

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART TWO

(JANAKA'S TRASFORMATION)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

वसिष्ठोवाच
Vasishtha spoke

इमं विश्वपरिस्पन्दं करोमीत्यस्तवासनं प्रवर्तते यः कार्येषु स मुक्त इति मे मतिः।

'I cause the entire vibration of the world' (as the Reality state and not as the ego-mind 'I').
(Reality state causes everything by its very presence, as the awareness of all).

With this attitude, if one performs actions without any Vaasanaa, (and does not have the attitude of doership as the limited Self), then he is a liberated man according to me.

(A Mukta is the 'no-mind state of Brahman existing as the purest state of mind', which just perceives the world through the medium of a mind, yet is aware of the divisionless reality state.

Brahman state is the knowing of itself as all, as the knowledge essence of all. A Mukta is Brahman endowed with a limited mind-state which is extremely pure; and not bound by the perceived in the least.
He is beyond all the Gunas.)

पौरुषीं तनुमाश्रित्य केचिदेतत्क्रियारताः स्वर्गान्नरकमायान्ति स्वर्गं च नरकात्पुनः ।

(What leads away from Moksha?) Those who are obsessed with the actions (attached to the fruits only) in the embodied state (of ego-mind), keep moving from heaven to hell and hell to heaven (and keep experiencing joys and sorrows again and again.) (Their minds are impure and act as Vaasanaa-fields only. These minds are more Raajasic and Taamasic in nature than Saattvic.)

केचित्त्वकर्मणि रता विरता अपि कर्मणः नरकान्नरकं यान्ति दुःखाद्दुःखं भयाद्भयम् ।

Those who are obsessed with non-action (by doing contradictory actions against the ethical codes ordained by the scriptures), and also not doing any action (pertaining to their worldly duties in life), move from hell to hell; from suffering to suffering; from fear to fear. (Their life is indeed filled with evil consequences, anxieties, hatred, envy, desires etc. They do not enjoy even a moment of peace, though they may own the entire earth as their possession. These minds are more Taamasic, have less of Rajas and no Sattva at all.)

केचित्स्ववासनातन्तुबद्धाः कर्मफलोदिताः तिर्यक्त्वात्स्थावरतनुं यान्ति तिर्यक्तनुं ततः ।

Some bound by the string of their Vaasanaas, and forced to enjoy the fruits of their (wicked) actions, move from the animal state to the immobile state then again back to the animal state.

(Mind is either devolving or evolving always.

The mind dominated by Sattva has a chance of Brahman knowledge at some time in some life-story.

Raajasic people also have a chance to evolve some time, by chance.

'Tamas dominated minds' devolve into the states of animals, insects, plants, and even to that of stones and rocks. It takes a very very long time for them to see the light of knowledge.)

केचिदात्मविदो धन्या विचारितमनोदृशः विच्छिन्नतृष्णानिगडा यान्ति निष्केवलं पदम्। पुरा कतिपयान्येव भुक्त्वा जन्मानि राघव अस्मिञ्जन्मनि यो मुक्तस्तस्माद्राजससात्त्विकः। जातोऽसौ वृद्धिमभ्येति पार्वणश्चन्द्रमा इव कुटजं प्रावृषीवैनं सौभाग्यमनुगच्छति।

(Some minds manage to escape the bondage of ignorance somehow, by chance as it were.)

Having cut asunder the thick rope of desires and analyzing well the fault of the mind, some 'fortunate ones' realize the inner essence of Reality, move through very few births and reach the state of the Supreme.

Having gone through very few births, if one is liberated in the present birth, Raaghava then he is known as the Raajasa-Saatvika. (He ascends gradually from the Raajasic type of births to pure Saatvic state of births.) Having taken birth in the world (as an ordinary person even), he evolves like the moon through the phase, and attains the excellent state like the Kutaja tree blossoming in the monsoon. (His growth is slow but steady. He does not give up the effort in the middle. His Vaasanaa for liberation dominates above other Vaasanaas, and he tries hard again and again, and reaches the goal within a few births.)

यस्येदं जन्म पाश्चात्यं तमाश्वेव महामते विशन्ति विद्या विमला मुक्ता वेणुमिवोत्तमम्। आर्यता हृद्यता मैत्री

सौम्यता मुक्तता ज्ञता समाश्रयन्ति तं नित्यमन्तःपुरमिवाङ्गनाः। यः कुर्वन्सर्वकार्याणि पुष्टे नष्टेऽथ तत्फले

समःसन्सर्वकार्येषु न तुष्यति न शोचति । तमांसीव दिवा यान्ति तत्र द्वन्द्वानि संक्षयं शरदीव घनास्तत्र गुणा

गच्छन्ति शुद्धताम्।पेशलाचारमधुरं सर्वे वाञ्छन्ति तं जनाः वेणुं मधुरनिध्वानं वने वनमृगा इव। नरं

पाश्चात्यजन्मानमेवंप्राया गुणश्रियः जातमेवानुधावन्ति बलाका इव वारिदम्। ततोऽसौ गुणसंपूर्णो गुरुमेवानुगच्छति,

स तमेवं विवेके वै नियोजयति पावने। विचारवैराग्यवता चेतसा गुणशालिना देवं पश्यत्यथात्मानमेकरूपमनामयम्। तनोत्ययं विचारेण चारुणा शान्तचेतसा प्रबोधनाय प्रथमं मनोमननमाततम्। ये हि पाश्चात्यजन्मानास्ते हि सुप्तं मनोमृगं प्रबोधयन्ति प्रथमं गुणहीनं महागुणाः ।

(How to know if this is your last birth? If you have understood the first four Prakaranas well and have patiently studied even up to this portion of the text, then it shows your steadfastness and firmness in the Saadhana. If these abstract truths are understood by you even in the least, then be assured that this is your last birth on this earth-arena.)

In him whose present birth is the last, hey Intelligent Rama, all types of taintless knowledge speedily enter within, like the pearls filling up the excellent bamboo. Nobleness, compassion, friendliness, calm disposition, freedom from attachments, knowledge; all these take shelter in him always, like the pretty ladies seeking the safe harem. He, who while performing all the regular actions of life does not get excited or grieve when met with the gain or loss of the fruit, always remains equal minded even when engaged in the performance of all his actions. The dualities perish in him like the darkness in the day. The qualities become faultless like the autumn sky cleared of clouds. Everyone likes that soft-natured person of pleasant disposition like the forest animals attracted by the sweet melodious sound of the flute.

For a man who is in his last birth, all the virtues chase and get attached to him, by birth itself, like the Balaaka birds chasing the moist clouds. Then this man endowed with good qualities only, gets in contact with a teacher who is well versed in the Knowledge of Brahman. That teacher guides him in the sacred path of Viveka (discrimination) slowly. Endowed with the Vichaara supported by Viveka, and through a mind which is decorated by all the qualities of Mumukshu, he has the abstract vision of the essence within, which is single and uninjured. Through the constant practice of proper Vichaara, and keeping the mind in a peaceful state, he makes it ready for the enlightenment process, with the continuous probing of knowledge. Those who are in the last birth, by cultivating the virtues necessary for the attainment of knowledge, wake up the restless mind deer which is asleep in the forest of ignorance, and make it freed of all qualities (of conceptions and imaginations.)

प्रथितगुणान्सुगुरुन्निषेव्य यत्नादमलधिया प्रविचार्य चित्तरत्नं गतिममलामुपयान्ति मानवास्ते परमवलोक्य चिरं प्रकाशमन्तः। एष तावत्क्रमः प्रोक्तः सामान्यः सर्वदेहिनां इममन्यं विशेषं त्वं शृणु राजीवलोचन।

Cultivating the necessary qualities of a Mumukshu with effort, and seeking the guidance of true Knowers of Aatman, analyzing well the gem called the conscious thinking faculty (Chitta) with a taintless intellect (freed of all doubts), these men attain the taintless state of Knowledge-vision there itself (even when living inside a life-context), after seeing the light of the Supreme within them for long (which never vanishes in whatever work or thoughts they are engaged in.) This is the path of liberation commonly to be followed by all the embodied people (who are under the sway of the three Gunas.)

Now listen to some special cases, hey Lotus-eyed Rama.

अस्मिन्संसारसंभे जातानां देहाधारिणां अपवर्गक्षमौ राम द्वाविमावृत्तमौ क्रमौ। एकस्तावद्गुरुप्रोक्तादनुष्ठानात् शनैः शनैः जन्मना जन्मभिर्वापि सिद्धिः समुदाहृतः। द्वितीयस्त्वात्मनैवाशु किञ्चिद्युत्पन्नचेतसा भवति ज्ञानसंप्राप्तिः आकाशफलपातवत्। नभःफलनिपाताभज्ञानसंप्रतिपत्तये अत्रेभं शृणु वृत्तान्तं प्राक्तनं कथयामि ते।

शृणु सुभग कथां महानुभावा व्यपगतपूर्वशुभाशुभार्गलौघाः खपतितफलवत्परं विवेकं चरमभवा विमलं समश्नुवन्ति। There are two excellent pathways for the embodied ones born in this grand show of the world-appearance, who are qualified for the attainment of the Supreme. One of them is where, by practicing very slowly the instructions of a Guru, they attain success in one or in many consecutive births. The second one is where, being endowed with slightly better mental structure, the knowledge is attained very fast, by one's own effort, like the fruit falling from the sky. *(This is a rare occurrence as exemplified in the story of Janaka.)*

Listen I will relate to you this particular incident that happened in the past where knowledge was attained like the fruit falling from the sky. Hey Rama endowed with excellent virtues! Listen to this story where noble men of excellent intellects, who have reached the end of their existence in that last birth, attain the taintless knowledge supreme like a fruit suddenly falling from the sky, with all the heaps of their good and bad actions that block the knowledge removed instantly.

अस्त्यस्तमितसर्वापदुद्यत्संपदुदारधीः विदेहानां महीपालो जनको नाम वीर्यवान्।

कल्पवृक्षोऽर्थिसार्थानां मित्राब्जानां दिवाकरःमाधवो बन्धुपुष्पाणां स्त्रीणां मकरकेतनः।

दिवजकैरवशीतांशुर्दिवषत्तिमिरभास्करः सौजन्यरत्नजलधिः भुवं विष्णुरिवास्थितः।

There is a highly valorous king named Janaka (caretaker of people like a father), the ruler of the citizens of Videha (also means-'the liberated ones without the body'). He was of a generous nature. He had got rid of all difficulties (of his people) and was endowed with ever-increasing prosperity. He was a Kalpa tree (the wish fulfilling heavenly tree) for the needy. He was the Sun for the lotuses namely friends. He was spring for the flowers namely the relatives. He was the deity of love (with the flag of crocodile) for the females. He was the moon for the white lotuses namely the Brahmins. He was the Sun for the darkness namely the enemies. He was the ocean which treasured within the excellent gem namely compassion. He was like a Vishnu staying on the earth, by his caring nature for all.

प्रफुल्लबाललतिके मञ्जरीपुञ्जपिञ्जरे स कदाचिन्मधौ मत्ते कोकिलालापलासिनि ययौ कुसुमिताभोगं
सुविलासलताङ्गनं लीलयोपवनं कान्तं नन्दनं वासवो यथा। तस्मिन्वरवने हृद्ये केसरोद्दाममारुते दूरस्थानुचरः सोऽथ
कुञ्जेषु विचचार ह । अथ शुश्राव कस्मिन्श्चित्तमालवनगुल्मके सिद्धानामप्रदृश्यानां स्वप्रसङ्गादुदाहृताः
विविक्तवासिनां नित्यं शैलकन्दरचारिणां इमाः कमलपत्राक्ष गीता गीतात्मभावनाः।

The tender creepers overflowed with blossoms of flowers and covered the ground with heaps of pollens, and danced to the tune of the songs sung by the Koel birds, making the spring season itself get intoxicated. The pretty maidens moved about like creepers. King Janaka entered the garden joyously, like king Indra entering his Nandana garden. In that excellent lovable garden where the pollens were carried high by the wind, he wandered alone in the bowers, ordering his attendants to keep away. Hey Lotus-eyed Rama, (when he was thus wandering alone in solitude), he chanced to hear from inside the dark interiors of the Tamaala tree groves, 'Geetaa' uttered in the course of their private conversation expressing their inner feeling, by the 'Siddhas who were completely invisible, who always sought solitary places, and who moved about only in the caves of the mountains'. ('Geetaa' is a name given to certain sacred writings or verse or dialogue used in expounding some profound knowledge. It is not a song sung to some tune. A collection of meaningful utterances alone is referred to by the term 'Geetaa.')

सिद्धा ऊचुः

Siddhas spoke

द्रष्टुं दृश्यसमायोगात्प्रत्ययानन्दनिश्चयः यस्तं स्वात्मतत्त्वोत्थं निस्पन्दं समुपास्महे।

We contemplate on 'That nameless Reality state)', which is without perturbations; which manifests from the principle of Reality essence within oneself; which appears in the intellect as the 'experience of bliss' arising from the 'union of the perceiver and perceived'.

(Every living creature loves to live and shuns death. Man's search for eternity is also based on this love for life only. Man's love for god also is based on this love for eternal state only.

Life is to see the perceived. Death is the cessation of this perception.

The perceived state is the bliss that everyone enjoys as the 'life'; but, yet there is a supreme state that exists within each living thing as the essence of the seeing itself, that exist s without the need of a life or the perceived; and yet is a more stabilized bliss-state than the perception state of a Jeeva.

This bliss alone is experienced as the Purusha the perceiver in union with the perceived Prakrti.

In the supreme bliss-state of the true self, the Purusha and Prakrti (the perceiver connected to the perceived) both dissolve off; and the untainted bliss of silence alone remains as the existence.)

अन्ये ऊचुः द्रष्टुं दर्शनदृश्यानि त्यक्त्वा वासनया सह दर्शनप्रथमाभासमात्मानं समुपास्महे ।

Others spoke: Renouncing completely the 'perceiver-perceiving-perceived' along with the Vaasanaa, we contemplate on the 'essence of Reality within', which is the first appearance seen by the perceiver (as his awareness state).

अन्ये ऊचुः द्वयोर्मध्यगतं नित्यमस्तिनास्तीति पक्षयोः प्रकाशनं प्रकाश्यानामात्मानं समुपास्महे।

Others spoke: We contemplate on the 'essence of Reality within', which lights up all the lights that reveal the perceived, which is eternal (unlike the other light sources), which is the state in-between the two views of 'is' and 'is not'. *(Perceived world is nothing but a continuous inflow of Bhoda, the information produced by the mind through the senses. Though there are five senses, all the senses cannot function simultaneously at any single instant. If one sense experience rises, the other vanishes; one object rises as the concept,*

another vanishes; one time measure vanishes and another rises instantly. World is always a state of 'is' and 'is not'. Awareness is there as a constant seer seeing both the 'is' and 'is not'. You can catch it if you contemplate on the subtle state in-between the 'is' and 'is not' of sense information.)

अन्ये ऊचुः यस्मिन्सर्वं यस्य सर्वं यतः सर्वं यस्मा इदं येन सर्वं यद्धि सर्वं तत्सत्यं समुपास्महे।

Others spoke: *(All the cases of grammar refer to that reality state only; all words stay as its name only.)*

We contemplate on that Reality state which alone is the absolute truth (Satyam) (which is always the Knower of all, with or without the objects of knowledge); which is, everything as the knowledge of all; by which, everything exists as the object of knowledge; for which, everything exists as the object of knowledge; from which, everything arises as the object of knowledge; of which, everything exists as the object of knowledge; in which, everything exists as the object of knowledge.

(Reality state that is referred to by the name of Brahman or Chit is the essence of all that can be there as any perceived. Therefore, it is all, and is the support of all; and not any of the 'all' also.

Every object you sense and imagine is Brahman only! Where are you searching for it when it is so near?)

अन्ये ऊचुः अशिरस्कं हकारान्तमशेषाकारसंस्थितं अजस्रमुच्चरन्तं स्वं तमात्मानमुपास्महे।

Others spoke: *(All the letters and sounds that make the language refer to the Reality state only, since it alone is the essence of all the sounds. From head to foot of all the letters, it alone is and exists as the countless words formed out of these letters.)* The letter 'A' is the first head part; 'Ha' letter is the last part at the end; and it exists with endless forms as all the sounds of these letters. It is uttered continuously as all the words used by all the beings of existence. That essence of mine I contemplate upon.

(Every word you utter is the name of Brahman? What need is there for any sacred hymn?)

अन्ये ऊचुः संत्यज्य हृद्गुहेशानं देवमन्यं प्रयान्ति ये ते रत्नमभिवान्चन्ति त्यक्त्वा हस्तस्थकौस्थुभाः।

Others spoke: Those who seek another deity rejecting the Supreme Lord seated in the cave of the heart (as the very essence of their self), are the fools who are going after an ordinary glass-gem, throwing away the many Koustubha gems (worn by Lord Naaraayana) held in their own hands.

(Any form and name is made of the awareness essence alone, that is the real you.

Any deity with form also exists supported by this awareness alone.

So which deity is supreme, the awareness state of Reality or the deity with a limited form?)

अन्ये ऊचुः सर्वाशाः किल संत्यज्य फलमेतदवाप्यते येनाशाविषवल्लीनां मूलमाला विलूयते।

Others spoke: Only by renouncing all the desires, is this fruit (Self-Realization/Aatma Jnaanam) gained. By this (Self-Realization/Aatma Jnaanam) alone, the poisonous creepers of desires get completely uprooted. *(Kill the desires, Realization is instant. Realize the truth; the desires die of instantly. Both are possible by the knowledge of the unreal nature of the world.)*

अन्ये ऊचुः बुद्ध्वाप्यत्यन्तवैरस्यं यः पदार्थेषु दुर्मतिः बध्नाति भावानां भूयो नरो नासौ स गर्दभः।

Others spoke: That idiot, who again binds himself to the thoughts of the objects, knowing well the extreme essence-less-ness in them, is not a man but a donkey.

(After intellectual comprehension of all this, through the study of many scriptures, if one still runs after the dirt of object-pleasures, then he is a human shaped donkey only.)

अन्ये ऊचुः उत्थितानुत्थितानेतानिन्द्रियाहीन्पुनःपुनः हन्यादिववेकदण्डेन वज्रेणेव हरिर्गिरीन्।

Others spoke: The snakes named senses should be hit hard by the 'rod of discrimination' again and again even as they keep rising up here and there, like how Indra hit the winged mountains with his Vajra weapon. *(Of course, the object-oriented mind is uncontrollable like the mountains with wings and it keeps jumping from object to object madly. You must be courageous like King Indra, the controller of all Devas, and control the senses with the proper process of Vichaara, again and again, till the mind no more seeks the pleasures. Physical avoidance is no use, if the mind still believes in the joys of sense objects as real.)*

अन्ये ऊचुः उपशमसुखमाहरेत्पवित्रं सुशमवतः शममेति साधुचेतः प्रशमितमनसः स्वके स्वरूपे भवति सुखे स्थितिरुत्तमा चिराय सः।

Others spoke: One should bring forth the sacred joy of quiescence (where even silence is also silenced.)

The mind of the good man becomes subdued by practicing quiescence (of non-conception).

When the mind is quiet, then the excellent state rises bestowing the bliss of the quiescent state of Reality forever (whether one is amidst perceptions or not).

(One is not bound to a life-scene which is just the seeing of the seen. The Knower exists as the seeing itself, where his existence as the awareness state is not dependent on the seen and the seer unit. He exists transcending both the life and death.)

वसिष्ठोवाच
Vasishtha spoke

इति सिद्धगणोद्गीर्णा गीताः श्रुत्वा महीपतिःविषादमाजगामाशु भीरु रणरवादिव।

Listening to these songs sung aloud by the group of Siddhas, the king immediately felt apprehensive like a coward by the sounds coming from the battle field. (These words addressed to him, tore his inner heart and made him realize what a fool he had been all this time, though he was learned and intelligent surface wise.)

जगाम परिवारं स्वमाकर्षन्स्वगृहं प्रति, परिवारमशेषेण विसृज्य स्वं स्वमालयं एक एव आरुरोहाग्र्यं गृहमर्क इवाचलम्। तत्र प्रोड्यनालोलखगपक्षतिचञ्चलाः आलोकयन्लोकगतीर्विललापेदमाकुलः ।

Taking with him all his people (maidens, attendants, and friends) he returned home. He left them all back at his house and went up alone to the topmost point of the house like the sun climbing up the mountain (at the rise of the day). (He wanted to ascend the topmost state of knowledge maybe.) There, (seated alone), analyzing the ways of the people of the world to be as erratic as the wing movements of the birds flying high, he lamented like this.

हा कष्टमतिकष्टासु लोललोकदृशास्वहं पाषाणेषु इव पाषाणा आलुटामि बलादहम्। अपर्यन्तस्य कालस्य कोऽप्यमशो जीव्यते मया तस्मिन्भावं निबध्नामि धिङ्मामधमचेतनम्। कियन्मात्रमिदं नाम राज्यमाजीवितं मम किमेतेन विना दुःखं तिष्ठामि हतधीर्यथा।

“Alas what pains! Getting tossed about in the ‘worldly matters inherent with suffering’, I roll about as if forced, like the stones rolling among the stones (leading a meaningless life). (And what is my life worth in this infinite time span where I cannot even imagine where this all began in the past and where it will all end later on?) In the endless span of time, I live just for some infinitesimal time.

I get attached to the life even then! Fie on me with the worst type of mind!

(And I was so proud that I own a kingdom on this earth!) How much is this kingdom worth in the whole of my life? What worse could happen if it is not there? (How insane I could be!)

I live here (like an idiot holding on to emptiness) suffering like a person who has lost his mind!

आदावन्ते ऽप्यनन्तोऽहं मध्ये पेलवजीवितः बालश्चित्रेन्दुनेवाहं किं मुधा धृतिमास्थितः। प्रपञ्चरहितेनाहं इन्द्रजालेन जालिना हा कष्टमतिमुहयामि केनास्मि परिमोहितः। यद्वस्तु यच्च वा रम्यं यदुदारमकृत्रिमं किञ्चित्तदिह नास्त्येव किञ्चिदह मतिर्मम।

I am endless in the beginning and at the end. In the middle I have a fragile life.

(From the beginningless emptiness I rose up as a living thing, and will dissolve off into emptiness after this life is over and done with! I go through such an unstable existence, day in and day out; and yet was holding on to it as my great treasure!) Like a child attracted towards a painted moon, I have placed my trust in this!

(What an idiot I am!) Though I do not have a world in front of me (as an absolute solid reality) I have come under the spell of a sorcerer (and see a world as if it is the only reality that is there!)

Ah the stupidity of it all! Who has deluded me like this? There is no object like thing at all here but some sense information; nothing is here that is real, pleasant, excellent, and not-conceived!

What is my mind holding on to?

दूरस्थमप्यदूरस्थं यन्मे मनसि वर्तते इति निश्चित्य बाह्यार्थभावनां सन्त्यजाम्यहम्।

(Distance is just the measure-idea produced by the mind; it is just a number only as coded by the brain.)

Any object which exists at a distance is not really at a distance, because it is in my mind only (like the distance reflected in the mirror).

(Whatever object is conceived as existing at some location is conceived by my mind alone.)

Ascertained about this fact, I will completely renounce the idea of the objects outside.

लोकाजवं जवीभावः सलिलावर्तभङ्गुरः दृष्टोऽद्यापि हि दुःखाय केयमास्था सुखं प्रति ।

The world runs madly towards pleasures as if rolling uncontrollably inside a whirlpool (with no way to escape), to end up in pain only and not in any true joy as such.

(What is the sensation of joy, but a satisfaction, a silence of agitation called desire. Objects do not ever contain the quality of joy in them in the least. It is the silence of agitation that is termed by us as a joy feeling.) How can one believe in any joy as obtained from the objects only?

प्रत्यब्दं प्रतिमासं च प्रत्यहं च प्रतिक्षणं सुखानि दुःखपिण्डानि दुःखानि तु पुनः पुनः।

(I as a fool am actually dead and inert though for the outside I look alive.) At each and every year, at each and every month, at each and every day, at each and every moment, (it is observed without fail that) the so-called pleasures (imagined by the mind) turn into painful thick-rice balls of pain again and again Pinda, which is offered those who are dead). (The joys are the offering of Pinda to the dead me by myself.)

परामृष्टं विशिष्टं हि दृष्टं नष्टं न भावितं अत्रस्थं न तदस्तीह सतां यत्रास्तु संस्थितिः ।

अद्य ये महतां मूर्ध्नि ते दिनैर्निपतन्त्यधः हतचित्तमहत्तायां कैषा विश्वस्तता बत।

Whatever is in this world as a perceived phenomenon is already in the perished state!

(Whatever object you perceive is just an array of sense information produced and received by the mind. Perception is made up of vanishing sense information only. Objects exist only as concepts and memories in the mind. They do not exist at all as stable independent realities.)

(And what can be achieved on this earth at the most...; the rulership of a kingdom?

Is it not the highest position desired by every human being? Is it not a position that is worth aspiring for? But, what worth is it in the few years spent on earth, suffering through aging and other ailments of the body?) The position of the emperor etc is so lowly, that it cannot be an object of thought at all!

Even the most excellent states (of gods) also have been analyzed.

(The post of Indra the ruler of the tri-world...? Even that is temporary and is held on to with great effort, by fighting with the Asuras and other competitors who desire for the post! Even Indra gets only the imagined pleasures, which are not stable. Indra's also is not a permanent post; many noble men have attained and lost it also again and again.) There is nothing here that can be sought by the wise ones!

Those who stay on the topmost positions today, tumble down within a few days.

Alas, my wretched mind! What is the meaning of your trust in greater positions?

अरज्जुरेव बद्धोऽहमपङ्कोस्मि कलङ्कितः पतितोऽस्म्युपरिस्थोऽपि हा ममात्मन्हता स्थितिः।

(I am trapped, tied up in chains, am kept deep down inside a dirty stinking dark hole; there is no hope of escape at all! What will I do now?)

Without a rope, I am bound (by the three Gunas). Without the mire, I am dirty (by the taint of Vaasanaas). Though staying above (as an emperor), I have fallen down (being ignorant of my true nature).

Alas, my dear self, what a perilous state I am in!

कस्मादकस्मान्नोहोयमागतो धीमतोऽपि मे असितः पिहितालोको भास्कराग्रमिवाम्बुदः।

(All these days I was feeling proud of my intelligence; but now I know that I am the stupidest creature ever alive.) Though I am highly intelligent, how it is that suddenly this delusion has enveloped me, like the black cloud covering the Sun and blocking the light!

क इमे मे महाभोगाः क इमे मे बान्धवाः बालो भूतमयेनेव संकेतेनाहमाकुलः।

(I now understand the futility of the joys got from all these royal pleasures, and the harms rising from being attached to the relatives.) What are these great enjoyments of mine! What are these relatives of mine!

(And I am always stuck with this ghost of ego and its possessions!)

Like the child getting frightened by some noises and movements and feels the presence of ghosts, I am also imagining the 'I' and 'mine-ness' ghosts, and always stay apprehensive.

स्वयमेव निबध्नामि जरामरणरागिणीं किमिमामहमेषु धृतिमुद्वेगकारिणीम्।

यातु तिष्ठतु वा सम्यङ् ममैतां प्रति को ग्रहः बुद्बुदश्रीरिवैषा हि मिथ्यैवेत्थमुपस्थिता ।

(I am going to take firm control of things now. I cannot delay even a moment.)

I will myself bind well this lady namely the 'body-form'; she after all, is always after the old age and death only. She makes me feel always anxious only. Why should I place trust in her and go after pleasures to please her? (She looks pleasing on the outside, but actually is a devil that makes me suffer through aging and other ailments.)

Whether she goes or stays, what does it matter to me? (*I do not care for her anymore.*) She has risen falsely like this (as if intent on giving me only joy), (but vanishes leaving nothing back) like the bubble.

ते महाविभवा भोगास्ते सन्तः स्निग्धबान्धवाः सर्व स्मृतिपथं प्राप्तं वर्तमानेऽपि का धृतिः।

(*Whatever object or person is there in the world stays as a memory only.*)

Those great men of excellent prosperities, those enjoyments, those good men, those affectionate relatives; all have gone down the path of memories! What stability is there even in the present?

(*I will also turn into a memory only for others after the body meets its death.*)

क्व धनानि महीपानां ब्रह्मणः क्व जगन्ति वा प्राक्तनानि प्रयातानि केयं विश्वस्तता मम।

Where went the wealth of the kings of the past?

(*What is the meaning in hoarding wealth, when life itself is so unstable?*)

Where went the worlds created by Brahmaa of the past? (*My life does not even amount to the span of a lightning flash, when compared to their life-spans!*) What is there to trust in my own state?

गिलितानि इन्द्रलक्षाणि बुद्बुदानीव वारिणि मां जीवितनिबद्धास्थं विहसिष्यन्ति साधवः।

Lakhs of Indras have melted away like bubbles in the ocean. The realized Sages (who have found the secret of eternity) laugh at me who am bound to this ignorant life (and yet feel conceited about my wealth and position!)

ब्रह्मणां कोटयो याता गताः सर्गपरंपराः प्रयाताः पांसुवद्भूपाः का धृतिर्मम जीविते।

Crores of Brahmaas have gone (and come). The successive creations have all vanished (like bubbles in the ocean). Kings have disappeared like sand particles (being blown away by the Kaala wind).

What stability is there in my life?

संसाररात्रिदुःस्वप्ने चेत्ये देहमये भ्रमे आस्थां चेदनुबध्नामि तन्ममास्तु धिगस्थितिम्।

(*I am dreaming a horrible dream now; and am attached to this dream-body! I am caught in the dark night of ignorance. I should wake up somehow.*) In the nightmare seen in the night of worldly existence, I have developed attachment to this delusion perceived as the body!

Fie on this ignoble state of mine!

अयं सोऽहमिति व्यर्थकल्पनाऽसत्स्वरूपिणी अहंकारपिशाचेन किमज्वदहं स्थितः।

‘This person is so and so; I am so and so’ all these ideas are wasteful imagined concepts.

Why am I living like an idiot caught by the ghost of ignorance?

हतं हतमिदं कस्मादायुराततयानया पश्यन्नपि न पश्यामि सूक्ष्मया काललेखया।

(*Every moment is gone already before I know of it also. My life is getting slowly erased by some unseen hand of time.*) This life is getting erased every second by the subtle hands of ‘Kaala’ extending endlessly. Though seeing it, why do I not see it?

पादपीठे कृतेशानाः शाङ्गीक्रीडनकन्दुकाः कालकापालिकाग्रस्ताः किमास्थे मयि वल्गसि।

The foot-stools of the great Brahman (state) are the world phenomna. The Brahmaas (creators) and other gods who rule the worlds are the carved dolls of the small pillars that are kept in the humble bent position. The Vishnus and other great gods are the balls which jump up and down when played; (when slaying the demons Vishnu has to fly up and down); the Rudras who hold the skulls of Brahmaas as their bowls are also caught by the Kaala (Time/Death). (*Anything with form becomes a limited entity bound by time and space measures.*) Hey you attachment to the life! Why are you dancing in me? (*Get off immediately!*)

अजस्रमुपयान्त्येते यान्ति चाद्यापि वासराः अविनष्टैकसद्वस्तुर्दृष्टो नाद्यापि वासरः।

(*Days and nights keep on rising and setting; and I am unaware of the passing of time, being lost in the day to day affairs only.*) Perpetually days have moved on and on; and even now the days are passing away so fast. (*Everyday is passed in ignorance only.*)

Yet, alas, even after so many days, not a single day has arrived where the changeless reality has been seen!

सारसाः सरसीवैते सर्वस्मिञ्जनचेतसि भोगा एव स्फुरन्त्यन्तर्नतु स्वपददृष्टयः।

Like the swans playing in the lake, only the thoughts of pleasures rise in the minds of the people; but never the state of the inner essence!

कष्टात्कष्टतरं प्राप्तो दुःखाद्दुःखतरं गतः अद्यापि न विरक्तोऽस्मि हा दिङ्मामधमाशयम्।

I have attained sufferings after sufferings. I have experienced pains after pains.

Even then I have not developed dispassion. Fie on this worst type of mind!

येषु येषु दृढा बद्धा भावना भव्यवस्तुषु तानि तानि विनष्टानि दृष्टानि किमिहोत्तमम्।

Whichever wonderful object I intensely longed for, I have seen it perishing only. (*Nothing stays forever.*)
What excellent quality can be here in these perishing sense objects (that I go after them again and again?)

यन्मध्ये यच्च पर्यन्ते यदापाते मनोरमं सर्वमेवापवित्रं तद्विनाशामेध्यदूषितम्। येषु येषु पदार्थेषु धृतिं बध्नाति
मानवः तेषु तेष्वेव तस्यायं दृष्टो नाशोदयो भृशम्। श्वः श्वः पापीयसीमेव श्वः श्वः क्रूरतरामपि श्वः श्वः खेदकरीमेति
दशामिह जडो जनः। अजनैकहतो बाल्ये यौवने मदनाहतः शेषे कलत्रचिन्तार्तः किं करोति कदा जडः।

In the youth, the middle part of the life, everything looks so pleasing and joyous. All enterprises when fruitful are pleasing and render joy at the end. All the sense objects when in contact give pleasure and joy. Yet everything is inauspicious only! They are all equal to the stinking foul things of disgusting nature (like excrement spit etc); because any joy of any state is temporary only, and leaves back nothing but empty memories (the remains after the completion of an urge).

Whatever objects a man holds on to as his support, he sees them all as perishing away for sure.
(*Yet the man does not seem to learn the lesson taught by the life.*) The foolish man (forced by his desires and attachments) attains more sinful (selfish) states the next next day; more cruel states the next next day (where he ignores the suffering of others); more painful states the next next day (and ends up having only more anxieties and apprehensions as his possessions).

In the childhood, he is stuck by sheer ignorance; in the youth by the deity of passion; in the old age he is obsessed by worries about the wife and family. What can the idiot do when?

आगमापायि विसं दशावैषम्यदूषितं असारसंसारं किं तत्पश्यति दुर्मतिः।

The worldly existence is completely essenceless indeed. Even as it is experienced every moment, it keeps disappearing. (That is why it is known as Samsaara, that which keeps slithering off).

It is without any true joy; since it is connected to various states of sufferings only, like diseases, anxieties and other painful states. What does the stupid idiot see in that as something joyous and heavenly?!

राजसूयाश्वमेधाद्यैरिष्ट्वा यज्ञशतैरपि महाकल्पान्तमप्यंशं स्वर्गं प्राप्नोति नाधिकम्।

कोऽसौ स्वर्गोऽस्ति भूमौ वा पाताले वा प्रदेशकः न यत्राभिवन्त्येता दुर्भ्रमर्य इवापदः।

(*What is the maximum pleasure state you can achieve through the performance of penance or rites?*)

Even after performing hundreds of sacrifices like AshvaMedha and others, one can get not more than the experience of a heaven (as Indra), which is just a mini-point even if it is the huge life-span of a single Brahmaa! (*Even the heavens are not free of problems, for there is always the fear of curses from sages, and attacks from the Asuras!*) Which place is there in this world, or heaven or nether-worlds where there do not exist, the stinging bees of problems?

निजचेतोबिलव्यालाः शरीरस्थलपल्लवाः आधयो व्याधयश्चैते निवार्यन्ते कथं किल।

(*Mind and body are always pro to various types of ailments!*)

How can these, the mental afflictions, the serpents coiled up in the hole of the mind and the body-ailments which are the sprouts growing in the ground of one's own body, get removed?

सतोऽसत्ता स्थिता मूर्ध्नि मूर्ध्नि रम्येष्वरम्यता सुखेषु मूर्ध्नि दुःखानि किमेकं सम्श्रयाम्यहम्।

Unreal (sense pictures) stays on top the real (Brahman state).

Pain stays on top of the pleasures (as the end experience).

Sufferings (masked as joys) stay on top of the joys. Which one shall I take shelter in?

जायन्ते च म्रियन्ते च प्राकृताः क्षुद्रजन्तवः धरा तैरेव नीरन्धा दुर्लभाः साधुसाधवः।

(*Where can I find the real Knowers?*) The world is filled fully with the ignorant wretched creatures which get born only to die! The wise ones are indeed rare to find.

नीलोत्पलालिनयनाः परमप्रेमभूषणाः हासायैव विलासिन्यः क्षणभङ्गितया स्थिताः।

The pretty young women are indeed attractive with eyes like the bees hovering on the blue lotuses, and look charming with their gestures of by extreme love; yet the pleasure got out of them lasts for only a short time, and they stay as objects of ridicule (because of their other foolish and unworthy conduct).

येषां निमेषणोन्मेषौ जगतां प्रलयोदयौ तादृशाः पुरुषाः सन्ति मादृशां गणनैव का।

There are also the ordinary people like Brahmaas by opening and closing of whose eyes, the worlds get created and destroyed through their conceptual powers.

People like us who last only for a few decades only, are not even worth the count!

सन्ति रम्यतराद्रम्याः सुस्थिरादपि सुस्थिराः चिन्तापर्यवसानेयं पदार्थश्रीः किमीहसे।

The hosts of objects which give pleasure appear each better than the other, each more stable than the other; yet they all end up in pain only (because of the effort to earn it; the effort to maintain it; and the experience of pain when it is gone)!

संपदश्च विचित्रा यास्ताश्चेच्चित्तेन संमताः तत्ता अपि महारंभा हन्त मन्ये महापदः।

आपदोऽपि विचित्रा यास्ताश्चेन्मनसि संमताः तत्ता अपि महारंभा मन्ये मनसि संपदः।

Those great enterprises which are considered to be various types of prosperities by the mind are actually great calamities only, according to me. (*Possessions are synonymous to problems only!*)

Those great enterprises which are considered to be various types of calamities by the mind are actually great prosperities only, according to my mind. (*Calamities at least bring dispassion as a reward!*)

मनोमात्रविवर्तेऽस्मिन्जगत्यान्धीन्दुभङ्गुरे ममेदमित्यपूर्वेयं कुतस्त्याऽक्षरमालिका।

This perceived world made of just the sense information is an appearance created by the mind, which is as fleeting as the moon reflected in the waters of the ocean.

How then this wondrous row of letters (words) comes into being, as 'this is mine'?

(*When there are only just some images, sounds, smells, touches, and tastes experienced by the mind, what can you actually own as any object? World is just a process of sense perception only. What is there as any solid me or anything that I can possess also as a solid object?*)

काकतालीययोगेन संपन्नायां जगत्स्थितौ धूर्तेन कल्पिता व्यर्थ हेयोपादेयभावना।

(*The crow sits and the leaf falls; a random cause forces the leaf to fall!*)

The world scenes namely the information of the objects and people also rise up randomly as per the mental processes of a person. What is there to like or dislike?)

In the state of the world which has risen as a matter of random co-incidence, only an idiot can entertain the meaningless ideas of likes and dislikes.

इयत्ताच्छिन्नतप्तासु सुखनाम्नीषु दृष्टिषु कास्वेतास्वनुरक्तोऽस्मि पतङ्गोऽग्निशिखास्विव ।

These perceptions termed as pleasures are limited by time and space measures, and are scorching by nature (because of the physical, mental, and Karma-bound sufferings); and still why I am rushing towards them like a moth towards the fire-flames (acting blind to the extreme suffering that awaits me there.)

वरमेकान्तदाहेषु लुठनं रौरवाग्निषु नत्वालूनविवर्तासु स्थितं संसारवृत्तिषु ।

It is better to roll about in the Rourava (hell) fire which burns once and for all; but never the experience of the dealings of the world, which again and again keep giving different sorts of pains!

संसार एव दुःखानां सीमान्त इति कथ्यते तन्मध्यपतिते देहे सुखमासाद्यते कथम्। अकृत्रिममहादुःखे संसारे ये

व्यवस्थिताः त एते अन्यानि दुःखानि जानते मधुराण्यलम्। अहमप्यधमोत्कृष्टकाष्टलोष्टसमस्थितिः अज्ञैरेवागतः

साम्यं परमामृष्टवस्तुभिः। सहस्राङ्कुरशाखात्मफलपल्लवशालिनः अस्य संसारवृक्षस्य मनो मूलमहाङ्कुरः।

संकल्पमेव तन्मन्ये संकल्पोपशमेन तु शोषयामि यथा शोषमेति संसारपादपः।

The worldly existence is said to be the 'extreme peak-end' of all pains; when the body has fallen inside it, how can one attain any real happiness? Those (ignorant ones), who are moving about regularly in this worldly existence which is by nature painful, regard these and other pains alone as pleasant.

(*They never can see the pains hiding behind those pleasures.*)(*Am I also not one of them?*)

I too am the worst person comparable to an inert brainless log of wood or clay ball, for I am also in the same level of those ignorant men, who never ever analyze the truths of the scriptures.

(*What is the way out of this ignorance?*)

Mind alone is the great sprout of this tree of worldly existence, which has grown huge with thousands of sprouts (of Vaasanaas), far-extending branches (of attachments and obsessions), countless fruits (of pains and pleasures), and leaves (of likes, dislikes, greed, envy etc). Therefore, I think that I should dry up the conception (in the form of Vaasanaa-fulfillment), by subduing the conception (through Vichaara practice). By such a method, the tree of worldly-existence will surely dry up (and be proved as non-existent).

(*So, what am I going to do now? How do I start the cessation of conceptions?*)

आकारमात्ररम्यासु मनोमर्कटवृत्तिषु परिज्ञातास्विहाद्यैव न रमे नाशनीष्वहम्।

आशापाशशतप्रोताः पातोत्पातोपतापदाः संसारवृत्तयो भुक्ता इदानीं विश्रमाम्यहम्।

(First of all, from this very moment starting, I am not going to get amused by the fulfillment of the mind's actions.) From now onwards, I will not feel pleased by the 'actions of the monkey' named the mind; they are just pleasant to look at; but I know of their destructive nature now. Bound by the hundreds of ropes of desires, and having fallen and risen countless times, I have had enough experiences in the ways of this world; now I will seek complete rest. (I am not going to jump in panic for every small alteration in the sense brought information. My time will be completely devoted to analysis of the truth; and I will not get affected by the world events, whatever they are, joyous or painful.)

हा हतोऽस्मि विनष्टोऽस्मि मृतोऽस्मीति पुनः पुनः शोचितं गतमेवाहमिदानीं नानुरोदिमि।

'I am destroyed'; 'I am lost'; 'I am dead'; I have thus lamented in the past; all that is gone now; I will not cry anymore (for these worthless things).

प्रबुद्धोऽस्मि प्रहृष्टोऽस्मि दृष्टचोरोऽयमात्मनः मनो नाम निहन्म्येनं मनसास्मि चिरं हतः। एतावन्तमिमं कालं मनोमुक्ताफलं मम अविद्धमासीदधुना विद्धं तु गुणमर्हति। मनस्तुषारकणिका विवेकार्कातपेन मे चिरप्रवृत्तये नूनमचिराल्लयमेष्यति। विविधैः साधुभिः सिद्धैरहं साधु प्रबोधितः आत्मानमनुगच्छामि परमानन्दसाधनम्। आत्मानं मणिमेकान्ते लब्धवैवालोकायन्सुखं तिष्ठाम्यस्तमितान्येहः शारदीवीवाचलेऽम्बुदः। अयमहमिदमाततं ममेति स्फुरितमपास्य बलादसत्यमन्तः रिपुमतिबलिनं मनो निहत्य प्रशममुपैमि नमोऽस्तु ते विवेक।

इति चिन्तयतस्तस्य पुरः संप्रविवेश ह प्रतीहारः परो भानोः स्यन्दनाग्र इवारुणः।

(I have found out the culprit who is behind all my sufferings; I will put him in chains and keep vigil over him at each every moment.) I am enlightened! I am blissful! I have found the thief who stole the wisdom of my true identity of Aatman! I will completely destroy this thing called the mind. I have suffered for long only because of this mind. (A mind rid of all its Vaasanaas shines like a pearl.) Till now, the excellent pearl of my mind was unenlightened; now being enlightened it deserves praise. The snow-drop of my mind (that is attached to the form) will soon melt off by the sunlight of discrimination and attain the prolonged life as the (formless) vapor. I have been enlightened fully by the various Siddhas of noble characters.

Now I will realize the inner essence of my self (Aatman) which will bestow the Supreme bliss.

Now I will get that gem called 'Aatman' and feel happy by observing it, sitting in solitude.

Other desires of mine have dissolved away like the clouds on the mountain in the autumn.

I am now with such a firm determination to destroy the strong enemy called the mind. It has extended far and wide with the idea of possession as 'mine' (from this body to the far away objects of heaven also.) I will make effort and get rid of all that is unreal from the mind. I will surely attain the quiescent state of reality as my knowledge essence." (For winning over the mind, I need discrimination of the real and unreal to help me in my Vichaara process.) "Salutations to you, hey Viveka (my one and only guide)!"

As he was thinking in this manner, the door keeper entered his presence, like Aruna (Dawn/Charioteer of sun) appearing in front of the chariot of another sun (the king) (reminding him of the day's duties).

(It was as if the Brahmaa-state had risen there to make the Nirvikalpa-Brahman to exist as the Savikalpa-Brahman.)

प्रतीहार उवाच देव दोःस्तम्भविश्रान्तसमस्तवसुधाभर संपादयोत्तिष्ठ दिनव्यापारं नृपतोचितम्। एताः

कुसुमकर्पूरकुम्कुमाम्बुघटः स्त्रियः स्नानभूमौ स्थिताः सज्जा नद्यो मूर्तियुता इव। एताः कमलकहवारकानन-
भ्रान्तषट्पदाः कृताः कमलिनीपाशरचितांशुकमण्डपाः। एताः कमलिनीतीरभुवच्छत्रैः प्रपूरिताः सचामररथेभाश्वैः
स्नानावसरसेविनाम्। समग्रसुमनःपूर्णरन्नौषधिपरिप्लुतैः सज्जीकृताः पटलकैर्देवार्चनगृहास्तथा। स्नातः
पवित्रहस्तश्च परिजप्याघमर्षणः त्वामेव प्रेक्षते देव दक्षिणार्हो दिवजव्रजः। लसच्चामरहस्ताभिः पाल्यते परमेश्वर
सज्जीकृतास्ते कान्ताभिः शीता भोजनभूमयः। शीघ्रमुत्तिष्ठ भद्रं ते नियतं कार्यमाचर न कालमतिवर्तन्ते महान्तः
स्वेषु कर्मसु। प्रतीहारपतावित्थामुक्तवत्यथ पार्थिवः तथैव चिन्तयामास चित्रं संसारसंस्थितिम्।

The door-keeper spoke: "Lord! The entire earth is sheltered under the care of your pillar-like shoulders. Get up and attend to your duties as a king. The ladies are waiting in the bathing arena, with the water pots filled with flowers, camphor and saffron, like the rivers that came to meet you in person. The bees are hovering in the bathing shelter made out of lotus stalks with the mistaken idea that it is a forest of white lotuses. The chariots with chowries, elephants, and horses are ready for the services of after-bath, like the swans and cranes found on the banks of the lotus lake. The worship rooms are decorated with all the necessary items needed for worship like flowers, scents etc.

The Brahmins have bathed and bought sanctifying materials; and are reciting sacred chants awaiting your arrival to receive gifts from your hands. The eating arena has been well-decorated and pretty maids are standing with chowries in their hands waiting for you. Quickly get up king, and attend to your daily duties. The great men never are tardy in their work.” Hearing the words of the door keeper, the king started thinking about the wondrous nature of the worldly existence once again.

कियन्मात्रमिदं नाम राज्यं सुखमिति स्थितं न प्रयोजनमेतेन ममेह क्षणभङ्गिना। सर्वमेव परित्यज्य मिथ्याशम्बरडंबरं एकान्त एव तिष्ठामि संशान्त इव वारिधिः। अलमेभिरसत्प्रायैर्मम भोगविजृम्भितैः त्यक्त्वा सर्वाणि कर्माणि सुखं तिष्ठामि केवलम्। चित्त चातुर्यमेतस्माद्भोगाभ्यासकुसंभ्रमात्त्यज जन्मजराजाड्यजाल-जम्बालशान्तये। दशासु स्वासु यास्वेव संभ्रमं चित्त पश्यसि ताभ्य एवाभिरचितं परमं दुःखमेष्यसि। प्रवृत्तं संनिवृत्तं सद्भूयोभूयश्चिरं चिरं भोगभूमिषु सर्वासु चित्तं तृप्तिं न गच्छति। तस्मात्पापालमनया तुच्छया भोगचिन्तया भवत्यकृत्रिमा तृप्तिर्येनाभिपत तं ततः। इति संचिन्त्य जनकः तूष्णीमेव बभूव ह शान्तचापलचेतस्त्वात् लिपिकर्मापितोपमः। प्रतीहारोऽपि नोवाच गौरवेण भयेन च पुनर्वाक्यं महीपानां चित्तवृत्तिषु शिक्षितः।

“(Why do any work at all, since everything is an appearance only? Why not walk away from all these meaningless duties that have only meaningless purposes? Why stay as a king at all?)

What sort of true happiness is there in owning this kingdom? It is a fleeting experience and of no use to me. I will renounce all the wasteful magic show of illusion (Shambara’s sorcery), and remain in solitude like the calm ocean. Enough of these illusory enjoyments! I will renounce all the actions and remain blissful. (Janaka advises his mind.) Hey mind-state! Discard this talented practice of enjoying pleasures, so that this muddy shower of birth, death and ignorance ceases to be. Whatever you see as attractive hey mind, in all the ten directions, you are going to end up in pain because of them alone. The mind never feels satisfied by indulging for long in all the pleasures again and again, whether going after them or practicing abstinence as an outward show. Therefore idiot, stop entertaining worthless thoughts of pleasures. Go after that which gives genuine satisfaction.” Having thought like this, Janaka remained silent. His restless mind was now quiet, and he looked like a motionless painted picture. The door-keeper did not speak anything more, out of fear and respect; for he was well trained to understand the moody nature of the kings.

तूष्णीमथ क्षणं स्थित्वा जनको जनजीवितं पुनः संचिन्तयामास मनसा शमशालिना। किमुपादेयमस्तीह यत्नात्संसाधयाम्यहं कस्मिन्वस्तुनि बध्नामि धृतिं नाशविवर्जिते। किं मे क्रियापरतया किं मे निष्क्रिययापि वा न तदस्ति विनाशेन वर्जितं यत्किलोदितम्। क्रियावानक्रियो वास्तु कायोऽयमसदुत्थितः समस्थितस्य शुद्धस्य चित्तः का नाम मे क्षतिः। नाभिवाञ्छाम्यसंप्राप्तं संप्राप्तं न त्यजाम्यहं स्वस्थ आत्मनि तिष्ठामि यन्ममास्ति तदस्तु मे। न ममेह कृतेनार्थो नाकृतेनेह कश्चन क्रिययाऽक्रियया वापि यत्प्राप्तं तदसन्मयम्। अकुर्वतः कुर्वतो वा युक्तायुक्ताः क्रिया मम नाभिवाञ्छितमस्तीह यदुपादेयतां गतम्। तदुत्थाय क्रमप्राप्तां कायोऽयं प्रकृतां क्रियां करोतु अस्पन्दिताङ्गस्तु किमयं साधु शुष्यति। स्थिते मनसि निष्कामे समे विगतरञ्जने कायावयवजौ कार्यौ स्पन्दास्पन्दौ फले समौ। कर्मजासु फलश्रीषु मनसा कर्तृभोक्तृते तस्मिन्प्रशान्तिमायाते कृतमप्यकृतं नृणाम्। यो निश्चयोन्तः पुरुषस्य रूढः क्रियास्वसौ तन्मयतामुपैति अनामयं मे पदमाहता धीरधीरतामन्तरलं त्यजामि। इति संचिन्त्य जनको यथाप्राप्तक्रियामसौ असक्तः कर्तुमुत्तस्थौ दिनं दिनपतिर्यथा।

Having remained silent for a second, Janaka with the subdued mind again started thinking about the life of people. (Why leave anything at all? What matters what the appearance is like, while flowing with whatever the story the mind concocts? What is there to achieve by leaving anything, or accepting something else? What should I seek or not seek? Why bother about action and inaction also?)

What excellent thing is there to regard as an achievement that I should make some effort to obtain it? What imperishable object is there that I can place my trust upon?

(What meaning is there in remaining in contemplation state also, in some solitude?

How can my quiescent state vanish off, if I stay engaged in my regular duties?)

What matters if I do or do not do any work? There is nothing which exists forever without perishing.

This body is an illusory appearance. Whether I am engaged in work or not, what can affect me, the unchanging pure Chit? As I am the unchanging pure state of Chit, what conceptions do I have?

I will not desire for something that has not been obtained. I will not discard what is already there.

I will remain in the state of the Self-essence happily. Let whatever is mine be mine.

Anything done or not done has no meaning for me. Whatever one gets by action or non-action, both are illusory. Whether I perform the prescribed duties ordained by scriptures or the society, there is nothing I desire for as any fulfillment. Therefore let this body rise up and do the natural works allotted to it. If no movement is there in the body, then it will just dry up.

If the mind is without desires, if it is equal in loss and gain, the actions rising out of the 'body with its limbs' by its movement or non-movement will have the same results.

(The mind cannot swerve from its stable state of knowledge.) When the ideas of doing the action and enjoying the fruits do not rise in the mind, then even doing an action is equal to not doing it. It is a deep-rooted idea that every man identifies with his action (and thinks of the action as binding). I am now in the state without afflictions. I will completely renounce the idea of doer-ship."

Having pondered in this manner, Janaka got up with an unattached mind to perform the duties that belonged to him, like the sun rising to begin the day (not doing anything; but allowing the actions to go on by its very presence.)

इष्टानिष्टाः परित्यज्य चेतसा वासनाः स्वयं यथाप्राप्तं चकारासौ जाग्रत्येव सुषुप्तवत्। संपाद्य तदहःकार्यं आर्यावर्जनपूर्वकं अनयच्छर्वरीमेकान्तयैव ध्यानलीलाया । मनः समरसं कृत्वा संशान्तविषयभ्रमं शर्वर्याम्क्षीयमाणायामित्थं चित्तमबोधयत् । चित्तं चञ्चल संसार आत्मनो न सुखाय ते शममेहि शमाच्छान्तं सुखं सारमवाप्यते । यथा यथा विकल्पौघान्सम्कल्पयसि हेलया तथा तथैति स्फारत्वं संसारस्तव चिन्तया । शतशाखत्वमायाति सेकेन विटपी यथा अनन्ताधित्वमायासि शठ भोगेच्छया तथा। चिन्ताजालविकल्पोत्था जन्मसंसारसृष्टयः तस्मात्त्यक्त्वा विचित्रां त्वं चिन्तामुपशमं व्रज। संसारसृष्टितरलमिमां तुलय सुन्दर अस्यां चेत्सारमाप्नोषि तदेतामेव संश्रय। आस्थां यस्मात्परित्यज्य दृश्यदर्शनलालसात्मैतद्गृहाण मा मुञ्च स्वेच्छया विहरेच्छया। इदं दृश्यमसत्सद्वाप्युदेत्वस्तमुपैतु वा साधो विषमतां गच्छ मैतदीयेर्गुणागुणैः। मनागपि न संबन्धस्तव दृश्येन वस्तुना अविद्यमानरूपेण संबन्धः कोऽयमीदृशः। असत्त्वमेतच्च न सद्भयोरेवासतोः सतोः संबन्ध इति चित्रेयामपूर्वैवाक्षरावली। असदेतत्तु सच्चेत्त्वं तथापि किल सुन्दर सङ्गः सदसतोः कीदृग्वद त्वं मर्त्यजीवयोः । चित्तं त्वमथ दृश्यं च द्वे एव यदि सन्मये सदास्थिते तत्प्रसरः कुतो हर्षविषादयोः । तस्मान्महाधिं मुञ्च त्वं मूकमुल्लासमाहर संक्षुब्धाम्बुधिमाविष्टां त्यजाभव्यमिमां स्थितिम्। कन्दुकालातवद्व्यर्थमात्मनैव परिज्वलन्मा मोहमलमासाद्य मन्दतां गच्छ सन्मते। न तदिहास्ति समुन्नतमुत्तमं व्रजसि येन परां परिपूर्णतां तदवलम्ब्य बलादतिधीरतां जहीहि चञ्चलतां शठ रे मनः ।

He renounced all the likes and dislikes, emptied the mind of the Vaasanaas and performed the actions that fell to his lot, as if in deep sleep (unaffected by any perceived scene), when still in the wakeful state (of knowledge). All through the day he performed all the prescribed duties without a flaw. At night he remained absorbed in contemplation. *(Others saw him doing actions in the day, and sleeping at night; but the king was always in the changeless state of Self-awareness. Action or no-action made no difference to him.)* Keeping the mind quiet by freeing it of all the ideas of sense pleasures, he advised the mind as the night was coming to an end. 'Hey Mind! This worldly existence always gives pain and never any happiness. Be quiet. By remaining quiet one attains the true essence of peaceful-bliss. As you go on conceiving worthless objects, the world keeps on expanding through your thoughts. Hundreds of branches appear on the trees by the sprinkling of waters; your desires for senses pleasures, you rogue, make you end up in hundreds of afflictions. The creations that are filled with worlds and births rise from the conceptions formed by the network of thoughts; therefore renounce this variegated phenomenon and take shelter in the quiescence. You are now beautiful because of the taintless nature! Analyze the impermanency of this creation and find the true essence of all. Remaining in that state, get rid of the hankering for the perceived world. Do not accept anything; do not discard anything. Wander freely.

Hey Good mind! Let this perceived world be real or unreal; appear or disappear; do not get affected by its good or bad qualities. You are in no way related to this perceived world in the least.

What relationship is this that you have with a non-existing phenomenon?

You are not real; the perceived world also is not real; world is a wonderful alphabet that says that the two unreal things have real relationship! Even if you say hey my beautiful mind, that you are real and this world is unreal, tell me how can the real and unreal be together like the dead and the alive?

Hey mind, if you and the perceived phenomenon both are in essence real, then what need is there to cry or laugh about anything? Therefore renounce this great affliction and bring in the silent bliss.

Renounce this stormy ocean of perceptions. Renounce this unworthy state.

Do not burn yourself like the fire-crackers. Do not be deluded and become an idiot, hey mind.

There is nothing excellent here that is going to give you complete satisfaction.

So bravely cast afar this restlessness and take shelter in the Supreme, hey fraudulent mind!

एवं विचारयन्स्तत्र स्वराज्ये जनको नृपः चकाराखिलकार्याणि न मुमोह च धीरधीः। न मनः प्रोल्ललासास्य

क्वचिदानन्दवृत्तिषु केवलं सुषुप्तसंस्थं सदैव व्यवतिष्ठत । ततः प्रभृत्यसौ दृश्यं नाजहार न वात्यजत्केवलं

विगताशङ्कं वर्तमाने व्यवस्थितः। अनारतविवेकेन तेन सद्यः सनातनं पुनः कलङ्कं नैवाप्तमम्बरेणेव राजसम्।

स्वविवेकानुसंधानादिति तस्य महीपतेः सम्यग्ज्ञानमनन्ताभमलं विमलतां नयौ ।

Having pondered in this manner, King Janaka performed all the actions without any flaw.

The 'intelligent one' (who was above the intellect even) never again was deluded. He never got excited by any joyful enterprises. He acted always as if in deep sleep state.

From then onwards he never rejected any perception nor desired anything also. Without any anxiety he concentrated only on the present moment. Endowed with constant discrimination he never ever was tainted by the deep-rooted fault of ego, like the sky is not tainted ever by the dust. Through discrimination and proper enquiry, the king's knowledge reached its extreme limits and became taintless.

अनामृष्टविकल्पांशुश्चिदात्मा विगतामयः उदियाय हृदाकाशे तस्य व्योम्नीव भास्करः।

Freed of all the conceptions (wants), freed of all the afflictions (excitements and depressions), the essence of the Supreme shone resplendently in his heart-space like the sun shining in the sky.

स ददर्शाखिलान्भावान्श्चिच्छक्तौ समवस्थितान् आत्मभूताननन्तात्मा सर्वभूतात्मकोविदः।

He saw the entire world of objects established in the Self (as Knowledge states).

He saw everything as the Self (as the constantly appearing potential states of perception in the Supreme).

He realized the Self as the essence of all that exists (as his very nature, not as King Janaka, but as the undivided Reality state only, that existed as Janaka and all the others, as if divided.)

प्रहृष्टो न बभूवासौ क्वचिन्न च सुदुःखितः प्रकृतेर्व्यवहारत्वात्सदैव सममानसः।

जीवन्मुक्तो बभूवासौ ततःप्रभृति मानदः जनको जरठजानी ज्ञातलोकपरावरः ।

He never felt extremely joyous nor was he distressed by anything. Acting naturally as behooves his status, he was always in the state of equanimity. The beloved king lived as a JeevanMukta from then onwards.

He had realized the state of the Supreme. He was a mature knower.

राज्यं कुर्वन्विदेहानां जनको जनजीवितं नैव हर्षविषादाभ्यां सोऽवशः परितप्यते ।

नास्तमेति न चोदेति गुणदो विचेष्टितैः अर्थानर्थैः न राज्योत्थैर्न ग्लायति न हृष्यति।

Ruling the citizens of Videha, who loved him as their lives, Janaka never lost control and never was affected by any momentary joy or grief. He never got annoyed by any actions done by the influence of the three Gunas. (He was a Gunaateeta; had transcended all the three Gunas.) He was never affected by the good or bad that affected his kingdom (and did not give way to any anxiety.)

कुर्वन्नपि करोत्येष न किञ्चिदपि कुत्रचित्स तिष्ठत्येव सततं सर्वदैवान्तरे चितः।

सुषुप्तावस्थितस्यैव जनकस्य महीपतेः भावनाः सर्वभावेभ्यः सर्वथैवास्तमागताः।

भविष्यं नानुसन्धत्ते नातीतं चिन्तयत्यसौ वर्तमाननिमेषं तु हसन्नेवानुवर्तते।

Though performing all the actions, he actually does not do anything anywhere. He remains always as the changeless Chit (in the knowledge of oneself) (like an ignorant stays as the body-self). Since king Janaka remained awake in a deep sleep state (unaffected by the movement of the body, mind or intellect), all his attachments to all the objects were at an end. He does not feel anxious about the future; does not bother about the past; he just tackles the present moment with a smile (as if amused by the magic of Chit).

स्वविचारवशेनैव तेन तामरसेक्षण प्राप्तं प्राप्यमशेषेण राम नेतरयेच्छया। तावत्तावत्स्वकेनैव चेतसा प्रविचार्यते

यावद्यावद्विचाराणां सीमान्तः समवाप्यते। न तद्गुरोर्न शास्त्रार्थान्न पुण्यात्प्राप्यते पदं यत्साधुसङ्गाभ्युदितात्

विचारविशदाद्धदः। सुन्दर्या निजया बुद्ध्या प्रजयैव वयस्यया पदमासाद्यते राम न नाम क्रिययान्यया।

Hey Lotus eyed Rama, he attained completely that which has to be attained through proper enquiry alone and not through any desire (for Moksha) as such (and not through the worship of a deity, or penance, or any other ascetic practice). He thought within himself every question that troubled his mind and did not stop the enquiry till the answers were got. The Supreme state is not attained through a Guru, or the dry intellectual understanding of the meaning of scriptures, or by the merits of the past. The Supreme state is attained only through the intellectual expansion got through the process of enquiry which becomes possible by the guidance offered by the company of the noble. The Supreme state is attained only through the 'beautiful intellect endowed with knowledge becoming a friend', and never by any action of the outside as such.
'PRAJNAA' – WISDOM ATTAINED THROUGH PROPER REASONING

यस्योज्ज्वलति तीक्ष्णाग्रा पूर्वापरविचारिणी प्रजादीपशिखा जातु जाड्यान्ध्यं तं न बाधते। दुरुत्तरा या विपदो
दुःखकल्लोलसंकुलाः तीर्यते प्रजया ताभ्यो नावापद्भ्यो महामते। प्रजाविरहितं मूढमापदल्पापि बाधते
पेलवाचानिलकला सारहीनमिवोलपम्।

When the light of 'Prajnaa' (wisdom attained through proper reasoning) with the sharpened edge of the wick namely 'analysis of the Truth' shines brightly, the darkness of ignorance does not remain anymore. Hey intelligent one! Like crossing over the turbulent dangerous rivers with well-made ships, the various events of the life with their turbulent waves of pains and sufferings that are impossible to cross over by ordinary men, get crossed over when one is secure in the well-established Knowledge-state (which is never shaken by the good and bad of the life events.) A person without understanding suffers even if a small difficulty (a slight discomfort also) occurs; like the thin grass shoots are tossed about even if a soft tiny whiff of air blows (unlike the well-rooted tree which withstands heavy winds and stays for hundreds of years.)

प्रजावानसहायोऽपि विशास्त्रोऽपि अरिमर्दन उत्तरत्येव संसारसागराद्राम पेलवात्।

प्रजावानसहायोऽपि कार्यान्तमधिगच्छति दुष्प्रजः कार्यमासाद्य प्रधानमपि नश्यति।

Hey Slayer of enemies! A person with 'Prajnaa' (the knowledge of the workings of Brahman state) gets out of this worthless Samsaara, even if he is not helped by anyone, even if he has not studied any scriptures. A person who has this 'Prajnaa' attains the end of his pursuit even if helped by nobody (thinking by himself, like Shuka, the son of Vyaasa). A person without 'Prajnaa' fails in his enterprises even if he puts in all his effort (for he will waste his time in pursuing various paths shown by immature teachers, like a blind man following the blind).

शास्त्रसज्जनसंसर्गैः प्रजां पूर्वं विवर्धयेत्सकसंरक्षणारंभैः फलप्राप्तौ लतामिव।

प्रजाबलबृहन्मूलः काले सत्कार्यपादपः फलं फलत्यतिस्वादु भासो बिम्बमिवैन्दवम्।

One should somehow increase one's understanding from his young age itself, through scriptures and the company of the wise (if available); a creeper when regularly watered when it is young itself, gives fruits later on, as a tree. The tree of good actions (study of the scriptures under the guidance of a well versed teacher) which has the thick root of Prajnaa yields the extremely delicious fruit of knowledge in course of time, like the disc of the moon slowly increasing its shine.

य एव यत्नः क्रियते बाह्यार्थोपार्जने जनैः स एव यत्नः कर्तव्यः पूर्वं प्रजाविवर्धने।

सीमान्तं सर्वदुःखानामापादां कोशमुत्तमं बीजं संसारवृक्षाणां प्रजामान्ध्यं विनाशयेत् ।

A person goes through so much hardship to fulfill an ordinary ambition of the world. The same effort can be directed towards increasing one's Prajnaa, in the beginning itself.

(Why increasing the level of Prajnaa is important?)

One should destroy 'the blind-understanding' (beliefs handed over from generation to generation) which is the extreme peak of all sufferings, the excellent store-house of calamities, and the seed for the endless trees of world-experiences. *(A man will meet with many fatal dangers if trapped in a wild jungle at night, if he does not have a light to show him the way. So it is with a man born in this worldly existence. A stupid person without the reasoning capacity is sure to perish in some way or other.)*

स्वर्गद्यद्यद्यच्च पातालाद्राज्याद्यत्समवाप्यते तत्समासाद्यते सर्वं प्रजाकोशान्महात्मना ।

प्रजयोत्तीर्यते भीमात्तस्मात्संसारसागरात् न दानैर्न च वा तीर्थैस्तपसा न च राघव ।

Whatever pleasures are there in all the worlds starting from the heaven above to the nether worlds below, all of them can be obtained by the excellent storehouse of 'Prajnaa'.

Only through 'Prajnaa, will a man cross over the ocean of the worldly existence, Raaghava, not through charities or penance or by visiting the pilgrimage centers.

यत्प्राप्ताः संपदं दैवीमपि भूमिचरा नराः प्रजापुण्यलतायास्तत्फलं स्वादु समुत्थितम्।

Even ordinary gains like the divine worlds that are obtained by the mortals on earth are made possible by the creeper of the sacred creeper namely Prajnaa yielding the ripened fruit (by following the right path prescribed for them).

प्रजया नखैरालूनमत्तवारणयूथपाः जम्बुकैर्विजिताः सिंहाः सिम्हैर्हरिणका इव ।

सामान्यैरपि भूपत्वं प्राप्तं प्राप्तं प्रजावशान्नरैः स्वर्गापवर्गयोग्यत्वं प्राज्ञस्यैवेह दृश्यते।

प्रजया वादिनः सर्वे स्वविकल्पविलासिनः जयन्ति सुभटप्रख्यान्नरानप्यतिभीरवः।

Even the lions which tear off the heads of huge musth elephants with their nails are defeated by the foxes with the help of wisdom, as easily as the deer getting conquered by lions (through physical strength only). Even ordinary men become kings if they are endowed with wisdom. A wise man of proper understanding alone deserves the heavens and other worlds. Those timid in nature, but who are adept in learning and utter words of wisdom can win over even the strongest men.

चिन्तामणिरियं प्रजा हृत्कोशस्था विवेकिनः फलं कल्पलतैवेषा चिन्तितं संप्रयच्छति।

This 'Prajnaa' is the wish fulfilling gem ChintaaMani that is resting in the treasure chest of the heart of a discriminating man. It bestows any fruit that is desired like the 'Kalpa tree' of heavens.

भव्यस्तरति संसारं प्रज्जयापोहयतेऽधमः शिक्षितः परमाप्नोति नावा नाप्नोत्यशिक्षितः।

धीः सम्यग्योजिता पारमसम्यग्योजिताऽऽपदं नरं नयति संसारे भ्रमन्ती नौरिवार्णवे।

A man of wisdom, who is given to the Vichaara-practice easily crosses over the delusion of Samsaara; the ignorant gets carried over and drowns. Even in the ordinary contexts, a man who has mastered the naval techniques can sail across the oceans, and not the one who is not learned. The intellect that is properly guided reaches the shore; the misguided intellect seeped in delusion and incorrect beliefs, leads the man towards dangerous situations like a ship that is abandoned in the ocean.

विवेकिनमसंमूढं प्राज्ञमाशागणोत्थिताः दोषा न परिबाधन्ते संनद्धमिव सायकाः।

प्रज्येह जगत्सर्वं संयगेवाङ्ग दृश्यते संयग्दर्शनमायान्ति नापदो न च संपदः।

A man endowed with Prajnaa, who is protected by discrimination, is not wounded by the faults arising out of desires, like the arrows cannot affect a person wearing the armor. Through proper understanding of the truths found out by the Vichaara process, one can see the entire world as it is in reality (even across the sense-screen produced by the mind to block the reality); a person with such a vision is not affected by sorrows or joys.

पिधानं परमार्कस्य जडात्मा विततोऽसितः अहंकाराम्बुदो मत्तः प्रजावातेन बाध्यते।

Ego or Ahamkaara, (the mind-construed idea about oneself based on the body-identity) is like a cloud; it blocks the sun named knowledge; it is cold (foolish) in essence and is filled with the moisture of Vaasanaas; it floats everywhere without control and is spread out all across the sky (as the perceived); is dark because of ignorance; and thunders madly with arrogance and conceit.

It can be blown off completely, with the Prajnaa-storm only.

पदमतुलमुपैतुमिच्छतोच्चैःप्रथममियं मतिरेव लालनीया फलमभिलषता कृषीवलेन प्रथमतरं ननु कृष्यते धरैव।

A farmer who desires the fruit of his crops first tills the land properly; likewise a person who desires the state of the Supreme should clean up the mind alone first.

एवं जनकवद्राम विचार्यात्मानमात्मना पदं विदितवेद्यानामविघ्नेनाधिगच्छसि।

In this manner Rama, when you analyze the inner essence of the Self by the analyzing the Self-state like Janaka, you will without any obstacle attain the state that is realized by the great Sages.

ये हि पाश्चात्यजन्मानः प्राज्ञा राजससात्त्विकाः प्राप्नुवन्ति स्वयं प्राप्यं ते जना जनका इव। तावत्तावत्

विजित्यारीनिन्द्रियाख्यान्पुनःपुनः यावदात्मात्मनैवायमात्मन्येव प्रसीदति। प्रसन्ने सर्वगे देवे देवेशे परमात्मनि

स्वयमालोकिते सर्वाः क्षीयन्ते दुःखदृष्टयः। मुष्टयो मोहबीजानां दृष्टयो विविधापदां कुदृष्टयः क्षयं यान्ति दृष्टे

तस्मिन्परावरे।

Those RaajasaSaattvika people (like you hey Rama) who are in their last birth, are endowed with intellectual supremacy (in that birth), and attain whatever is to be attained as the true vision by their own thinking process (without any external help) like King Janaka. They keep on winning over the enemies named senses (that crave for pleasures) again and again till the senses stay fully subdued (and naturally stay un-attracted to pleasures); then the reality essence of Aatman within them graces them by its vision of the true self through the analyzing process of itself. If the all-pervading lustrous lord, the Supreme essence of all is pleased, and seen as oneself, then all types of sufferings rising by the delusion-vision vanish off immediately. The delusion-seeds that are held tightly in the fists, the torrents of pouring rains of calamities and all the misconceived perceptions together perish off, when the Supreme is realized.

सदा जनकवद्राम सर्वाभ्रवदात्मना प्रजयात्मानमालक्ष्य लक्ष्मीवानुत्तमो भव।

नित्यमन्तर्विचारस्य पश्यतश्चञ्चलं जगत्जनकस्येव कालेन स्वयमात्मा प्रसीदति।

Rama! Like Janaka, you also observe the Self (Reality essence that is without any 'I' ness) as the source of everything and realize the Self through Prajnaa and be an excellent person endowed with all the prosperities. *(There is no need to renounce the kingdom or discard one's duties as a king.)* When one is always engaged in the enquiry of the Self (the reality behind the ego-sense) and observes the world as a phenomenon made of change only, then the truth of self is realized in course of time for sure, as it happened in the case of king Janaka.

न दैवं न च कर्माणि न धनानि न बान्धवाः शरणं भवभीतानां स्वप्रयत्नादृते नृणाम्।

ये दैवनिष्ठाः कृत्यादौ कुविकल्पपरायणाः तेषां मन्दा मतिस्तात नानुगम्या विनाशनी।

विवेकं परमाश्रित्य विलोक्यात्मानमात्मना धिया विरागोद्भुरया संसारजलधिं तरेत्।

No divine power, not the prescribed actions of asceticism, not the wealth distributed as charity, nor the relatives of any high position, act as a shelter for the men frightened of the worldly existence, except their own sincere effort. Those who are addicted to the deities through devotion, and engage themselves only in some misconceived rituals and rites of strict asceticism, are all of dull intellects. Such a mode of intellect only leads to destruction and should not be followed. Taking shelter in the supreme discrimination (Viveka), and realizing the inner essence true self by oneself as the Vichaara-state of the self, a man should cross over the ocean of worldly existence with a dispassionate intellect freed from all attachments and desires.

एषा सा कथिता राम नभःफलनिपातवत्सुखदा ज्ञानसंप्रप्तिरज्ञानतरुशातनी। जनकस्येव सद्बुद्धेः स्वयमेव विलोकिनः विकासमेत्ययं देही देवः प्रातरिवाम्बुजम्। संसारमननं चित्रं विचारेण विलीयते गलद्वशीकृतस्पर्श आतपेन हिमं यथा।

The event in Janaka's life was related you Rama, where he easily attained the knowledge that destroys the tree of ignorance like a fruit falling from the sky all of a sudden. Janaka was of a pure intellect and analyzed the truth by himself; and the essence within the body-entrapment bloomed up fully (destroying the body-idea), like a lotus at the rise of the morning sun. The varieties of the world conceptions produced by the mind dissolves off through Vichaara, like the snow melts off by the touch of the rays of the sun (of knowledge) with its coolness (foolishness in the mind) removed fully.

अयमेवाहमित्यस्या निशाया उदिते क्षये स्वयं सर्वगतः स्फारः स्वालोकः संप्रवर्तते।

अयमेवाहमित्यस्मिन्सन्कोचे विलयं गते समस्तभुवनव्यापी विस्तार उपजायते।

When the night namely the misconception of 'I am the body' perishes, then the 'vision of the Self-essence of reality' which extends everywhere (as objects of knowledge or as Bodha or information) arises by itself (through the rise of the knowledge) (like the vision of the world rises by itself with the sunrise).

'I am this body' - when this narrowed up understanding dissolves away, there arises the broadened vision of the Self (Knowledge essence) pervading the entire universe (as knowledge-form only).

(World is just the 'Knower knowing the objects that are known' through the channel of a mind.

Knower is not different from the knowledge. Self is also not different from the world seen.

Rather the Reality alone exists as the Knowledge-state. World as the delusion is non-existent in knowledge.

A Knower sees the world not as the delusion-form; but as the knowledge-form.)

जनकेन परित्यक्ता यथाहंकारवासना तथा त्वमपि सद्बुद्धे विचार्यान्तः परित्यज।

अहंकारबुद्धे क्षीणे चिद्व्योम्नि विमले तते नूनं सम्प्रौढतामेति स्वालोको भास्करः परः।

एतावदेवावित्तमो यदहंभावभावनं तस्मिन्श्च शममानीते प्रकाश उपजायते।

Similar to Janaka who renounced the Vaasanaa of 'limited ego' hey Intelligent one, you also follow the same method of enquiry and remove that Vaasanaa from the mind. When the idea of the limited ego perishes, then the Supreme sun of self-realization definitely shines with all its grandeur in the taintless sky of consciousness, like the Sun in the cloudless sky of the autumn season. This idea of identification with a limited appearance is excessively Taamasic in nature; when it is completely subdued, true knowledge of one's essence makes its appearance, like the light removing the darkness.

नाहमस्ति न चान्योस्ति न च नास्तीति भावितं मनः प्रशान्तिमायातं नोपादेयेषु मज्जति। उपादेयानुपतनं हेयैकान्तविवर्जनम्यदेतन्मनसो राम तद्बन्धं विद्धि नेतरत् । मा खेदं भज हेयेषु नोपादेयपरो भव हेयादेयदृशौ त्यक्त्वा शेषस्थः स्वच्छतां व्रज। येषामिदमुपादेयमिदं हेयमिति स्थितिः विलीना ते न वाञ्छन्ति त त्यजन्तीह किञ्चन।

There is no 'I'. (*Reality is not the ego or 'I' feeling limited by the measures of space and time.*)

There is nothing else also. (*Reality-essence of undivided knowledge existing as the divided knowledge is the world-perception.*) There is also not the idea of 'does not exist'. (*It is not the experience of nothingness; but existence of something where nothing else exists as another.*) The mind which has reached the quiescent state (by the dawn of true knowledge) does not drown in wants (since it always remains in a fulfilled state.) (*Bondage is the mind rooted in likes and dislikes.*) 'Running after wants and rejecting all unwanted things'; this character of the mind alone is termed 'bondage' Rama, and nothing else. Do not worry when you get unwanted things. Do not hanker after the wanted things. Renounce both likes and dislikes.

Remain just as you are and be in the pure state of the Self-essence (as your identity).

Those in whom the state of 'this is to be attained and this should be avoided' has dissolved off, they do not want anything; nor do they reject anything.

(*When everything is just Aatma Bodha – the shine of Bodha alone, what is there to want or discard?*)

हेयोपादेयकल ने क्षीणे यावन्न चेतसः न तावत्समता भाति साभ्रे व्योम्नीव चन्द्रिका।

अवस्तिवदमिदं वस्तु यस्येति लुलितं मनः तस्मिन्नोदेति समता शाखोट इव मञ्जरी।

As long as the misconceived notions of seeking and discarding are not rid off, till then the equanimity state does not shine forth, like the moonshine cannot appear in the cloud-filled sky. In him whose mind is anxious about worthy and unworthy things, the equanimity state does not rise, like the clusters of flowers in the 'Shaakota tree'.

युक्तायुक्तैषणा यत्र लाभालाभविलासिनी समता स्वच्छता तत्र कुतो वैराग्यभासिनी।

एकस्मिन्ब्रह्मतत्त्वे अस्मिन्विद्यमाने निरामये नानाऽनानातया नित्यं किमयुक्तं क्व युक्तता।

ईप्सितानीप्सिताशङ्के मर्कट्यौ चित्तपादपे चञ्चले स्फुरतो यस्मिन्कुतस्तस्येह सौम्यता।

When the ideas of favorable and not favorable exist in-built, along with the calculations of profit and loss in a mind, how can there raise the equanimity and purity of the mind inherent with the nature of dispassion?

When there exists, only this single principle of Brahman-state without any afflictions, whatever is there that can be defined as favorable or unfavorable built-in with the ideas of divisions or sameness?

(*When there is no division at all, to imagine even sameness is meaningless only!*)

When the two restless monkeys namely the apprehensions about likes and dislikes keep on jumping about the tree of the mind, where is there even the hope of some peace?

निराशता निर्भयता नित्यता समता ज्ञता निरीहता निष्क्रियता सौम्यता निर्विकल्पता धृतिर्मेत्री

मनस्तुष्टिर्मृदुता मृदुभाषिता हेयोपादेयनिर्मुक्ते जे तिष्ठन्त्यपवासनम्।

Desirelessness (no want of anything); fearlessness (no fear of not getting something); eternity (as the Knowledge state); equanimity (looking at everything as Bodha only); knowledge (knowledge of oneself as the Reality state); a state without any wants (no need of external fulfillment); absence of doer ship (limbs move; but not the inner awareness); calm disposition (always a controlled behavior); state without any disturbing thoughts (of wants and no-wants); stability of mind (with the stabilized intellect); friendship towards all (as the shine of Bodha only); happy state of the mind (without delusion); soft nature (freed of all anxieties and irritations); tender words (seeing all as Bodha-form only); all these qualities exist in the knower who is free of likes and dislikes where all the Vaasanaas stay completely destroyed.

धावमानमधोभागे चित्तं प्रत्याहरेत्बलात्प्रत्याहारेण पतितमधो वारीव सेतुना।

One should forcefully control the mind that is running downwards (towards the sense pleasures), like the dam holding the falling water by force.

बाह्यानर्थानिमान्स्त्वक्त्वा तिष्ठन्गच्छन्स्वपन्श्वसन् सर्वथा सर्वदा सर्वानान्तरान्श्च विचारय।

Renouncing completely the conception of these objects, enquire the true nature of everything, always, in all manners, even as you stand; as you move; as you sleep; and as you breathe.

गृहीततृष्णाशफरि वासनाजालमाविलं संसारवारिप्रसृतं चिन्तातन्तुभिराततं अनया तीक्ष्णया तात छिन्धि

बुद्धिशलाकया वात्यायेवाम्बुदं काले वहन्त्या वितते पदे।

The dirty net of Vaasanaas is woven only by the threads of worries; and is thrown inside the waters of the Samsaara to catch the fish of Trshnaa (thirst for pleasures). Dear Rama, tear off this net with the sharp knife of intelligence, and blow away the dark clouds of ignorance in the expanse of Brahman sky through the wind of intelligence (obtained through my instruction).

अस्य संसारवृक्षस्य मूलं दोषाङ्कुरास्पदं भव्य धीरेण धैर्येण प्रोद्गरोद्गुरया धिया मनसैव मनश्छित्त्वा कुठारेणैव पादपं पदं पावनमासाद्य सद्य एव स्थिरो भव। मनसैव मनश्छित्त्वा विस्मृत्या चरमं मनः वर्तमानमपि च्छित्त्वा च्छिन्नसंसारतां व्रज। मोहो विस्मृत्य संसारं न भूयः परिरोहति चित्तं विस्मृत्य संसारो न भूयः परिरोहति। तिष्ठन् गच्छन्स्वपञ्जाग्रन्निश्वसन्नुत्पतन्पतन् असदेवेदमित्यन्तर्निश्चित्यास्थां परित्यज।

समतामलमाश्रित्य संप्राप्तं कार्यमाहरन् अचिन्तयन्स्तथाऽप्राप्तं विहरेह हि राघव।

The origin of the tree of worldly existence is caused by the sprout of misconception.

Noble one! With a bold intellect filled with courage and capable of breaking free; cutting asunder the mind with the mind, like cutting asunder the tree with an axe; attain the supremely sacred state instantly; and remain stabilized there.

Cutting asunder the tainted mind with the taintless mind; forgetting even the dead tainted mind; cutting asunder even the present taintless mind; get the worldly existence cut off, once and for all.

By forgetting the (reality seen in the) worldly existence, the delusion does not rise again.

By forgetting the mind (made of conceptions and wants only), the worldly existence does not rise again.

Standing, moving, sleeping, awake, exhaling, climbing up, climbing down- at all times be completely without attachments, with the in-born understanding that the world is unreal.

Endowed with utmost equanimity; performing whatever actions fall to one's lot; not thinking about what is not attained; live in this world Raaghava!

यथा शर्वोऽपि लिङ्गानि न बिभर्ति बिभर्ति च त्वमेवमिह कार्याणि कुरु मा कुरु चानघ।

त्वमेव वेत्ता त्वमजस्त्वमात्मा त्वं महेश्वरः आत्मनोऽव्यतिरिक्तः संस्त्वयेत्थमिदमाततम्।

The Supreme Lord Shiva (is always in the state of Brahman-knowledge); he supports all the eightfold varieties of creation (by his very presence); yet does not support also (as he is the essence of all).

You also likewise perform your duties, and yet do not be a performer of actions, (by remaining in the Brahman knowledge) hey taintless one!

You are the one who is aware of all the perceptions (as the Reality state of Brahman).

You are unborn (and are not the physical body which takes birth and dies).

You are the essence of all (as the knowledge essence of all).

You are the Supreme Lord (with no second one).

You alone pervade everything in this manner, being not distinct from the Self.

(You are the essence of Knowledge shining as Knowledge only, without any separateness.)