

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART THIRTY THREE

(FINAL ESSENCE OF UPASHAMA PRAKARANA - 12)

QUESTIONS AND ANSWERS (3)

[ENDING PART OF THE UPASHAMA SECTION]

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

एतानि तानि प्रोक्तानि त्वया बीजानि मानद कतमस्य प्रयोगेण शीघ्रं तत्प्राप्यते पदम्।

You have explained in detail about the seeds hey Sage! I am honored to be in your presence (Maanada)! What practice will quickly make one attain that state?

वसिष्ठोवाच
Vasishta spoke

एतेषां दुःखबीजानां प्रोक्तं यद्यन्मयोत्तरं तस्य तस्य प्रयोगेण शीघ्रमासाद्यते पदम्।

Whatever remedies I have suggested when discussing the topic of the seeds, by practicing those methods, one can quickly attain that state.

सत्तासामान्यकोटिस्थे द्रागित्येव पदे यदि पौरुषेण प्रयत्नेन बलात्संत्यज्य वासनां स्थितिं बध्नासि तत्त्वज्ञ क्षणमप्यक्षयात्मिकां क्षणेऽस्मिन्नेव तत्साधु पदमासादयत्यलम्। सत्तासामान्यरूपे वा करोषि स्थितिमङ्ग चेतत्किंचिदधिकेनेह यत्नेनाप्नोषि तत्पदम्। संवित्तत्त्वे कृतध्यानो यदि तिष्ठसि चानघ तद्यत्नेनाधिकेन उच्चैरासादयसि तत्पदम्।

(In whichever level you are at present, make effort and reach the next level.

First you concentrate on the studies of Knowledge texts; try to catch their abstract meaning.

Praanaayaama etc will help in developing your concentration power and understanding ability.

Be continuously engaged in doing Vichaara by analyzing each and every object that rises in front of you.

Try hard to keep the awareness of the self at all times.

Then reach the level of seeing the common essence of all, and see the entire perceived including your body, and thoughts that are seen outside as made of one common essence of 'knowing' only, as the awareness only, as the Aatman only. Till you reach that divisionless state of the mind and make it your natural state, stick to the practice of Vichaara and studies, without falling down to the level of the ignorance by the neglect of studies. After the divisionless vision of Sattaa Saamaanya becomes your natural state, try to reach beyond that also, where nothing is there but only the Reality state, where even the word SattaaSaamaanya loses its meaning because of the complete non-existence of the perceived.)

You are a knower of Truth hey Rama! If through hard and sincere effort, you forcefully renounce the Vaasanaa (for the reality of the world and the body) and quickly stabilize yourself in the state beyond the Sattaa Saamaanya which never diminishes or decays, through the practice of Vichaara even for a second, you will surely attain that state this very second. If you can stay in that state of SattaaSaamaanyaata itself, dear Rama, with a little more effort, you will attain that Supreme state. If you remain contemplating on the principle of awareness, hey Anagha, with a little more effort to go higher, then you will attain that state.

संवेद्ये केवले ध्यानं न संभवति राघव सर्वत्र सम्भवादस्याः संवित्तिरेव सर्वदा।

यच्चिन्तयसि यद्यासि यत्तिष्ठसि करोषि च तत्र तत्र स्थिता संवित्संविदेव तदेव सा।

(You cannot meditate on the Reality state as separate from yourself. It is as idiotic as trying to remember yourself through meditation. As long as Reality is seen as something different from yourself, the delusion cannot be got rid of. You as the false state of ego itself are an object of awareness which is the real you.

You can only stay as that, and cannot think about it, or meditate on it like meditating on a deity.)

It is not possible to meditate on that awareness state Raaghava (as a separate state), since it alone is everywhere as the awareness of all, (including the one who meditates).

(Where and when it is not, that you have to search for it as a separate goal that is far situated from you?

You are that; and stay as that, without thinking about it consciously.)

Whatever you think, wherever you move, wherever you sit, whatever you do, there and all the awareness state alone is there. You are aware all the time; that alone is that.

(Catch that extremely subtle state through Vichaara).

वासनासंपरित्यागे यदि यत्नं करोषि च तत्ते शिथिलतां यान्ति सर्वाधिव्याधयः क्षणात्।

पूर्वोक्तेभ्यः प्रयत्नेभ्यो विषमोऽयं हि संस्मृतः दुःसाध्यो वासनात्यागः सुमेरून्मूलनादपि।

(The most important of all practices is the complete annihilation of all Vaasanaas, including the want of Moksha also, at the end of it all.)

If you make sincere effort and renounce the Vaasanaa (attachment to the reality of the world and the body) completely, then at that very moment all the physical and mental afflictions will vanish away. This method is said to be more difficult than the others. The renouncement of Vaasanaa is more difficult than uprooting the Meru Mountain also. *(Mind can trick you in various ways and be alive as even the want of liberation.)*

यावद्विवलीनं न मनो न तावद्वासना क्षयः न क्षीणा वासना यावच्चित्तं तावन्न शाम्यति।

यावन्न तत्त्वविज्ञानं तावच्चित्तशमः कुतः यावन्न चित्तोपशमो न तावत्तत्त्ववेदनम्।

यावन्न वासनानाशस्तावत्तत्त्वागमः कुतः यावन्न तत्त्वसंप्राप्तिर्न तावद्वासनाक्षयः।

तत्त्वज्ञानं मनोनाशो वासनाक्षय एव च मिथः कारणतां गत्वा दुःसाध्यानि स्थितान्यतः। तस्माद्वाघव यत्नेन पौरुषेण

विवेकिना भोगेच्छां दूरतस्त्यक्त्वा त्रयमेतत्समाश्रयेत्। सर्व एते समं यावन्न स्वभ्यस्ता मुहुर्मुहुः तावन्न

पदसंप्राप्तिर्भवत्यपि समाश्रितैः। वासनाक्षयविज्ञानमनोनाशा महामते समकालं चिराभ्यस्ता भवन्ति फलदा मुने।

As long as the mind has not dissolved away, till then the Vaasanaa-destruction cannot happen.

As long as the Vaasanaa does not perish, till then the mind does not get subdued.

As long as the truth has not been understood through Vichaara, how can the mind get subdued?

As long as the mind is not subdued, the truth can never be understood.

As long as Vaasanaa is not destroyed, how can the truth get understood?

As long as the truth is not understood, the Vaasanaa cannot be destroyed.

Since all these three states namely the realization state of the supreme truth, the mind-destruction, and the Vaasanaa removal, all co-exist as the causes for each other, they are difficult to practice.

Therefore Raaghava, a person of discrimination should make maximum effort possible and renounce the desire for enjoyments, and take recourse to all these three practices. As long as all these three are not practiced simultaneously again and again, the Supreme state cannot be attained even in hundred years.

Hey Muni! Hey intelligent one! Only when all these three practices namely the understanding of the Reality state through Vichaara, the destruction of the mind, and the removal of the Vaasanaa, are practiced simultaneously for long (with patience), then all these three together will yield the required fruit.

एकैकशो निषेव्यन्ते यस्येते चिरमप्यलं तन्न सिद्धिं प्रयच्छन्ति मन्त्राः संकीलिता इव। चिरकालोपरचिता

अप्येते सुधियापि च एकशः परमभ्येतुं न शक्ताः सैनिका इव। सममुद्योगमानीताः सन्त एते हि धीमता संसाराब्धिं

निकृन्तन्ति जलान्यद्रितटानिव। वासनाक्षयविज्ञानमनोनाशाः प्रयत्नतः समं सेव्यास्तव चिरं तेन तात न

लिप्स्यसे। त्रिभिरेतैश्चिराभ्यस्तैर्हृदयग्रन्थयो दृढाः निःशेषमेव त्रुट्यन्ति बिसच्छेदाद्गुणा इव।

(You cannot do one of these three and be satisfied.

If you say that 'I am studying the Scripture daily without missing a day', then the hard study is fruitful, if and only you experience the truth vision outside of the Scripture also, as your natural state of being, or else the study becomes just some form of intellectual pleasure alone and falls into the category of Avidyaa.

If you are just desireless and are very good at heart, that also is not enough without the mastering of Scriptural truths intellectually.

If you have rid of all the diseases of the body through Yoga and also can hold the mind thoughtless for long through Praana-control, then that is also not enough! You have to study and understand the Scriptures; or else the practice of Praanaayama just equals another Avidyaa state of health maintenance of the body and the mind, like owning a flawless vehicle, but never riding it.

Practice Yoga to get only the talent of keeping the mind quiet, and for gaining the concentration power.

Along with it keep to the study of Scriptures like Vaasishtam also, as a daily chore that should not be missed even a day, like bathing or eating food. And rest of the time when you are engaged in doing umpteen jobs that belong to the meaningless life-story, keep the mind always engaged in analyzing the truths that you have studied. See the SattaaSaamaanya as an experience, not as an expression of the intellectual feat. Vichaara should be the main task that goes on without stop; and the rest of the worldly jobs must rise and vanish in the Vichaara state only. Vichaara should equal your breathing function and go on incessantly without stop.

Be always alert that the mind does not survive as any Vaasanaa, not even as a do-good Vaasanaa, or even as the Vaasanaa of the continuous search for Moksha.

Just 'here and now' is the Reality state as all, and is shining as the real self and appearing as the false self.

Melt off in that grand state, through Vichaara, leaving the corpse of the mind behind and also the attachment for studies also.

Study Vaasishtam again and again till it also vanishes off as a whiff of an autumn cloud.

Not ignoring the daily study as a waste, but studying again and again till you reach the state of Vasishtha himself, is the goal that is set for you.)

If a sincere seeker practices only one of these for long and neglects the other two, then they will not fructify at all, like the magical chants failing when hindered (by death or faint). Just like the individual soldiers who though extremely skilled in fighting, cannot face the enemy singlehanded though fighting for long, a single one only of these methods if followed ignoring the other two, cannot lead to the Supreme state even if well practiced with all sincerity. If all these three are employed together by the intelligent aspirant, hey Rama they together will slowly eat away the ocean of the Samsaara like the waters slowly cutting off the mountain bases. The understanding of the Reality state through Vichaara, the destruction of the mind, and the removal of the Vaasanaa, are to be practiced simultaneously with effort for long dear Rama; then you will stay untainted (by the dirt of Samsaara). By practicing these three methods for long, the strong knots of the heart (ego etc) will break off completely, as easily as breaking the lotus stalks, and will break off the binding ropes.

जन्मान्तरशताभ्यस्ता राम संसारसंस्थितिः सा चिराभ्यासयोगेन विना न क्षीयते क्वचित्।

गच्छन्शृण्वन्स्पृशन्जिघ्रन्स्तिष्ठन्ष्टब्जाग्रत्स्वपन्स्तथा श्रेयसे परमायास्य त्रयस्याभ्यासवान्भव।

The worldly existence one experiences is the result of the habits of numerous births of the past where Vaasanaa-fulfillment alone forms the basic essence of existence. Unless one practices for long with patience, it cannot perish ever. Even as you walk, as you hear, as you touch, as you smell, as you stand, as you wake up, as you sleep, practice all these three methods again and again to attain the highest welfare.

वासनासंपरित्यागसमं प्राणनिरोधनं विदुस्तत्त्वविदस्तस्मात्तदप्येवं समाहरेत्।वासनासंपरित्यागाच्चित्तं

गच्छत्यचित्ततां प्राणस्पन्दनिरोधाच्च यथेच्छसि तथा कुरु।

The learned ones are of the opinion that Praana-control practice is equal to the removal of Vaasanaas (since strict discipline is a must in such practices). Therefore that also can be put into practice (along with Vichaara and study). By the ridding of the Vaasanaa (through Vichaara), Chitta becomes the non-Chitta state (Sattva), and also by the practice of Praana-vibration control.

You can choose that which is suitable to you.

प्राणायामचिराभ्यासैर्युक्त्या च गुरुदत्तया आसनाशनयोगेन प्राणस्पन्दो निरुध्यते, यथाभूतार्थदर्शित्वाद्वासना न

प्रवर्तते। आदावन्ते च वस्तूनामविसंवादि यत्स्थितं रूपं तद्दर्शनं ज्ञानं क्षीयते तेन वासना।निःसङ्गव्यवहारित्वात्

भवभावनवर्जनात्शरीरनाशदर्शित्वाद्वासना न प्रवर्तते।वासनाविभवे नष्टे न चित्तं संप्रवर्तते संशान्ते पवनस्पन्दे यथा

पांसुर्नभस्थले।यः प्राणपवनस्पन्दश्चित्तस्पन्दः स एव हि तस्माज्जगति जायन्ते पांसवोऽवकरादिव। प्राणस्पन्दजये

यत्नः कर्तव्यो धीमतोच्चकैः उपविश्योपविश्यैकचित्तकेन मुहुर्मुहुः ।

The vibration of the Praana can be controlled by the prolonged practice of Praanaayaama properly under the guidance of a Guru along with the gain of expertise in postures and dietary practices etc. By the simultaneous practice also of Vichaara to grasp the reality state which forms the essence of all, the Vaasanaa (of belief in the reality of the world) does not flow (creating the field of desire-fulfillment).

The abstract vision of that state which stays as the state of awareness, in which all the objects begin and end off (rise and set at every second) is alone known as the (Supreme) Knowledge (Jnaana).

(This is attained through the practice of continuous Vichaara, and observing how every object in front of you, living or inert, including your own body, is just a copy created newly by your mind-process at every wink of your eye or sense-agitation, and actually there are no objects at all as really existent.)

By this knowledge-practice (by making it as a realized experience), the Vaasanaa gets removed.

(What can you want or not want, when nothing at all is there, but some or other scene rising as a painted picture at every moment?) By acting without attachment when moving in the world, by getting rid of the wants connected to the world with the idea of enjoyment, and the understanding the impermanence of the body, the Vaasanaa does not rise up.

(Praanaayaama helps to reduce the dust of thoughts just like an air-purifier.)

If the stored up wealth of Vaasanaa perishes, then the Chitta also stops being active like the dust not rising up in the sky if the wind stops blowing. The Praana-control is actually the Chitta-control also.

Because of the Praana wind alone, the dust rises up in heaps (as the agitations of the mind). The wise man should try his best to control the Praana, again and again by practicing the postures with single-mindedness. अथवेनं क्रमं त्यक्त्वा चित्ताक्रमणमेव चेतोचते तत्तदाप्नोषि कालेन बहुना पदम्। न शक्यते मनो जेतुं विना

युक्तिमनिन्दितां अङ्कुशेन विना मत्तं यथा दुष्टं मतङ्गजम्।

Or you can avoid this practice of Praanaayama, posture, concentration practice etc, if you want to directly control the Chitta itself. Then by the prolonged practice of mind-control (through the reasoning practice of understanding the unreal nature of the objects), you will attain the state of the self.

It is not easy to conquer the mind without perfect practice, like you cannot control the intoxicated rogue of an elephant without a goad. *(You have to be alert to the mind's tricks at all times.)*

अध्यात्मविद्याधिगमः साधुसङ्गम एव च वासनासंपरित्यागः प्राणस्पन्दनिरोधनं एतास्ता युक्तयः पुष्टाः सन्ति चित्तजये किल याभिस्तज्जीयते क्षिप्रं धाराभिरिव भूरजः। सतीषु युक्तिष्वेतासु हटान्नियमन्ति ये चेतस्ते दीपमुत्सृज्य विनिघ्नन्ति तमोऽञ्जनैः। विमूढाः कर्तुमुद्युक्ता ये हटाच्चेतसो जयंते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः।

(Do not take to the practices of Hatha Yoga, and the asceticism methods of torturing the body with starvation, thorny beds, fire-walking etc. Knowledge needs the efficiency of the intellect alone, and not the torturing the tool of the body. The body is inert and there is no use making it weak and injured in the name of spirituality.) Study of knowledge texts, the company of the Knowers, the complete renunciation of the Vaasanaa, the control of the Praana-vibration; all these have the capability to bring the Chitta under control, since all these methods work quite fast like the pouring showers of rain washing off the dust spread out on the ground. When such methods are already there and give the required results, those who try to control the mind forcefully through the painful ascetic practices and other hard Yoga practices, are actually throwing off the lamps and are trying to destroy the darkness with the dark soot. These senseless fools who are trying to conquer the mind through Hatha Yoga are trying to bind the mighty elephant-chief with the lotus stalks. चित्तं चित्तस्य वाऽदूरं संस्थितं स्वशरीरकं साधयन्ति समुत्सृज्य युक्तिं ये तान्हटान्विदुः। भयाद्भयमुपायान्ति क्लेशात्क्लेशं व्रजन्ति ते निर्धृतिं नाधिगच्छन्ति दुर्भगा इव जन्तवः। भ्रमन्ति गिरिकूटेषु फलपल्लवभोजनाः मुग्धमुग्धधियो भीता वराका हरिणा इव। मतिरालूनशीर्णाङ्गी तदीया पेलवाङ्गिका न क्वचिद्याति विश्वासं मृगी ग्रामगता इव। कल्लोलकलितं चेतस्तेषां जल इवाऽहिते प्रोहयते प्रपतद्दूरं तृणं गिरिनदीष्विव। कालं यज्ञतपोदानतीर्थदेवार्चनभ्रमैः चिरमाधिशतोपेताः क्षपयन्ति मृगा इव। आत्मतत्त्वं विधिवशात्कदाचित्केचिदेव ते दुःखदोषशतादग्धा विदन्ति न विदन्ति वा। आगमापायिनोऽनित्या नरकस्वर्गमानुषैः पातोत्पातकाराः क्षीयन्ते कन्दुका इव। इतो गच्छन्ति नरकं स्वर्गमिहैव च आवृत्तिभिर्निर्वर्तन्ते सरसीव तरङ्गकाः।

Those people, who try to control their minds by forcefully controlling the body alone which stays very close to the mind (as its foundation Vaasanaa), and leave out the other harmless methods (of Vichaara and studies) are known as the HathaYoga practitioners. They move from one anxiety state to another (by the fear of failure). They keep agonizing the body again and again by seeking more painful methods. They never attain a secure restful place like the unfortunate animals lost in the forest. These people wander among the rocks of the hills eating fruits and leaves as the food like the wretched ignorant stupid frightened deer. Their minds lose trust in all, like the female deer which while straying into the village, gets trapped, gets wounded by the stake, and withers away pale and frightened. Their confused minds (still impure with desires and Vaasanaas) are carried away as if caught in the dangerous floods and are thrown far off (away from the goal of realization) like a straw caught in the Mountain Rivers. They are like the animals that are incapable of thinking, and wastefully pass the time for long in Yajna performances, ascetic practices, charities, visiting temples, worshiping various deity forms and suffer through various mental and physical afflictions. Burning with hundreds of anxiety states, by sheer chance, a very few at some time may gain or not gain the knowledge of the Aatman. Always stuck to ephemeral states, unstable in any state for long, residing in the hell or heaven with different bodies, falling and climbing repeatedly, they wither away like balls thrown here and there continuously.

Here itself they attain the states of hell (suffering as insect lives etc); here itself they experience heaven (sometimes born in higher births); and they go through repeated births like the splashing waves of a lake (as some identity-less Vaasanaa-field-expressions only).

तस्माच्चैतां परित्यज्य दुर्दृष्टिं रघुनन्दन शुद्धां सम्बिदमाश्रित्य वीतरागः स्थिरो भव।

Hey Joy of Raghu dynasty! Throw away these misconceived practices (like Hatha Yoga).

Take shelter in the pure awareness state by the practice of Vichaara.

Be free of attachments. Be stabilized in the Self-state.

ज्ञानवानेव सुखवान् ज्ञानवानेव जीवति ज्ञानवानेव बलवान्स्तस्माज्ज्ञानमयो भव।

Only a man with Knowledge is blissful. Only a man with Knowledge lives truly.

Only a man with Knowledge is strong. Therefore be filled with Knowledge alone.

संवेद्यवर्जितमनुत्तममाद्यमेकं संवित्पदं विकलनं कलयन्महात्मन् हृद्येव तिष्ठ कलनारहितः क्रियां तु

कुर्वन्नकर्तृपदमेत्य शमोदितश्रीः।

Hey noble one! Established in the awareness state of the agitation-less state of Reality-essence which is freed of the perceived, which is the most excellent, which is the source of all, and which is the single state without a second, stay as the essence in the heart (self-awareness) without any agitation; and perform well all your regular duties as the state of non-doer only, with the beauty of the quiescent state shining within.

वसिष्ठोवाच

Vasishta spoke

THE POWER OF VICHAARA PRACTICE

मनागपि विचारेण चेतसः स्वस्य निग्रहः मनागपि कृतो येन तेनाप्तं जन्मनः फलम्। विचारकणिका यैषा हृदि स्फुरति पेलवा एषैवाभ्यासयोगेन प्रयाति शतशाखताम्। किञ्चित्प्रौढविचारं तु नरं वैराग्यपूर्वकं संश्रयन्ति गुणाः शुद्धाः सरः पूर्णमिवाण्डजः।

Just with the least of the Vichaara practice, if one controls the mind even in the least, he has indeed attained the fulfillment of his birth. Even if a tiny bit of Vichaara sprouts in the heart vaguely also, it will grow into hundreds of branches with just a little practice. If a man practices Vichaara of the abstract truths of the Knowledge Scriptures accompanied by dispassion, all the noble qualities will take shelter in him like swans seeking the pristine lake waters.

सम्यग्विचारिणं प्राज्ञं यथाभूतावलोकितं आसादयन्त्यपि स्फारा नाविद्याविभवा भृशम्।

The wide-spread grandeur of Avidyaa riches never ever come close to a man who is engaged in Vichaara in the proper manner, and sees the truth of the self as it is (without taking resort to illogical arguments).

किं कुर्वन्तीह विषया मानस्यो वृत्तयस्तथा आधयो व्याधयो वापि सम्यग्दर्शनसन्मतेः।

What can the sense objects, or the mind produced thoughts, or the afflictions of the mind and body do to a man who is in the vision of the truth with a purified intellect?

क्व भ्रमत्पवनापूरास्तडित्पटलपाटलाः पुष्करावर्तजलदा गृहीता बालमुष्टिभिः।

When have the dissolution clouds that are accompanied by heavy storms and covered by huge red lightning flashes, ever been grasped tightly by a child's fists?

क्व नभोमध्यसंस्थेन्दुर्मुग्धैर्मणिसमुद्गकैः मुग्धयाऽङ्गनया बद्धो मुग्धेन्दीवरशङ्कया।

When has the moon (the purified mind), which is shining in the center of the sky (the essence of the self), been plucked by the foolish lady (Avidyaa) believing it to be (the ordinary ignorant state of) the bloomed blue lotus (making her beautiful eyes look paler in comparison), and locked up in her gem-casket (of Samsaara)?

क्व कटप्रोच्चलद्भृङ्गमण्डलोत्पलशेखराः मुग्धस्त्रीश्वासमधुरैर्मशकैर्मथिता गजाः।

(The mind-states of Jnanis are always in the intoxicated state of the self-awareness. All the joys of the world rise from their self-state only, like the bees that rise from the rut-liquid oozing from the elephant's neck; and these states of joy decorate their heads like a halo of garland made of blue lotuses which always stay bloomed by the never-setting mind that is in the Sattva state.)

These pure mind states can never be crushed by the lowly desires of passion and lust.)

When have the elephants with the swarm of bees rising from their neck-region decorating their heads like the blue lotuses crushed by the mosquitoes which move about by the sighs of the pretty ladies longing for their lovers?

क्वेभमुक्ताफलोल्लासलसत्सन्नखपञ्जराः सिंहाः समरसंरब्धा हरिणैः प्रविमर्दिताः।

When have the lions (minds of Jnaanis), which are excited by the fight with elephants (delusions) and have their nail-hollows (sharp intellect) shining with the pearls (of victory), got from striking at the heads of the elephants (root of the delusion namely belief in the reality of the world), trampled by the deer (the restless agitations in the form of desires for the worldly things)?

क्व विषोल्लासनिर्यासदग्धोन्नतवनद्रुमाः क्षुधिताजगराः क्षुब्धैर्निगीर्णा बालददुरैः।

(The Jnaanis are like the huge forest trees made of Knowledge only. They are always enveloped by the terrifying serpents of Vichaara processes that emit poison drops that burn off every bit of their minds. These burning poison drops of Vichaara looks like ordinary gums of bliss decorating these trees. These serpents are always alert and will catch any tiny thing that comes near them instantly, like the Vichaara process destroying every object of the world living or inert that crosses its path. And the croaking hungry lowly frogs of desires cannot even approach to the nearness of these trees, because of the poison-oozing serpents of Vichaara processes that always garland them.)

When have the forest trees (Jnaanis), excellent because of the poison drops (Vichaara fruits) covering them like gum spots (self-states), with the hungry serpents (Vichaara practices) enveloping them always, and ready to catch any living thing that pass by (as the umpteen objects presented by Avidyaa), have been swallowed by the baby frogs (the croaking hungry desires)?

क्व प्राप्तभूमिको धीरो ज्ञातज्ञेयो विवेकवान् आक्रान्तः किल विक्रान्तो विषयेन्द्रियदस्युभिः।

When has the man of discrimination, who with the power of his purified intellect has understood what is to be understood as the self-state and has climbed the top of the ladder of knowledge, been attacked by the sense-thieves which are after the pleasures of objects (and are hiding at the bottom-most dark hollows of ignorance)?

विचारधियमप्रौढां हरन्ति विषयारयः प्रचण्डपवनामृद्वीं कृत्तवृन्तां लतामिव।

If one has not been able to rise in the knowledge level by practicing Vichaara (then he is weak and unstable like a storm-hit creeper, and), then surely the enemies namely sense-objects will overthrow him like a creeper whose stalk is broken and which has fallen by the onslaught of a storm.

न विवेकलवं प्रौढं भङ्क्तुं शक्ता दुराशयाः कल्पक्षोभमहाधीरं शैलं मन्दानिला इव।

(A Jnaani has already destroyed the world as if in dissolution, by the thorough practice of Vichaara.)

The desires for the worldly objects are not capable of breaking a mind strengthened by Viveka, like the soft winds are not capable of even shaking the Meru Mountain which bears even the onslaught of the dissolution storms boldly.

अगृहीतमहीपीठं विचारकुसुमद्रुमं चिन्तावात्याविधुन्वन्ति नास्थिरस्थितिसुस्थितम्।

If the Vichaara flowering tree has not firmly stuck to the ground with its roots, and is not stable in the unstable state of the world, the anxiety storms will make it fall down by shaking it violently.

गच्छतस्तिष्ठतो वापि जाग्रतः स्वपतोऽपि वान विचारमयं चेतो यस्यासौ मृत उच्यते। किमिदं स्याज्जगत्किं स्याद्देहमित्यनिशं शनैः विचारयाध्यात्मदृशा स्वयं वा सज्जनैः सह।

A man is said to be dead if his mind is not engaged in Vichaara, even as he moves or stands, or sleeps or is awake. 'What is this thing called the world, what is this body, how all this has come into existence'; ponder like this continuously, gradually, attempting to know the self, in solitude or in the company of the good ones.

अन्धकारहरेणाशुविचारेण परं पदं दृश्यते विमलं वस्तु प्रदीपेनेव भास्वता। ज्ञानेन सर्वदुःखानां विनाश उपजायते

कृतालोकविलासेन तमसामिव भानुना। ज्ञाने प्रकटतां याते ज्ञेयमव्ययमुदेत्यलं रवावभ्युदिते भूमावा लोक इव

निर्मलः। येन शास्त्रविचारेण ब्रह्मतत्त्वं प्रबुध्यते तद्ज्ञानमुच्यते ज्ञेयादिभिन्नमिव संस्थितम्।

Through the Vichaara which removes the darkness of delusion immediately, the supreme taintless state is realized, like the shining light revealing the object. Through the attainment of knowledge, all the sufferings perish, like the sun destroying the darkness with its shine of the revealing light. When the knowledge shines, the supreme truth which needs to be known rises by itself, similar to when the sun rises, the earth is filled with the taintless light. When one understands the truth of the Brahman through the Vichaara of the Scriptural statements, then it is known as the luster which stays as not different from the Reality state that is to be known.

विचारोत्थात्मविज्ञानं ज्ञानमङ्गं विदुर्बुधाः ज्ञेयं तस्यान्तरेवास्ति माधुर्यं पयसो यथा।

Dear Rama! This understanding which rises from Vichaara is known as Knowledge, and the Reality state that is to be known is inside that knowledge only, like the sweetness inside the milk.

सम्यग्ज्ञानसमालोकः पुमान् ज्ञेयमयः स्वयं भवत्यापीतमैरेयः सदा मदमयो यथा।

A man who has attained the vision of correct understanding is himself made of the Reality state that needs to be known. He is always drinking the liquor of Brahman and is always in the intoxicated state as if.

समं स्वरूपममलं ज्ञेयं ब्रह्म परं विदुः ज्ञानाभिगममात्रेण तत्स्वयं प्रसीदति।

That which is equally in all, which is the taintless essence of the self, which is the Reality state that is to be known, is known as the Supreme Brahman. Only by the attainment of Knowledge, it reveals itself.

MAN OF KNOWLEDGE (THE GOAL TO BE REACHED)

ज्ञानवानुदितानन्दो न क्वचित्परिमज्जति जीवन्मुक्तो गतासङ्गः सम्राडात्मेव तिष्ठति।

A man of knowledge, in whom the bliss is always rising, never drowns in Samsaara. He as a JeevanMukta has no attachment to anything and stays like an emperor on this earth with complete satisfaction.

(To live in the world, but not see it at all; to hear smell touch see taste the objects, but not hear smell touch see taste any object; to love all as the self, yet see no one at all; to know all as the known, but not know anything at all as something; to be in time and place measures, yet be always in the timeless spaceless nothingness; to be someone, yet not as anyone; to be in a world which is not at all there; is the state of a man of perfect knowledge.)

ज्ञानवान्हृद्यशब्देषु वीणावंशरवादिषु कामिन्याः कान्तगीतेषु संभोगमलिनेषु च वसन्तमदमत्तानां षट्पदानां स्वनेषु च प्रावृट्प्रसरपुष्पेषु जलदस्तनितेषु च उत्ताण्डवशिखण्डेषु केकाकलरवेषु च रणिताम्भोदखण्डेषु सारसक्वणितेषु च कर्तर्यादिकरान्तेषु गंभीरमुरजेषु च ततावनद्सुषिरचित्रवाद्यस्वनेषु च केषुचिन्न निबध्नाति रूक्षेषु मधुरेषु च रणितेषु रतिं राम पद्मेष्विव निशाकरः।

(Sound is of so many forms, and we are amidst the ocean of sounds and are always sunk inside it.

We believe the sound to be some absolute reality which is received by the ears.

But there is no sound as any sound at all, as we imagine it to be.

Some agitation of the air waves in various measures gets coded as the sound by the brain.

Sound is inside the mind, and not outside.

When the mind is silent, the sound is completely absent.

Even when moving through all these sound-forms, the man of knowledge does not hear any sound at all.

He lives as the complete silence where sound also becomes silent.

Silence for the world is the silence of the noise.

In man of knowledge, silence also becomes silent and loses its meaning as such.

He is always the loud noise of Omkaara, where all other noises get subdued.

His Omkaara is not the sound of Omkaara, but the silence of the silence itself! All the sound-forms of the world become silent in his presence and do not disturb his quiescent state in the least.)

Rama! A man of knowledge, does not get fettered by pleasant talks, by the music of the Veena, flute etc, by the love songs tainted with passion sung by the pretty ladies, by the humming of the bees intoxicated in the spring season, by the flowers that rise in the monsoon and the thundering sounds of the clouds, by the cries of the dancing peacocks, by the rumbling sound made by the clouds, by the cries of Saarasa birds, by the melodious sounds rising from various musical instruments like Kartaree played by hands or by the melody sound of Muraja drums that are covered by skin, by the sounds rising from various musical instruments that are hollow like flutes and other varieties of drums, by the harsh sounds, by the sweet sounds, and by the tinkling sounds, like a moon does not get bound to the red lotuses.

(World and the witness state of the world are like the presence of the unconcerned sun and the activities of the world which are like the blooming lotus flowers. A man of perfect knowledge transcends the witness state also, and sees no world at all; therefore he is not connected to the red lotuses of the world-activities as a witness state also. You can refer to him as the moon that is cool and oozing with the nectar of quiescence and has nothing to do with the red lotuses.)

ज्ञानवान्बालकदलीस्तम्भपल्लवराजिषु सुरगन्धर्वकन्याङ्गलतानन्दनकेलिषु केषु क्वचिन्न बध्नाति

स्वायत्तेष्वप्यसक्तधीः राम स्पर्शरतिं धीरो हंसो मरुमहीष्विव।

(What is the heaven or a god-world for a man of knowledge who exists as the Brahman itself which can rise as thousands of varieties of heaven in an instant? And what pleasure can interest him, when his mind stays dead and lifeless? Who is there to enjoy anything as another?)

Rama! A man of knowledge never gets bound by the pleasure sports that are enjoyed in the Nandana garden in the company of the Gandharva damsels and Apsaraas of the heaven whose limbs move gracefully like tender creepers, inside the cool bowers made of tender plantain leaves, even if they are his by right because of his merits. Like a swan (that enjoys only the cool water of quiescence) does not desire the desert lands (filled with mirages), he has no attraction towards these heavenly pleasures and does not want even their touch also. *(Even if he stays really in a desert land, it makes no difference in his bliss-state. The hottest desert and the coolest heaven, both are just mirages only for him.)*

ज्ञानवान्पिण्डखर्जूरकदम्बपनसादिषु मृद्वीकौर्वारुकाक्षोटबिम्बजम्बीरजातिषु मदिरामधुमैरेयमाध्वीकासवभूमिषु दधिक्षीरघृतामिक्षानवनीतौदनादिषु षड्रसेषु विचित्रेषु लेहयपेयविलासिषु फलेष्वन्येषु मूलेषु शाकेष्वप्यामिषेषु च केषुचिन्नानुबध्नाति तृप्तमूर्तिरसक्तधीः आस्वादनरतिर्विप्रः स्वशरीरलवेष्विव।

(Taste is nothing but the mind's language for choosing foods. A man of knowledge has no language of the mind at all. He is always enjoying the joy of all the tastes that can be found anywhere and everywhere at once, as the very source of all tastes. Why will the sugar (if conscious) want to taste itself as the divided forms of sweets? It is itself is the sweetness of all!)

A man of knowledge, is always satisfied, is not interested in any enjoyment and never feels attraction in the fruits like Pinda, Kharjura, Kadamba, Panasa etc, in the tender fruits like Mrdvika, cucumber, acrot, Bimba, Jambeera and other varieties, in the liquor consuming places containing Madira, Madhu, Maireya Maadhvika and other drinks, in the milk products like curds, milk, ghee, paneer, butter and delicacies made from them, and in the six types of tastes, foods that are like paste, or liquid, or solid, and other fruits and roots, vegetables and meat products. He is like a Brahmin who is fond of eating tasty food but is not interested in eating his own flesh. *(The man of knowledge exists as the essence of all objects, as the knowledge-essence of all. If he enjoys a sweet dish as if it is outside, then it is like a Brahmin eating his own flesh! The ignorant can cut their flesh into many pieces and relish them, even as they are bleeding and dying slowly. The man of knowledge does not eat himself like them, as the divided forms of world-objects.)*

ज्ञानवान्यमचन्द्रेन्द्ररुद्रार्कनिलसद्गसु मेरुमन्दरकैलाससहयदुर्दुरसानुषु कौशेयदलजालेषु चन्द्रबिम्बकलादिषु कल्पपादपकुञ्जेषु देहशोभाविलासिषु रत्नकाञ्चनकुड्येषु मुक्तामणिमयेषु च तिलोत्तमोर्वशीरम्भामेनकाङ्गलतासु च केषुचिद्दर्शनं श्रीमान्नाभिवाञ्छत्यसक्तधीः परिपूर्णमना मानी मौनी शत्रुषु चाचलः।

A man of knowledge, shines with nobility (wearing a costume of virtues to cover his empty state); is always satisfied within (seeing not anything outside of the self); has no interest in the imagined joys of the world (which are mind-made); has the self-respect of standing in the vision of truth (which is not the form of arrogance but the nature of knowledge); is silent within, and is unshaken by the presence of the enemies (namely the delusory attractions of the world).

(He wears the best garment ever, as the Sattva state of virtues.)

He is not interested in covering his body with silky attires and other decorations of the body (and is attired in simple clothes); he is not overwhelmed by the beauty of the moon or the grandeur of the stars (just some picture painted by the mind, like a child's haphazard drawings); he is not interested in roaming the forests filled with bowers of creepers enveloping the Kalpa trees (and does not do actions to gain merits of any sort); he is not interested in decorating his body with ornaments, pastes and colorful garments (because he does not see the body thing at all); he is not interested in jewels, precious stones and walls made of gold and rooms decorated with pearl garlands (which are some shining things like colored stones sought by monkeys to feel warm and happy); he is not interested in seeing the beautiful Apsaraas like Tilottamaa, Urvashi, Rambhaa, Menakaa and others (who are just some flesh modifications with no real pleasure attached to them).

ज्ञानवान्कुन्दमन्दाद्रकहवारकमलादिषु कुमुदोत्पलपुन्नागकेतक्यगुरुजातिषुकदम्बचूतजम्ब्वामकिंशुकाशोकशाखिषु जपातिमुक्तसौवीरबिम्बपाटलजातिषु चन्दनागुरुकपूरलाक्षामृगमदेषु च काश्मीरजलवङ्गैलाकङ्कोलतगरादिषु केषुचिन्न निबध्नाति सौगन्ध्यरतिमेकधीः समबुद्धिरविक्रोभो माद्यामोदेष्विव दिवजः।

(Smell is just the concept of the mind to identify and divide the objects as good or bad.

A Jnaani who is the undivided state of Brahman itself, knows the varieties of smells of course, but is not attracted or affected by these varieties of smells.)

A man of knowledge, is absorbed always only in the quietness of the self, and is always equal minded (in the presence and absence of objects), never is overjoyed or excited or agitated by the sense objects; and like a Brahmin does not feel attracted by the smell of the liquor and other drinks, he does not desire to have the smell of the flowers blooming in the branches of Kadamba, Chuta, Jambo, mango, Kimshuka, Ashoka trees, the fragrant flowers of jasmine varieties like Japaati, Mukta, Sauveera, Bimba, Paatala etc, the fragrant pastes like sandal, Aguru, Camphor, Laakshaa, Kastoori etc, and the fragrant flavors like Saffron, cloves, cardamom, Kankola, Tagara etc.

अब्धौ गुडगुडारावे प्रतिश्रुत्स्वस्वने गिरौ निनादे च मृगेन्द्राणां न क्षुभ्यति मनागपि।दिवषद्भेरीनिनादेन पटहारणितेन च कटुकोदण्डघोषेण न बिभेति मनागपि।मत्तवारणबृहासु वेतालकलनासु च पिशाचरक्षःक्षवेडासु मनागपि न कम्पते। अशनिस्वनघोषेण नगस्फोटरेण च ऐरावणनिनादेन सम्यग्ध्यानी न कम्पते। वहत्क्रकचकाषेण सितासिदलनेन च शराशनिनिपातेन कम्पते न स्वरूपतः।

(Sound is also only the silence for the Jnaani! What sound can affect this silence where all the sounds crumble into nothingness? He is fearless always, whatever be the form of sound that he meets with.)

He is not frightened by the rumbling sound of the ocean waves, by the echoes of sounds in the mountains coming back from the sky, and by the roars of the lions. He does not in the least get frightened by the sound of battle drums of the enemies, the rattling sound of the war-drums, and the twangs of bows of the enemy soldiers. He does not tremble in the least by the trumpeting sounds of the intoxicated elephants, by the heart-rending cries of vampires, and by the angry roars of the Pishaachas and Raakshasas.

He who is in the contemplation of the right knowledge does not tremble by the echoing sounds of the lightning flashes, and the sounds of the mountains breaking, and by the angry trumpeting of Aeiraavata. He does not shake out of his self-state by the slicing movement of the saw, by the onslaught of the sharp shining blade of the sword, and by the shower of arrows in the battlefield.

नानन्दमेत्युपवने न खेदमुपगच्छति न खेदमेति मरुषु नानन्दमुपगच्छति। पूताङ्गारसमाकल्पसैकतेष्वपि धन्वसु पुष्पप्रकरसंछन्नमृदुशादवलभूमिषु क्षुरधारासु तीक्ष्णासु शय्यासु च नवोत्पलैः उन्नताचलदेशेषु कूपकोशतलेषु च शिलास्वर्काशरूक्षासु मृद्विषु ललनासु च संपत्स्वापत्सु चोग्रासु रमणेषूत्सवेषु च विहरन्नपि नोद्वेगी नानन्दं उपगच्छति।अन्तर्मुक्तमना नित्यं कर्मकर्तव्यं तिष्ठति।

He is never affected by any perceived scene he chances to be in.

(Any scene he has to face in the journey of his life is just a Brahman-state of some possible state only. Everything that is seen by the mind is just some information produced by the senses, resulting in pain or pleasure. These pains and pleasures rising from the perceived phenomena cannot in the least affect the Jnaani's quiescent state within.)

He does not get any joy or sorrow in the beautiful gardens filled with fragrant flowers and fruits; he does not get any joy or sorrow when in the hot deserts also. He does not feel dejected if he is in the desert lands that are covered by sands burning like the embers removed of ashes, and is not overjoyed if he is wandering in the soft grass-fields that are covered by the tender flowers. He is not dejected or overjoyed when facing the sharp edges of knives (in battles), or when lying down in beds made of tender lotus petals (in the sport-gardens). He is unshaken whether he finds himself in the top regions of the Mountains or in the dark floor under the wells. He is not affected either by joy or aversion when he has to walk on the rocky grounds burning in the hot sun or is embraced by the tender arms of pretty ladies.

He is not overjoyed by gains and is not frustrated by losses. He is not affected by the heavy tragedies and joyous festivities of the life-stories. He is always turned within to the awareness of the self alone, and just attends to actions that are appropriate for any situation (as per the demand of the situation, without any anxiety or irritation or panic or excitement.)

अयःसंकुचिताङ्गासु नरकारण्यभूमिषु परस्परेरितानन्तकुन्ततोमरवृत्तिषु न बिभेति न वादत्ते वैवश्यं न च दीनतां समः स्वस्थमना मौनी धीरस्तिष्ठति शैलवत्।

Even if thrown into hell-like forest grounds where one gets crushed by machines (as it happened to Rishi Maandavya), or if facing missiles thrown at each other in battlefields, he is not frightened and does not act helpless or pathetic; but is always equal minded, is firm in the knowledge of the self (and the unreal nature of the perceived), does not break the silence of his mind with any agitation, and faces everything with courage like a mountain staying unshaken when hit by stormy winds.

अपवित्रमपथ्यं च विषसिक्तं मलाद्यपि भुक्त्वा जरयति क्षिप्रं क्लिन्नं नष्टं च मृष्टवत्।बिम्बप्रतिविषाकल्कक्षीरेक्षु-
सलिलान्धसां असक्तबुद्धिस्तत्त्वज्ञो भवत्यास्वादने समः। मैरेयमदिराक्षीररक्तमेदोरसासवैःरूक्षास्थितृणकेशान्तैः
न हृष्यति न कुप्यति।

Since the Yogis do not see any difference in the objects of the perceived, they can change any food that is in front of them, whether unholy, or unwholesome, poisonous, or dirty, into edible clean holy food and eat them off, digest them also without any harm to their bodies, like eating the tasteless food by making it tasty (like Agastya who ate off the demons and drank off the ocean).

(These Yogis do not see any difference at all in any object; and like seeing a world made only of sugar with different shapes, they see everything as Brahman-made only. They are capable of changing any wrong information like poisoned food into the right information of nectar. It is the highest state of realization where you see no perceived at all as any feasible thing. In such levels of knowledge, Brahman alone sees Brahman as everything. Anything is possible in such a high state of Knowledge.)

Whether it is the Bimba fruit that oozes poison in each and every drop (that damages the brain) or that which is medicinal in every drop and is the antidote of the poison, whether it is the milk or the sugarcane juice, the Knower of the truth who has no interest in the world objects (seeing all as one Brahman-canvas covered with dividing lines on the surface) is equal minded when consuming them..

(Only one in a million strives for and attains the knowledge of such a high caliber. And such a Jnaani is forced to live amidst the ignorant, who can never understand his knowledge level, like the blind people can never understand what it is to see light and its varied color formations; but the Jnaani never reacts with disgust or annoyance even when he is in the company of the worst category of the ignorant.)

He does not get happy or angry (if he chances to meet the Raakshasa or Pishaacha clan and has to be in their company) by the presence of liquor drinks, or milk, or blood or flesh, dry bones or hairs fallen like grass.

जीवितस्यापि च हर्तारं दातारं चैकरूपया दृशा प्रसादमाधुर्यशालिन्या परिपश्यति।

(What is there to hate of love in the scene rising from the self as Brahman?)

Whether the man in the front is taking away his life or saving his life, he sees them both with the same vision as Brahman-Bodha and looks at both of them with equal affection.

स्थिरास्थिरशरीरेषु रम्यारम्येषु वस्तुषु न हृष्यति ग्लायति वा सदा समतयेद्धया।

Whether he meets with eternal beings like Devas, or mortals like men and other animals of the earth, whether the objects are beautiful or not, he is not happy or sad, and always shines with the luster of equanimity.

मुक्तास्थत्वादानास्थैरूपत्वाज्जगतः स्थितौ नूनं विदितवेद्यत्वान्नीरागत्वात्स्वचेतसः न कस्यचिन्नो

कदाचिदक्षस्य विषयस्थितौ ददाति प्रसरं साधुराधिप्रोज्झितया धिया।

He knows that which is to be known and is in the highest level of Mukti and is Brahman itself acting as if with a mind. His mind entertains no attraction towards any object or person. He is freed of the belief in the reality of the world by his reasoning power, and finds no reason to get attached to anything living or inert in the world-state of perception (where every object just rises as Brahman from Brahman for Brahman).

He never swerves from the vision of the self, and never allows any sense-perceived object to disturb his quiescent state, since his intellect is completely freed of the anxiety-state of division.

अतत्वज्ञमविश्रान्तमलब्धात्मानमस्थितिं निगिरन्त्यिन्द्रियाण्याशु हरिणा इव पल्लवम्।उह्यमानं भवाम्भोधौ

वासनावीचिवेल्लितं निगिरन्त्यिन्द्रियग्राहा महाक्रन्दपरायणम्।विचारिणं भव्यपदं विशान्तधियमात्मनि न हरन्ति
विकल्पौघा जलौघा इव पर्वतम्।

If a man is ignorant of the truth of the self and is acting only as a body with name and form, then his mind is always in a restless state, he does not know who he is actually, and is unstable in the mind as a helpless toy for Vaasanaas; and the senses which continuously keep producing objects of the Vaasanaa-field, eat him off like the deer eating off the tender leaves. The ignorant man gets carried away in the Bhava-ocean (helpless to control the pull of Vaasanaas and their consequences), is tossed by the Vaasanaa-waves here and there and is swallowed by the vile crocodiles of senses even as he keeps screaming aloud in pain.

Whereas, if a man is given to Vichaara of the truth of the self, is in the state of self-awareness, and is restful in the quiescent state of the self, then the agitations of greed, conceit, hatred etc are not capable of shaking him, like the flooding waters are not capable of shaking the mountain.

सर्वसंकल्पसीमान्ते विश्रान्ता ये परे पदे तेषां लब्धस्वरूपाणां मेरुरेव तृणायते। जगज्जरत्तृणलवो विषं चामृतमेव च क्षणः कल्पसहस्रं च सममाततचेतसाम्। संविन्मात्रं जगदिति मत्त्वा मुदितबुद्धयः संविन्मयत्वादन्तस्थजगत्का विहरन्त्यमी।

For those who have reached beyond the conception level of the mind, who have attained the knowledge of the self, and who rest in the supreme state of knowledge at all times, even the Meru Mountain is like a piece of worthless grass only. For those who see the entire perceived as the essence of the self, the huge Jagat-state is like the rotting grass piece (since it is just some information of deterioration only), poison also is like nectar (since everything is the state of Aatman only), even a moment is like a thousand Kalpas (since time is just a mind-made measure-information). Knowing well that the Jagat-state is just the state of awareness only, they are always with bliss-filled intellects (by the attainment of knowledge) and keep the entire world within themselves as just the Reality state of countless possibilities, and wander in this earth carefree (like seeing the inside only as the outside.)

संविन्मात्रपरिस्पन्दे जागते वस्तुपञ्जरे किं हेयं किमुपादेयमिह तत्त्वविदां मतम्। संविदेवेदमखिलं भ्रान्तिमन्यां त्यजानघ संविन्मयवपुः स्फारं किं जहाति किमीहते।

When this world of objects and people is just the quivering state of the awareness (which quivers as Praana, which rises as Chitta, and which appears as the world) and is just a cage of information sets called objects, what is to be sought or what is to be rejected, according to the Knowers of the truth.

Hey Anagha! All this is just the play of awareness only. Get rid of the delusion of any other second thing being there. When everything is the shine of awareness only (as the knowledge or Bodha that is known by the knower), what can you reject as not liked, and seek something as liked (since everything is just some information produced and received by the awareness only as itself)?

WHAT IS THE TRUTH TO BE ASCERTAINED THROUGH VICHAARA?

यदेतज्जायते भ्रूमेर्भविष्यत्पल्लवाङ्कुरं तत्संविदेन प्रतथे तथा तत्त्वाङ्कुरस्थितम्। आदावन्ते च यन्नास्ति वर्तमानेऽपि तस्य च कंचित्कालत्वं दृष्ट्वा सत्तासौ संविदो भ्रमः। इति मत्त्वा धियं त्यक्त्वा भावानुभावपातिर्नी निःसङ्गसंविद्धारूपो भव भावान्तमागतः।

(How are the terms past, present and future defined by a Jnaani?)

When the Vaasanaa in the form of varied desire branches is not fulfilled, then that is known as the past. When the thirst for the Vaasanaa fulfillment is struggling to fulfill itself, it is the present. The unfulfilled desire alone exists as the sprout where it can reach its fulfillment and that alone is termed as the future. Therefore the Vaasanaa-less Jnaani exists not in any time measure at all of the past, present or future.)

That which is produced as the sprout for the future in the present unfulfilled state of the ground, that alone rises as the principles of Aakaasha etc with their various Tanmaatras of sound etc, as the spread out awareness only. Any perceived scene that gets experienced has actually no beginning or end (since it is just an agitation nature of Reality that is rising as that particular scene), though it seems to be filled with some solid realities of objects and people which are actually the arrays of memories and wants alone. Even the 'present' is a state of vanishing only.

A minuscule time-span of awareness alone is there as some vague object perception. The existence of a world itself is just a delusion maintained by the ignorant mind itself.

Understanding this truth well through Vichaara and ridding the intellect of the ascertained ideas of the absence and presence of objects, and shining as the awareness that is not attached to anything else as real, just stay in this world, by transcending the agitation-state of the mind.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि कर्म कुर्वन्नकुर्वन्वा निःसङ्गः सन्न लिप्यते। गतसङ्गेन मनसा कुर्वन्नपि न लिप्यते सुखदुःखैर्महाबाहो मनोरथदशास्विव। गतसङ्गां मतिं कुर्वन्नकुर्वन्नप्यङ्गयष्टिभिः न लिप्यते सुखैर्दुःखैः मनोरथदशास्विव। गतसङ्गमना दृष्ट्या पश्यन्नपि न पश्यति एतदन्यस्थचित्तत्वात् बालेनापि अनुभूयते। गतसङ्गमना जन्तुः पश्यन्नेव न पश्यति न शृणोत्यपि शृण्वंश्च न स्पृशत्यपि च स्पृशन्न जिघ्रत्यपि संजिघ्रन्नुन्मिषन्निमिषन्नपि पदार्थं न पतत्येव बलात्पतति नाप्ययम्।

देशान्तरस्थचेतोभिरेतदात्मगृहस्थितैः अप्रौढमतिभिः साधु मूर्खैरप्यनुभूयते ।

Doing the needed work through the movement of the body (acting as a commander to the robotic actions of the body); or by thinking through the mind (producing the necessary thoughts with full control); or analyzing the best way to tackle any situation through the intellect; or through just the surface actions of the senses only (in the appropriate manner); or not doing anything at all (from the state of the self); he stays untouched by everything of the perceived and is not tainted. Since he does all the actions with a mind that is not attached to anything, he does not get tainted by the pains and pleasures of the life-story, as if travelling only in a mind-chariot through those passing events conceived by the mind itself.

By making his intellect stabilized in the self-vision, though doing the actions using the wooden sticks namely the body limbs, he does not get tainted by the pains and pleasures of the life-story, as if travelling in a mind-chariot through those passing events conceived by the mind itself.

Since his mind always stays untouched by the perceived objects and is in the awareness of the self alone, he does not see the world, though seeing. Even a child has this experience, that when its mind is engaged in the thought of some other object, it does not see what is in its front. A man whose mind is not attached to the perceived, does not see though he is seeing, does not hear though he is hearing, does not touch anything though he is touching, does not smell anything though he is smelling. Even when closing and opening the eyes, he does not fall into the reality of the objects though his senses may fall on those objects by nature.

Rama! Even ordinary people who are not into the path of knowledge and are ignorant in minds, experience this when they are engaged in their minds about something that is happening elsewhere and do not seem to be aware of the objects in the house, where they are staying at that time.

वसिष्ठोवाच

Vasishta spoke

सङ्गः कारणमर्थानां सङ्गः संसारकारणं सङ्गः कारणमाशानां सङ्गः कारणमापदाम्।

सङ्गत्यागं विदुर्माक्षं सङ्गत्यागादजन्मता सङ्गं त्यज त्वं भावानां जीवन्मुक्तो भवानघ।

Attachment (Sanga) is the cause of the appearance of the objects. Attachment is the cause of this worldly existence. Attachment is the cause of all the desires. Attachment is the cause of all harms.

Renunciation of attachment is known as the liberation. By the renunciation of attachment one is freed from births. You renounce the attachment to the presence of objects hey Anagha! Become a JeevanMukta.

रामोवाच

Rama spoke

सर्वसंशयनीहारशरन्मारुत हे मुने सङ्गः किमुच्यते ब्रूहि समासेन मे प्रभो ।

Hey Muni! You are the wind of the autumn clearing the mist of all the doubts!

What is attachment (Sanga)? Tell me in brief!

वसिष्ठोवाच

Vasishta spoke

भावाभावे पदार्थानां हर्षामर्षविकारदा मलिना वासना या सा सङ्ग इति कथ्यते।

When reactions like joy or irritation rise up in the presence or absence of the objects, that filthy Vaasanaa is known as 'attachment' (Sanga).

(Reaction suddenly rising without control when an object is seen, or when it is not seen, is Sanga.)

जीवन्मुक्तशरीराणामपुनर्जन्मकारिणी मुक्ता हर्षविषादाभ्यां शुद्धा भवति वासना ।तामसङ्गाभिधां विद्धि यावद्देहं भाविनी तया यत्क्रियते कर्म न तद्बन्धाय वै पुनः। अजीवन्मुक्तरूपाणां दीनानां मूढचेतसां युक्तामर्षविषादाभ्यां बन्धनी वासना भवेत्।सैवोक्ता सङ्गशब्देन पुनर्जननकारिणी तया यत्क्रियते कर्म तत्बन्धायैव केवलम्।

(Without the Vaasanaa, you cannot live in a world. The Mukta also has to maintain some ordinary good Vaasanaas so that he can live the imagined life-story of a world. He is like the author who has entered a fiction story book, and is bound to pretend as some character of the fiction, when meeting other fictional characters of the story.)

In those JeevanMuktas who still move about in the world with the appearance of the body, the Vaasanaa is pure, is free of joy and anxiety, and will not cause repeated births. Know that Vaasanaa named as Asanga (non-attachment). *(There is no sudden reaction in the Jnaani to the presence or absence of any object. He always acts with full control, reacting appropriately to the demand of the situation, without swerving from his quiescent state.)* Such a made-up Vaasanaa will be there as long as the body remains; and whatever action is done through it, it will not bind him again.

For those, who are not liberated while living, (and act as the bodies only), who lead a pathetic life pulled and pushed by various Vaasanaas, who have ignorant minds, who always react with anger and anxiety to every event, the Vaasanaa becomes binding. That alone is denoted by the word 'Sanga' (attachment). It causes repeated births; and whatever action is done through it, it results in bondage only.

एवं रूपं परित्यज्य सङ्गं स्वात्मविकारदं यदि तिष्ठसि निर्व्यग्रः कुर्वन्नपि न लिप्यसे।

Discarding such a nature of attachment which makes you react in different ways, if you remain undisturbed (in the self-state), then whatever action you do, you will not be tainted.

हर्षामर्षविषादाभ्यां यदि गच्छसि नान्यतां वीतरागभयक्रोधस्तदसङ्गोऽसि राघव।

If you do not identify with the joy, irritation, grief, and are free of desire, anxiety and anger, then Raaghava, then you are indeed unattached.

दुःखैर्न ग्लानिमायासि यदि हृष्यसि नो सुखैः आशावैवश्यमुत्सृज्य तदसङ्गोऽसि राघव।

If you do not grieve when met with sorrows and do not get excited when met with joyous occasions, by never getting controlled by desires, then Raaghava, you are indeed unattached.

विहरन्व्यवहारेषु सुखदुःखदशासु च न विमुञ्चसि सत्साम्यं तदसङ्गोऽसि राघव।

If you do not lose your equanimity supported by the self-state when dealing with the affairs of the world, or when in happy and sad occasions, then Raaghava, you are indeed unattached.

संवेद्यो यदि चैवात्मा वेदिते लक्ष्यते समः यथाप्राप्तानुवर्ती च तदसङ्गोऽसि राघव।

When the perceived phenomenon of the world and the self-state are understood and observed as the same essence of Reality without division, when you do those actions that fall to your lot only; then Raaghava, you are indeed unattached.

असङ्गतामनायासाज्जीवन्मुक्तस्थितिं स्थिरां अवलम्ब्य समः स्वस्थो वीतरागो भवानघ।

Hey Anagha! Established with ease in the stable state of JeevanMukti which is a state free of attachments, remain without attractions, be equal-minded; and be rooted firmly in the self-state.

जीवन्मुक्तमतिर्मानी निगृहीतेन्द्रियग्रहः अमानमदमात्सर्यमार्यस्तिष्ठति विज्वरम्।

The noble one whose intellect is stabilized in JeevanMukti; who is silent (in the mind); whose senses are held back and are under control; who is not given to egotism, arrogance, and envious nature; remains freed of the fever (of Samsaara).

सदा समग्रेऽपि हि वस्तुजाले समाशयोऽप्यन्तरदीनसत्त्वः व्यापारमात्रात्सहजात्क्रमस्थान्न किञ्चिदप्यन्यदसौ

करोति।यदेव किञ्चित्प्रकृतं क्रमस्थं कर्तव्यमात्मीयमसौ तदेव संसर्गसंबन्धविहीनयैव कुर्वन्न खेदं रमते धियान्तः।

अथापदं प्राप्य सुसंपदं वा महामतिः स्वप्रकृतं स्वभावं जहाति नो मन्दरवेल्लितोऽपि शौक्यं यथा क्षीरमयाम्बुराशिः।

संप्राप्य साम्राज्यमथापदं वा सरीसृपत्वं सुरनाथतां वा तिष्ठत्यखेदोदयमस्तहर्षं क्षयोदयेष्विन्दुरिवैकरूपः।

Though always moving amidst the objects of enjoyment, he is equal-minded, and is not pathetically after pleasures, and does not get into the madness of actions like the ignorant, but just attends to those duties alone which he is obligated to do as per the position and station of his life, and does not do any other action longing for any pleasure.

Whatever actions he has to perform as per the position and station of his life, he does it all without involvement (without worrying about success and failure, or the doership) to the best of his ability, without any irritation, anger or frustration, and enjoys the self-state by the knowledge shining in his intellect.

Whether he gets difficulties or riches, the man of stabilized intellect does not give up his nature of equanimity and the bliss of the quiescent state, like the ocean filled with the white milk does not give up its whiteness even when churned by the huge Mandara Mountain.

Whether he gains the emperorship of a kingdom or a state of poverty, whether he gets the state of a lowly water-snake or the rulership of the heaven, he stays without the rise of any joy, or the loss of joy, like a moon which stays the same when it is rising or setting.

निरस्तसंरम्भमपास्तभेदं प्रशान्तनानाफलवल्गुवेषं विचारयात्मानमदीनसत्त्वो यथा भवस्युत्तमकार्यनिष्टः।
तयोदितप्रसरविलासशुद्धया गतज्वरं पदमवलम्ब्यामलं धियेद्धया पुनरिह जन्मबन्धनैर्न बध्यसे
समधिगतात्मदृश्यया।

Getting rid of the anger, discarding the concept of division, stopping all the handsome costumes (of the mind made relations) bestowing various fruits, analyze the self, without degrading oneself into a pathetic state (of longing for objects), and be engaged in the practice that gives excellent result.

When through Vichaara, the expanse of purity is attained and the fever of delusion gets cured by taking shelter in the taintless state through the stabilized intellect, you will not again be bound by the chains of births, with the complete attainment of the self-state.

समाप्तमिदं उपशमप्रकरणम्

SECTION FIVE 'UPASHAMA' IS COMPLETE