

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART THIRTY TWO

(FINAL ESSENCE OF UPASHAMA PRAKARANA - 11)

QUESTIONS AND ANSWERS (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.

रामोवाच
Rama spoke

परमाकाशकोशाद्रिरूढलोकान्तरद्रुमं तारकापुष्पशबलं देवासुरविहंगमं विद्युन्मञ्जरितोपान्तनीलनीरदपल्लवं सर्वर्तुरम्यचन्द्रार्कगणरम्यकदन्तुरं सप्ताब्धिवापीवलितं सरिच्छतमनोहरं चतुर्दशविधानन्तभूतजातोपजीवितं जगत्काननमाक्रम्य स्थितायाः कृतजालकं ब्रह्मन्संसृतिमृद्वीकालताया वितताकृतेः जरामरणपर्वायाः सुखदुःखफलावलेः प्ररूढमूलमालाया मोहसेकजलाञ्जलेः किं बीजं, अथ बीजस्य तस्य किं बीजमुच्यते, अथ तस्यापि किं बीजं, बीजं तस्यापि किं भवेत् ।

(What is the seed of the seed of the seed of the seed of this Samsara creeper?)

The Supreme expanse of Chit is like a huge mountain with its high reaching invisible peak, and which is limitless with its possible states of perceptions. Countless worlds of all the modes of time exist simultaneously in it, like the trees filling the wild jungles on the Mountain. Stars of all the worlds (the eyes or pupils of perceiving Jeevas) shine like the flowers filling the forests. The birds of Devas and Suras like the Knower and the ignorant states, fly all over these forests eating the abundant fruits. The water bearing clouds, like the Vaasanaa based desires, are the countless leaves of these trees (worlds) flashing with the clusters of lightning of momentary pleasures. Hosts of sun and moon (witness states and mind-states), the flowers that bloom in all the seasons cover the edges of the branches, and it looks as if the forests are smiling with their shining teeth. The seven oceans are like the seven tiny wells surrounding these trees; and hundreds of rivers like tiny streams flow towards these oceans. These forests support limitless species of beings mainly categorized as fourteen.

Hey Brahman! The creeper of grapes namely the sliding patterns of the worldly existence (Samsriti) has covered the world-forests and has intertwined all over like a net and has spread out far and wide. It has nodes of aging and death. It yields the fruits of pains and pleasure. Its garland-like roots have pierced deep into the ground firmly. It grows by sprinkling the water of delusion.

What is the seed for this grape vine? What is said to be the seed for that seed? What is the seed for that also? What else becomes the seed for that also?

वसिष्ठोवाच
Vasishta spoke

अन्तर्लीनघनारम्भशुभाशुभमहाङ्कुरं संसृतिव्रततेर्बीजं शरीरं विद्धि राघव। शाखाप्रतानगहना फलपल्लवशालिनी तेनेयं भवति स्फीता शरदीव वसुन्धरा।भावाभावदशाकोशं दुःखरत्नसमुद्गकं बीजमस्य शरीरस्य चित्तं आशावशानुगम्। चित्तादिदमुदेत्युच्चैः सदसच्चाङ्गजालकं तथा चैतस्त्वयं स्वप्नसम्भ्रमेष्वनुभूयते। यथा गन्धर्वसंकल्पात्पुरमेवं हि चेतसः सवातायनमाकारभासुरं जायते वपुः। यदिदमाभोगि जागतं दृश्यतां गतं रूपं तच्चेतसः स्फारं घटादित्वं मृदो यथा ।

(Samsara's seed is the body identification. The seed of the body is Chitta.)

Raaghava! Know 'the body' (identity with the body) as the seed for the ever-growing creeper of the world phenomenon. This delusion of the body as the 'I' contains concealed within itself, the huge sprout of the collection of all the good and bad occurrences. Because of that seed only, this creeper of Samsara grows enormously; spreads out densely with branches extending everywhere; and gets filled with leaves and fruits like the earth in the autumn season. *(What is the seed for this body-identification?)*

The seed for this body is the 'Chitta', which is a slave of desires, which is a store-house of all gains and losses, and which is a casket holding the gem of suffering.

This body with its web of limbs with its past and future formations (as a continuously changing structure) rises up from the Chitta alone. *(In the dream it happens daily, where the mind creates a body for its own experience.)* The body rising from the mind is experienced by all in the variety of dreams one has.

Just like an illusory city rises by the will of the Gandharvas, the body also rises from the Chitta that shines forth with a conceived shape that is decorated with the windows (eyes).

The entire world of experiences which is perceived in this manner is the extended form of the mind alone, similar to all the clay objects like pot etc getting made from clay alone.

(What is not the mind? Everything is made of conceptions, ideas, memories, wants, and thoughts alone.)

TWO SEEDS OF CHITTA – PRAANA AND VAASANA

(Praana is the movement, the flux that exists as the Chitta, which exists as the world-form and it conceives the body which becomes the cause of all the delusions of Samsaara.)

द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः एकं प्राणपरिस्पन्दो द्वितीयं दृढभावना।

There are two seeds for the tree of the mind, which supports the creeper of thoughts.

One is the vibration of the Praana; the other is the intense Vaasanaa (intense desire for some experience).

यदा प्रस्पन्दते प्राणो नाडीसम्पर्शनोद्यतः तदा संवेदनमयं चित्तमाशु प्रजायते।

(This moves; and that rises.) When the Praana vibrates by the contact of the nerves, then the Chitta made of the essence of awareness gets produced. *(Chitta is inert; and is empowered by the awareness essence.)*

यदा न स्पन्दते प्राणः शिरासरणिकोदरे असंवित्तिवशात्तेन चित्तमन्तर्न जायते।

When the Praana does not vibrate in the hollow made of the nerve-routes, the Chitta also does not get produced because of not being able to perceive the outside.

(Praana is necessary for Chitta to get activated.)

प्राणस्पन्दनमेवेदं चित्तद्वारेण दृश्यते जगन्नामागतं व्योम्नि नीलत्वादिवदीदृशम्।

The vibrating Praana alone perceives something called the world like this, through the door of the Chitta like the blueness perceived in the empty expanse of the colorless sky.

प्राणस्पन्दनसुप्ता च तच्छान्तिः शान्तिरुच्यते प्राणस्पन्दनात्संविद्याति वीटेव चोदिता।

संवित्स्फुरति देहेषु प्राणस्पन्दप्रबोधिता चक्रावर्तैरङ्गणेषु वीटेव करताडिता।

That quietness where the Praana vibration is asleep (non-active) is known as the quiescent State. By the vibration of the Praana alone, the awareness as a perceiving mechanism starts vibrating like a ball getting thrown by the hand. The perception-function shines forth in the bodies, prompted by the vibration of the Praana alone, like the ball thrown by the hand moves back and forth in a circular way across the courtyard.

(A game of seeing something and superimposing something on that something, starts the game of perception; and later there are superimpositions alone that are left back as the world-scenario. This alone is the power of Chitta that functions by the power of Praana.)

सती सर्वगता संवित्प्राणस्पन्देन बोध्यते सूक्ष्मात्सूक्ष्मतराकारा गन्धलेखेव वायुना।

संवित्संरोधने श्रेयः परमं विद्धि राघव कारणाक्रमणं यत्र क्षोभस्तत्र न विद्यते।

The 'all round perception' (of Chitta) which is everyone's experience occurs because of the vibration of the Praana, like the streak of fragrance carried by the wind spreads all around; and it is subtler than the subtlest in nature. *(You cannot catch it, since you are a form of Chitta alone. You yourself are nothing but the Chitta-fluctuation empowered by that Praana vibration. But you can control this Praana.)*

Raaghava! Know that the excellent welfare of liberation is attained when the perceived is under control (and one does not suddenly react to it with panic or excitement).

When the cause (Praana) itself is brought under control, the agitation of the Chitta also is absent.

संवित्समुदितैवाशु याति संवेद्यमादरात्संवेदनादनन्तानि ततो दुःखानि चेतसः।

संसुप्तान्तरबोधाय संवित्संतिष्ठते यदा लब्धं भवति लब्धव्यं तदा तदमलं पदम्।

When the awareness rises as the perceiving state, it instantly rushes towards perceptions (or exists as the perceptions perceived by the perceiver). Perceptions with the superimpositions of joys and sorrows bring about countless sufferings to the mind (in the form of failures, disappointments, sorrows, deaths, diseases and so on). *(This is Samsaara.)*

When the perceiving state of awareness remains asleep to the reality of the outside, and is aware of the inner self only, then the faultless state that has to be attained becomes attained (freed of Samsaara).

तस्मात्प्राणपरिस्पन्दैर्वासनाचोदनैस्तथा नो चेत्संविदमुच्छ्रानां करोषि तदजो भवान्।

संविदुच्छ्रानतां चित्तं विद्धि तेनेदमाततं अनर्थजालमालूनविशीर्णजनजीवकम्।

If you do not bloat up the perceiving consciousness with the Praana vibrations and also the Vaasanaa forces, then you are the unborn state of Reality (your original state of self).

Know the bloated up state of the perceiving consciousness as the Chitta.

This living populace is shattered and cut into pieces by untold sufferings because of the widely spread out Chitta only.

योगिनश्चित्तशान्त्यर्थं कुर्वन्ति प्राणरोधनं प्राणायामैस्तथा ध्यानेः प्रयोगैर्युक्तिकल्पितैः।

चित्तोपशान्तिफलदं परमं साम्यकारणं सुभगं संविदः स्वास्थ्यं प्राणसंरोधनं विदुः।

Yogis stop the movement of Praana to quieten the mind through the practice of Praanaayama, meditation and other methods as instructed by various teachers. Praana-control is said to result in the composure of the mind which causes supreme equanimity, is blissful, and leads to the state of self-awareness.

VAASANAA

(वसतीति वस्तुः - *Vaasanaa makes reality reside in the object.*

आत्मसत्तया वासयतीति वासना - *makes the 'idea of identity with the body' reside in the mind.*)

ज्ञानवद्धिः प्रकटितामनुभूतां च राघव चित्तस्योत्पत्तिपरमां वासनाजीवितां शृणु।

Raaghava! Now listen to the supreme knowledge of the production of the Chitta, where it revives by the appearance of Vaasanaas. This has been directly experienced and revealed by the Knowers.

दृढभावनया त्यक्तपूर्वापरविचारणं यदादानं पदार्थस्य वासना सा प्रकीर्तिता।

That is known as a Vaasanaa where an object is sought for with intense longing (based on the body identified ego and its needs) disregarding the prior cause, and subsequent consequences of the action.

भावितस्तीव्रसंवेगादात्मना यत्तदेव सः भवत्याशु महाबाहो विगतेतरसंस्मृतिः।

तादृग्भूयः स पुरुषो वासनाविवशीकृतः यत्पश्यति तदेतत्तत्सद्वस्त्विति विमुहयति।

वासनावेगवैश्यात्स्वरूपं प्रजहाति तत्भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव।

Hey Mighty armed Rama! Whatever the self (Reality essence) intensely longs for; it becomes that alone immediately, disregarding other store of memories. The embodied self of such a nature is under the control of the Vaasanaa, and is helpless to act against it. Whatever object he perceives, he believes that to be real, because of delusion. Being dragged by the Vaasanaa helplessly, the self discards its true nature.

With a misconceived vision, it perceives everything through delusion, as if intoxicated.

असम्यग्ज्ञानवानेव भवत्याधिपरिप्लुतः अन्तस्थया वासनया विषेणोव वशीकृतः।

असम्यग्दर्शनं यस्मादनात्मन्यात्मभावनं यदवस्तुनि वस्तुत्वं तच्चित्तं विद्धि राघव।

Only the man with incorrect understanding gets afflicted by the mental and physical ailments, because of the Vaasanaa within, like a man who has consumed poison. This incorrect understanding, by which one identifies with the non-self, and sees the unreal as real, is known as the Chitta, Raaghava!

दृढाभ्यासपदार्थैकवासनादतिचञ्चलं चित्तं सञ्जायते जन्मजरामरणकारणम्।

The highly fickle natured mind rises up as a cause for birth, aging and death because of the intense repetition of the Vaasanaa for the objects of desire.

यदा न वास्यते किञ्चिद्योपादेयरूपि यत्स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते।

After renouncing everything, when nothing in the form of acceptance and rejection resides within, then the mind does not get produced.

आवासनत्वात्सततं यदा न मनुते मनः अमनस्ता तदोदेति परमोपशमप्रदा।

When the mind does not produce thoughts continuously because of the Vaasanaa being absent, then raises the state of 'no-mind' which bestows the state of supreme quiescence.

यदा न किञ्चिन्न संवित्तौ स्फुरत्यभ्रमिवाम्बरे तदा पद्म इवाकाशे चित्तमन्तर्न जायते।

When nothing rises forth in the consciousness, like a cloud darkening the sky, then the mind does not get produced like a lotus cannot bloom in the sky.

यदा न भाव्यते भावः क्वचिज्जगति वस्तुनि तदा हृदम्बरे शून्ये कथं चित्तं प्रजायते।

If one does not think of any object in the world at all, in that void space of the heart, how can the mind ever arise?

एतावन्मात्रकं मन्ये रूपं चित्तस्य राघव यद्भावनं वस्तुनोऽन्तर्वस्तुत्वेन रसेन च।

Raaghava! This alone is my ascertained opinion that the innermost belief where one attributes reality and essence to the objects is alone the Chitta.

न किञ्चित्कल्पनायोग्यं दृश्यं भावयतस्ततः आकाशकोशस्वच्छस्य कुतश्चित्तोदयो भवेत्।

If one does not entertain the thought of an object as fit to be conceived as a perception at all, and is as pure as space within, how can the Chitta ever rise in him?

THE STATE OF ACHITTA (NO-CHITTA)

यदभावनमास्थाय यदभावस्य भावनं यद्यथावस्तुदर्शित्वं तदचित्तत्वमुच्यते।

सर्वमन्तः परित्यज्य शीतलाशयवर्ति यत्वृत्तिस्थमपि तच्चित्तमसद्रूपमुदाहृतम्।

Firmly established in the non-thinking (of external objects) when one has the 'non-existence of objects' only as his conception, supported by the true understanding of everything, then it is known as the 'No-Chitta' state. After renouncing all the desires and attachments inside, when coolness alone prevails without any sort of agitation within, though engaged in normal thought-processes, then the Chitta is said to be non-existing.

वासनाया रसाध्यानाद्रागो यस्य न विद्यते तस्य चित्तमचित्तत्वं गतं सत्त्वं तदुच्यते।

घना न वासना यस्य पुनर्जननकारिणी जीवन्मुक्तः स सत्वस्थश्चक्रभ्रमवदास्थितः।

(No-Chitta means the extreme purity state of Sattva.)

If one has no attraction towards the objects of the world forced by the idea of joy superimposed on objects by the Vaasanaa, then his Chitta is said to have attained the state of 'No-Chitta' and is known as 'Sattva'. He who does not act forced by the dense Vaasanaas which result in repeated births, is alone a JeevanMukta. He is established in the purity state of Sattva. He remains in the world like the rotating potter's wheel (just attending to whatever needs to be done, without getting affected, like a wheel is not bothered about the various type of pots that are created through it.)

भ्रष्टबीजोपमा येषां पुनर्जननवर्जिता वासनारसनिर्हीना जीवन्मुक्ता हि ते स्थिताः।

Those who live in this world freed of the lingering taste of pleasures superimposed on the objects by Vaasanaas will never have repeated births again like the crushed seeds; they remain here as JeevanMuktas.

सत्त्वरूपपरिप्राप्तचित्तास्ते ज्ञानपारगाः अचित्ता इति कथ्यन्ते देहान्ते व्योमरूपिणः।

Their Chittas have changed into Sattva state; they have reached the state beyond the intellectual knowledge; they are the 'No-Chitta' states. At the fall of the body (Praarabdha residue) they continue to remain as the supreme expanse of Brahman. (What matters to them whether the body is there or not?)

द्वे बीजे राम चित्तस्य प्राणस्पन्दनवासने एकस्मिन्श्च तयोः क्षीणे क्षिप्रं द्वेऽपि नश्यतः।

मिथः कारणमेते हि बीजे जन्मनि चेतसः जलाङ्गीकरणे राम जलाशयघटाविव।

Rama! Two seeds are there for the mind; vibration of the Praana and the Vaasanaa.

Even if one gets destroyed, both perish immediately. They both together act as the seeds for the birth of the mind Rama, like the waterfall (Praana) and the pot (Vaasanaa) both are necessary for bringing the water (of experience).

घना च वासना यस्य पुनर्जननकारिणी बीजाङ्कुरवदेते हि संस्थिते तिलतैलवत् अविनाभाविनी नित्यं

कालाकाङ्क्षिक्रमे तथा। सर्वमुत्पादयत्येतच्चित्तकः संविदात्मकः यथाप्राणेन्द्रियानन्दमानन्दपवनावुभौ

चित्तस्योत्पादिके सार्धं यदैते वासने तदा आमोदपुष्पवत्तैलतिलवच्च व्यवस्थिते। वासनावशतः प्राणस्पन्दस्तेन

च वासना। जायते चित्तबीजस्य तेन बीजाङ्कुरक्रमः वासनोत्प्लवमानत्वात्संविप्रक्षोभकर्मणा।

In him who has the dense Vaasanaa which results in repeated births, these two which cannot exist without the other, remain concealed within, like the seed with the sprout, like the oil-seed with the oil which is waiting only for a suitable time for manifesting.

The mind produces everything with its perceiving nature.

First the Praana vibrates, then the senses get activated, and the sense of joy rises, like the wind and the joy both are experienced as one, and these two Vaasanaas (the Vaasanaa for pleasures and the Praana) together cause the rise of Chitta, staying together like the fragrance and the flower, like the oil and the oil-seed. Because of the Vaasanaa for pleasures, Praana vibration occurs; because of the vibration of the Praana, Vaasanaa manifests. The Vaasanaa overflows and the agitation of awareness rises; and the sprouting process starts in the 'Chitta-seed'.

प्राणस्पन्दं बोधयति तेन चित्तं प्रजायते, प्राणः स्पन्दनधर्मित्वात्स्पन्दते स्पृष्टहृद्गुणः संविदं बोधयंस्तेन

चित्तबालः प्रजायते, एवं हि वासनाप्राणस्पन्दौ द्वौ तस्य कारणं तयोरेकक्षये नाशो द्वयोः चित्तस्य राघव।

The vibration of the Praana awakens, and the Chitta is produced.

Praana vibrates and awakens the awareness because of the contact of the Vaasanaa-tainted heart; and because of that the Chitta child is born. Therefore both the Vaasanaa and the vibration of the Praana together form the cause for that Chitta. Raaghava! If even one of them perishes, both will get destroyed.

सुखदुःखमनःस्पन्दं शारीरकबृहत्फलं कार्यपल्लवितकारं कृतिव्रततिवेष्टितं तृष्णाकृष्णाहिवलितं रागरोगबकालयं अज्ञानमूलं सुदृढं लीनेन्द्रियविहंगमं वासना क्षयमानीता चित्तवृक्षं क्षणेन हि प्रपातयति वातौघः कालपक्वफलं यथा।

The Chitta tree keeps shaking as the joy and sorrow continuously; bears the huge fruit of the body; is covered by the leaves of actions; is surrounded all over by the creeper of actions that bear results; it is enveloped by the huge serpent of Trshnaa; is the abode of the crane (that is waiting to catch the fish) namely the disease of attraction; has the roots of ignorance firmly supporting it; is very strong and firm; the birds namely senses rest on that tree always. This tree within a second falls down lifeless, if the Vaasanaa is destroyed, like a powerful storm makes a ripened fruit fall.

पाण्डुरीकृतसर्वाशं स्थगिताखिलदर्शनं विलोलजलदाकारमज्ञानावकरोत्थितं तृष्णातृणलवव्याप्तं स्तम्भाकृति शरीरकं स्फुरत्तनु तनुक्षुब्धं सुखमुत्प्लवनं प्रति अन्तःस्थितमहालोकमपश्यत्प्रविलीयते पवनस्पन्दरोधाच्च राम चित्तरजः क्षणात्।

The Chitta-dust covers all the directions and makes them look faded; it blinds one from seeing anything; it is like the floating dark thick cloud; it rises from the wasteland of ignorance; it is filled with the worthless grass pieces of Trshnaa; it appears like the huge pillar of the body; it rises as short short whiffs of air (thoughts) and is always unstable; it moves in any direction easily; it blocks the sight of the sun (self-knowledge). Rama! This Chitta-dust dissolves off instantly when the Praana is controlled.

वासनाप्राणपवनस्पन्दयोरनयोर्द्वयोः संवेद्यं बीजमित्युक्तं स्फुरतस्तौ यतस्ततः। हृदि संवेद्यमाप्यैव प्राणस्पन्दोऽथ वासना उदेति तस्मात्संवेद्यं कथितं बीजमेतयोः। संवेद्यसंपरित्यागात्प्राणस्पन्दवासने समूलं नश्यतः क्षिप्रं मूलच्छेदादिव द्रुमः। संविदं विद्धि संवेद्यं बीजं धीरतया विना न सम्भवति संवेद्यं तैलहीनस्तिलो यथा न बहिर्नान्तरे किञ्चित्संवेद्यं विद्यते पृथक्।

(What is the seed for these two?) For these two, the Vaasanaa and the vibration of Praana-wind, the perceived world of objects is said to be the seed, and it rises instantly wherever these two are there. The vibration of the Praana and the Vaasanaa are directed by the objects only; that is why the perceived is said to be the seed for these two. By renouncing the perceived as unreal, both the vibrating Praana and the Vaasanaa immediately perish along with their root, like the tree cut at its root (so as to never to sprout again). (What is the seed for the perceived?) The awareness state of the self alone acts as the seed for the perceived; the perceived cannot happen without the support of the awareness. Like the oil cannot be there in the oil-less seed nothing can be perceived inside or outside as separate from the awareness state.

संवित्स्फुरन्ती संकल्पात्संवेद्यं पश्यति स्वतः, स्वप्ने यथात्ममरणं तथा देशान्तरस्थितिः स्वचमत्कारयोगेन, संवेद्यं संविदस्तथा, स्ववेदनं स्वसंकल्पात्संविदो यत्र वर्तते, जगज्जालमतो भाति तदिदं रघुनन्दन यथा बालस्य वेतालः स्वसंकल्पोद्भवात्भवेत्। पुरुषत्वं यथा स्थाणोः संवेद्यं सम्बिदस्तथा, यथा चन्द्रार्करश्मीनां दण्डता रेणुता तथा यथा नौस्थाचलस्पन्दः संवेद्यं संविदस्तथा।

The pure awareness state shining forth through the conception perceives the world phenomenon by itself (as its very nature), like seeing one's own death in the dream or like visiting another country in the dream, because of its own amazing power; the waking state perception also is similar to that. Where the self-awareness rises through Viveka (as Moksha), there also it is through conception only, similar to the dream. Therefore, the grand show of the world-scene shines as a conception state only RaghuNandana, like the ghost rising by the conception of a child as its self-created imagination. The perceived world that one sees is like seeing a man in the inert pillar, or like the sunlight or moonlight coming through a window is seen as a rod made of floating dust particles. The perceived world that one sees is like seeing the movement of the mountain when one is travelling on a ship.

एतन्मिथ्या हि दुर्ज्ञानं संयग्ज्ञानात्विलीयते रज्ज्वामिव भुजङ्गत्वं द्वीन्दुत्वं स्वीक्षितादिव।

This is a misconceived understanding; it disappears through the rise of the correct understanding, like the snake vanishing in a rope or the two-moon perception disappearing by the proper vision.

THE RIGHT UNDERSTANDING

शुद्धैव संवित्त्रिजगत्संवेद्यं नान्यदस्त्यलं इत्यन्तर्निश्चयो रूढः संयग्ज्ञानं विदुर्बुधाः।

'Pure awareness alone is the perceived scene of the tri-world; there is nothing else other than that'; when this truth becomes ascertained within, then it is known as the right understanding by the wise.

पूर्व दृष्टमदृष्टं वा यदस्याः प्रतिभासते संविदस्तत्प्रयत्नेन मार्जनीयं विजानता।
तदमार्जनमात्रं हि महासंसारसंगतं तत्प्रमार्जनमात्रं तु मोक्ष इत्यनुभूयते।

Whatever is there as previously perceived or not perceived which shines as the very nature of the Reality state of awareness, it should be erased off with effort by the wise person (and reasoned out as unreal). The non-erasing of it alone is the attachment that one has for the Samsaara. The erasing of it alone is experienced as the state of liberation.

वसिष्ठोवाच

Vasishta spoke

(A Mukta is supposed to not see the world at all. Of course, a rock or log of wood also does not see the world. Does Mukti make you inert then?)

No, says Vasishta! A Mukta is the most awake and aware state that can ever be. He is always alert. His mind is not wavered by attachments and attractions. His intellect is in its peak functioning capacity. Yet he does not see the world because he is not fooled by the conceptions construed by the mind. His Chitta is dead and he is a pure Sattva state only. He just is aware; that is all. He is not inert; but yet he does not see the world as seen by the ignorant. If all the fools see, believe and live inside a ghost city, and if a clever man through reason understands that the ghosts are non-existent and are only imagined, then he will not react to the ghosts which are seen but are not really there. That means he does not see the ghosts at all, like the others do. He is like a rock through which ghosts pass through, but he is not inert like a rock. This state is explained by Vasishta now.)

संवेदनमनन्ताय दुःखाय जननात्मने असंवित्तिरजाड्यस्था सुखायाजननात्मने।

अजडो गलितानन्दस्त्यक्तसंवेदनो भव असंवेदनप्रबुद्धात्मा यस्तु स त्वं रघूद्वह।

The seeing of the perceived world alone, leads to the countless pains of many births. Not seeing it, but yet not staying as inert, leads to the happiness of the unborn state of the self. Remaining as the non-inert and oozing with the overflowing bliss, renounce the perception itself. When you are fully awake in the truth and are not seeing the world, that state alone is the real you, Rama! *(Reality-state is the state of knowing; it knows but does not see the world through the mind-glasses. Reality-state does not have a mind or intellect. Is it inert? No! It is the essence of awareness itself. A Mukta who has destroyed the inert Chitta, is no more the inert body or inert Chitta, but is the Reality state of overflowing awareness that never sets. He is just an existence, just the quiescent state, just the bliss state; the most conscious thing that ever can be; but he does not 'see' the world like the ignorant seeing the world. Ignorant are just inert Chittas and inert bodies. A Mukta is not inert at all.)*

रामोवाच

Rama spoke

अजडश्चाप्यसंवित्तिः कीदृशो भवति प्रभो असंवित्तौ च जाड्यं तत्कथं वा विनिवर्तते।

Prabhu! How will it be to be non-inert yet non-perceiving? *(One cannot be both.)*

Not-perceiving (like a rock or wood) is alone defined as inertness. How can the inertness be removed from the non-perceiving state?

वसिष्ठोवाच

Vasishta spoke

यः सर्वत्रानवस्थास्थो विश्रान्तस्थो न कुत्रचित् जीवो न विन्दते किञ्चिदसंविदजडो हि सः।

That Jeeva who is completely bereft of attachment everywhere, who does not rest his mind anywhere else; and who does not attain anything whatsoever from the perceived world, is non-perceiving and also non-inert. *(The reaction of the Chitta is absent in him, because he is a destroyed Chitta-state.)*

संविद्वस्तुदृशालम्बः स यस्येह न विद्यते सोऽसंविदजडः प्रोक्तः कुर्वन्कार्यशतान्यपि।

Perception means getting connected to the perceived object (through the mind-construed conception).

If such a perception state is absent, then he is said to be non-seeing and also non-inert, though he is engaged in hundreds of works. (*When you are not identified with the body, and the Chitta is dead, what connections can you have with the idiot world and its people?*)

संवेद्येन हृदाकाशो मनागपि न लिप्यते यस्यासावजडासंविज्जीवन्मुक्तश्च कथ्यते।

He, whose awareness-expanse (the quiescent state of the self) is not tainted (affected) by the perceived phenomenon in the least, is said to be non-inert, non-perceiving and is a JeevanMukta.

यदा न भाव्यते किञ्चिन्निर्वासनतयात्मनि बालमूकादिविज्ञानमिव च स्थीयते स्थिरं, तदा जाड्यविनिर्मुक्तं

अच्छवेदनमाततं आश्रितं भवति प्राज्ञो यस्माद्भूयो न लिप्यते।

When he does not conceive anything in the mind because of the complete absence of Vaasanaas and remains stable within and is reaction-less within like a new born child or a dumb (non-thinking) person seeing the world; then he becomes the abode of the pure awareness state that is completely freed of the inertness, and he never again gets tainted by the perceived world.

समस्तवासनात्यागी निर्विकल्पसमाधितः नीलत्वमिव खात्स्फार आनन्दः संप्रवर्तते। योगिनस्तत्र तिष्ठन्ति संवेदनमसंविदः तन्मयत्वादनाद्यन्तं तदप्यन्तर्विलीयते, गच्छन्ति तेषु शब्दजिघ्रन्ति तेन स उच्यते अजडो गलितानन्दस्त्यक्तसंवेदनः सुखी।

He has renounced all the Vaasanaas. (*He is without the mind-equipment which produces the desire-fulfillment fields of perception. The ignorant exist as part of the Vaasanaa fields only, as desire fulfillment processes only. Mukta is outside of these Vaasanaa fields and has to move through the mind-fields of others only, and so is not affected by these ghost-fields.*)

He is always in the Nirvikalpa Samaadhi state of unperturbed self-state (*even when his so-called body is engaged in hundreds of duties that fall to his lot, as a part of the life-story he is going through.*)

Bliss alone oozes out of him and expresses itself as the virtue-state of Sattva.

His bliss that shines as the virtues is like the pleasant blueness that rises from the empty expanse of the sky. The Yogis (Knowers) of the highest level stay in that state, not receiving or reacting to the information called the world, though aware of the information called the world, and stay as just the Reality state which is beyond the level of the Chitta, and which is beginningless and endless, till the body information as connected to their awareness dissolves off. When that information of the body ceases to be, then even this state also is transcended, and they are free of the information of the world also. Even while moving from place to place, or standing at one place or when in contact with the objects, or smelling the objects, and so on (through the varied functions of the ten Indriyas), they are in that state only of not receiving or reacting to the information-flow called the world. (*They are seen as the information of virtues only for the others like the blueness alone is seen as the sky. Actually a Mukta is just the Reality state that is not any information, but is just aware of the information called the world, is not affected by it in the least, like an inert object stays unaffected by the stories of life led by the people.*) That is why he is said to be non-inert, oozing only the bliss of quiescence, freed of the perceived and happy.

एतां दृष्टिमवष्टभ्य कष्टया यत्नचेष्टया तर दुःखाम्बुधेः पारमपारगुणसागर।

Rama! You are the ocean of all virtues! Attain such a pure vision by making effort to the best of your ability by ignoring all the difficulties that rise up as attachments and delusions, and cross over the ocean of sufferings.

यथा बीजाद्वृक्षो व्योम व्याप्नोति कालतः तथैवेदं स्वसंकल्पात्संवेद्यमसदुत्थितम्। यदा संकल्प्य संकल्प्य संवित्स्वं विन्दते वपुः तदास्य जन्मजालस्य सैव गच्छति बीजताम्।

Just as the tree comes out of the seed and spreads over a large area in course of time, similarly, this unreal perceived phenomenon rises by one's own conception (by the seed of body-identification).

(*How does this small concept of 'I am the body' increase into a world-form so huge?*)

The perceiving consciousness (that conceives the information called the world and reacts to it) conceives and conceives more and more, again and again and increases the store of information called the world, and gets a body that is widespread as a huge perceiving field made of its own information of people and objects. (*A body is not just the physical form, but the entire perceived field conceived by the mind is one's body-shape, like the shape of a shapeless amoeba. A Jeeva is the Viraat, the totality structure of his perceived field. What all the Jeeva knows as the world is the world of that Jeeva; or rather that world alone is that Jeeva-state.*) This alone acts as the seed for countless births.

(A Jeeva has no identity, but is just a Kshetrajna, the Knower of his perceived field. He and his perceived world, both form one single unit of perception. So, who takes birth again and again?)

No one actually!

The Vaasanaas keep producing fields of perception one after the other and a Jeeva is there as a part of that Vaasanaa-fulfillment. The food creates the food-eater; not the other way.

If one has to escape this perpetual machine of Vaasanaa production, one has to get rid of all the Vaasanaas, destroy the conceiving Chitta, and realize the truth of the self.

Then Reality state alone is left back, and there is no more the torture of the Vaasanaa-fields.

Either be a nameless formless inert machine part of a Vaasanaa-field, or be completely out of it and stay as the true self that is not inert in the least.)

जनयित्वात्मनात्मानं मोहयित्वा पुनः पुनः स्वयं मोक्षं नयत्यन्तः संवित्स्वं राघव ।

यदेव भावयत्येषा तदेव भवति क्षणात्न भवद्भूमिकामुक्ता समायाति चिरात्त्वपुः।

(Why all this is because it is the very nature of the Reality state to be like this!)

Raaghava! Producing itself (with limitations) by itself, deluding itself again and again, the awareness state of Reality itself takes itself towards liberation also.

Whatever it thinks, it becomes that instantly (as the seer and seen of the Vaasanaa-state); but, when you are out of the stage (of attachment etc) it never takes a body again (of the perception-field).

देवो नासौ सुरो रक्षो यक्षः किं किन्नरोजनः आत्मैवाद्यविलासिन्या जगन्नाट्यं प्रनृत्यति।

Reality state is not a divinity, or a Deva, or a demon, or a supernatural being, or a Kinnara or whatever.

Reality state, the Aatman alone dances this dance of the world with its enticing ancient partner Maayaa and is seen as all these Devas, demons, Naras etc. (Its quivering state alone exists as the Praana; and Praana with its Vaasanaa counterpart produces the Chitta which exists as the form of the world. Each agitation is a gesture of dance of that Reality and the world instantly gets produced as a Jeeva-state of experience. This alone is the dance of the Chit-expanse (Chidambara Nrtya).

बद्ध्वात्मानं रुदित्वा च कोशकारकृमिर्यथा चिरात्केवलतामेति स्वयं संवित्स्वभावतः।

Binding oneself and suffering like the silk worm, (or like an actor on the stage) the Reality state of awareness attains a wretched state by itself by its very nature for a long span of time.

(Time is a part of the perceived field and so is endless. It is always there ending everything, but never ending itself.)

जगज्जलधिजालानां संविज्जलमलं गता एषैवापूर्वदिकचक्रं स्फुरत्याद्रितां गता। द्यौः क्षमा वायुराकाशं पर्वताः

सरितोदिशः इत्यस्या वीचयः प्रोक्ताः संवित्सलिलसन्ततेः। संविन्मात्रं जगत्सर्वं दिवतीया नास्ति कल्पना इत्येव

सम्यग्ज्ञानेन संविद्गच्छति नान्यताम्।

This Reality state of pure awareness (where no perception is present), becomes a tainted awareness (with perception) like the water that is contaminated with salt, and fills the entire ocean of the world; and shines as the wondrous sphere of directions (space); and becomes the (solid) objects like the Mountain etc.

Sky, earth, wind, space, mountains, rivers, directions; all these are said to be the waves of these ever moving waters of the awareness state.

(Whatever you see is the wave of that Reality only; even you the seer are a wave of that Reality-Ocean!)

‘Knowing state alone is the entire world; there is not ever another conceived second principle.’

Through the attainment of this correct knowledge, the tainted knowing state attains the (non-dual) state where nothing else exists.

अथास्य संविदो राम सन्मात्रं बीजमुच्यते संविन्मात्रादुदेत्येषा प्राकाश्यमिव तेजसः।

Pure knowing state (not knowing the perceived) alone is the seed of this ‘knowing the perceived state’

Rama! This world scenario rises from the pure knowing state like the light rising from the fire.

(To know, but not know anything but oneself as real is the Mukti state.

To know, but know only the conceived reality of the world as real, is the bondage state

Both states belong to the knowing state only.

One is the right knowledge; the other is the wrong knowledge.

You as the knower of the rope are liberated; you as the knower of the snake are bound.

You are the knowing state. Know the right thing. That is all you have to do be happy always.)

द्वे रूपे सत्ताया एकं नानाकृति स्थितं द्वितीयमेकरूपं तु विभागोऽयं तयोः शृणु। घटता पटता चैव त्वत्ता मत्तेति कथ्यते सत्तारूपविभागेन यत्तन्नानाकृति स्थितम्। विभागं तु परित्यज्य सत्तैकात्मतया तत् सामान्येनैव सत्ताया रूपमेकमुदाहृतम्।

There are two natures for this Reality state of knowing. One exists as the divided state of shapes with names. The second is of one form only. Listen to their differences.

The pot-ness, cloth-ness, you-ness, I ness; all these shapes with superimposed qualities (as sense created information) are the divisions that are seen in the undivided state of knowing. Reality thus stays as many. *(The Knowing state knows the shapes as names and forms of many varieties; and conceives connections to them, and weaves a story of life out of them, and gets the name of Chitta.*

The Knowing state knows the divisions and believes itself also as divided.

It is like the canvas believing itself to be the pictures painted on it; or the screen identifying with the movie depicted on it. This stupidity is the delusion state.

How can you know the fire and by that knowledge, burn like the fire?

You as the Knowing can never be affected by what you know.

When you know this simple truth, you stay liberated.

That is, you stay as the canvas only and not as the divided pictures shining over the Chitta.)

Discarding away the divisions (as mind-conceived), when the knowing state of Reality exists as the single principle of existence (without thinking itself as divided) and knows itself as the common essence of all, then it is the single form of the Reality state.

(Canvas is the common essence of all the pictures that appear on it.

Knowing is the common essence of all that is known.

Known cannot exist without the knowing state. Knowing state can exist without the known.

Knowing is real, known is unreal.

If you know how to read a book, you are not the book you read, and you can stay without reading anything also. The ignorant exist as the fiction characters in books; the Knower exists as the reader who is free to read or not read also.)

विशेषं संपरित्यज्य सन्मात्रं यदलेपकं एकरूपं महारूपं सत्तायास्तत्पदं विदुः।

That state of the pure awareness (of knowing) which just exists as itself by discarding all the particularities that form the basis of the division seen as the world, which is untainted by the divisions, which is of one single undivided state of knowing only, which alone exists as the huge form of the world that is known, is the state of Reality.

रूपं नानाकृतित्वेन सत्ताया न कदाचन असंवेद्यं संभवति तस्मादेतदवस्तुकम् ।

एकरूपं तु यद्रूपं सत्ताया विमलात्मकं न कदाचन तद्याति नाशं नापि च विस्मृतिम्।

The world is made of varieties of divisions of shapes and names, and these divisions do not exist ever as not-known. Unless known, they cease to exist, and so are not real.

(The world scenes get made freshly as and when you see them again and again, as construed by the mind with its storage of memories and wants.

'Knowing' produces the objects. Or rather, Knowing stays as the known objects.)

That knowing state which is of one single form, and completely taintless in essence, never perishes and never gets forgotten. *(When you know a tree or a stone, they do not erase 'you' off.)*

SATTAASAAMAANYA STATE

कालसत्ता कलासत्ता वस्तुसत्तेयमित्यपि विभागकलनां त्यक्त्वा सन्मात्रपरैको भव।

Time is real, I am stuck inside a measure of time, I was born in time, I will die after some time; all these misconceptions rise because of the belief in the absolute existence of time, whereas it is just a measure concocted by the mind to locate an object, and time-span is stretched or contracted at the whim of the mind. This is Kaala Sattaa, the reality of time.

The belief that the objects are made of parts and particles and that alone is the reality of objects; such a misconception is the belief in Kalaa Sattaa.

The objects exist independently of the seer, is the misconception that believes in Vastu Sattaa.

Discarding the misconceived ideas of divisions like the realities attributed to time and place (past present and future), the objects with parts, and the objects with independent qualities, stay absorbed in the divisionless state of the Knowing only.

कालसत्ता स्वसत्ता च प्रोन्मुक्तकलना सती यद्यप्युत्तमसद्रूपा तथाप्येषा न वास्तवी।

It is indeed the excellent state where one is freed of the misconceptions that attribute reality to the time factor and oneself as limited by time and place. Even this is not real; because there is not even the least division of oneself getting freed of something else.

विभागकलना यत्र विभिन्नपददायिनी नानाताकारणं दृष्ट्वा तत्कथं पावनं भवेत्।

Any concept of division instantly brings forth various levels of divisions and forms the cause of the idea of many! Then how can it be considered as sacred?

सत्तासामान्यमेवैकं भावयत्सकलं वपुः परिपूर्णपरानन्दी तिष्ठाभरितदिग्भरः।

Therefore do not maintain any idea of the perceived at all as something that you see or do not see.

Be aware always of the common essence of all (SattaaSaamaanya) which is the state of knowing only and be filled completely with the bliss of quietness, and fill all the directions as one single stretch of knowing state only.

सत्तासामान्यमात्रस्य या कोटिः कोविदेश्वर सैवास्य बीजतां याता तत एव प्रवर्तते।

सत्तासामान्यपर्यन्ते यत्तत्कलनयोञ्जितं पदमाद्यमनाद्यन्तं तस्य बीजं न विद्यते।

Rama! You are talented in understanding any abstract truth!

Even transcending the point of Sattaa Saamaanya is that state which acts as the seed and spreads out as all this. That state which is beyond the Sattaa Saamaanya is without beginning or end, is freed of all faults and is the source state of all, and it has no seed.

सत्ता लयं याति यत्र निर्विकारं च तिष्ठति भूयो नावर्तते दुःखे तत्र लब्धपदः पुमान्।

Even the idea of existence dissolves off and there remains only the state which is completely without any flicker of division; when the embodied being attains that state he does not revert back to the painful existence of Samsaara.

तद्धेतुः सर्वहेतूनां तस्य हेतुर्न विद्यते संसारः सर्वसाराणां तस्मात्सारं न विद्यते।

It is the cause of all causes; it has no cause as such.

It is the true essence of all essences, and it is without any essence.

तस्मिन्श्चदर्पणे स्फारे समस्ता वस्तुदृष्टयः इमास्ताः प्रतिबिम्बन्ति सरसीव तटदुमाः।

सर्वे भावा इमे तत्र स्वदन्ते स्वादुवारिधेः षड्रसा इव जिह्वायाः प्रकटत्वं प्रयान्ति च।

तस्मादच्छतरस्यापि चिदाकाशस्य वै पदं सर्वेषां स्वादुजातीनामलमास्वादनं च तत्।

In that extensive Chit-mirror all these perceived objects are reflected similar to the trees on the bank getting reflected in the river waters. All these objects gain the taste (joy) in that ocean of taste and get revealed like the six tastes in the tongue. Therefore though the state of the Chit-expanse is extremely pure, it is the state where it tastes as all the taste of all the objects that can be there.

जायते वर्तते चैव वर्धते स्पृश्यतेऽथवा तिष्ठन्ति गलन्तीह तत्राङ्ग जगतां गणाः।

Dear Rama! All the various groups of worlds get born, remain, evolve, get experienced, stay, and dissolve off in that state only.

तत्तद्गुरु गरिष्ठानां तत्तल्लघु लघीयसां तत्तत्स्थूलं स्थविष्ठानामणीयस्तदणीयसां

दवीयसां दविष्टं तदन्तिकानां तदन्तिकं कनीयसां कनीयस्तत्तज्येष्टं ज्यायसामपि

तेजसामपि तत्तेजस्तमसामपि तत्तमः वस्तूनामपि तद्वस्तु दिशामप्यङ्ग दिक्परा

तन्न किञ्चिच्च किञ्चिच्च तत्तदस्तीव नास्ति च तत्तद्दृश्यमदृश्यं च तत्तदस्मि न चास्मि च।

It is heavier than the heaviest; is lighter than the lightest. It is huger than the hugest; is subtler than the subtlest. It is farther than the farthest; is nearer than the nearest. It is younger than the youngest; is older than the oldest. It is brighter than the brightest; is darker than the darkest. It is the real object among all objects; it is the supreme direction among all directions.

It is not anything. It is something. It is there as if and not there also. It is perceived and not perceived.

I am that and not that also.

राम सर्वप्रयत्नेन तस्मिन्परमपावने पदे स्थितिमुपायासि यथा कुरु तथा नघ। तदमलमजरं तदात्मतत्त्वं

तदवगतावुपशान्तिमेति चेतः अवगतविततैकतत्स्वरूपो भवभयमुक्तपदोऽसि तच्चिराय।

Rama the Taintless! Somehow get established in the Supremely Sacred State making utmost effort that is possible. That state is faultless and does not age stuck in time. When that state is attained, the mind becomes completely quiet. When you realize that nature of yours which alone is spread out as all this, then you exist as that state which is without the fear of the world-existence for ever (staying as the timelessness itself) and you will never revert back to this painful existence ever.