपानादीनि नामानि कल्पितानि कृतात्मभिः। आमोदस्य यथा पुष्पं शौक्यस्य तुहिनं यथा तथैष रस आधारश्चित्तस्याभिन्नतां गतः। अन्तःप्राणपरिस्पन्दात्संकल्पकलनोन्मुखी संवित्सन्जायते येषा तच्चित्तं विद्धि राघव। प्राणस्पन्दाच्चित्तःस्पन्दस्तत्स्पन्दादेव संविदः चक्रावर्तविधायिन्यो जलस्पन्दादिवोर्मयः। चित्तं प्राणपरिस्पन्दमाहुरागमभूषणाः तस्मिन्संरोधिते नूनमुपशान्तं भवेन्मनः। मनःस्पन्दोपशान्त्यायं संसारः प्रविलीयते सूर्यालोकपरिस्पन्दशान्तौ व्यवहृतिर्यथा।

In this body, the wind (the power that supports the functions of the body) which moves around all over, through all the nerves in the body, like water flowing into all movable areas, is called 'Praana'.
(Praana the main energy (fluctuation state of Brahman) that supports the world- existence is named as five Praanas when empowering the five functions of the body. Praana alone exists as the Chitta-state also.)

The wise ones have conceived names like Praana, Apaana etc (five Praana functions) to differentiate the functions that occur within the body because of this wind vibration.

What is the flower to the fragrance, what is the snow to the whiteness, Praana similarly is the essence that acts as the support for the Chitta and is identical with it.

(Control of Praana is not just posture-expertise and breath-control; but is the cessation of the agitation called Chitta.)

Raaghava! Because of the vibration of the Praana within the body, the conceiving ability appears of the nature of conception; know that alone to be the Chitta.

(Praana agitation alone exists as the mind-agitations of various sorts; and these mind agitations exist as the moving patterns called the world.)

Agitating state called the Praana leads to the agitation of the mind; that agitation again causes the conceived state of perception; like the waves producing circular patterns because of the quivering nature of the water.

Those well versed in Scriptures call the Chitta to be the same as the agitation of the Praana.

If that (Praana-agitation) is restrained, the mind will also get subdued.

By the subduing the mind-agitation, the worldly existence melts off; similar to where all the activities of the world come to an end when the sunlight is gone.

रामोवाच

Rama spoke

अनिशं चरतां देहगेहे गगनगामिनां प्राणादीनां परिस्पन्दो वायूनां रोध्यते कथम्।

The agitation of the Praana, Apaana etc are continuously going on inside the body, and they move out of the body also; how can these agitations of the winds be controlled?

वसिष्ठोवाच
Vasishtha spoke

(This agitation of Praana which forms the basic foundation of the agitation called the mind or the world gets controlled by understanding the Scriptural truths and realizing these truths as one's experienced state. All do not have the capacity to directly jump into the reasoning process.

To develop the capacity for understanding the abstract truths, to quieten the restless mind, to reduce the wants and attachments towards objects and people, to develop the concentration ability to engage in Vichaara, various methods have been prescribed by the learned.

All these practices have the purpose of silencing the mind-agitations only.)

THE MAIN PRACTICE FOR PRAANA-CONTROL

शास्त्रसज्जनसंपर्कवैराग्याभ्यासयोगतः अनास्थायां कृतास्थायां पूर्वसंसारवृत्तिषु यथाभिवाञ्चितध्यानात् चिरमेकतयोदितात् एकतत्त्वघनाभ्यासात्प्राणस्पन्दो निरुद्ध्यते।

(The following discipline is a must for all those who seek to silence the Praana agitation desiring the realization of the self-state.)

The agitation of the Praana-force can be controlled by seeking the company of the noble (and clearing the doubts encountered in the study of knowledge-scriptures); by the study of the Knowledge-scriptures (with sincerity); by the practice of dispassion (that is cultivated by reasoning about the unreal nature of the world and its objects); by completely renouncing the attachment towards the previously enacted affairs of the world (understanding that past is nothing but memories maintained by the mind); by practicing meditation for long on whatever one is interested in (so that one can study the abstract truths for long without getting disturbed by the restless nature of the mind) and thus developing single-minded concentration; and by the intense practice of contemplation of the self through Vichaara (by analyzing the self again and again and discarding the ego as just an imagined identity).

VARIETIES OF OTHER ORDINARY PRAANA-CONTROL PRACTICES

(All other practices mentioned below aim at mind-control, and have the goal of Aatma-Saakshaatkaara only as their end; and Aatma-Saakshaatkaara is possible by the practice of Vichaara only through a purified intellect that is sharp enough to grasp the abstract truths of the Scriptures.

If the goal of Aatma-Saakshaatkaara is ignored and one just concentrates on the body-postures and mechanical breathing exercises, no good gets achieved except the satisfaction achieved similar to the preserving a vegetable inside a cool chamber, and never ever eating it.

There are varieties of Yoga practices mentioned below; all these must bear fruit as a healthy intellect inside a healthy body. The mind should develop dispassion, thinking efficiency, and a well-functioning body through these practices. If not, the whole effort at such practices is a wasteful enterprise only.

Breath and thought are interconnected and are to be treated as one. If the breath is controlled, thoughts stop off naturally.

Upanishads declare – a man who does not inhale or exhale sings Saama.

Do not absorb the reality of the world (do not inhale); do not react with agitation to the outside sense-data (do not exhale); always stay absorbed in the thoughtless self-awareness only (hold the awareness within).

Then you sing the Saama, the blissful song of the self, the quiescent state.

This is the true Praanaayaama; the real Yoga practice.

Rest is all secondary only, aimed as the health of the mind and the body, like sharpening a knife (the intellect) before the killing act (of destroying the Chitta); if the killing (of the mind) is not done through the sharpened knife of the intellect, then what use is a knife but a showcase piece to impress others?)

पूरकादिनिजायामाद्दृढाभ्यासादखेदजात् एकान्तध्यानसंयोगात्प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled by the intense practice of the Praanaayaama methods like 'Pooraka' etc with ease and without strain; and the practice of meditation (on the truths of the Scriptures) in solitude (so that the mind can engage in the study of the Knowledge scriptures with full concentration).

ओम्कारोच्चारणप्रान्तशब्दतत्त्वानुभावनात् सुषुप्ते संविदो जाते प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled by experiencing the silence of the sound-principle (the transcending state of Turyaa) in the sound of the loudly recited Pranava (so that the mind stays absorbed in the sound and remains silent); and attaining the state of the deep sleep (the unaffected state of the mind that

is absorbed in the silence of the sound) (and analyzing the truths of the Scriptures) where the world becomes non-existent (and is understood as unreal) through Vichaara.

रेचके नूनमभ्यस्ते प्राणे स्फारे खमागतेन स्पृशन्त्यङ्गरन्धाणि प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled by regularly practicing Rechaka, where the Praana goes to the outer sky and does not contact the pores of the nose.

पूरके नूनमभ्यस्ते पूरादिगरिघनस्थिते प्राणे प्रशान्तसंचारे प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled by regularly practicing 'Pooraka' where the 'Praanas' filling the inside are like fat clouds (filled with water) sitting on the hill-top (still and unmoving); and the movement of the 'Praanas' become subdued.

कुम्भके कुम्भवत्कालमनन्तं परितिष्ठति अभ्यासात्स्तंभिते प्राणे प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when the Praanas are stilled within, by practice of 'Kumbhaka'. Then the time remains endless as if trapped in a pot (a thoughtless state is achieved).

तालुमूलगतां यत्नाज्जिह्वयाक्रम्य घण्टिकां ऊर्ध्वरन्ध्रगते प्राणे प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when the Praana moves to the hole above, by the tongue crossing over to the soft palate (uvula) at the root of the palate with effort.

समस्तकलनोन्मुक्ते न किञ्चिन्नामसूक्ष्मखे ध्यानात्संविदि लीनायां प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when through meditation (concentration on some light, or form or chant-recitation), all the agitations are completely destroyed and the mind is absorbed in the subtle indefinable state of the self (by the practice of Vichaara through well-oriented concentration ability).

द्वादशाङ्गुलपर्यन्ते नासाग्रे विमलांबरे संविद्दृशि प्रशाम्यन्त्यां प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when the conceiving mind is restrained within the twelve inch of the taintless space at the end of the nose.

अभ्यासादूर्ध्वरन्ध्रेण तालूर्ध्वं द्वादशान्तगे प्राणे गलितसंवृत्ते प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when the Praana remains dissolved in the space of the Brahma-Randhra by making it flow above the palate through the hole above, by intense practice.

भ्रूमध्ये तारकालोकशान्तावन्तमुपागतेचेतने केतने बुद्धे प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when the gaze is fixed unmoving in-between the eyebrows and the intellect is absorbed in the self.

BEST OF ALL YOGA PRACTICES IS VICHAARA AND VAASANA-CONTROL

झटित्येव यदुद्भूतं ज्ञानं तस्मिन्द्वाश्रिते असंश्लिष्टविकल्पाम्शे प्राणस्पन्दो निरुद्ध्यते।

The agitation of the Praana-force can be controlled when one is intensely analyzing about the truth of the Reality, and the knowledge suddenly bursts forth, with all the faults of the mind completely annihilated.

चिरं कालं हृते कान्तव्योमसंवेदान्मुने अवासनान्मनोध्यानात्प्राणस्पन्दो निरुद्ध्यते।

Hey Muni! The agitation of the Praana-force can be controlled by the realization of the subtle blissful expanse of the self through the contemplation (Vichaara of the self) in the mind which is rid of all the Vaasanaas.

रामोवाच

Rama spoke

ब्रह्मन् जगति भूतानां हृदयं तत्किमुच्यते इदं सर्वं महादर्शं यस्मिन्स्तत्प्रतिबिम्बति।

Hey Brahman! What is known as the 'Hridayam' of these beings of the world, in which all this perceived phenomenon gets reflected as in a huge mirror?

वसिष्टोवाच

Vasishta spoke

साधो जगति भूतानां हृदयं द्विविधं स्मृतं उपादेयं च हेयं च विभागोऽयं तयोः शृणु। इयत्तया परिच्छिन्ने देहे यद्वक्षसोऽन्तरं हेयं तद्बुद्धयं विद्धि तनावेकतटे स्थितम्। संविन्मात्रं तु हृदयमुपादेयं स्थितं स्मृतं, तदन्तरे च बाह्ये च न च बाह्ये न चान्तरे। तत्तु प्रधानं हृदयं तत्रेदं समवस्थितं तदादर्शः पदार्थानां तत्कोशः

सर्वसंपदाम्। सर्वेषामेव जन्तूनां संविद्बुद्धयमुच्यते न देहावयवैकांशो जडजीर्णापलोपमः।

Rama! The Hridayam (the central essence) of the beings in this world is of two kinds; one is to be valued, the other is to be considered as not so valued. Know that one as the ordinary heart which is situated in a corner of the body, inside the chest-region, inside the physical body which is made of many parts.

The pure awareness state alone is to be understood as the Hridayam proper; it alone is inside and outside, and is not also situated inside or outside of anything. That alone is the true Hridayam, this perceived is inside that only; this alone is the mirror that reflects all the objects; it alone is the store house of all the possible states of perception.

For all the beings, the awareness alone is said to be the Hridayam; and not the fleshy part of the body which is inert, deteriorating and is like a stone.

तस्मात्संविन्मये शुद्धे हृदये हतवासनः बलान्नियोजिते चित्ते प्राणस्पन्दो निरुध्यते।

Therefore when the mind that is rid of all the Vaasanaas is joined forcefully to the pure state of awareness (self) through Vichaara, then the Praana-agitation also gets controlled.

एभिः क्रमैस्तथान्यैश्च नानासंकल्पकल्पितैः नानादेशिकवक्त्रस्थैः प्राणस्पन्दो निरुध्यते।

Through such methods, and also through other methods invented and imagined by many scholars, and taught by many teachers in their own way, the Praana-agitation gets controlled.

अभ्यासेन निराबाधमेतास्ता योगयुक्तयः उपायतां उपयान्ति भव्यस्य भवभेदने।

Through regular practices, without harming the body through torturous ascetic disciplines, these Yoga paths become the means of breaking down the grand show of existence.

अभ्यासाद्दृढतां यातो वैराग्यपरिलाञ्छितः यथावासनमायामः प्राणानां सफलः स्मृतः।

That alone is the perfect practice of Praana-aayaama (stretching the Praana) leading to the fruit of knowledge where the practice is unbroken, and is marked by the height of dispassion; and Vaasanaas get controlled every time when they make an appearance from deep within the mind.

भूनासातालुसंस्थासु द्वादशाङ्गुलिकोटिषु अभ्यासाच्छाम्यति प्राणो दूरे गिरिनदी यथा। भूयोभूयश्चिराभ्यासात् जिह्वाप्रान्तेन तालुनि घण्टिका स्पृश्यते प्राणो येनोच्चैर्निर्वहत्यलम्। विकल्पबहुलास्त्वेते स्वाभ्यासेन समाधयः परमोपशमायाशु संप्रयान्त्यविकल्पताम्। आत्मरामो वीतशोको भवत्यन्तःसुखः पुमान् अभ्यासादेव नान्यस्मात् तस्मादभ्यासवान्भव।

(All the ascetic disciplines of Yoga are hard to practice, and aim only at suppressing the thoughts forcefully like damming a flooding river. Since there is no backup of Vichaara, the student may suddenly get carried away by the sudden burst of some suppressed Vaasanaa. Therefore, by the time he reaches the height of dispassion through constant blows experienced in the world as failures and disappointments, his life would be almost at its end and all his efforts of Yoga practice may just turn into waste.)

In the Yogic practices as connected to the concentration on the centre of the eye-brows, placing the tongue on the palate, breath elongated to twelve inch boundary etc, the Praana gets controlled by prolonged practice, like a mountain river reaches its end at a very long distance (crossing through countless hurdles and obstacles). *(These disciplines are to be practiced for years at a stretch to achieve the state of perfection.)* Only when one learns to touch the soft palate with his tongue by practicing again and again that the Praana can be made to move upwards (towards Brahma Randhra). Such practices are met with lots of hardship and failures; but through incessant practice, these meditation methods of various types can be mastered and will lead one towards the supreme state of quiescence which is free of agitation (when one is steadfast in his goal of attaining self-knowledge).

A man who is trapped inside the body-concept is freed of all sorrows and attains the inner bliss through practice only, and not by anything else; therefore be always steadfast in your practice.

अभ्यासेन परिस्पन्दे प्राणानां क्षयमागते मनः प्रशममायाति निर्वाणमवशिष्यते।

Through incessant practice, when the agitation of the Praanas gets controlled, the mind also gets subdued; and only the self-state freed of all superimpositions (Nirvaana) is left back.

वासनावलितं जन्म मोक्षं निर्वासनं मनः प्राणं च राम गृह्णाति यतेच्छसि तथा कुरु।

The mind enveloped by Vaasanaas is alone the birth-state in the world, and the mind holds on to the agitation of the Praana for the fulfillment of the Vaasanaas.

Vaasanaa-less state alone is known as Moksha (whatever be the discipline you follow, that of Jnaana or that of Yoga). Now you know what practice should be followed.

(Choose the method that is conducive to your body-health and intellectual efficiency.)

प्राणस्पन्दो मनो रूपं तस्मात्संसृतिविभ्रमः तस्मिन्नेव शमं याते दीयते संसृतिज्वरः।

The agitation of the Praana alone rises in the form of the mind, which gives rise to the delusion of the world-state; therefore if the Praana is controlled the fever of Samsaara also gets cured.

(Reality state exists as the quivering flux state only. This quivering is known as Praana, the power that supports the world existence. This movement-state exists as countless agitations of various sorts, and is referred to by the name Chitta. Chitta alone is the world-scenario.

Therefore, if one can go beyond the original quivering state of Praana, he can stay in the Praana-less state of the Reality state, like entering the inner essence of the ocean which has no quivers.

In that state, the quivering of Praana-state itself stays subdued.)

विकल्पांशक्षयाज्जन्तोः पदं तदवशिष्यते यतो वाचो निवर्तन्ते समस्तकलनान्विताः यत्र सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्, यत्र नेदं यतो नेदं यन्नेदं नेदं जगत्।

By the destruction of the misconception held by the mind (as the agitation) the supreme state of quiescence alone gets left back; from which words of various descriptions return unable to comprehend it; that in which all exist, from which all rise, which is all, which shines from all; where this world does not exist at all, from which the world does not rise at all; which is not this world at all, and which is not like this world at all.

विनाशित्वादिक्ल्पत्वाद्गुणित्वान्निर्गुणात्मनः यस्य नो सदृशो दृष्टो दृष्टान्तः कश्चिदेव हि।

All the objects that are described through words are perishable in nature, are prone to change, are endowed with particular qualities; but the self has no such traits; therefore nothing here is like the self, and nothing can be compared to the self.

स्वादनी सर्वशालीनां दीपिका सर्वतेजसां कलना सर्वकामानामन्तश्चिच्चन्द्रिकोदिता।

The Chit-moonlight rises as the perceiving awareness and it alone gives the taste to whatever is tasted anywhere, it alone is the light that makes the other lights shed light; it alone is the joy felt by the fulfillment of all the desires.

यस्मात्कल्पतरोर्बह्व्यः संसारफलपङ्क्तयः अनारतं बहुरसा जायन्ते च पतन्ति च।

It is like the Kalpa tree from which countless bunches of world-fruits of various tastes keep forming and falling without stop.

तत्पदं सर्वसीमान्तमवलंब्य महामतिः यः स्थितः स्थिरधीस्तज्जः स जीवन्मुक्त उच्यते।

That wise man who holds on to that state which alone is the end-point of all fulfillments and stays established in the pure intellect (shining with self-vision), he alone is known as a JeevanMukta.

विगतसर्वसमीहितकौतुकः समुपशान्तहिताहितकल्पनः सकलसंव्यवहारसमाशयो भवति मुक्तमनाः पुरुषोत्तमः।

He who has lost all interest in all the enjoyments of the world, who has stopped imagining the good or bad of anything, whose mind stays equal in all situations, is free of the mind-agitation and is the most excellent of all men.

रामोवाच

Rama spoke

योगयुक्तस्य चित्तस्य शम एव निरूपितः सम्यग्ज्ञानमिदानीं मे कथयानुग्रहात्प्रभो।

You have explained as to how the Chitta gets controlled by the practice of various Yogic disciplines. Hey Prabhu! Now explain to me about the practice of gaining the correct knowledge.

वसिष्ठोवाच

Vasishta spoke

अनाद्यन्तावभासात्मा परमात्मेह विद्यते इत्येको निश्चयः स्फारः सम्यग्ज्ञानं विदुर्बुधाः।

The complete ascertainment of the truth as proved by the practice of Vichaara that the Supreme Reality state alone which shines masked by the perceived without a beginning or end exists, and nothing else is there as any object or person.

This alone is considered by the best of Knowers, as the perfect knowledge that explains everything.

इमा घटपटाकाराः पदार्थशतपङ्क्तयः आत्मैव नान्यदस्तीति निश्चयः संयगीक्षणम्।

All these objects in the shapes of pots, clothes (inert and living objects of various shapes and names) rising in sight in hundreds and thousands one after the other, are all the Aatman alone (objects of knowledge that the awareness state of reality is aware of); and nothing else exists as objects or people; this ascertainment proved through the practice of Vichaara is known as the correct vision of the truth.

असंयग्वेदनाज्जन्म मोक्ष संयगवेक्षणात् असंयग्वेदनाद्रज्जुः सर्पो नो संयगीक्षणात्।

The incorrect vision of the truth (that rises as the belief in the divided existence of a solid world with solid people and objects) is alone the experience of birth (as a body) and its consequent sufferings in the world; and liberation (the understanding of the relative reality of the world) rises by the correct vision of the truth. The incorrect vision leads to the rope seen as a serpent; it does not happen when there is the correct vision.

संकल्पांशविनिर्मुक्ता संवित्संवेद्यवर्जिता संवित्त्याभिसमाख्याता मुक्तावस्तीह नेतरत्।सा शुद्धरूपा विज्ञाता

परमात्मेति कथ्यते, शुद्धा त्वशुद्धरूपान्तरविद्येत्युच्यते बुधैः। संवित्तिरेव संवेद्यं नानयोर्द्वित्वकल्पना

चिनोत्यात्मनात्मैव रामैवं नान्यदस्ति हि।

The awareness state known as (That, Brahman, Aatman, Reality etc) that is removed of the conceiving part is freed of the reality of the world-perception also, and shines as the expression of the awareness itself (without the agitation part of the mind), and that state alone is found in a liberated person.

That pure form of awareness by which the world shines is known as the Supreme essence.

(The Knower does not exist as the array of inert processes of the seer seen units; but he (no he or she or I) is just the agitation-less state of pure awareness that shines forth as the perceived that is revealed by the perceiving function of the ego-less mind. When one exists as just the flow of the seer seen processes, then that state is referred to as the state of ignorance, and is caused by the incorrect knowledge.)

That pure form of awareness (undivided whole shine of the self as the perceived) seen as the impure form (divided as the seer/seen phenomenon) through the agitation state (of desires and limitations) is known as Avidyaa (absence of knowledge) by the learned.

(There are only two states that exist as the main possible states of Brahman; one is the correct knowledge and the other is the incorrect knowledge. Correct knowledge exists as the free worlds of Knowers; and incorrect knowledge exists as the countless Vaasanaa-fields of the ignorant minds.)

Awareness itself is what you are aware of; there are no two things here divided as the awareness and the perceived.

(When you are aware of something, you (the self) are aware of yourself (the mind) as aware of some other thing (objects of the world). For example, when you see a tree as the object of knowledge, you are aware of the tree, and also are aware that you are aware of the tree. This is awareness of the awareness of the tree. You know that you know. This basic awareness is the self-awareness that knows the various states of the seer and seen also of oneself. This is the witness state which is aware of itself as knowing many things; but this basic awareness state is undivided and changeless and is aware of the changing array of sense patterns.) The Reality state alone exists as the perceived; and shines as the awareness of the perceived (and is not divided). Rama! There is nothing else at all other than that.

यथाभूतात्मदर्शित्वमेतावद्बुवनत्रये यदात्मैव जगत्सर्वमिति निश्चित्य पूर्णता।

(In the ignorant state one is never aware of the awareness (self) that is aware of all other things.

In the realized state, one is always stabilized in the basic awareness state which is aware that it is aware of all other things. It is like standing on the bank and watching the flow of waters. The ignorant minds flow off along the waters; that alone marks the difference between the right and wrong knowledge states.)

The vision of the Reality essence as it is (without the conceiving part of the mind) in this manner in the three worlds is alone known as liberation. When the ascertainment is there through reason that Aatman (the reality state of awareness alone) is the entire perceived world, then it is the wholeness of existence.

The basic awareness state shines as the entire perceived as a wholeness; there is no 'I see' experience; but 'seeing' alone exists without the 'I'. It is not an experience; but the very existence as awareness.)

सर्वमात्मैव कौ दिष्टौ भावाभावौ क्व च स्थितौ क्व बन्धमोक्षकलने किमन्यद्राम शोच्यते।

Everything is Aatman alone! Where are the auspicious and inauspicious divisions?

What meaning is there in the presence or absence of objects?

What meaning is there in the states of bondage and liberation?

Rama! What is there to worry about like the ignorant fool?

न चेत्यमन्यन्नो चित्तं ब्रह्मैवेदं विजृम्भते सर्वमेकं परं व्योम को मोक्षः कस्य बन्धतः।

The perceived that is experienced, and the Chitta which exists as the perceived are not different; Brahman alone shines like this as one undivided whole; everything is one stretch of emptiness-expanse; what is liberation and out of which bondage?

ब्रह्मेदं बृंहिताकारं बृहद्बृहदवस्थितं, ज्ञानादस्तमितदिवत्वं भवात्मैव त्वमात्मना।

All this is Brahman only that has expanded so huge and stays as the most expansive state of the perceived. With the duality dissolved by the rise of knowledge, you stay as the Aatman alone by your own self.

सम्यगालोकिते रूपे काष्ठपाषाणवाससां मनागपि न भेदोऽस्ति क्वासि संकल्पनोन्मुखः।

If you reason out properly, then there is not the least difference in the wood piece, or rock or the cloth. (Every object is just some object of knowledge that you are aware of.

Knowledge is always whole and undivided. Knowledge of the many does not divide the knowledge as many.) Why do you conceive differences in them?

आदावन्ते च सम्शान्तं स्वरूपमविनाशि यत् वस्तु नामात्मनश्चैव तन्मयो भव राघव।

(This knowledge state has no beginning and end, since the beginning and the end are also objects of knowledge only.) That which is completely quiescent in both the beginning and end as its very nature and which is never perishable, that alone is the Reality state which is your essence also.

Be absorbed in it as itself.

(Stay just as the 'knowing' and not as the ego which is also an object of knowledge.)

परं व्योमेदमखिलं जगत्स्थावरजङ्गमं सुखदुःखक्रमः कुत्र विज्वरो भव राघव।

The entire perceived phenomenon made of moving and non-moving objects is just the emptiness state of awareness; what is there to cry or laugh about? Raaghava, be freed of this conception fever.

द्वैताद्वैतसमुद्भूतैर्जामरणविभ्रमैस्फुरत्यात्मभिरात्मैव चित्रैरम्बिव वीचिभिः।

The (divisionless) Aatman (essence of Reality state) alone shines forth as all the divided state of Aatmans (ego-based Jeevas) which are stuck with the delusions of aging and death, and the confusions of duality in the non-dual state, like the ocean rising as the various wave-forms.

शुद्धमात्मानमालिङ्ग्य नित्यमन्तस्थया धिया यः स्थितस्तं क आत्महं भोगा बन्धयितुं क्षमाः।

What enjoyments can bind that lover of the self who is always in the awareness of the self within, and stays embracing the pure state of the self?

कृतस्फारविचारस्य मनोभोगादयोऽरयः मनागपि न भिन्दन्ति शैलं मन्दानिला इव।

The enemies namely the desires for the enjoyments of the mind and senses cannot affect a man who has had the vision of the truth through intense Vichaara, like the soft winds cannot shake a mountain in the least.

अविचारिणमज्ञानं मूढमाशापरायणं निगिरन्तीह दुःखानि बका मत्स्यमिवाजलम्।

Various types of miseries and sorrows prey on the fool who is given to desire-chasing only and who is ignorant and averse to reasoning, like the cranes preying on the fish that are in the dried up lake.

जगदात्मैव सकलमविद्या नास्ति कुत्रचित् इति दृष्टिमवष्टभ्य संयगूपः स्थिरो भव।

'Jagat-appearance is Aatman alone, and Aatman is the awareness existing as the awareness of the perceived without differing from it. Whatever is seen as divided is the form of ignorance (Avidyaa) only. Nothing is there as anything anywhere'.

With this vision established your very nature, be stable in the real state of the self.

नानात्वमस्ति कलनासु न वस्तुतोऽन्तर्नाविधासु सरसीषु जलादि नान्यत्, इत्येकनिश्चयमयः पुरुषो विमुक्त

इत्युच्यते समवलोकितसम्यगर्थः। इदमन्तः कलयतो भोगान्प्रति विवेकिनः पुरःस्थितानपि सदा स्पृहैवाङ्ग न जायते।

'There is no many-ness at all, in all that which gets conceived as the world-appearance.

The many varieties of lakes filled with waves, circular patterns, foam etc are nothing but the water alone.'

He who is completely ascertained in this knowledge without any doubt is known as fully liberated, since he has gained the true vision of the Reality.

Rama! If a man is established in this true vision of the Reality attained through discrimination, then no desire rises for him even if the enjoyments rise in front of him.

(He just goes through them without getting affected, and has no likes or dislikes.)

