

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART FOUR

(HOW TO LIVE A LIFE IN A NON-EXISTENT WORLD)

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.

श्री वसिष्ठ उवाच

Vasishtha spoke

विदेहमुक्ता ये राम ते गिरामिव गोचरे नैव तिष्ठन्ति तस्मात्त्वं जीवन्मुक्तिमिमां शृणु।

Rama! Those liberated ones who stay without the body cannot be seen by the eyes similar to the spoken words that cannot be seen. (*You as the son of Dasharatha have to live with a body here in this world, and complete the purpose for which you took birth here.*) Therefore you listen to the characteristics of the state of liberation while living in the world with a body.

प्राकृतान्येवकर्माणि यया वर्जितवाञ्छया क्रियन्ते तृष्णयेमानि तां जीवन्मुक्ततां विदुः।

या स्थितिस्तृष्णया जन्तोर्बाह्यार्थं बद्धभावया तं बन्धमाहुराचार्याः संसारनिगदं दृढम्।

(*Trshnaa- the urge to fulfill some wants has to exist as a maintained falsity even by the JeevanMuktas. Their Trshnaa is make-believe, like an actor acting on the stage. These JeevanMuktas always live without any attachment to the people who surround them and do their duties without the doership idea; and use the body and limbs as the projected tools only, for the others to see and react with; whereas the Trshnaa of the ignorant Jeevas is firmly rooted in ignorance. These ignorant Jeevas act with attachment and exist as the process of desire-fulfillment only. They exist only as the inert bodies that move like puppets in the hands of Vaasanaas.*)

Maintaining minimal desires as per one's position in life, yet doing the needed actions without attachment is the state of JeevanMukti according to the wise. When there is attachment to the outside objects and people because of the thirst for desire-fulfillment, then that stays as the bondage that firmly binds one to the Samsaara; so say the teachers of the yore.

नूनमुञ्जितसंकल्पा हृदि बाह्ये विहारिणी वासना योदिता सेह जीवन्मुक्तशरीरिणी।

JeevanMuktas who maintain a body (as a concept for others to react with) have no wants at all in the least as connected to the world of objects (since they know the non-existence of the world and its objects); yet they keep the Vaasanaa of the body to react with the others (and continue as a part of the ignorant world). (*They are fully awake; yet maintain the unreal dream-body as a part of the dream-world, till the dream-span gets over with. For them, the body is just a vehicle to be maintained for travelling in the worldscape.*)

बाह्यार्थवासनोच्छ्रान्ना तृष्णा बद्धेति राघव सर्वार्थवासनोन्मुक्ता तृष्णा मुक्तेति कथ्यते।

Raaghava! The Trshnaa which is swollen with the Vaasanaas connected to the outside world is binding; whereas the Trshnaa which is completely freed of the Vaasanaas is liberating; so it is stated.

पूर्वं यस्यास्तु तृष्णाया वर्तमानेऽपि शाश्वती निर्दुःखता निष्कलता सा मुक्तेति बुधैः स्मृता। इदमस्तु ममेत्यन्तर्येषा राघव भावना तां तृष्णां शृङ्कलां विद्धि कलनां च महामते। तामेतां सर्वभावेषु सत्स्वसत्सु च सर्वदा संत्यज्य परमोदारः परमेति महामनाः। बन्धाशामथ मोक्षाशां सुखदुःखदशामपि त्यक्त्वा सदसदाशां च तिष्ठाक्षुब्धमहाब्धिवत्।

अजरामरमात्मानं बुद्ध्वा बुद्धिमतां वर जरामरणशङ्काभिर्मा मनः कलुषं कृथाः।

Before the act of a sense-experience, and also during and after also, though acting with a maintained make believe Trshnaa, there is no anxiety or apprehension, and no swollen up desire-stain in the liberated ones. Such a state is said to be the liberated state by he learned.

Raaghava! Hey intelligent one!

The idea that rises as 'let this object belong to me' (with the superimposition of the quality of joy on the object) is the Trshnaa which binds one like a chain; and is the true 'Kalanaa' the delusion state of Reality. A man, who has realized the profound truth, renounces completely such ideas of possession (as mine) in all the objects that are there and not there; and with a mind-expanse that is not corrupted by any 'Kalanaa', attains the supreme state of freedom.

Renounce from the mind all ideas of bondage and liberation, all states of pain and pleasure, and remain like a huge ocean without any movement. Stay like the expanse of the ocean undisturbed by any ripples also, by renouncing fully the ideas of bondage and also liberation, and the states of joys and pains associated with the objects of the world.

Hey Rama, you are the best among all the wise!

Know the self-essence as non-aging and deathless (since it is knowledge essence only), and do not taint your mind with the apprehensions of aging and death (which are just the terms that belong to the unreal delusion-existence of the ignorant.)

पदार्थतत्त्वं नेदं ते नायं त्वमसि राघव किञ्चित्तदन्यदेवेदमन्य एवासि राघव।

असदभ्युदिते विश्वे सतीवासति संस्थिते त्वयि तत्तामतिगते तृष्णायाः संभवः कुतः।

You are not the object (body) that is perceived by the senses and conceived by the mind, Raaghava, and it does not belong to you also (except as the closest sensed pattern that centrally connects to the other sensed patterns of objects and people.) That is something else; you are something else other than that, Raaghava! (You are the awareness that is aware of the other objects; the body is also one such object. It exists as a perceived object sometimes; sometimes as the image seen in the mirror; and most of the time as a memory pattern only in the brain.) This changing pattern of sense-Bodha namely the Vishvam is falsely risen (as a state of delusion only); and is not real though looking real. You on the other hand, are the essence of all that is seen as the world, as the awareness factor. Where is the chance for Trshnaa to rise up?

(There is just the undivided state of reality which sees itself as divided; Knowledge looking at itself as divided knowledge; like a limbed body though single sees itself as made of parts; what is there to desire or not desire in this single expanse of awareness that is spread out as all? What is there, as another?)

अन्यच्च राम मनसि पुरुषस्य विचारिणः जायते निश्चयः साधो स्फाराकारचतुर्विधः।आपादमस्तकमहं मातृपितृविनिर्मितः इत्येको निश्चयो राम बन्धायसद्विलोकनात्।अतीतः सर्वभावेभ्यो वालाग्रादप्यहं तनुः इति द्वितीयो मोक्षाय निश्चयो जायते सताम्।जगज्जालपदार्थात्मा सर्वमेवाहमक्षयः तृतीयो निश्चयोप्येवं मोक्षायैव रघूद्वः।अहं जगद्वा सकलं शून्यं व्योमसमं सदा एवमेष चतुर्थोऽपि निश्चयो मोक्षसिद्धये। निश्चयेषु चतुर्ष्वेषु बन्धाय प्रथमः स्मृतः त्रयो मोक्षाय कथिताः शुद्धभावनयोत्थिताः।एतेषां प्रथमः प्रोक्तस्तृष्णायाः बन्धयोग्यता शुद्धतृष्णास्त्रयःस्वच्छा जीवन्मुक्तविलासिनः।

(A man of ignorance has his own false ascertainments about himself and the world. A man of knowledge is free of all the lies concocted by the mind, and has his own state of truth-vision which he naturally experiences.) And again Rama, for a person who engages in the practice of Vichaara (right or the wrong way), four types of ascertainments of extensive nature, rise up.

'I am this physical body from head to toe, born out of a mother and father'; (I grow old, I die); this sort of ascertainment Rama, rises out of the mistaken understanding, and leads to bondage

'I am subtler than the tip of the hair (am not the physical body stuck in time and place concepts), and I transcend the physical and other sheath-levels of the limited Jeeva-state'; this second type of ascertainment develops in the noble men, thus leading towards liberation.

'I am the (knowledge) essence all the things that exist in this network of worldly appearance (that is made of knowledge only)'; this third type of ascertainment also leads towards liberation, hey Best among those born of Raghu's dynasty!

'I or this world and all the perceived objects (are just mind-made concepts) are empty like the empty expanse of the sky'; this fourth type of ascertainment also leads towards the attainment of liberation only. Of these four ascertainments, the first one is considered as binding, and the other three which rise out of a purified intellect are said to bring about Moksha. Of these four, the first one contains the Trshnaa (thirst for pleasures of the world) and qualifies for bringing about bondage. The other three types of Trshnaa (thirst for knowing the truth) are pure and exist in the JeevanMukti state.

सर्वमात्माहमेवेति निश्चयो यो महामते तमादाय विषादाय न भूयो याति मे मतिः।

तिर्यगूर्ध्वमधस्ताच्च व्यापको महिमात्मनः सर्वमात्मेति तेनान्तर्निश्चयेन न बध्यते।

Hey Wise one! 'I am the essence of all as the knowledge of all'; when such an ascertainment is arrived at through proper Vichaara practice, then one does not suffer the pains of the world-state; this is my conclusion born of experience. The greatness of the Aatman (as the knowledge-state of all) is spread out all around sideways, above and below (as the perceived state); everything is of the form of knowledge alone as my awareness state; if one is ascertained within like this, then he does not get bound by any perceived state that he is in. (Both the limited state of ego and the world-concept growing around the ego-concept are nothing but some information produced and recycled by the mind, where the mind-idea also is just some information only. You can reduce every word with meaning into just a knowledge-content produced and received by you, the pure Chit state tainted by the 'Kalanaa' of Chitta. Nothing is there but the Reality state existing as the emptiness state of false information. Know it; instantly you are out of this Kalanaa state.)

शून्यं तत्प्रकृतिर्माया ब्रह्मविज्ञानमित्यपि शिवः पुरुष ईशानो नित्य आत्मैव कथ्यते।

Emptiness, Prakrti, Maayaa, Knowledge of Brahman Reality, Shiva (auspicious state), Purusha (embodied awareness state), Ishaana (lord of all); all these terms refer always to the essence of Reality only as Aatman. (Not only these specialized terms, but the entire lot of words with meaning, all the names, all the terminologies, all the proper nouns, all the common nouns, and whatever is there as anything as a word with meaning in any language, refer to the Aatman only. What else is there?)

सदा सर्व सदेवेदं नेह दिवत्वान्यते क्वचित् विद्यते विद्यया व्याप्तं जगन्नेतरया धिया।

आपातालमनन्तात्मा पूरितोऽम्भोधिरम्बुभिः आब्रह्मस्तम्बपर्यन्तं जगदापूर्णमात्मना।

अतः सत्यमृतं नित्यं नानृतं विद्यते क्वचित् वार्येव सकलांभोधिर्न तरङ्गादयः क्वचित्।

In any mode of time, all that is perceived anywhere by any entity, there is no dual-factor at all.

The entire Jagat-state is pervaded by the knowledge-state only, and there is no absolute reality of the world as understood by the ignorant. (World of any perceived state is made of the immediate experience of sense information, the concepts construed by the mind based on the sense information, and the memories stored by the mind as per its whims and fancies based on the sense information. There is no world at all actually; but only the empty state of knowledge of the known objects that is seen as a world.)

The ocean that stretches endlessly from the surface to the bottommost level is made of waters alone; the knowledge essence alone fills the entire Jagat-state from the Brahmaa to the pillar.

(Brahmaa is also an object of knowledge; a pillar is also an object of knowledge only!

What difference is there? Awareness stays changeless and eternal as the knower of all.)

Therefore, since the eternal non-deteriorating state of reality state alone exists, there is no untruth at all.

The waters alone make the ocean, not the waves.

(Waves are also made of water alone, like the Jeevas are also made of awareness factor alone.)

पृथक्कटककेयूरनूपुरादि न काञ्चनात्भिन्नास्तरुणाकारकोटयश्चैव नात्मनः।

The bracelet, armband or the anklets do not differ from the gold. (Gold alone is there as all the shapes; the imagined names are invented for those shapes.) The manifold varieties of trees, plants and other things also do not differ from the essence of Reality (which exists as the knowledge of all).

द्वैताद्वैतसमुद्भेदैर्जगन्निर्माणलीलया परमात्ममयी शक्तिरद्वैतैव विजृम्भते।

The Supreme power of the Reality state to exist as any object of knowledge brings about the existence of the world as the duality opposed to oneness, and the non-duality opposed to duality, and shines as the duality for the ignorant. (Actually there is no two-ness or oneness in the expanse of Reality state which shines as the knowledge state of all. Knowledge state is just the undivided Knowledge state; there is nothing outside of it.)

आत्मीये परकीये वा सर्वस्मिन्नेव सर्वदा नष्टे वोपचिते कार्ये सुखदुःखे गृहाण मा।

At all times and in all situations of life, whether it is about you or others connected to you, do not feel excited by any gain, and do not feel disheartened by any loss when performing your regular duties.

भावाद्वैतमुपाश्रित्य सत्ताद्वैतमयात्मकः कर्माद्वैतमनादृत्य द्वैताद्वैतमयो भव।

भवभूमिषु भीमासु भावभावनवात्यया मा पतोत्पातपूर्णासु दरीष्वन्तः करी यथा।

When acting in the world, keep the duality state in the mind (as revealed by the senses), but stay always aware of the non-dual essence within, and ignore the non-dual truth when doing actions.

Thus be identified always with the non-dual essence of self always, and live in the unreal state of duality.

When moving in the unpredictable land of the Samsaara forest, do not get blown by the winds of the conception of duality of objects, and fall into thorny deep holes like the stupid cow-elephant.

द्वैतं न सम्भवति चित्तमयं महात्मन्नात्मन्यथैक्यमपि न दिवतयोदितात्म, अद्वैतमैक्यरहितं सततोदितं सत्सर्वं न किञ्चिदपि चाहरतः स्वरूपम्।

Duality (Reality state referred to as Brahman and the perceived world, as two states of reality) does not occur at all as conceived by the Chitta (perceiving state of delusion), hey noble one.

Since the essence of Reality does not stay as the dual state, there is no oneness also that can be stated as happening (as the two existing as one). The Reality state of existence which has no name at all is always there as neither the Advaita (non-dual) nor the oneness (since the term two presupposes oneness, reality is neither one nor two). The learned say that it has no quality at all (being one or one existing as two) that can come under description.

नैवाहमस्ति तव नाम जगन्ति सन्ति सर्वं च विद्यत इदं ननु निर्विकारं, विज्ञानमात्रमवभासत एव शान्तं नासन्न सज्जगदिदं च सदेति विद्धि।

There is no 'I' that brings in the separateness of you and others; there is no you and the worlds that separate me as the 'I'. There is only the changeless reality state (where you and I do not exist at all to describe it also.) It just shines as the knowledge state; and is a quiescent.

The world you perceive as the 'I' 'you', and 'others' is not non-existent or existent; but is 'Sat' (existent state alone) that shines with the knowledge as its nature.

परममृतमनाद्यं भासनं सर्वभासामजरमचिन्त्यं निष्कलं निर्विकारं विगतकरणजालं जीवनं जीवशक्तेः

सकलकलनहीनं कारणं कारणानां सततमुदितमीशं व्यातते चित्प्रकाशे स्थितमनुभवबीजं स्वात्मभावोपदेश्यं,

स्वदनमुचितोऽन्तर्ब्रह्मसर्वं सदैव त्वमहमपि जगच्चेत्यस्तु ते निश्चयोन्तः।

Let there be this firm ascertainment within you (as a natural state of existence) that you as the Rama, I as the Vasishtha and the entire world of divided shapes and names at all times, all this is in essence the Reality state of Brahman state only that looks as the improper understanding as all this.

It is the supreme state of bliss (of the correct knowledge), has no beginning (or end), is the shine of all that is seen as anything, is beyond the grasp of the mind's thinking ability, is without any taint of disturbance, is changeless, is free of any tool of action, is the life essence of all that live as the seeing entities.

It is completely bereft of all the faults of limitations of names forms, space and time factors

It is actually the inner quiescent state of bliss (that is superimposed on all the objects as the joy-experience), which is pointed out as the self (that is something like the counting person gets missed when counting the others), which is the seed of all experiences (as the perceiving state), which is always there without ever being absent, which is the lord of all being the essence of all as their knowledge, which is found in the Chit-shine of awareness which alone is spread out as the perceiver states bound to the perceived.

THE JEEVANMUKTA STATE

युक्ताशयानां महतां अहतानां कुदृष्टिभिः स्वभावोऽयं महाबाहो लीलया चरतामिह।

Hey Mighty-armed! The following are the characteristics of those noble men whose minds are one with the essence of the Reality-self, and who are never daunted by the delusory states, and who live off their life in the world with ease, staying amused only.

विहरन्नपि संसारे जीवन्मुक्तमना मुनिः आदिमध्यान्तविरसा विहसेज्जागतीर्गतीः।

The silent one who is a JeevanMukta, though living in the world going through the various life-events, will laugh at the ways of the world which is completely tasteless (without any joy in the least) in the beginning (at birth) also, in the middle also (through the various struggles and sufferings of life) and in the end also (aging with ailments and dying a wretched death).

सर्वप्रकृतकार्यस्थो मध्यस्थः सर्वदृष्टिषु ध्येयं तं वासनात्यागमवलंब्य व्यवस्थितः।

Engaged in the works that belongs to him as per his station in life, acting neutral (without reacting with panic or anxiety) in all the situations, he remains established in the 'Dhyeya' (contemplative) type of renouncement of Vaasanaas (as mentioned previously).

सर्वत्र विगतोद्वेगः सर्वार्थपरिपोषकः विवेकोद्योतदृष्टात्मा प्रबोधोपवनस्तिथिः सर्वातीतपदालम्बी

पूर्णन्दुशिशिराशयः नोद्वेगी न च तुष्टात्मा संसारे नावसीदति।सर्वशत्रुषु मध्यस्तो दयादाक्षिण्यसंयुतः

प्राप्तकर्मकरोऽग्र्याणां संसारे नावसीदति।नाभिनन्दति न द्वेष्टि न शोचति न काङ्क्षति मौनस्थः प्रकृतारंभी

संसारे नावसीदति।पृष्टः सन्नप्रकृतं वक्ति न पृष्टः स्थाणुवत्स्थितः ईहितानीहितैर्मुक्तः संसारे नावसीदति।

सर्वस्याभिमतं वक्ता चोदितः पेशलोक्तिमान् आशयज्ञश्च भूतानां संसारे नावसीदति।

'Never feeling anxious about anything; co-operating with any good actions of others; vision lighted up by discrimination; staying in the pleasant garden of enlightenment; sheltered in the state which transcends everything; mind cool and pleasant like the full moon; never getting worried or over-excited about anything'; a person with these qualities never has the need to grieve about anything.

'Neutrally behaving towards enemies (those who may dislike him for no fault of his) and friends (well-wishers); filled with compassion and concern (without fakeness); always performing actions that are his as ordained by the noble'; a person with these qualities never has the need to grieve about anything.

'Does not like; does not dislike; does not worry; does not want anything; silent in the mind; doing just what needs to be done'; a person with these qualities never has the need to grieve about anything.

‘When questioned he answers appropriately; when not questioned remains unaffected like a pillar; is free of both the wants and no-wants’; a person with these qualities never has the need to grieve about anything. ‘Talking as per the nature of the other person; when forced to talk, utters soft words; understands the intentions of others’; a person with these qualities never has the need to grieve about anything.

युक्तायुक्तदशा गस्तमाशोपहतचेष्टितं जानाति लोकदृष्टान्तं करकोटरबिल्ववत्।

परं पदमुपारूढो भङ्गुरां जागतीं स्थितिं अन्तःशीतलया बुद्ध्या हसन्निव निरीक्षते।

Like a Bilva fruit that is kept in one’s hand, he understands well (through an impartial intellect) the events of the world which are forced by the desire-affliction (of Vaasanaa filled minds), and which are stuck by the right and wrong view points always (in the ignorant minds).

Having ascended the Supreme state (of stabilized truth-vision), with a mind cool and cheerful always, he observes the state of the ignorant world, as if amused (by all the monkey play of the stupid minds).

जितचित्ता महात्मानो ये हि दृष्टपरावराः स्वभाव ईदृशस्तेषां कथितस्तव राघव।

Raaghava! The characteristic nature of those noble ones who have conquered their mind (Kalanaa-state), and have had the vision of the Supreme Reality has been explained so far.

(All the realized Sages of any world or any species will act their lives always with the awareness of the truth; and are always freed of the ego and ego-centered Vaasanaas.

The levels of course will vary as per their intellectual capacity.

All these realized men of various levels of various worlds will not behave exactly the same way when faced with the same situation. They are all the very same Brahman state with individual traits acting as the pure state of minds. They may not even know that they are realized, as it happened in the case of Shuka; or they may not even know that there is a word called Brahman to refer to that reality; for Sanskrit is not the common language for all the Brahmaandas. ‘Brahman-term’ belongs to this world of some one Brahmaanda.

Countless Brahmaandas rise in the Reality state like the foam bubbles in the ocean.

Every world will not think the same way or have the same bodily traits.

Some worlds will not even have the sleep and dream modes. They will have a different way of explaining the Reality state. They may not know what are the Jaagrat, Svapna, Sushupti and Turyaa states.

Our world is not the center of existence.

This world as the Brahmaa’s creation or a Big-bang creation is nothing but a dust mote floating in the sunlight of Reality.

Yet Reality state does not differ or change; but gets explained in various ways by various minds.

Purity levels differ; intellectual capacities differ; realized people also have their own way of dealing with situations according to their intellect-based opinions.

Vasishta and Rama cannot behave the same in any situation.

Vasishta is a Brahmin by conduct; he may not hurt even a tiny insect.

Rama is a Kshatriya. He has to battle the enemies who are unrighteous and wicked.

Stories of life may differ; but realization state is common to all the realized of any world, as the right knowledge. Each mind-content is different, be it the ignorant or the Knower.

Stories of the Knowers cannot be imitated; but Knowledge gained will be the same for all.

What Vasishta explains is the ‘almost-conduct’ of a realized person; sort of a guesswork only.

Vasishta is one particular Brahman state acting as a Vasishta mind. Rama is another Brahman state of another mind. Vasishta cannot opionate or tell the other Brahman state which is acting through Rama’s mind as to how to run his country. Realization state of truth is common for all; but individualities differ with their own personal characteristics. You cannot question why a realized person behaves in a particular way. You from the lowest Vaasanaa level cannot grasp what it is to live without Vaasanaas at all.

All the realized ones who are of the Brahman -state, keep evolving further in knowledge; their journey never ends. They are the eternal state of hungry Brahman that keeps on knowing itself through the realized minds. Even Vasishta cannot explain the individual natures of these Siddhas, the realized mind-states of Brahman.

Why Shiva prefers to be covered with ashes, when Naaraayana presents himself as adorned with the best of decorations? Why Shiva wants the solitude of the icy mountains, when Naaraayana takes trouble to descend down to earth to guide the ignorant? Though Shiva and Vishnu are in the same level of realization, both differ in their individual natures.

So it is with the realized Siddhas.

They are the Brahman state of pure minds living in their worlds of knowledge. Ignorant worlds are countless; so are the knowledge-worlds.)

वयं तु वक्तुं मूर्खाणामजितात्मीयचेतसां भोगकर्दममग्नानां न विद्मो अभिमतं मतम्। तेषामभिमता नार्यो
भावाभावविभूषिताः ज्वालानरकवहनीनां यास्ताः कनकरोचिषः। अनर्थगहनाश्चार्था व्यर्थानर्थकदर्थनाः दिशन्तो
दुःखसंरम्भमभितः प्रहितापदः। फलसंधीनि कर्माणि नानाचारमयानि च सुखदुःखावपूर्णानि तानि वक्तुं न शक्नुमः।

(The mind-states of the realized as against the ignorant are entirely different, like the sunlight versus darkness. Darkness cannot understand the sunlight; sunlight knows not what it is to be darkness. Vasishta vaguely can describe the general characteristics of a JeevanMukta, the one who realizes the truth when living on this earth; but even he cannot ever grasp the amazing conduct of the ignorant, stuck to the body-level.) The ignorant ones have no intellectual capacity to do Vichaara, have no control over their minds, and wallow in the dirty mire of sense pleasures always. We do not know how to explain the mind-needs of these fools.

(The most prominent Vaasanaa of these fools is the passion-fulfillment only, which exists as just a physical reproduction act in the lower level organisms.) The women whom they seek for the fulfillment of passion are the attractive golden flames of the fiery fires of hells only; for these golden-hued maidens will destroy all the merits of the past and will not allow any good acts to be performed. *(A man attracted to a woman's body is destroyed forever; and will go through untold sufferings without an end.)*

(Another prominent Vaasanaa of these ignorant is the thirst for possessions in the form of family, wealth, land, gold, jewels, positions etc.) The wealth and riches they seek are densely made of harms only *(for one has to suffer to earn the wealth, suffer again to protect it and suffer a lot more when it is gone)*. And the wealth in the form of various possessions bring about an anxiety-filled life with the development of ignoble qualities like hatred, envy, selfishness, arrogance, rudeness, cruelty, self-conceit etc.

The possessions bring about problems only one after the other; and are surrounded all over by pains of various sorts.

(What about people who perform Yajnas, worships etc?)

The actions like Yajna etc (worship of deities, visiting holy centers, visiting Sages, bathing in sacred rivers, Mantra chanting, charity etc) are performed with the idea of some fruit only to be collected as the merit (for the after-life of an imagined heaven, or for the good of one's family, or for the fulfillment of some desires). Their way of earning merit is of various types (good conduct on the surface level only). Their lives roll between pains and pleasures again and again without any particular goal to be achieved in life (and these Jeeva entities are after the small states of desire fulfillments only as the selfish goals that need to be fulfilled by force).

We do not have the capacity to explain these ignorant minds and their conduct.

(A realized man's behavior is predictable; he is always the same; but the ignorant are like the puppets which do not know what their Vaasanaa-masters intend to do next. Their actions are completely unpredictable and cannot be categorized at all.)

WANDER IN THE WORLD AS A JEEVANMUKTA HEY RAAGHAVA

पूर्णा दृष्टिमवष्टभ्य ध्येयत्यागविलासिनीं जीवन्मुक्ततया स्वस्थो लोके विहर राघव।

Taking recourse to a vision of completeness (not seeking anything or rejecting anything as a second object), with all the Vaasanaas renounced through the 'Dhyeya' method, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

अन्तः संत्यक्तसर्वाशो वीतरागो विवासनः बहिः सर्वसमाचारो लोके विहर राघव।

Renouncing all the desires that stay concealed deep within; freed of all attachments (to people and objects); freed of all the Vaasanaas (including the liberation Vaasanaa); wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

उदारः पेशलाचारः सर्वाचारानुवृत्तिमान् अन्तःसर्वपरित्यागी लोके विहर राघव।

Staying munificent (as the expanse of awareness that forms the essence of all); tender and soft when dealing with others (who are just the knowledge states rising in the presence of the awareness essence) ; adjusting to all sorts of people (as per the need of the hour, like an actor on the stage); renouncing everything completely within (but acting in the world as if involved); wander in the world as a

JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

प्रविचार्य दशाः सर्वाः यदतुच्छं परं पदं तदेव भावेनालम्ब्य लोके विहर राघव।

Analyze well all the states of Samsaara which in essence are the states of knowledge only, and through experiencing the supreme state which is in no way comparable to the delusion state of the world, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

अन्तर्नैराशयमादाय बहिराशोन्मुखेहितः बहिस्तप्तोऽन्तराशीतो लोके विहर राघव।

Inside keep the mind without any hope or expectation of any joy or sorrow from the outside world, but act as if with the emotions of joy and sorrow (like others). Burning outside like a Jeeva, but inside cool as the Brahman-state, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

बहिः कृत्रिमसंभो हृदि संभवर्जितः कर्ता बहिरकर्तान्तर्लोके विहर राघव।

Show a made-up excitement in all the situations (for the sake of others), but in the heart remain without any excitement about any event of the world. Be a performer of the action outside (using the mind, body and intellect as just some tool only), but inside remain as the pure awareness state which never acts, but is a witness only; and wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

ज्ञातवानसि सर्वेषां भावानां सम्यगन्तरं यथेच्छसि तथा दृष्ट्या लोके विहर राघव।

You now know the different levels (of ignorance and knowledge) of the objects as to how they rise up for all in the delusion state as real, and how they are in essence in your knowledge state only in reality.

You deal with the situations of your life as per the need of the hour, displaying the right emotions and reactions, as per your judgment, without swerving from the path of Dharma.

Wander freely in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

कृत्रिमोल्लासहर्षस्थः कृत्रिमोद्वेगगर्हणः कृत्रिमारम्भसंभो लोके विहर राघव।

Show an artificial joy and happiness at joyous occasions; show an artificial reaction of excitement and censure at situations which need such a reaction; have an artificial show of interest in all the enterprises of the world, and wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

त्यक्ताहंकृतिराश्वस्तमतिराकाशशोभनः अगृहीतकलङ्काङ्को लोके विहर राघव।

(Renounce all these qualities of the Moon!

Moon refers to the mind also; and so do not act like the stupid mind anytime.)

(Moon shines with reflected light yet acts arrogant with false pride, like the ignorant mind stays identified with the inert body with only the borrowed awareness of the true self, and acts with self-conceit.)

You renounce off the 'ego' (and remain as the essence of the Self only)!

(Moon ails by the waxing and waning of the body and acts restless. Mind also oscillates between joys and pains, and is always restless.)

You maintain a calm disposition (by maintaining equanimity as the changeless Aatman)!

(Moon shines in the empty expanse of nothingness and gets happy by the emptiness itself. Mind also feels happy by producing sense impressions on the emptiness.)

You remain as the Self -essence freed of the emptiness, namely the perceived!

(Moon is always tainted. Mind is also always tainted with the belief in the reality of the world.)

You remain free of the taint of the world-conception, and wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

आशापाशशतोन्मुक्तः समः सर्वासु वृत्तिषु बहिः प्रकृतिकार्यस्थो लोके विहर राघव।

Freed of the hundreds of desires and attachments completely, acting equally in all the outside situations (as the witness state of Aatman), performing outwardly all the duties that belong to you, wander in the world as a JeevanMukta hey Raaghava, established in your true identity (as the formless, nameless, quiescent state of the changeless awareness state.)

न बन्धोऽस्ति न मोक्षोऽस्ति देहिनः परमार्थतः मिथ्येयमिन्द्रजालश्रीः संसारपरिवर्तिनी। भ्रान्तिमात्रमिदं
मोहाज्जगद्राघव दृश्यते जनितप्रत्ययं स्फारं जलं तीव्रातपे यथा। अबद्धस्य एकरूपस्य सर्वगस्यात्मनः कथं बन्धः
स्यात्तदभावे तु मोक्षः कस्य विधीयते। अतत्त्वज्ञानजातेयं संसारभ्रान्तिरातता तत्त्वज्ञानात्क्षयं याति रज्ज्वामिव
भुजङ्गधीः। ज्ञातवानसि तत्त्वं स्वमेकया सूक्ष्मया धिया जातोऽसि निरहंकारो व्योमवत्तिष्ठ निर्मलः।

Bondage and liberation do not exist for the embodied one actually.

(Who is there to get bound or liberated?)

The constantly changing (information-sets of) Samsaara, rising up every moment newly like a magical scene is not real at all. Hey Raaghava, this world that you see is made of the delusory thoughts alone and is seen as real because of ignorance only, like one believes in the expanse of the water when in the hot sun of the desert.

The Reality essence that shines as your particular mind is of a single nature, and is all pervading as the knowledge of all; how can it be bound? When there is no bondage at all, who is supposed to get liberated? This expansive delusion of the world rises because of not having proper understanding of the truth; by understanding the truth, it disappears like the snake idea vanishing when the rope is understood as just the rope. You have understood the truth with your own subtle thinking; have no ego as identified with the body. Now stay as the taintless empty expanse that is just made of awareness-essence.

RENOUNCE THE ATTACHMENT FOR THE RELATIVES

ज्ञोऽसि त्वित्थं तदखिलाः सुहृद्बान्धववासनाः संत्यजासत्स्वभावस्य का नाम किल भावना।

अपि चेत्थं तदन्यस्त्वं सत्त्ववाननुमीयसे इदं प्रथमतः प्राप्तं परमादपि कारणात्।

You are now in the knowledge of your true essence.

With such knowledge as your basic nature, renounce completely the attachments maintained towards your friends and well-wishers (who are as unreal as your ego-identity of the ignorance state).

What is there to trust in something which is completely non-existent and is only mind-made?

After the renunciation of all the Vaasanaas as advised by me, you will find yourself as a separate one as made of pure awareness only (awareness which is aware of oneself as real at all times) in the state of your true essence. (You will indeed know the difference that was there before as Avidyaa state, and now as the transcended state of Reality.) You will also understand that previously you were a false entity and were in a bondage state (as the perceived reality) from beginningless times. (The state of bondage can be got rid of only through the renunciation of all the Vaasanaas that give rise as the duality state.)

WHAT IS THERE TO LAMENT ABOUT?

भोगबन्धुजगद्भावैः कर्मभिश्च शुभाशुभैः आत्मनो नास्ति संबन्धः किमेताननुशोचसि।

आत्मतत्त्वैकसारोऽहमिति जातधियो भयैः न ते रामास्ति संबन्धः किं बिभेषि जगद्भ्रमात्।

अजातस्य सतोः बन्धोः बन्धुदुःखसुखभ्रमैः कस्ते राघव संबन्धो यदेताननुशोचसि।

The Self-essence (the true self) is not at all connected to the enjoyments of senses (which is just the Bodha of sense knowledge), or the relatives (connected only by the body-identification), or the objects of the world (which are just sets of sense information only), or the actions-good or bad (the imagined movements of limbs). Why do you worry about them?

When you have realized the truth that 'I am the essence of the principle of Self and am not any 'I' at all, you have no connection at all with the fear of Samsaara that the ignorant nourish; why do you fear the delusion of the world?

You are the ever-shining awareness essence and are unborn (unlike the body-flesh which is born to some other body-flesh), and are real (unlike the body which is sense perceived only and is maintained as a memory only). What connection do you have with the delusions of pain and pleasures of those people who are related to those people, who are supposed to be related to you? Why are you worried about all the people directly and indirectly connected to you?

When you have stabilized in the understanding 'I am the essence of the Aatman principle' Rama, you do not have any connection to any fear at all! What for do you fear the delusion state of the world (and are apprehensive about living a life story centered on a particular body)?

You are actually unborn and the state of Reality only (and all other forms including your body form are not real). (All are connected to you as the Bodha form of the Aatman only.)

What connection do you have towards their joys and pains (births, deaths, diseases, losses, gains etc)?

Why do you have worry about it all?

त्वं चेद्बभूविथ पुरा तथेदानीं भविष्यसि अद्य चेह स्थितोऽसीति ज्ञातवानसि निश्चयं तदानन्तरगानन्यान् प्राणादीन्निकटस्थितान्बन्धून्तीतान्सुबहून्कस्मात्त्वं नानुशोचसि। पूर्वमन्यस्तथेदानीं बभूविथ भविष्यसि यदि राम तथापि त्वं सद्रूपं किं विमुहयसि। पुरा भूत्वाद्य भूत्वा च भूयश्चेन्न भविष्यसि तथापि क्षीणसंसारः किमर्थं अनुशोचसि।

If you believe with certainty that you had existed in the past (as some person), and now you are here with another form, and will also be there in the future with another form (going through many births one after the other), then why do you not lament about all those dear relatives of yours who have passed away in the past births, who will pass away later in the future births and those close ones of yours now who will pass away now also? If you were born before as someone, are now in another form, and will be born again in another birth (and believe that you the same person going through many births, even then, you are the form of Reality alone which is having such a delusion. Why do you then get deluded?

If you think otherwise that you were born before, and have born again as this person and will not be born again in the future (because you have attained Self-knowledge), even then, since the Samsara has ceased to exist for you as the deluded state, why should you still feel bad?

मा गच्छ दुःखितां राम सुखितामपि मा ब्रज समतामेहि सर्वत्र परमात्मा हि सर्वगः।

Do not attain the state of depression (that you were deluded in the innumerable past births), and not also the state of happiness (as if you have attained the liberation now). Be in the equal state (where nothing has happened at all as bondage or liberation or the passing of many births). (*You were never existent as a Jeeva with limitations at all.*) The Supreme Reality state alone is there as all.

अनन्तः सत्स्वरूपस्त्वं खमिवातितरान्तरं प्रकाशो नित्यशुद्धस्त्वं ज्वालानिव कोटरम्।

You are the endless state of 'Knowing' only of the nature of the undivided Reality state, and are like the empty expanse of space which exceeds limits of beginning and end. You are the light of awareness that reveals everything, and you are always pure without limitations like a hollow of flames (where darkness has no place).

जागतानां पदार्थानां अदृष्टात्मतनुस्तनुः हस्थोऽसि हारमुक्तानामेकतन्तुरिवाततः।

You are of subtle nature that resides unseen in all the objects of the world as their central essence, like the single unseen string is spread out through all pearls. (*You are the Knower-state of all the objects.*)

संसारस्थितिरिवेयं यद्भूत्वा भूयते पुनः अज्ञेनैव न तज्जेन जोऽसि राम सुखी भव ।

This state of Samsara keeps on appearing again and again because of the ignorant Jeeva alone, not because of the Knower. You are a Knower Rama; so remain happy in the Self-state.

स्वरूपमिदमस्यास्तु संसृतेः सतताधिमत् अज्ञानात्स्फारतामेति ज्ञातवानसि सन्मते।

रूपं किमन्यत्भवतु भ्रममात्रादृते भ्रमे स्वप्नमात्रादृते स्वप्ने भवत्यन्यो हि कः क्रमः।

सर्वशक्तेरियं शक्तिर्भ्रममात्रमयं तथा राम दृश्यत एवेदमाभानमतिभास्वरम्।

Hey you of pure intellect! The nature of this Samsara is a state of mind-infection only; and it increases through ignorance; you know this very well. In the delusion state whatever is seen, what else can be there except the delusion? In the dream-state also, whatever is seen, what else can be there except the dream? Brahman is all powerful and shines as this delusion, Rama.

It is just an appearance that shines so real when seen only.

सुबन्धुः कस्यचित्कः स्यादिह नो कश्चिदप्यरिः सदा सर्वे च सर्वस्य सर्वं सर्वेश्वरेच्छया।

Who is a good friend here, who is there who can be an enemy also?

At all times, all belong to all as all, by the will of the lord of all.

आलूनशीर्णमखिलमिदमन्योन्यसंश्रितं अनारतं याति तरङ्गौघ इवाम्भसः।

Like the hosts of waves rising in the ocean one after the other, each supported by the other, all that you see as the objects are supported by each other, and are actually already destroyed and shattered every second.

WHEEL OF SAMSAARA IN THE JEEVA-MINDS

अध ऊर्ध्वत्वमायाति यात्यूर्ध्वत्वमधस्तथा संसारस्य चलस्यास्य चक्रनेमिरिवाभितः।

स्वर्गस्था नरकं यान्ति नारकाश्च त्रिविष्टपं योनैर्योन्यन्तरं यान्ति द्वीपाद्द्वीपान्तरं जनाः।

धीराः कृपणतामायान्ति कृपणा यान्ति धीरतां परिस्फुरन्ति भूतानि पातोत्पातशतभ्रमैः।

एकरूपस्थिरं चक्रं स्वच्छं संतापवर्जितं नेह संप्राप्यते किंचिदग्नौ हिमकणो यथा।

The below-thing goes up, and the above-thing goes down in these ever changing world-scenes that keep moving all around like the felly of the wheel. Those in the heaven go to the hell (through misdeeds); those in the hell go to the heaven (through their good deeds). The people move from womb to womb like moving from one island to another (as the forms of Vaasanaa bundles).

Men of sturdy character attain wretched states, and men in wretched states turn courageous.

The beings here keep rising up in various ways with hundreds of delusions of rising and falling down.

Like you cannot find a snow flake inside fire, you cannot find here ever a (Jeeva imagined Samsaara-) wheel which stays as a single form, without moving, which is taintless and free of all the wear and tear.

ये ये नाम महाभागा बहवो बान्धवास्तथा विनष्टा एव दृश्यन्ते ते ते कतिपर्यैर्दिनैः।

Even those who are renowned for their great enterprises and all those relatives who rise a lot as many connections, die for sure within a few days of the life on earth.

परतात्मीयतान्यत्वत्वत्वमत्वादिभावना नेह सत्या महाबाहो दिवचन्द्रादिदृशो यथा।

अयं बन्धुः परश्चायमयं चाहमयं भवान् इति मिथ्यादृशो राम विगलन्तु तवाधुना।

Hey mighty armed! All the objects and people as belonging to others, to oneself, to the another; belonging to the one labeled as the 'I' or belonging to 'you' as another person, are not real at all, like the double moon vision seen by the infected eyes. 'This one is a relative' 'this one is another and not a relative' 'this one is me' 'this one is you'; all these conceptions are faulty and rise because of incorrect understanding only. Let this faulty vision dissolve off in you now itself Rama.

क्रीडार्थं व्यवहारस्थ एताभिर्हतदृष्टिभिः आमूलमन्तःच्छिन्नाभिर्बहिर्विहर हेलया।

Dealing with the affairs of the world in an amused manner (like play-acting with immature children); with the completely shattered (Vaasanaa-based) faulty visions up to the root level itself (with no chance of their sprouting again) move in the outside world with no care.

संसारसर्णावस्यां तथा विहर सुव्रत न यथैव श्रमश्रान्तो वासनाभारवानिव।

यथा यथैषा कार्याणि वासनाक्षयकारिणी विचारणा तवोदेति संशाम्यन्ति तथा तथा।

Hey Rama of noble conduct! Wander in the slithering path of Samsaara, not like the exhausted ignorant one carrying the burden of Vaasanaas.

(The ignorant keep on producing new Vaasanaas and never reach the end of their worldly actions. If you keep the Vaasanaas in check through Vichaara, you will not be troubled by so many actions of the world.)

As long as you keep your mind in the Vichaara process that keeps destroying the Vaasanaas (and shatters all conceptions of false vision ruthlessly), the world actions will remain subdued.

अयं बन्धुरयं नेति गणना लघुचेतसां उदारचरितानां तु विगतावरणैव धीः। न तदस्ति न यत्राहं न तदस्ति न यन्मम इति निर्णय धीराणां विगतावरणैव धीः नास्तमेति न चोदेति यश्चिदाकाशवन्महान् सर्वं संपश्यति स्वस्थः स्वस्थो भूमितलं यथा।

'This one is related to me, this one is not'; such notions belong to only the ordinary minds (which shun Vichaara). For the broadened minds established in the truth through Vichaara, the intellect is not clouded by misconceptions. The intellect of the Knower is free of all the misconceptions and with the ascertained truth of 'there is nothing where I am not, there is nothing which is not mine' (since everything is an object of knowledge for me and is the same, and does not rise or set (is equal)); is like the huge expanse of the space which sees everything staying as itself (without any superimpositions), like a person who is in the higher world of heaven looks at the ground below.

सर्वा एव हि भूतजातयो राम बन्धवः अत्यन्तासंयुता एतास्तव राम न काश्चन।

All the beings whatever species they belong to are related to you Rama!

It can never be a fact that they are not at all connected to you in some way or other, Rama.

(If you believe that you have taken birth many times, then all the beings of any species could be your relatives as connected to some birth. If you know that you are birthless, everyone is connected to you as the manifestation of the same knowledge essence within you.)

विविधजन्मशताहितसंभ्रमे जगति बन्धुरबन्धुरितीक्षणं भ्रमदशैव विवल्गति वस्तुतः त्रिभुवनं चिरबन्धुरबन्धवपि।

In this grand show of the world enacted with hundreds of births, the notion of 'related' and 'not-related' keeps popping up because of the delusion alone! Actually, the entire tri-world is always related to you (as the expression of the Reality state essence), though it is not related to you (since it has no existence at all).
STORY OF PUNYA AND PAAVANA BROTHERS

(This is the story of two brothers; two co-existing factors.

One is named Punya – the extreme end of all meritorious acts that can be - namely the realized state of knowledge; the other one is named Paavana- the purifying factor, namely the extremity of Sattva Guna that stays so close to the realization state, yet is unaware of it.

A realized Sage wears Sattva Guna as his outside costume when dealing with the ignorant lot; but pure Sattva Guna without the knowledge of the truth is a deluded state only, as explained by this story.)

अत्रैवोदाहरन्तीमिममितिहासं पुरातनं भ्रात्रोस्त्रिपथगातीरे संवादं मुनिपुत्रयोः अयं बन्धुरयं नेति कथाप्रस्तावतः स्मृतं
इतिहासमिमं पुण्यमाश्चर्यं शृणु राघव ।

Here let me introduce from the ancient history, a conversation that took place between the two sons of a Sage on the bank of River Ganges, where the discussion is mainly about who is a relative and who is not! Listen to this sacred and amazing tale, Raaghava!

अस्त्यस्य जम्बूद्वीपस्य कस्मिन्श्चिदिगरिकुञ्जके वनव्यूहमहोत्तमसो महेन्द्रो नाम पर्वतः

कल्पद्रुमवनच्छायाविश्रान्तमुनिकिन्नरः, शृङ्गैराततमाकाशं जितवान्यः समुन्नतैः,

ब्रह्मलोकान्तरप्राप्तशृङ्गकन्दरचारिभिः सामवेदप्रतिध्वानघुंघुमैर्गायतीव यः,

यः पयोमेदुरैर्मघैर्लसितैः शृङ्गकोटिषु लताकुसुमसंप्रोतैः कुन्तलैरिव राजते,

यस्तटोड्डुयनोत्कानां शरभाणां विजृम्भितैः विस्फूर्जति गुहावक्त्रैः कल्पाभाणि हसन्निव,

येन निर्झरनिहर्लादैः कन्दरान्तरचारिभिः समुद्रकल्लोलविलासो विजितोऽभितः।

In some mountain crowd of JambooDveepa, there is a very tall mountain named Mahendra filled with forests covered by thick groves of trees.

(The Mahendra Mountain was like another great king (Indra) of the Mountains; helping others like a noble personality, standing high and majestic looming above the other mountains; reciting SaamaVeda like a Brahmin Sage; looking handsome with the hair locks adorned by beautiful flowers; smiling with the unique joy of Atman-state; and murmuring melodious songs to himself.)

The Sages and Kinnaras rested under the shade of the Kalpa trees in the forests.

The Mountain had conquered the expanse of the sky with its high rising peaks.

The Mountain seems to be singing aloud because of the humming noise produced by the echoing of SaamaVeda recital done by the Rishis who resided in the caves of its peaks that seem to extend as high as to BrahmaLoka itself. The Mountain appears as if adorned by hair locks decorated with the garland of flowers because of the dark moist clouds hanging on the edges of its peaks being filled with the creepers moving in the winds with their blossomed flowers. The Mountain looks as if laughing with the mouths of the caves with the lightning flashes of the Kalpa clouds (flashing like teeth), and the eight-footed Sharabha animals jumping about in excitement (like the movement of the mouth while laughing). The noise of the wavy ocean itself was surpassed by the sounds of the mountain streams echoing from the caves (which were like soft melody songs).

तस्यैकदेशे वितते रत्नसानौ मनोरमे मुनिभिः स्नानपानार्थं व्योमगङ्गावतारिता, तस्यास्त्रिपथगायास्तु तीरे विकसितद्रुमे रत्नाद्रितटविद्योते कचत्कनकपिञ्जरे आसीदभ्युदितज्ञानस्तपोराशिरुदारधीः मुनिर्दीर्घतपा नाम तपोमूर्तिरिवापरम्। मुनेर्बभूवतुस्तस्य पुत्रौ द्वाविन्दुसुन्दरौ पुण्यपावननामानौ द्वौ कचाविव वाक्पतेः। स ताभ्यां सह पुत्राभ्यां भार्यया च सहैकया उवास सरितस्तीरे तस्मिन्सफलपादपे।

In some part of the beautiful large summit land shining like a jewel, the heavenly River Gangaa was made to descend down by the Munis residing there, to fulfill their bathing and drinking purposes. The banks of River Gangaa were covered by various trees filled with blossomed flowers and shone with the tawny reddish color because of the closeness of the gold-colored Meru Mountain slopes. On her banks lived a Muni named DheerghaTapas (a person of long penance) whose intellect was shining with supreme wisdom, who had the knowledge of the Supreme, and who was like the personified form of penance.

The Sage had two sons who were handsome like the moon, named Punya and Paavana as if they both were two Kachas born to Brhaspati, the preceptor of Gods. The Sage lived along with the two sons and his wife on the river bank covered with trees that were full of fruits.

अथ काले तयोस्तस्य पुत्रयोः ज्ञानवानभूत्पुण्यनामा तयोर्येषो गुणज्येष्ठश्च राघव।पावनोऽर्धप्रबुद्धो
अभूत्पूर्वसंध्याम्बुजं यथा मौख्याधिगतो नाप्तः पदे दोलायितः स्थितः।ततो वहत्यकलिते काले कलितकारणे
संवत्सराशते जीर्णदीर्घदेहलतायुषि अस्माद्भृङ्गुरभूताद्यात्वृत्तान्तशतभीषणात्रतिमुत्सृज्य संसारात्
जराजर्जरजीवितः कलनापक्षिणी नीडं देहं दीर्घतपा मुनिः जहौ गिरिगुहागेहे भारं वैवधिको यथा।

In course of time, the eldest of the sons named Punya who was also mature in virtues attained the
'Knowledge of the Reality'. Paavana (who was dominated by Sattva Guna only) was not fully enlightened
(having comprehended the truth in the intellectual level only), like the un-blossomed lotus before the rise of
the dawn. Still staying at the delusion level of ignorance only (as attachment to parents and others), he had
not yet attained the mature state of Knowledge as a realized state of natural experience; and was oscillating
like a swing (between knowledge and ignorance).

The time which never deteriorated but was understood only by the deterioration of others as the cause of it
all, moved on. Hundred years were gone. The long span of life and the long creeper of the body both
deteriorated in course of time.

*(Their father who was established in the knowledge of the Aatman felt that he had finished all the duties
that were his in that life, and decided to discard the aged body.)*

Sage DheerghaTapas renounced the attachment to the 'worldly existence' (Samsaara) - that was filled with
just the living things of momentary existence and hundreds of delusory and binding events of birth, death,
old age, heaven and hell and was such a terrifying state to the ignorant. Having lived through the
experiences of an old shattered body infected with an ego (as an individual with wife and children); he
discarded his body that was the nest of the bird called 'Kalanaa' (disturbed state of perception), like a forest
dweller carrying a load of wood on his shoulders dumping off of his load at his hill-cave-house.

प्रशान्तकलनारम्भं चेत्यरिक्तचिदास्पदं पदं जगाम नीरागं पुष्पगन्ध इवाम्बरम्।

Like the fragrance of the flower melting off into the emptiness of the sky, he attained the state freed of all
attractions and attachments, the pure formless state of Chit free of all the perceptions, where all the
conceptions giving rise to the delusory world stay silenced.

अथ भार्या मुनेर्देहं प्राणापानविवर्जितं दृष्ट्वा विलुलितं भूमौ विनालमिव पङ्कजं चिरमभ्यस्तया योगयुक्तया
पतिवित्तीर्णया तत्त्याज तनुम्लानां षटपदी पद्मिनीमिव। भर्तारमेवानुययौ जनस्यादृष्टतां गता प्रभागगनकोशस्थं
अस्तं यातमिवोडुपम्।

The Sage's wife saw her husband's body that was without the regular functions of Praana and Apaana, and
that lay stretched out lifeless like the lotus plucked out of its stem. Though her body was in full bloom of
health, she immediately discarded her body like a bee leaving the lotus, through the method of 'Yoga as
taught by her husband' which she had practiced for long. Unseen by any mortal, she followed her husband
who was established in the empty expanse of Brahman, like the light follows the setting moon that had
shone in the expanse of the sky, and is not seen by anyone after setting.

*(Such Sages, after the end of their mortal existence, move off to Siddha Loka, the residence of the
Brahman-Knowers, and stay invisible to all, or live in the worlds created by their own Yoga power,
unapproachable to anyone else. If the wife is also a Knower of Brahman, she joins her husband at Siddha
Loka as a Siddha woman. These Siddha worlds cannot even be imagined by the ordinary ignorant people
of the world. Paavana was unaware of all this, and lamented for the death of the physical bodies, whereas
Punya knew that his parents were not the bodies made of elements, and remained calm at the death scene.)*

मातापित्रोस्तु गतयोरौर्ध्वदेहिककर्मणि पुण्य एव स्थितोऽव्यग्रः पावनो दुःखमाययौ।शोकोपहतचित्तोऽसौ

भ्रमन्काननवीथिषु ज्यायान्समनवेक्ष्यैव पावनो विललाप ह।अथोर्ध्वदैहिकं कृत्वा मातापित्रोरुधारधीः आययौ
विपिने पुण्यः पावनं शोकलालसम्।

With the parents departed, Punya alone attended to the funeral rites without getting distressed.

Paavana was extremely sad. His mind was sunk in deep sorrow, and without even bothering about what his
elder brother was doing, he wandered in the forest paths, weeping aloud.

*(Punya also felt sad by the death of his parents; but he knew that they just had left the mortal coil and were
established in the silence state of Brahman. So, he had performed the necessary funeral rites as ordained,
and did not collapse in his mind like Paavana.)*

After finishing the funeral rites of his parents by himself, alone and unaided by his brother, Punya with the
enlightened intellect went after Paavana who was crying in some desolate corner of the forest.

पुण्य उवाच
Punya spoke

(The elder brother usually takes on the position of the father, when the father demises.)

किं पुत्र घनतां शोकं नयस्यान्धैककारणं बाष्पधाराधरं घोरं प्रावृटकाल इवाम्बुजम्।

Son! Why are you immersed in such dense sorrow (cloud) which will only cause your mind to go blind (dark)? Your eyes are covered by the terrible torrent of tears (rain) and you yourself have faded like the lotus in the monsoon season!

पिता तव महाप्राज्ञ गतः सार्धं त्वदंबया स्वामेव परमात्मात्मपदवीं मोक्षनामिकाम्।

तत्स्थानं सर्वजन्तूनां तद्रूपं विजितात्मनां स्वभावमभिसंपन्ने किं पितर्यनुशोचसि।

ईदृशी तु त्वया बद्धभावनेह विमोहजा संसारे यदशोच्योपि त्वया तातानुशोच्यते।

Your father was a great knower! He, by his own will, has gone along with your mother to that state of the Paramaatman named liberation (where he is not bound to stay as any Vaasanaa-bound physical body). That is the state to be reached by all the living beings (as their final beatitude). That is the realized nature of all those who have realized the Aatman. *(Your father has also attained that state as a Knower of Brahman.)*

When your father has attained his own natural state, why are you crying for him like this?

This sort of binding attachment you entertain is caused by delusion only.

That is why my child, you are grieving about those who need not be grieved about, in this world.

(You are attached to the physical form and are crying for its death; whereas our father is established in the eternal state of Brahman. The physical form is not real. Why are you crying for its death?)

न सैव भवतो माता नासावेव पिता तव न भवानेष तनयस्तयोर्निःसंख्यपुत्रयोः।

मातापितृसहस्राणि समतीतानि ते सुत बहून्यंबुप्रवाहस्य निम्नानीव वने वने।

(Physical bodies are the unreal appearances seen by the senses; are inert; and not the real individuals.)

She is not your mother; he is not your father; and you are not their son, though they have countless sons (as the delusion state of Reality manifesting as the many parents and the many sons).

Thousands of mothers and fathers of yours have gone, my son, like the countless shallow holes that get crossed over by a flooded river. *(As a Vaasanaa-stream, many births like shallow holes have been crossed over by you; and you are nothing but a Vaasanaa-field only. Unless you realize the self-state within, you do not stay as an individual, the Knower who is the Brahman acting as a pure mind.)*

असंख्यपुत्रयोर्नैव भवानेव सुतस्तयोः सरित्तरङ्गवत्पुत्र गताः पुत्रगणा नृणाम्।

अस्मत्पित्रोरतीतानि पुत्रलक्षाण्यनेकशः पत्रकोरकवृन्तानि लताविटपयोरिव।

They also (as the Vaasanaa-streams) had had countless sons; you were not their only son! Hosts of sons get born to all men like waves rising in a river.

(The entire Samsaara is a huge inert Vaasanaa-river which is turbulent with all the physical bodies as its momentarily splashing waves. Who is whose son, who is whose parent?)(Our parents (the physical bodies born to some other parents, those bodies born to some other parents, in a beginningless lineage) are the delusory appearances only; and are the Vaasanaas that want to have children. If you observe the flow of this Vaasanaa stream of longing for a child, these Vaasanaa-fields named parents which produced us must have had countless sons previously in other physical body-appearances also.)

Many lakhs of sons have been born to our parents and died also, like hosts of leaves and buds coming out of the creepers and the trees with many branches.

पुत्रबान्धववृन्दानि जन्तोर्जन्मनि जन्मनि ऋतावृतावतीतानि फलानीव महातरोः।

शोचनीया यदि स्नेहान्मातापितृसुताः सुत तदतीता न शोच्यन्ते किमजस्रं सहस्रशः।

The crowds of sons and relatives are there for a creature (a Vaasanaa-process only) in each and every birth, like the huge tree keeps yielding fruits at each and every season of the year.

(People do not own the Vaasanaas; but Vaasanaas alone produce the people and their bodies.)

If all the dead mothers, fathers and sons have to be mourned due to affection, then my dear son, why not mourn for all the thousands and millions of beings who have died (in the Vaasanaa flow of parents wanting children, and children wanting parents)?

प्रपञ्चोयं महाभाग दृश्यते जागते भ्रमे परमार्थेन ते प्राज्ञ नास्ति मित्रं न बान्धवाः ।

This collection of elements alone (grouped as various shapes) is perceived as a real world (made of people and objects), because of delusion (by those minds that are tainted with ignorance).

In truth, there are no friends or relatives for you, think wisely my good child!

(The ideas of parents, children and relatives are all conceived by the mind only, through ignorance.)

न नाश इव हि भ्रातः परमार्थेन विद्यते महत्यपि चिरात्पते मराविव पयोलवाः।

My dear brother! Actually nothing gets destroyed (because there is actually nothing at all). The water drops never evaporate even if there is excessive heat in the desert (for they were never there at all)!

(Bodies either as you or me or our parents are non-existent except as mental conceptions.)

एता याः प्रेक्षसे लक्ष्मीश्छत्रचामरचञ्चलाः स्वप्न एव महाबुद्धे दिनानि त्रीणि पञ्च वा।

Whatever you see here as the wealth and riches with all the grandeur of the white umbrella and chowrie by the ownership of a kingdom, are all only momentary like the dream experience, and last just for two or three days only.

दृष्ट्या तु पारमार्थिक्या पुत्र सत्यं विचारय नैव त्वं न वयं चैव भ्रान्तिमन्तः परित्यज।

Analyze everything with the eyes of knowledge my son, and understand the truth.

Neither you, nor me are real entities. Discard the delusion clouding your mind.

अयं गतो मृतश्चायमिति दुर्दृष्टयः पुरः स्वसंकल्पोपतापोत्था दृश्यन्ते नतु सत्यतः।

अज्ञानविस्तीर्णमरौ विलोलं शुभाशुभस्पन्दमयैस्तरङ्गैः स्ववासनातापमरीचिवारि परिस्फुरत्येतदनन्तरूपम्।

'This person is gone, this person is dead'; these scenes that appear in front of you are there because of your own conceptions clouded by illusory perceptions (Upataapa). They do not exist as real.

In the far spread desert of ignorance, the attractive mirage river appearing by the heat of one's own Vaasanaas flows without end with its splashing waves of good and bad.

का पिता किं च वा मित्रं का माता के च बान्धवाः स्वबुद्ध्यैवावधूयन्ते वात्यया जनपाम्सवः।

बन्धुमित्रसुतस्नेहद्वेषमोहदशामयः स्वसंज्ञामात्रकेणैव प्रपञ्चोऽयं वितन्यते।

बन्धुत्वे भावितो बन्धुः परत्वे भावितः परः विषामृतदशेवेह स्थितिर्भावनिबन्धिनी।

एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः अयं बन्धुः परश्चायमित्येषा कलना कुतः।

Who is the father? Who is a friend? Who is the mother? Who are these relatives?

All these are like the sand particles rising up by the winds of one's own conceived ideas.

This world made of elements keeps going on only through the self-invented terms for imagined states like relation, friend, son, affection, hatred, attachment, etc. If one is thought of as related, he is a relation; if one is thought of as not-related, he is an outsider. Like the poison and nectar in the objects are different for different beings, all states of objects (as related and non-related) are imagined only.

For the Aatman which is in everything as the essence of all (as their knowledge) where can rise the fault of 'this one is related, and this one is an outsider'?

(Even relation-term is the information or Bodha produced by the mind.

The affection and hatred also is made up by the mind only.

What is to feel attached or detached to some information-content that is produced by the mind?

Parents are also some terms invented and conceived by the mind on some grouping of elements seen as familiar shapes. Why should you cry for the absence of some inert grouping of elements?)

रक्तमांसास्थिसंघाताद्देहादेवास्थिपञ्जरात् कोऽहं स्यामिति चित्तेन स्वयं पुत्र विचारय।

दृष्ट्या तु पारमार्थिक्या न कश्चित्त्वं न वास्म्यहं मिथ्या ज्ञानमिदं पुण्यः पावनश्चेति वल्गति।

कस्ते पिता कश्च सुहृत्का माता कश्च वा परः स्वस्यानन्तविलासस्य किमस्वं किं स्वमुच्यताम्।

(Your body also is one such grouping of elements. It is inert and the shape is conceived on this grouping of elements by the mind itself. When you yourself are not the body-thing, why are you crying for the other body-things related to this body-thing?) My son! Enquire within yourself as to who you are other than this cage of bones filled with the collection of blood, flesh, and bones. As seen from the level of truth, neither you nor do I exist (as these bodies made of blood and bones). The wrong understanding alone (that rises from the ignorance of the truth) keeps jumping about as Punya and Paavana.

Who is your father? Who is your friend? Who is your mother? Who is an outsider?

In the great expansive state of the one single essence of self, who belongs to one, who does not, tell me!

असि चेत्त्वं तदन्येषु यातेषु बहुजन्मसु ये बान्धवो ये विभवाः किं तानपि न शोचसि।

If you as this body are indeed real (and believe that you have gone through many births), then why don't you cry for those relations, those riches of the other countless births of your other bodies?

(You are now born as a human being, as a son of a great Sage in this birth according to you.

You as this state of Paavana are nothing but one single bubble of the countless bubble states of yourself forming and vanishing in the flooding river of Vaasanaas, called Samsaara.

And of course you must have had relatives in those births also. Why not cry for those dead ones too?)

बभूवुस्ते सुपुण्यासु स्थलीषु मृगयोनिषु बहवो बन्धवो मार्गास्तान्कथं नानुशोचसि।

बभूवुस्ते सपद्मासु तटीष्वम्भोजिनीषु ते हंसस्य बान्धवो हंसास्तान्कथं नानुशोचसि।

बभूवुस्तेऽलमन्यत्र चित्रासु वनराजिषु बहवो बन्धवो वृक्षास्तान्कथं नानुशोचसि ।

बभूवुस्ते महोगेषु शिखरेषु महीभृतां बहवो बान्धवाः सिंहास्तान्कथं नानुशोचसि ।

बभूवुस्ते स्वन्तीषु सरःस्वम्भोजिनीषु च बहवो बन्धवो मत्स्यास्तान्कथं नानुशोचसि।

You had many relations who were born from the wombs of animals and lived as animal-Jeevas in many sacred places. *(Even the deer and lions that roam about here in this sacred forest must be related to you in your previous birth amongst them.)* Why don't you cry for them too?

When you were born as a swan, you had many relations who were the swans living in the lotus groves in the lotus lakes. Why don't you cry for them too?

In another array of forest lands of various types, many trees stayed as your relatives.

Why don't you cry for them too?

You had many relations who were lions living in the impassable peaks of mountains.

Why don't you cry for them too?

In the lotus lakes formed by the moving streams, many fishes were your relatives.

Why don't you cry for them too?

(The list of your births does not end here; more is there as the supposed past births you had had.)

बभूवित्थ दशार्णेषु कपिलो वनवानरः राजपुत्रस्तुषारेषु पुण्ड्रेषु वनवायसः हैहयेषु च मातङ्गस्त्रिगर्तेषु च गर्दभः

शाल्वेषु सरमापुत्रः पतत्री सरलद्रुमे। विन्ध्याद्रौ पिप्पलो भूत्वा घुणो भूत्वा महावटे मन्दरे कुक्कुटो भूत्वा विप्रो

जातोऽसि कन्दरे।कोसलेषु दिवजो भूत्वा भूत्वा वङ्गेषु तित्तिरिः अश्वो भूत्वा तुषारेषु जातस्त्वं ब्रह्मणोऽध्वरे।

यः कीटः तालकन्दान्तर्मशको य उदुम्बरे यः प्राग्बको विन्ध्यवने स त्वं पुत्र ममानुजः।हिमवत्कन्दरे

भूर्जतनुत्वग्रन्थिकोदरे पिपीलिको यः षण्मासान्सोऽयं त्वमनुजो मम।स्थितः सीमान्तकुग्रामगोमये यश्च

वृश्चिकःसार्धसंवत्सरं साधो सोऽयं त्वमनुजो मम। पुलिन्दीस्तनपीठेषु निलीनं येन कानने षट्पदेनेव पद्मेषु

सोऽयं त्वमनुजो मम।एतास्वन्यासु बह्वीषु जनयोनिषु पुत्रक जातोऽसि जम्बूद्वीपेऽस्मिन्पुरा शतसहस्रशः।

(The entire Samsaara is filled with you only taking all the births; and I was also there you can say, as your brother always.) You were a yellow hued forest-monkey in Dashaarna, was a prince of Tushaara, and a forest-crow in the Pundra; were an elephant in Haihaya, a donkey in Trigarta, a son of a bitch (dog) in Shaalva and also a bird living on the Sarala tree. You had taken birth as a Pippala bird in the Vindhya

Mountain, then as a termite under the rotten hole, and a wild cock in Mandara, and now born as a Brahmin in Mandara itself. You were born as a Brahmin in Kosala, and later as a Tittiri bird in Vanga, later as a

horse in Tushaara in the creation sacrifice of Brahmaa. You who were a worm in the root of the Taala tree, a

fly in the Udumbara fruit, and a crane bird in Vindhya forest, are now my younger brother at present, my

dear son. You lived as a tiny ant for six months in the small pore of the knotted thin bark of the Bhoorja

tree growing in the forest of the snow mountain, and, are now my younger brother at present.

My good child, you were a scorpion living inside the cow dung inside the small village at the border of this

forest for a year and a half; and are now my younger brother at present. You, who as an infant rested on the

breast of a hunter woman, inside a forest, like a bee sunk in the lotus, are now my younger brother at

present. Dear son! In this manner, in so many other wombs, you have been born hundreds and thousands of

times in this same Jamboo Dveepa previously.

(The state of Sattva rises after a long flow of Rajas and Tamas states. Realization state is always possible for any man with any Guna; so it always stays with every Jeeva as its elder brother.

However Sattva Guna alone is able to grasp the existence of such a state even, like Paavana is aware of his brother.)

इत्थं तवात्मनश्चैव प्राक्तनं वासनाक्रमं पश्यामि सूक्ष्मया बुद्ध्या संयग्दर्शनशुद्धया।

ममापि बह्व्यो बहुधा योनयो मोहमन्थराः समतीताः स्मराम्यद्य ता ज्ञानोदितया दृशा।

I see with my subtle intellect purified by the true vision of the Aatman all the past births of yours and mine like this, as induced by various Vaasanaas. I have also passed through many wombs and lived in a deluded condition. I remember them all with my vision of knowledge.

(Realization state (Punya) has been attained by many in the past; all those Jeevas are also his past births.)

त्रिगर्तेषु शुको भूत्वा भेको भूत्वा सरित्तटे वनेषु लावको भूत्वा जातोऽहमिह कानने। भुक्त्वा पुलिन्दतां विन्ध्ये कृत्वा वङ्गेषु वृक्षतां उष्ट्रत्वमपि विन्ध्याद्रौ जातोऽहमिह कानने। यश्चातको हिमगिरौ यो राजा पौण्ड्रमण्डले व्याघ्रो यः

सद्यक्ञ्जेषु स एवाहं तवाग्रजः। यो गृध्रो दशवर्षाणि यो ग्राहो मासपञ्चकं यः समानां शतं सिंहः स एवेह तवाग्रजः।

आन्ध्रग्रामचकोरेण तुषारनृपराजिना श्रीशैलाचार्यपुत्रेण दम्भवत्कथ्यते मया।

(Since realization is the state to be attained by any Jeeva in the end, all the Jeeva-states are the past births of this realization state only which is allegorically referred to as 'Punya', the brother of Sattva.)

I was a parrot in Trigarta; was a frog on the river bank; was born as a tiny bird in this very forest.

Having lived as a hunter in the Vindhya, had stayed as a tree in Vanga, and also had had the experience of being a camel in the Vindhya Mountain, and born at present at this forest. That one who was a Chaataka bird in the Snow Mountain was a king in the Pundra Empire, was a tiger in the forest caves is your brother now. That one, who was a vulture for ten years, a prey for five months, and a lion for hundred years, is your elder brother now. That person who lived a lowly birth as a Chokara bird in the Aandhra village, and rose to the level of an esteemed ruler of Tushaara, and then was born as a poor teacher's son of Shri Shaila, is now the great) Punya (merit personified) (after so many idiotic births)!

सर्वे विविधसंसार विविधाचारचेष्टिताः विलासो जन्मनो भ्रान्तेः स्मर्यन्ते प्राक्तना मया।

एवं स्थिते जगज्ज्जाता बान्धवा शतशो गताः पितरो मातरश्चैव भ्रातरः सुहृदस्तथा।

काम्स्तान्समनुशोचावो न शोचावश्च कानपि बन्धूनिहातिशोचाव ईदृश्येव जगद्गतिः।

All these varied perceived worlds made of various habits and conducts gone through on the stage of delusion in the past is remembered me now. When this is so, hundreds of fathers, mothers, brothers and friends are dead and gone in the lives experienced in the world. For which dead relative will we lament or which dead relative shall we not lament or who is there that we do not have to lament for as a relative?

This is how the way of the world is like!

(If one has to believe in the rebirth-theory, then every animal, insect, bird, human is related to each other somehow. We should all be crying for the death of even a mosquito then, since it would be related to us in some past birth gone through by us in the Taamasic state.

When no individual at all is there as a particular name and form that continues through births, it is foolish to imagine rebirths. Even if you still adamantly believe that you had births in the past, then the entire world is filled with your relatives in the forms of all the animals, worms, birds and humans also.)

अनन्ताः पितरो यान्ति यान्त्यनन्ताश्च मातरः इह संसारिणां पुंसां वनपादपपर्णवत्।

For the men caught in the Samsaara-delusion, countless mothers die, countless fathers die, similar to the countless leaves (without any control) appearing in the forest tree and falling off in course of time.

किं प्रमाणमतः पुत्र दुःखस्यात्र सुखस्य च तस्मात्सर्वं परित्यज्य तिष्ठतः स्वच्छतां गतौ।

What limit is there my son, for pain or pleasure here (for everything is the limitless expanse of Vaasanaa fields only)! Therefore let us renounce everything and stay purified (of all the delusion dirt).

प्रपञ्चभावनां त्यक्त्वा मनस्यहमिति स्थितां तां गतिं गच्छ भद्रं ते यां यान्ति गतिकोविदाः।

Discard completely the belief in the reality of the world that presents itself as the 'I' (the form based conceptions) in the mind, and reach that state which all the Knowers of the Truth have reached.

May auspiciousness be with you (as the Knowledge of the truth)!

इहाजवं जवीभावं पतनोत्पतनात्मकं न च शोचन्ति सुधियश्चिरं वल्गन्ति केवलम्।

This world-state is of the nature of the fast movement up and down (pushed and pulled by various Vaasanaas). The Knowers do not cry for anything lost here; but just move about without the attachment based on the 'I' limitation.

भावाभावविनिर्मुक्तं जरामरणवर्जितं संस्मरात्मानामव्यग्रो मा विमूढमना भव।

न ते दुःखं न ते जन्म न ते माता न ते पिता आत्मैवासि न सद्बुद्धे त्वमन्यः कश्चिदेव हि ।

Without any anxiety, contemplate on the Self-essence (which is not the body-identity) and which is free of both appearance and disappearance and old age and death. Do not entertain a deluded mind.

There is no pain for you; there is no birth for you; there is no mother for you; there is no father for you.

Hey Intelligent one! You are the essence of existence alone (the Reality state). You are not any other thing whatsoever (that is perceived by the mind as the body and its connected patterns)!

अस्यां संसारयात्रायां नानाभिनयदायिनः अज्ञा एव नराः साधुरसभावसमन्विताः।मध्यस्थदृष्टयः स्वस्था यथाप्राप्तार्थदर्शिनःतज्ज्ञास्तु प्रेक्षका एव साक्षिधर्मं व्यवस्थिताः।कर्तारोऽपि न कर्तारो यथा दीपा निशागमे आलोककर्मणाम्।एवं तज्ज्ञा लोकस्थिताविह प्रतिबिम्बे न दृश्यन्ते स्वात्मबिम्बगतैरपि यथा दर्पणरत्नाद्याः तथा कार्ये महाधियः।सर्वेषणामयकलङ्कविवर्जितेन स्वस्थात्मभावकलितेन हृदब्जमध्ये पुत्रात्मनात्मनि महामुनिनामुनैव संत्यज्य संभ्रममलं परितोषमेहि।

In this journey of the worldly life, the ignorant men just go through various gestures of emotions (like the idiot actors identified with the dream characters, forgetting their real identity); and are engaged in fulfilling various short-time goals for their life (bound by the three Gunas); whereas, the Knowers of 'That' always stay in the middle state of 'perceiving only' (not as the perceiver connected to the perceived), are always in the awareness of the self-essence, just do the works that belong to them (in the life-dream), are established in the witness state only, and just watch everything as the audience only. Though doing all the duties that belong to them, they never 'act' in the least, like the light when lit at night reveals the objects, by its very presence and does no action as such. In this manner, the Knowers of 'That' though performing the world-actions in the world-scenario, are not seen in the reflection though reflecting other things, like the shining gems which reflect other objects in them, are not part of the reflection themselves.

Dear son! Getting rid of faults in the form of various wants, realizing the self in the 'lotus of the heart' by the contemplative self, completely renouncing the dirt of this pompous show of the world, attain the 'Bliss of the self', which is what is 'left over'!

वसिष्टोवाच

Vasishta spoke

एवं प्रबोधितस्तेन तदा पुण्येन पावनः प्रबोधमाप प्राकाश्यं प्रभात इव भूतलम्।उभावपि ततः सिद्धौ ज्ञानविज्ञानपारगौ विचेरतुर्वने तस्मिन्यावदिच्छमनिन्दितौ।ततः कदाचित्कालेन निर्वाणपदमागतौ तौ विदेहौ गतस्नेहौ दीपाविव शमं गतौ। एवं प्राग्भुक्तदेहानामनन्ता जनबन्धुता आः कैः किं गृह्यते ताभ्यः किं वा सन्त्यज्यतेऽनघ। तस्मादासामनन्तानां तृष्णानां रघुनन्दन उपायस्त्याग एवैको न नाम परिपालनम्।

Thus enlightened by his brother Punya, Paavana attained enlightenment like the earth getting lighted by the sunrise. Both of those blameless brothers who had achieved the final state of realization and had crossed the limits of knowledge and understanding, wandered in that forest (living a life as ordained by the Scriptures) as long they wanted to stay on the earth-scenario. Then later after many years of life as JeevanMuktas, they attained the state of final beatitude. Freed from the body-entrapment, having no attachments (Sneha) for anything or anybody, they subsided into the Supreme like the lights of the lamps disappear when the oil (Sneha) is over. In this manner, for those who have gone through many births in the past, the relatives connected to the bodies are countless.

Ah! What is got from them by whom, or what is lost because of their absence, Hey Anagha!

Therefore, for all these types of attachments and desires, the only treatment is (inner) renouncement (through reason) and not maintenance (through the belief in their reality).

चिन्तनेनैधते चिन्ता त्विन्धनेनेव पावकः नश्यत्यचिन्तनेनैव विनेन्धनमिवानलः।

ध्येयत्यागरथारूढः करुणोदारया दृशा लोकं आलोकयन्दीनमातिष्टोत्तिष्ट राघव।

Worrying about these relatives increases into more worries like the fire blazing high by the addition of fuel. Stopping these worries (through the removal of delusion) will destroy it like the fire by the lack of fuel.

Climbing aboard the chariot of 'Dhyeya-Tyaaga' (previously mentioned), with a broadened vision filled with love for all (as one's own knowledge essence), and observing the state of the world as something to be pitied, remain in the world and rise up.

एषा ब्राह्मी स्थितिः स्वस्था निष्कामा विगतामया एनां प्राप्य महाबाहो विमूढोऽपि न मुह्यति।

एकं विवेकं सुहृदमेकां प्रौढसखीं धियं आदाय विहरन्नेवं संकटेषु न मुह्यति।

This is the state of Brahman, the established state of the self that is freed of all desires and all afflictions.

Hey Mighty armed Rama! After attaining this state, even an idiot will not get deluded.

Moving along always in the constant company of the two friends, namely the friend called 'Discrimination' and the mature girl-friend called 'Intellect', a man never gets deluded when met with problems.

विनिवारितसर्वार्थादपहस्तितबान्धवात् न स्वधैर्यादृते किञ्चिदभ्युद्धरति संकटात्।

Except for an inbuilt-courage through which one renounces all types of riches, and throws the relatives out of his mind by shaking off their hands, nothing else lifts one out of difficulties.

वैराग्येणाथ शास्त्रेण महत्त्वादिगुणैरपि यत्नेनापदिवघातार्थं स्वमेवोन्नमयेन्मनः।

The mind has to rise up by itself through effort and get rid of the problems facing it, through dispassion and the help of scriptures and inbuilt virtues.

न तत्रिभुवनैश्वर्यान्न कोशाद्रत्नधारिणः फलमासाद्यते चित्ताद्यन्महत्त्वोपबृंहितात्तदेतस्मिञ्जगत्कुक्षौ

पातोत्पातदोलनैः पतन्ति पुरुषा ये वै मनस्तेषां गतज्वरम्।

Neither by all the riches of the three worlds, nor by owning the treasure box of diamonds that the mind attains the fruit of Self-knowledge other than the expansive view of its own greatness, as the 'State of Brahman'. By this method, those who fall into the deep dark belly of this Jagat-state which keeps throwing one up and down, stay with their minds freed of the fever of delusion.

पूर्णे मनसि संपूर्णे जगत्सर्वं सुधाद्रवैः उपानद्गूढपादस्य ननु चर्मास्तृतैव भूः।

वैराग्यात्पूर्णतामेति मनो नाशावशानुगं आशया रिक्ततामेति शरदीव सरोमलम्।

For a person whose feet are covered by soft leather, the ground feels soft wherever he walks; so also, for the mind which is filled with the bliss of the self, the entire world becomes filled with the essence of nectar. Such a mind becomes filled with dispassion, and does not chase the desired objects anymore. It completely dries up the desires and becomes empty like the dried up ocean. It remains clear of dirt like the lake in the autumn season.

हृदयं शून्यतामेति प्रकटीकृतकोटरं अगस्तिपीतार्णववदाशविवशचेतसाम्।

For those who have freed their minds of desires, the heart (mind) becomes empty and reveals what is inside the hollow (all the faults and virtues), like the ocean which has become empty because of Sage Agastya drinking all of its waters.

यस्य चित्ततरौ स्फारे तृष्णाचपलमर्कटी न वल्गति महत्तस्य राजते हृद्वनं ततम्।

In the mind-tree which is fully grown (with all the virtues of a Mumukshu, and shines with discrimination and dispassion), the restless monkey of Trshnaa does not jump about, and his dense heart filled with knowledge shines as the inner essence of all.

पद्माक्षकोशं त्रिजगत्गोष्पदं योजनत्रजं निमेषार्थं महाकल्पः स्पृहारहितचेतसाम्।

शीतता सा न शीतांशोर्न हिमाचलकन्दरे न रम्भाचन्दनावल्यां निःस्पृहेषु मनःसु या।

न तथा भाति पूर्णन्दुर्न पूर्णः क्षीरसागरः न लक्ष्मीवदनं कान्तं स्पृहाहीनं यथा मनः।

For those without wants the tri-world turns worthless like the tiny seed inside the lotus hollow; the span of many Yojanas is like a cow's foot step; the great span of Kalpa is just a half of the wink-time.

Not the coolness of the cool moon, not the cave of the snow mountain, not the groves of plantain and sandal wood, can equal the coolness of the minds without wants. The full moon has no shine equaling that; the overflowing milk ocean has no fullness like that; the pretty face of Goddess Lakshmi has no attraction like the mind freed of wants.

यथाब्दलेखा शशिनं सुधालेपं मषी यथा दूषयत्येवमेवान्तर्नरमाशापिशाचिका।

The vampire called desire taints the mind of a man like the cloud-line covering the sun, or like the black dirt staining the painted wall.

आशाख्यचित्तवृक्षस्य शाखाः स्थगितदिक्तटाः तासु छिन्नास्वरूपत्वं याति चित्तमहाद्रुमः। छिन्नतृष्णामहाशाखे चित्तस्थाणौ स्थितं गते एकरूपतया धैर्यं प्रयाति शतशाखताम्। अनस्तमितधैर्येण तेन चित्ते क्षयं गते तत्पदं प्राप्यते राम यत्र नाशो न विद्यते। एतासां चित्तवृत्तीनामाशानामुत्तमाशयः न ददासि प्ररोहं चेतद्भयं नास्ति राघव। चित्तं वृत्तिविहीनं ते यदा यातमचित्ततां तदा मोक्षमयीमन्तः सत्तामाप्नोषि तां तताम्।

The branches of the huge tree of Chitta named 'desire' block all the directions; when they are cut off, the huge tree of Chitta loses its structure with the trunk alone left back (and the Reality state gets left back). When the huge branch of Trshnaa is cut off, and the Chitta tree stands as the trunk only (without sprouting again); then the state of courage (that is not shaken by desires and attachments) as one single state of self-knowledge, grows up with hundreds of branches (not allowing the desire-tree to rise up again). If the courage alone stays without getting shaken, and the Chitta tree is destroyed, then the state of the Supreme is attained where there is no destruction. If endowed with the excellent pure state of mind, you do not allow the mind-agitations namely the desires to grow once again, then there is no fear at all (from the world state of delusion), hey Raaghava. When the Chitta remains without any agitation for you, then you will attain the state of liberation which is the stabilized state of knowledge that spreads out as all.

चित्तकौशिकपक्षिण्या तृष्णया क्षुब्धयान्तरे अमङ्गलानि विस्तारमायान्ति राघव।

If the inauspicious owl named Trshnaa which has entered the Chitta is fluttering madly, then all inauspicious things (that lead one away from liberation) rise in abundance, Raaghava.

चिन्तनं वृत्तिरित्युक्तं वर्तते चित्तमाशया चित्तवृत्तिमतो हयाशां त्यक्त्वा निश्चिततां व्रज। यो यया वर्तते वृत्त्या स तथैव विना क्षयी अतश्चित्तोपशान्त्यर्थं तद्वृत्तिं प्रक्षयं नय। प्रशमितसकलैषणो महात्मन्

भवबन्धमपास्य मुक्तचित्तः मनसि निगडरज्जवः कदाशाः परिगलितासु च तासु को न मुक्तः।

'Thinking (object-perception)' is called the quivering or agitation of the mind. The mind remains alive because of the desires. Renouncing the quivering nature of the mind which is actually an unfulfilled want, move in the world without such a mind itself. That which exists as the thought only (as some agitation or other) will perish if the agitation is stopped. Therefore to subdue the mind, practice the destruction of the agitation only. Hey Mahaatman! When remaining in the state of the Supreme Self with all the wants completely destroyed, when the shackles of Samsaara get thrown off in the absence of the agitation called the mind, when the base desires which act as the binding ropes of the mind have melted off, who does not become free!