

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

## MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

'QUALITIES THAT BELONG TO A SEEKER OF LIBERATION'

CHAPTER FIVE

[THE JNAANA-PATH]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**DEDICATED**

**TO**

**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic 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 in 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.

## CHAPTER FIVE

## THE JNAANA-PATH

## वसिष्ठोवाच

Vasishta spoke

GATEKEEPERS OF THE MOKSHA MANSION

मोक्षद्वारे द्वारपालाश्चत्वारः परिकीर्तिताः शमो विचारः संतोषश्चतुर्थः साधुसङ्गमः। (11.59)

On the threshold of the 'palace of liberation' are said to stand four door keepers; Shama, Vichaara, Samtosha and SaadhuSangama (calmness, rational analysis, contentment and the company of the good).

एते सेव्याः प्रयत्नेन चत्वारो द्वौ त्रयोऽथवा द्वारमुद्धाटयन्त्येते मोक्षराजगृहे यथा। (11.60)

These four should be served with effort; all the four if possible, or only two at the most, or three at least. They will indeed break open the gate to the 'liberation-mansion'.

एकं वा सर्वयत्नेन प्राणांस्त्यक्त्वा समाश्रयेत्, एकस्मिन्वशगे यान्ति चत्वारोऽपि वशं यतः। (11.61)

At least one of them should be befriended with utmost effort, even keeping the vital forces at stake; for, if at least one is fully controlled, the rest will soon follow suit.

VICHAARA ENDOWED WITH VIVEKA IS A MUST

सविवेको हि शास्त्रस्य ज्ञानस्य तपसः श्रुतेः भाजनं भूषणाकारो भास्करस्तेजसामिव। (11.62)

Only 'a person with discrimination' is fit to receive the knowledge based on the Vedas and Scriptures, and perform the 'penance of knowledge'. He is like an ornament worn on the head; and shines like the Sun shining in the midst of all other ordinary limited light-sources.

घनतामुपयातं हि प्रज्ञामान्द्यमचेतसां याति स्थावरतामम्बु जाड्यात्पाषाणतामिव। (11.63)

The intelligence becomes dull and dense for the person who has no discriminating power (Viveka, the sharpness of the intellect to discriminate the real from the unreal), and remains stagnant (opaque to any instruction), like the water freezing by coldness and becoming stone-like (and therefore, he is incapable of understanding the abstract truths of the Scriptures).

YOU ARE THE BEST OF DISCIPLES RAMA!

(You are highly learned and yet are without any self-conceit.)

त्वं तु राघव सौजन्यगुणशास्त्रार्थदृष्टिभिर्विकासितान्तःकरणः स्थितः पद्मेवोदये। (11.64)

Raaghava! Your mind has expanded by the understanding of the Scriptures and the noble quality of benevolence; and you are like the lotus at the dawn (ready to bloom).

इमं ज्ञानगिरं श्रोतुमवबोद्धुं च सन्मते अर्हस्युद्धतकर्णस्त्वं जन्तुर्वीणास्वनं यथा। (11.65)

Rama! You are endowed with a purified intellect. You are fit to listen and understand this instruction on knowledge, like a deer who listens to the music of the Veenaa with its ears lifted upwards.

'PRAJNAA' IS THE WEALTH THAT NEEDS TO BE ACQUIRED

वैराग्याभ्यासयोगेन शमसौजन्यसंपदामर्जनां कुरुतां राम यत्र नाशो न विद्यते। (11.66)

Rama! Through the intense practice of Vairagya, let the wealth of noble virtues like calmness and benevolence be earned, which will never perish ever.

शास्त्रसज्जनसंसर्गपूर्वकैः सतपोदमैः आदौ संसारमुक्त्यर्थं प्रज्ञामेवाभिवर्धयेत्। (11.67)

One should first of all increase his 'understanding capability' (Prajnaa/wisdom) by the study of Scriptures, company of the noble, cultivation of discipline, and control of the senses, if he wants to get freed from the Samsaara.

एतदेवास्य मौर्ख्यस्य परमं विद्धि नाशनं यदिदं प्रेक्ष्यते शास्त्रं किञ्चित्संस्कृतया धिया। (11.68)

Understand that this scripture alone leads to the destruction of the foolishness one has, even if he reads this text with just a slightly disciplined intellect.

संसारविषवृक्षोऽयमेकमास्पदमापदां अज्ञं संमोहयेन्नित्यं मौर्ख्यं यत्नेन नाशयेत्। (11.69)

This is a poisonous tree of Samsaara, the one and only shelter for all the harms; it will always delude the ignorant man (and attract him towards it). Therefore, one should destroy this foolishness with effort.

दुराशासर्पगत्येन मौर्ख्येण हृदि वल्गता चेतः संकोचमायाति चर्माग्नाविव योजितम्। (11.70)

The mind which is shaking by the movement of the serpent of the selfish desires, (and is always restless with anxiety and apprehension), shrinks like the leather placed inside the fire (and is dull and foolish).

प्राज्ञे यथार्थभूतेयं वस्तुदृष्टिर्प्रसीदति दृगिवेन्दौ निरंभोदे सकलामलमण्डले। (11.71)

Only a person with proper understanding can visualize the Truth (with the knowledge-eye), like seeing the Moon in the clear expanse of the sky, freed of all the clouds.

पूर्वापरविचारार्थचारुचातुर्यशालिनी सविकासा मतिर्यस्य पुमानिह कथ्यते। (11.72)

He alone truly deserves the term 'Pumaan' (intelligent man as compared to an animal), whose mind has expanded and has become clever by the analysis of the prior and subsequent facts of everything.  
YOU ARE PURE AND INTELLIGENT, RAMA! GET READY FOR MY INSTRUCTIONS!

विकसितेन सितेन तमोमुचा वरविचारणशीतलरोचिषा

गुणवता हृदयेन विराजसे त्वममलेन नभः शशिना यथा। (11.72)

With the white lustre (of purity) spreading forth and removing the darkness (of ignorance), endowed with the cool rays of excellent reasoning power and a mind endowed with virtues, you shine beautifully like the sky by a taintless Moon.

परिपूर्णमना मान्यः प्रष्टुं जानासि राघव वेत्सि चोक्तं च, तेनाहं प्रवृत्तो वक्तुमादरात्। (12.01)

Raaghava, you know how to place your queries, since you are of an excellent mind and are respected among all as highly intelligent. You will definitely understand the statements spoken by me.  
That is why, I am eager to teach you.

रजस्तमोभ्यां रहितां शुद्धसत्वानुपातिनीं मतिमात्मनि संस्थाप्य ज्ञानं श्रोतुं स्थिरो भव। (12.02)

Make your mind free of the worldly tensions (Rajas) and laziness (Tamas), and fill it with the enthusiasm to absorb the Knowledge (Sattva). Be of a steady mind and get ready to understand my instructions.

विद्यते त्वयि सर्वेण प्रच्छकस्य गुणावली वक्तुर्गुणाश्चैव मयि रत्नश्रीर्जलधौ यथा। (12.03)

All the virtues that are needed in a questioner are in you; and I as Vasishta, am endowed with the virtues that a teacher should have, like the wealth of gems inside the ocean.  
(You can ask the right questions and acquire those gems of Knowledge.)

आसवानसि वैराग्यं विवेकासङ्गजं सुत चन्द्रकान्तेवार्द्रत्वं लग्नचन्द्रकरोत्करः। (12.04)

Son! By the contact of Viveka you have acquired the Vairaagya proper, and are like the moon-stone that melts by the touch of the pouring heap of moon-rays (and are ready to receive my instructions with complete faith).

चिरमाशैशवादेव तवाभ्यासोऽस्ति सद्रूपैशुद्धैशुद्धस्य दीर्घैश्च पद्मस्येवातिसंततैः। (12.05)

From childhood itself, you have practised the noble qualities of extreme purity which attract everyone, like the 'lotus' with its 'spread out petals' attracting one and all with its fragrance, which it develops from the bud-state itself.

अतः श्रुणु कथां वक्ष्ये त्वमेवास्या हि भाजनं न हि चन्द्रं विना शुद्धा सविकासा कुमुदती। (12.06)

Therefore, listen to what I say. You alone are fit to listen to my words.

Without a Moon, the 'lake of night-lotuses' cannot bloom up fully with all the whiteness.

(My words filled with knowledge cannot bloom up fully, without a disciple like you to act as the questioner, who alone is capable of asking subtle questions about the Reality.)

SAMSAARA PERISHES THROUGH KNOWLEDGE ONLY

ये केचन समारम्भा याश्चकाश्चन दृष्टयः ते च ताश्च पदे दृष्टे निःशेषं यान्ति वै शमम्। (12.07)

All the worldly enterprises filled with agitations, all the philosophical theories and the various view-points which have not cleared the doubts fully, will all subside completely without a trace, when the 'Supreme vision' is obtained (as the Knowledge-vision).

यदि विज्ञानविश्रान्तिर्नभवेद्भव्यचेतसः तदस्यां संसृतौ साधुश्चिन्तामोदयं सहेत कः। (12.08)

If the restful state of proper understanding is not obtained by a man of noble disposition, then how can that intelligent person bear with the foolishness prevailing in the Samsaara ever?

परं प्राप्य विलीयन्ते सर्वा मननवृत्तयः कल्पान्तार्कगणासङ्गात्कुलशैलशिला इव। (12.09)

All the mental processes will dissolve off after attaining the Supreme state, like the rocks of the

Kula Mountains by the arrival of the group of Suns at the dissolution-time.

दुःसहा राम संसारविषावेशविषूचिका योगगारुडमन्त्रेण पावनेन प्रशाम्यति। (12.10)

Rama! Unbearable is the cholera of Samsaara with the poison spreading fast. It can be completely cured only by the sacred Gaaruda-Mantra called 'Yoga' (union of the individual Self with the Supreme Self, like the wave itself understanding itself as not different from the ocean).

स च योगः सज्जनेन सह शास्त्रविचारणात्परमार्थज्ञानमन्त्रो नूनं लभ्यत एव च। (12.11)

That Yoga is indeed the 'Jnaana-Mantra' of the 'Supreme Truth' which is obtained by analyzing the statements of the 'Vedic Scriptures' with the help of a Knower.

IMPORTANCE OF THE VICHAARA-BASED DISCUSSION

अवश्यमिह हि विचारे कृते सकलदुःखपरिक्षयो भवतीति मन्तव्यं, नातो विचारदृष्टयोऽवहेलया द्रष्टव्याः।

One should understand that only the 'proper enquiry and analysis of the Truth (Vichaara)' leads to the destruction of all the afflictions of doubts. Therefore, one should not look down upon such discussions (as a wasteful enterprise).

विचारवता पुरुषेण सकलमिदमाधिपञ्जरं सर्पेण त्वचमिव परिपक्वां संत्यज्य,

विगतज्वरेण, शीतलान्तःकरणेन, विनोदादिन्द्रजालमिव जगदखिलमालोक्यते सम्यग्दर्शनवता,

असंयग्दर्शनवतो हि परं दुःखमिदम्। (12.13)

A person who practises 'Vichaara' and has obtained the 'correct vision', discards the 'entire cage of afflictions' like the 'dried-up skin by the snake'; is cured of his fevers (of worries), is endowed with a cool mind; and sees the entire 'Jagat' with amusement like enjoying a magical show; whereas, for a person who has 'incorrect vision' (by lack of Vichaara), this world is extremely painful.

FOR THE IGNORANT, SAMSAARA IS LIKE A POISONOUS SERPENT

विषमो ह्यतितरां संसारोरगो,

Ah! This 'Samsaara-serpent' is indeed terrifying!

भोगीव दशत्यसिरिव च्छिनत्ति कुन्तेव वेधयति रज्जुरिवावेष्टयति, पावकेव दहति रात्रिरिवान्धयति,

It bites like a snake (with the venom of pain). It cuts like the sword (the biting is like a cut from the sword).

It pierces like an insect (with its fang). It tightens like a rope (with its body slithering all over us).

It burns like the fire (with its poison). It blinds like the night by making him faint (in foolishness).

अशङ्कितपरिपतितपुरुषान्पाषाण इव विवशीकरोति,

It makes the unsuspecting stumbling ones faint, by hitting them like a stone (with unexpected calamities).

हरति प्रज्ञां, नाशयति स्थितिं, पातयति मोहान्धकूपे,

It robs off the understanding (by poisoning the brain).

It destroys the stability; and makes one fall into the dark deep well of infatuation.

तृष्णा जर्जरीकरोति,

Trshnaa (thirst for sense pleasures) shatters one to the utmost! (*Mouth dries up by the poison, and one feels thirsty*).

न तदस्ति किञ्चिद्दुःखं संसारी यन्न प्राप्नोति। (12.14)

There exists not a pain which a world-oriented person will not get!

FOR THE IGNORANT, SAMSAARA IS LIKE AN AILMENT WHICH GIVES THE EXPERIENCE OF VARIOUS HELLS

[Naraka-nagara-nikara –the bodies are the cities filled with the stinking flow of urine and excreta; their collection is the company of one's own relatives and friends. The desire for sense pleasures is the cholera which binds you forever to the embodied-state in different births, which alone are the hosts of hells.

All that you consider as joy is actually pain in disguise.

Sense-pleasures delude you as joys, and cause immense damage to you here and hereafter.]

दुर्न्तेयं किल विषयविषूचिका यदि न चिकित्स्यते तन्नितरां नरकनगरनिकरफलानुबन्धिनी तत्तत्करोति।

Terrible indeed is the 'cholera caused by the poison of sense-pleasures' (which causes one to experience weird hallucinations), and if not treated in time it will result in binding one completely to the 'hosts of hell-cities' (where torture is disguised as the joy);

यत्र शिलाशिता असिशातः पातोत्पलताडनं,

where the hard stones are swallowed as food (as delicious and tasty),

where one gets cut by sharp swords (that are disguised as joyous experiences),  
falls from high peaks of mountains (ascending the peak of the joys and again facing sudden down-falls),  
gets hit by heavy stones (imagined as the 'blue lotuses tossed in sport);

अग्निदाहो हिमावसेकः,

where the scorching in fire is the 'sprinkling of snow';

अङ्गावकर्तनं चन्दनचर्चा,

where the writhing of organs in pain is the 'application of the sandal paste';

तरुवनानि, घुणवृत्तान्तः, परिवेषः, अङ्गपरिमार्जनं,

where there is no end to the hells one moves along as in the forests made of sword-leaves, which are the wandering grounds of pleasure; where the body is covered all over by wood-worms that keep on nibbling at the body (and appear like the unguents applied on the body); where one is chained all over by the hot iron chains (as the ornaments); where the body is massaged with thorns (which appear like fragrant soothing oils);

अनवरतानलविचलितसमरनाराचनिपातो निदाघविनोदनं धारागृहसीकरवर्षणं,

where the continuous shower of fiery sharp arrows of the battle, appears like the 'shower of cool water created to relieve one of the summer heat'; (नाराचाः - नरान् आचमति - sips the blood out of humans)

शिरच्छेदः सुखनिद्रा, मूकीकरणं आननमुद्रा, बान्धुर्यं महानुपचयः। (12.16)

where the severing the head is indeed the 'restful sleep' (as if dead);

where to remain 'speechless in joy' is actually the strangling of the neck;

where, the heavy weight (of possessions tied together as a burden) hanging by the neck, is the happiness.

तदेवंविधकष्टचेष्टासहस्रदारुणे संसारचलयन्त्रेऽस्मिन्नाघव नावहेलना कर्तव्या,

Therefore, Raaghava, one should not act careless in this 'perpetually moving torture machine called Samsaara', which is filled with thousands of extremely painful sufferings.

अवश्यमेवं विचारणीयमेवं चावबोद्धव्यं यथा किल शास्त्रविचाराच्छ्रेयो भवतीति। (12.17)

One should definitely ponder in this manner only, and enlighten oneself in this manner; since the proper analysis of the truths given in this scripture will lead one to his welfare (liberation).

KNOWLEDGE IS THE 'ARMOUR AGAINST THE PAINS'

अन्यच्च रघुकुलेन्दो यदि चैते महामुनयो महर्षयश्च विप्राश्च राजानश्च ज्ञानकवचेनावगुण्ठितशरीरास्ते

कथमदुःखक्षमाऽपि दुःखकरीं तां तां वृत्तिपूर्विकां संसारकदर्थनामनुभवन्तः सततमेव मुदितमनसस्तिष्ठन्ति।

Hey Moon of Raghu dynasty! These MahaaMunis, Maharshis, Brahmins, and the kings (like Janaka) experience the horrid state of Samsaara and go through unbearable painful events, and yet do not feel any pain at all, because their bodies are protected by the 'Armour of Knowledge'.

How else will they stay cheerful at all times?

इह हि - विकौतुका विगतविकल्पविप्लवा यथा स्थिता हरिहरपद्मजादयः

नरोत्तमाः समधिगतात्मदीपकास्तथा स्थिता जगति विशुद्धबुद्धयः। (12.19)

(Because), Here alone, just as Shiva, Vishnu and Brahmaa exist without any curiosity and without any agitation and confusion, those excellent men also who are of pure intellects and who have obtained the light of Aatman, exist like them in this world.

FOR A KNOWER, 'WORLD' IS A GARDEN-WALK

परिक्षीणे मोहे, विगलितघनेऽज्ञानजलदे, परिज्ञाते तत्त्वे, समधिगते आत्मन्यतितते,

विचार्यार्यैः सार्धं चलितवपुषो वै सदृशतो धिया दृष्टे तत्त्वे, रमणमटनं जागतमिदम्। (12.20)

When the mist of delusion is destroyed; when the thick dark cloud of ignorance is dissolved off;

when the correct understanding of the truth is obtained;

when the absorption in the Aatman is achieved with all the divisions erased off;

when one moves along with the noble ones remaining engaged in Vichaara, and raises to their level of thinking,

when the true vision is obtained,

then this 'Jagat-perception' is just a pleasant walk in the garden.

FOR A KNOWER, 'WORLD' IS A PLEASANT STROLL

अन्यच्च राघव, प्रसन्ने चित्तत्वे, हृदि शमभवे, वल्गति परे शमाभोगीभूतास्वखिलकलनादृष्टिषु पुरः,  
समं याति स्वान्तःकरणघटनास्वादितरसं धिया दृष्टे तत्त्वे रमणमटनं जागतमिदम्। (12.21)

Moreover Raaghava, when the principle of Chit is realized as one's natural state, when the mind stays tranquil always, when all that is understood is experienced as the Supreme quiescent state only, then the thoughts in the mind remain equal (without the excitement of the joy or the despondency of the sorrow), and the essence of Brahman alone is tasted as all. When such a true vision is obtained by the intellect (through Vichaara), then this 'Jagat-perception' is just a pleasant walk in the garden.

FOR A KNOWER, 'WORLD' IS A CHARIOT-RIDE

अन्यच्च, रथः स्थाणुर्देहः, तुरगरचना चेन्द्रियगतिः, परिस्पन्दो वातो वह्नकलितानन्दविषयः,  
परोऽणुर्वा देही, जगति विहरामीत्यनघया धिया, दृष्टे तत्त्वे रमणमटनं जागतमिदम्। (12.22)

Moreover, the body remains inert like a piece of wood and is the chariot (used for moving) (with the Karmendriyas); the knowledge-senses are the horses (used for perceiving the sensed objects only); the air-movement in the body (Praana) is the gentle pleasant wind; the 'Supreme atom' (that is present in all as the common-essence) is the one owning the body; the intellect is taintless, and feels that 'I am just taking a pleasant walk in the world'. When such a true vision is obtained by the intellect, then this 'Jagat-perception' is just a pleasant chariot-ride.

WITH SUCH A VISION, THE KNOWERS ARE FREED OF THE SAMSAARA-PAIN

एतां दृष्टिमवष्टभ्य दृष्टात्मानः सुबुद्धयः विचरन्तीह संसारे महान्तोऽभ्युदिता इव। (13.01)

Being endowed with such a vision, the great men of wisdom who have realized the Self, remain in this world as if possessing excellent riches.

न शोचन्ति न वाञ्छन्ति न याचन्ते शुभाशुभं सर्वमेव च कुर्वन्ति न कुर्वन्तीह किञ्चन। (13.02)

They do not worry (about any problems); do not desire anything (of the world); do not beg (any deity) for good (to themselves) or bad (for their enemies). They do everything; yet do not do anything (being rid of the doer-ship).

स्वच्छमेवातिष्ठन्ते स्वच्छं कुर्वन्ति यान्ति हि हेयोपादेयतापक्षरहिताः स्वात्मनि स्थिताः। (13.03)

They always remain taintless and pure. They perform only pure actions (without attachment to results). They move about in the world unaffected by its dirt. They do not have the divisions of sought or rejected. They remain always in the 'Awareness state of the Self'.

आयान्ति च न चायान्ति प्रयान्ति च न यान्ति च कुर्वन्त्यपि न कुर्वन्ति न वदन्ति वदन्ति च। (04)

They arrive; but do not arrive; they move away but do not move; they perform actions, yet do not perform; they speak, but do not speak. (They do not own any doer-ship for the actions of the body and the mind.)

ये केचन समारम्भा याश्च काचन दृष्टयः हेयोपादेयतस्तास्ताः क्षीयन्तेऽधिगते पदे। (13.05)

Whatever agitated actions are there, whatever mistaken viewpoints one had previously, all those things that were sought after or avoided, all vanish off when the 'Supreme State' is attained.

परित्यक्तसमस्तेहं मनोमधुरवृत्तिमत्सर्वतः सुखमभ्येति चन्द्रबिम्बेव स्थितम्। (13.06)

All the wants are completely rid of. Mind is pleasant at all times; it just feels happy everywhere, as if staying in the 'Heaven of the Moon-disc (brimming with nectar)'.

अपि निर्मननारम्भमव्यस्ताखिलकौतुकं आत्मन्येव न मात्यन्तरिन्दाविव रसायनम्। (13.07)

Thoughts do not rush like torrents; all curiosities and wants are gone.

Like the Moon oozing out limitless nectar, they are ever in the 'Bliss of the Self'.

न करोतीन्द्रजालानि नानुधावति वासनां बालचापलमुत्सृज्य पूर्वमेव विराजते। (13.08)

Mind does not anymore produce the magical shows. It does not chase the Vaasanaa-fulfilment anymore. Having ceased to act like an immature restless child, it remains as the Aatman which was its natural state before.

एवं विधा हि वृत्तय आत्मतत्त्वावलोकनाल्लभ्यन्ते नान्यथा। (13.09)

Such a state of the mind is attained, only by the vision of the Aatman-principle; and not by anything else. तस्माद्विचारेणात्मैवान्वेष्ट्य उपासनीयो ज्ञातव्यो यावज्जीवं पुरुषेण नेतरदिति। (13.10)



Therefore, the Self (Aatman/one's true essence) alone should be sought for through the process of enquiry; the Self alone should be contemplated upon; the Self alone should be sought to be known by a man, as long as he lives, and not anything else.

स्वानुभूतेश्च शास्त्रस्य गुरोश्चैकवाक्यता यस्याभ्यासेन तेनात्मा संततेनावलोक्यते। (13.11)

Words of a realized person, words of the Scriptures; words of a Guru; all are equal in essence; by the practice of which, one visualizes the Self continuously (as one's natural state of existence).

THE WRETCHED STATE OF HAVING A STAGNANT INTELLECT IS UNBEARABLE

अवहेलितशास्त्रार्थैरवज्ञातमहाजनैर्कष्टामप्यापदं प्राप्तो न मूढैर्मतामियात्। (13.12)

Even if one is met with dire circumstances, one should never stay with the fools who ridicule the meaning of the Scriptures, and who disrespect the noble ones.

न व्याधिर्न विषं नापत्तथा नाधिश्च भूतले खेदाय स्वशरीरस्थं मौर्ख्यमेकं यथा नृणाम्। (13.13)

No disease, no poison, no danger, no anguish causes as much suffering for the embodied humans, as the indwelling foolishness (of not seeking knowledge).

किञ्चित्संस्कृतबुद्धीनां श्रुतं शास्त्रमिदं यथा मौर्ख्यापहं तथा शास्त्रमन्यदस्ति न किञ्चन। (13.14)

इदं श्राव्यं सुखकरं यथा दृष्टान्तसुन्दरमविरुद्धमशेषेण शास्त्रं वाक्यार्थबन्धुना। (13.15)

Even slightly disciplined minds, if they listen to the instructions in this Scripture, will get the stagnancy of their brains removed. There is no Scripture equal to this one.

This Scripture is filled with beautiful stories pleasing to the mind when listened to; and contains interesting illustrations; should be sought by anyone who desires the 'Essence of all the Scriptures' namely the 'Brahman-state' as his loved one.

आपदो या दुरुत्तारा याश्च तुच्छः कुयोनयः तास्ता मौर्ख्यात्प्रसूयन्ते खदिरादिव कण्टकाः। (13.16)

Unbearable difficulties and births in lowly wombs of all varieties grow out of ignorance, like the thorns from the thorny Khadira plant.

वरं शरावहस्तस्य चाण्डालागारवीथिषु भिक्षार्थमटनं राम, न मौर्ख्यं हतजीवितम्। (13.17)

Rama! It is far better to roam about in the streets abounding with houses of 'Chaandaalas' the low-caste ones and beg food from them, by displaying the shallow earthenware-pot in the hand, but not a life destroyed by foolishness.

वरं घोरान्धकूपेषु कोटरेष्वेव भूरुहामन्धकीटत्वमेकान्ते, न मौर्ख्यमतिदुःखदम्। (13.18)

It is far better to be a blind worm living alone in a hole inside the deep bowels under the ground; but not a life destroyed by foolishness.

इममालोकमासाद्य मोक्षोपायमयं जनः अन्धतामेति न पुनः कश्चिन्मोहतमस्यपि। (13.19)

When a person attains the 'Vision of Knowledge' leading towards liberation, he never again is blinded by any darkness of delusion.

तावन्नयति संकोचं तृष्णा वै मानवाम्बुजं यावद्विवेकसूर्यस्य नोदिता विमला प्रभा। (13.20)

As long as the 'Viveka-Sun' with its taintless shine does not rise, Trshnaa (darkness of desire) keeps the 'man-lotus' shrunken and closed (with the absence of knowledge).

संसारदुःखमोक्षार्थं ईदृशैर्हबन्धुभिः स्वरूपमात्मनो ज्ञात्वा गुरुशास्त्रप्रमाणतः

जीवन्मुक्ताश्चरन्तीह यथा हरिहरादयः यथा ब्रह्मर्षयश्चान्ये, तथा विहर राघव। (13.22)

Raaghava! In order to free oneself from this Samsaara's pain along with your friends, realize the 'nature of the Aatman' through the guidance of the Guru and the Shaastras; and wander freely like Hari, Hara and other Devas and the Brahmarshis, and others who stay as the 'JeevanMuktas'.

अनन्तानीह दुःखानि, सुखं तृणलवोपमं, नातः सुखेषु बध्नीयाद्दृष्टिं दुःखानुबन्धिषु। (13.23)

Pains are many; joy equals a tiny piece of grass (in this Samsaara).

Therefore, one should not bind one's vision towards the joys alone, which result only in pains.

यदनन्तमनायासं तत्पदं सारसिद्धये साधनीयं प्रयत्नेन पुरुषेण विजानता। (13.24)

A man who understands this, should strive hard and reach that state which is endless and non-tiring

(unlike the sense pleasures which makes one exhausted and tired); for the attainment of the knowledge of the 'essence of all'.

त एव पुरुषार्थस्य भाजनं पुरुषोत्तमाः अनुत्तमपदालम्बि मनो येषां गतज्वरम्। (13.25)

They alone are the men of excellence and become fit to receive this final goal of human endeavour, whose minds strive towards this most excellent state, and are freed of the fever of desires.

IGNORANT KINGS AND THEIR FOOLISH ADORERS

संभोगाशनमात्रेण राज्यादिषु सुखेषु ये संतुष्टा दुष्टमनसो विद्धि तानन्धदर्दुरान्। (13.26)

Those who are satisfied by just the enjoyment of pleasures like the kingdom etc, are of wicked minds only. Understand them to be as ignorant as the blind frogs stuck inside the deep dark wells.

ये शठेषु दुरन्तेषु दुष्कृतारम्भशालिषु द्विषत्सु मित्ररूपेषु भक्ता वै भोगभोगिषु,

ते यान्ति दुर्गमाहुर्गं दुःखाद्दुःखं भयाद्भयं नरकान्नरकं मूढा मोहमन्थरबुद्धयः। (13.27, 28)

Those kings who are only interested in enjoying the various pleasures, and keep to the company of the 'scoundrels, who guide towards harms and make one engage in wicked acts and who are actually enemies in the form of friends'; they are the 'deluded idiots without any intelligence'; they keep on moving from difficulty to difficulty, pain to pain, fear to fear, hell to hell.

परस्परविनाशोक्तेः श्रेयःस्थो न कदाचन सुखदुःखदशे राम तडित्प्रासरभङ्गुरे। (13.29)

These fools guide each other towards destruction only (harm themselves and also the king); and never offer any good advice in times of joys and pains which are momentary like the flashing lightning (because pains and joys keep on overlapping each other non-stop).

YOU ARE NOT LIKE THAT!

ये विरक्ता महात्मानः सुविविक्ता भवादृशाः पुरुषान्विद्धि तान्वन्द्यान्भोगमोक्षैकभाजनान्। (13.30)

Understand that the men who are like you, endowed with dispassion and noble virtues, who think the right way, are to be admired indeed; for they alone are fit to enjoy the bliss of Moksha.

STRIVE HARD AND ATTAIN THE SUPREME KNOWLEDGE

विवेकं परमाश्रित्य वैराग्याभ्यासयोगतः संसारसरितं घोरामिमामापदमुत्तरेत्। (13.31)

Taking recourse to 'Supreme discrimination' (of analyzing what is real, and what is unreal), practising the development of dispassion, one should cross over this terrifying river of Samsaara.

न स्वप्नव्यं च संसारमायास्विह विजानता विषमूर्छनसंमोहदायिनीषु विवेकिना। (13.32)

A man of wisdom, who has discrimination, should not sleep off by the delusion prevailing in the Samsaara, which makes one faint as if by the intake of poison.

संसारमिममासाद्य यस्तिष्ठत्यवहेलया ज्वलितस्य गृहस्योच्चैः शेते तार्णस्य संस्तरे। (13.33)

He, who though caught in this Samsaara is still careless about the pains that prevail in the world in the form of joys (and seeks no remedy), he is actually like a fool who sleeps on a grass-mat on top of a house which is on fire.

THAT STATE IS NOT AN IMAGINED ONE

यत्प्राप्य न निवर्तन्ते, यदासाद्य न शोचति, तत्पदं शेमुषीलभ्यमस्त्येवात्र न संशयः। (13.34)

After reaching that state, one does not return; after attaining that state, one does not feel sad again. That state is indeed gained by the men of wisdom and is actually attained; there is no doubt about it.

NO HARM IN TRYING TO REASON OUT THE TRUTH

नास्ति चेत्तद्विचारेण दोषः को भवतां भवेत्, अस्ति चेत्तत्समुत्तीर्णा भविष्यथ भवार्णवात्। (13.35)

If such a state is not there (and you have doubts still) what harm is in just reasoning out everything?

If such a state is really there, then indeed one crosses over the 'Samsaara Ocean' for sure.

DEVELOP A DESIRE TO BECOME FREE OF THE IGNORANCE

प्रवृत्तिः पुरुषस्येह मोक्षोपायविचारणे यदा भवत्याशु तदा मोक्षभागी स उच्यते। (13.36)

When a man gets interested in thinking about Moksha and the ways of attaining it, then he is said to be a proper candidate for Moksha.

TO REMAIN AS ONESELF IS THE GOAL TO BE REACHED

अनपायि निराशङ्कं स्वास्थ्यं विगतविभ्रमं न विना केवलीभावाद्विद्यते भुवनत्रये। (13.37)

तत्प्राप्तावुत्तमप्राप्तौ न क्लेशोपजायते।

In the three worlds, 'except remaining as the taintless nature of oneself', one cannot be in the 'state which is not harmful, which is free of anxiety, which free of afflictions of the mind and the body, and which is free of delusion'. If such a state is attained, then the most excellent state gets attained; and then, there is no more grief.

MIND NEEDS TO BE CONTROLLED

न धनान्युपकुर्वन्ति न मित्राणि न बान्धवाः न हस्तपादचलनं न देशान्तरसङ्गमः न कायक्लेशवैधुर्यं न तीर्थायतनाश्रयाः, पुरुषार्थैकसाध्येन वासनैकार्थकर्मणा केवलं तन्मनोमात्रजयेनासाद्यते पदम्। (13.40)

Not the acquirement of wealth of any sort (gold or gems, or Siddhis), not friends (of foolish minds who give wrong guidance), not relatives (who are connected to the body only), not the moving of hands and feet (in rituals and the worship of deities), not visiting other countries (to see the sacred resorts), not the pains inflicted on one's person (in the form of severe ascetic disciplines), are of any use.

The 'Supreme transcendental state' is attained by conquering the mind with utmost effort, and by seeking the fulfilment of the one single Vaasanaa of Self-realization.

ANALYZE THE SELF-IDEA WITH VIVEKA

विवेकमात्रसाध्यं तद्विचारैकान्तनिश्चयं त्यजता दुःखजालानि नरेणैतदवाप्यते। (13.41)

It is attainable only by practising Viveka. It is found at the end of the proper reasoning process. Such a state is attained by the man when all the sense-objects which form the 'net of pains' get thrown off.

सुखसेव्यासनस्थेन तद्विचारयता स्वयं न शोच्यते पदं प्राप्य, न स भूयो हि जायते। (13.42)

Sitting comfortably in a favoured place, when one engages in the Vichaara by himself, he attains that state; later he never grieves; never is born again.

तत्समस्तसुखसारसीमान्तं साधवो विदुर्तदनुत्तमनिष्पन्दं परमाहू रसायनम्। (13.43)

That state is the extreme peak-point of all the joys that belong to the world. That is known only to those men of Knowledge, who experience the continuous oozing of excellent bliss. It alone is known as the 'Supreme elixir'.

क्षयित्वात्सर्वभावानां स्वर्गमानुष्ययोर्द्वयोः सुखं नास्त्येव सलिलं मृगतृष्णास्विवैतयोः। (13.44)

Since all the objects wear out and perish, there is no real happiness for both the heavenly beings and the humans, like the water seen in the mirage never alleviates the thirst.

अतो मनोजयश्चिन्त्यः शमसन्तोषसाधनः अनन्तसमसंयोगस्तस्मादानन्द आप्यते। (13.45)

Therefore, one should get engaged in the control of the mind; should practise and develop calmness and contentment. By such a practice, one attains the same state as the eternal Self; and then is immersed in the 'Bliss Supreme'.

तिष्ठता गच्छता चैव पतता भ्रमता तथा रक्षसा दानवेनापि देवेन पुरुषेण वा

मनः प्रशमनोद्भूतं तत्प्राप्यं परमं सुखं विकासिशमपुष्पस्य विवेकोच्चतरोः फलम्। (13.47)

Whether one is a Raakshasa or a Daanava or a Deva or a human, the mind should be continuously kept subdued and quiet at all times, whether standing or walking, falling or wandering. Then only, the Supreme-bliss gets attained. It is the fruit atop the 'Tree of Viveka' and rises out of the blooming flower of 'Shama'.

व्यवहारपरेणापि कार्यवृन्दमविन्दता भानुनेवाम्बरस्थेन नोऽङ्गयते न च वाञ्छयते। (13.48)

Even if one is engaged in actions of the world, a (realized) man stays unaffected by the hosts of actions. He discards nothing; wants nothing, like the Sun who stays in the sky (as a witness-presence only).

मनःप्रशान्तमत्यच्छं विश्रान्तं विगतभ्रममनीहं विगताभीष्टं नाभिवाञ्छति नोऽङ्गति। (13.49)

A mind which is completely quiet, very pure, restful, freed of delusions, freed of desires, does not wish for anything; does not discard anything.