

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणं पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

'QUIESCENCE'

PART TWENTY FOUR  
(FINAL ESSENCE OF UPASHAMA PRAKARANA - 3)  
MUKTAS AND THEIR DIFFERENT LIFE-STORIES

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

LIFE IS A JOURNEY IN SEARCH OF ONESELF.

लीलयाऽपश्यति वपुः कालेनात्मनि जायते रम्यस्यापश्यतो वक्त्रं हृदि दौरूप्यधीरिव। तद्वशादियमायाता महती मेदुरोदरा माया मदमहाशक्तिः सुरास्वादलवादिव। तयानया विकारिण्या तदतद्भावभूतया इदं संपन्नमखिलं तापादिव मरौ पयः।

*(The self that does not know what it is in essence, dons the available state of inertness itself as its identity, like Lavana donning the Chaandaala attire when he forgets himself through Maayaa.)*

A lover loses his handsome form and becomes thin and lusterless when he does not see his loved one for a long time; so also, the self which is lost to its own loved vision, takes on various types of contoured shapes pushed by the results of the actions in course of time, as pertaining to the delusion state; and all this is just the sportive state only of the Reality; and not its deteriorated state (as a change in the changeless).

Because of the self-state getting identified with the body as the self, this dense expanse of world has come into being by the great deluding power of Maayaa (which blocks the reality and shows something else as reality) which makes one intoxicated with the form-based arrogance, conceit etc, like a man getting intoxicated and losing his senses by the intake of just a drop of very strong liquor. *(Slightest delusion is enough to make you act like an idiot.)* Maayaa alone exists as all the countless Vaasanaa-fields of experience and stays as something other than the self; and because of her presence as delusion, the world exists as if real, like the waters that are seen in the desert-heat.

NAMES FOR THE SELF ARE JUST WORDS

मनो बुद्धिरहंकारो वासनाश्चेन्द्रियाण्यपि एवं कलितनामाङ्कैः स्फुरत्यात्माब्धिरंबुभिः। चित्ताहंकारयोर्दिवत्त्वं वचस्यास्ति न वस्तुतः यच्चित्तं स ह्यहंकारो योऽहंकारो मनो हि तत्। व्यतिरिक्तं हिमाच्छौक्यमिति संकल्प्यते यथा मुधेव कल्प्यते भेदश्चित्ताहंकारयोस्तथा। मनोहंकारयोरन्तर्द्वयोरेकतरक्षये क्षीणे द्वे एव हि यथा पटशौक्ये पटक्षये।

The divisionless Aatman-ocean in this manner, in its forgotten self-state, exists as if divided, getting superimposed with various names by identifying with the states of the mind, intellect, Ahamkaara, Vaasanaas and senses. Actually the divided state of the perceiving faculty (Chitta) and Ahamkaara exists in words only and not in actuality. Chitta is itself the Ahamkaara, the Ahamkaara itself is the agitation state called the mind. That the whiteness is different from the snow is just a word-made conception, and is not exactly true (snow cannot be otherwise, and it is its very nature is to be white; you cannot separate snow and its whiteness); so also, the difference between the Chitta and Ahamkaara is a word-made conception only. These two, the mind and Ahamkaara are just two names denoting the same state; if one is destroyed, both get destroyed, like the white cloth getting destroyed if either the whiteness or the cloth gets destroyed.

WANT OF LIBERATION IS ITSELF A BONDAGE

तुच्छां मोक्षधियं त्यक्त्वा बन्धबुद्धिं तथैषणां स्ववैराग्यविवेकाभ्यां केवलं क्षपयेन्मनः। मोक्षो मेऽस्त्विति चिन्तान्तर्जाता चेदुत्थितं मनः मनोत्के मनस्युच्चैर्वपुर्दोषाय केवलम्। आत्मन्यतीते सर्वस्मात्सर्वभूतेऽथवा तते को बन्धः कश्च वा मोक्षो निर्मूलं मननं कुरु।

Getting rid of the idiotic notion of liberation and bondage, and also giving up the mad chase for the liberation (as if it can be achieved through actions and meditations), one should destroy the mind by developing discrimination and dispassion. If even the slightest agitation rises as a want of liberation also, then the mind becomes alive instantly; and if the mind is alive it immediately projects the body-concept of 'I am so and so, I am bound, I am not liberated, etc'; and that again leads to more depression and downfall. The self (Aatman) transcends all concepts of the body and the mind; and it alone appears as all the beings including you because of ignorance.

How can it be bound and how can it get liberated by some effort? First get rid of the agitation that I am bound, and uproot the Vaasanaa of bondage and also of liberation completely.

ANALYZE THE SELF

वायुः स्पन्दनधर्मत्वात्तदा चलति देहके तदा स्फुरति हस्ताङ्गरसनापल्लवावली। पादे पल्लवश्रेणींचालयत्यनिलो यथा तथैवाङ्गावलीं वायुर्देहे संचालयत्यलम्।

*(You are identified with the body and imagine that you are the self bound by the body, and are in want of liberation. When you as the ego-concept are also nothing but a mind-construed agitation, what meaning is there in wanting a liberation state for you?)*

*Are you the body-self, or are you the Reality essence; decide for yourself.*

*Body-self does not need liberation; the real self also does not need liberation.*

*Then who has to get liberated? Want of liberation itself is the deluded state!*

*The body-self is inert and moves by the power of air; Aatman need not move at all, because it is not something framed in space.)*

When the air moves by its very nature inside the body-thing, then sprout the leaves of hands, feet etc, and the tongue, eyes etc. Like moving the creeper-range at its base and making it move, the air within the body moves the limbs attached to it.

चित्सर्वव्यापिनी सूक्ष्मा न चला नैव चाल्यते न स्वतः स्पन्दमायाति देवाचल इवानिलैः।

The Chit-state of awareness is all pervading as the Bodha of all, and is subtle since it cannot be sensed by the senses; it does not move or get moved by something else also, and does not shake by itself also similar to the Meru Mountain which is not shaken by the winds.

*(Awareness of movement need not move itself; self does not move in space because it is just aware of the space, and is not inside any space-measure.)*

प्रतिबिम्बितसर्वार्था केवलं स्वात्मनि स्थिता प्रकाशयति बोधेन जगन्तीमानि दीपवत्।

तत्र कोऽयं मुधा मोहो भवतामतिदुःखदः अयं सोऽहं ममाङ्गानि ममेदं चेति दुर्धियाम्।

Self as the subtle state of knowing, reflects all the objects in itself (by knowing them as objects of knowledge), and stays as itself without any second one; and by its knowing nature reveals these worlds (produced by the mind) like a lamp. Then how do you people get this meaningless delusion and suffer like idiots saying, 'I am so and so bound by this perceived, these are my limbs, the family and possessions are mine', and so on. *(Either you are the body or you are the Aatman. You cannot be both! Body is not bound, because it is just an inert sack of flesh and bones. Aatman is never bound; it is the state of knowing only. Where is the question of bondage and who has to get liberated?)*

*Realization means to know that there is no liberation state at all to be achieved by the self.)*

इति कल्लोलहतया दशा नित्यमनित्यया जत्वकर्तृत्वभोक्तृत्वक्रिया समुपलभ्यते। तत्रायमहमागन्ता भोक्ता कर्तेति जायते मुधैवाज्ञाततापोत्था मृगतृष्णोव वासना। अज्ञतैषा मनोमत्तमृगं विषयतर्षुलं असत्यैव हि सत्यैव मृगतृष्णोव कर्षति। विज्ञाता सत्यरूपाङ्ग नाशं याति पलायते विप्रमध्यात्परिज्ञाता यथा चाण्डालकन्यका। अविद्या संपरिज्ञाता न चैनं परिकर्षति मृगतृष्णा परिज्ञाता तर्षुलं नावकर्षति।

By maintaining always such misconceptions about the self, and getting identified with the impermanent body-tool, one stays as the body only, and starts owning its actions and its experiences as belonging to oneself (and is bound by the results also). Because of this, a dense Vaasanaa state rises in the form of agitations like 'I have come into this world, I am suffering through all these perceived objects, I am a wretched person with accumulated sins; I have to get liberated, and so on'; like a mirage river rising by the heat of ignorance.

*(Actually your want of liberation is more of wanting to escape the perceived than the wanting to find the truth of the self. Liberation itself will turn out to be a mirage for you in this Vaasanaa-state.)*

This ignorance (of feeling oneself bound by the perceived) pulls the idiot deer (namely the form-bound Jeeva) which is thirsty for the liberation itself as if it is real, though it is also unreal.

If the truth of its unreal nature is understood, the ignorance about liberation also perishes and runs off like a Chaandaala girl who is hiding in the crowd of Brahmin girls is found out by the Brahmin group.

*(Liberation Vaasanaa also seems good only (since it destroys all the other Vaasanaas), but when found out that it is also a part of Avidyaa, it also gets discarded by the seeker of the self.)*

If Avidyaa is understood she will no more attract him towards her; a mirage-river when understood will not attract a thirsty man. *(When the self understands that it is not to be liberated from anything, then it actually stays as the original free self only.)*

परमार्थावबोधेन समूलं राम वासना दीपेनेवान्धकारश्रीर्गलत्यालोक एति च।

By the realization of the truth that there is Reality alone that exist as the knowledge-essence of all, and having no ego-state at all as any body-identity, the Vaasanaa for liberation also dissolves off like the

darkness in the presence of light, and the vision of truth alone is left back, without any 'I' state.

नास्त्यविद्येति संजाते निश्चये शास्त्रयुक्तितः गलत्यविद्या तापेन तुषारकणिका यथा।

(Avidyaa can also exist as the unfulfilled Vaasanaa for liberation and block your Vichaara process.)

If by the guidance of Knowledge-scriptures, if it is understood through Vichaara that Avidyaa does not exist at all, then the Avidyaa dissolves off like the snow-drop by the heat of the sun.

WHAT IS JEEVANMUKTI STATE LIKE?

देहस्यास्य जडस्यार्थं किं भोगैरिति निश्चयः भिनत्त्याशामलं ज्ञाता पञ्जरं केसरी यथा।

The 'ascertainment attained through Vichaara' that there is no meaning at all in coveting the sense objects for the sake of the inert body, destroys the dirt of desires like a lion breaking the cage when it understands that the nature of the flimsy cage.

आशपरिकरे राम नूनं परिहृते हृदा पुमानागतसौन्दर्यो हलादमायाति चन्द्रवत्।

If the idiot group of the worthless body-connected ideas are removed Rama, then the man shines with the new beauty and feels joyous like the moon removed of the dark clouds.

परां शीतलतामेति वृष्टिधौत इवाचलः निर्वृतिं परमां धत्ते प्राप्ताराज्य इवाधमः।

He attains complete coolness within (freed of all the heat of suffering and anxiety) like a mountain that is drenched by the cool rains. He feels great joy like a worthless person suddenly getting a kingdom.

शोभते परया लक्ष्म्या शरदीव नभस्थलं आत्मन्येव न मात्युच्चैः कल्पस्यान्त इवार्णवः।

He shines forth with great purity like the sky in the autumn; and like the ocean at the end of dissolution he becomes the limitless expanse containing the entire world within him (as just mind-agitation).

भवत्यपेतसंरम्भो वृष्टिमूक इवाम्बुदः तिष्ठत्यात्मनि संवेत्ता प्रशान्त इव वारिधिः।

He does not anymore feel excited about any perceived scene of the world like the mountain staying silent after the thundering clouds are fully empty of their waters.

परं धैर्यमुपादत्ते स्थैर्यं मेरुरिवाचलः राजते स्वच्छया लक्ष्म्या शान्तेन्धन इवानलः।

He is extremely courageous and is not shaken by any story of life he is met with, and stays firm in his knowledge state like the Meru Mountain; and shines with his own inner peace like the fire that is not fed any more fuel.

भवत्यात्मनि निर्वाणः प्रशान्त इव दीपकः तृप्तिमायाति परमां नरः पीतामृतो यथा।

He is freed of all the sheaths that cover the Aatman, and is like a light that has been extinguished.

He feels extreme satisfaction like a man who has consumed the nectar.

अन्तर्दीपो घट इव मध्यज्वाल इवानलः स्फुरद्दीप्तिर्मणिरिव प्रयात्यन्तः प्रकाशताम्।

Like a light lit inside a pot, like the fire with only the middle flame burning, like the gem with its luster emanating from itself, he attains the inner shine.

सर्वात्मकं सर्वगतं सर्वेशं सर्वनायकं सर्वाकारं निराकारं स्वात्मानं प्रपश्यति।

He sees the self not as any individual with a mind, but as the essence of all, as existing inside all, as the lord of all, as the ruler of all, and as not restrained by any division of shape.

हसत्यलमतीतास्ताः पेलवा दिवसावलीः यासु स्मरशरश्रेणीचपलं चित्तमास्थितम्।

He laughs at his own foolishness of those wasted days where his mind was restless by the onslaught of Manmatha's arrows (passion towards the other gender).

सङ्गरङ्गविनिष्क्रान्तः शान्तमानमनोज्वरः अध्यात्मरतिरासीनः पूर्णः पावनमानसः निर्मृष्टकामपङ्काङ्कः

च्छिन्नबन्धनिजभ्रमः द्वन्द्वदोषभयोन्मुक्तस्तीर्णसंसारसागरः प्राप्तानुत्तमविश्रान्तिर्लब्धालभ्यपरास्पदः

अनिवृत्तिपदं प्राप्तो मनसा कर्मणा गिरा सर्वाभिरभिविञ्छितारम्भो न किञ्चिदपि वाञ्छति।सर्वानुमोदितानन्दो न किञ्चिदनुमोदते।न ददाति न चादत्ते न स्तौति न च निन्दति नास्तमेति न चोदेति न तुष्यति न शोचति।

सर्वारम्भपरित्यागी सर्वापाधिविर्वर्जितः सर्वाशासंपरित्यागी जीवन्मुक्त इति स्मृतः।

He stays freed of the tainted colour of attachment (to objects and people); he is cured of the mind-fever (of restlessness); he is attracted by the self-state only; he feels complete and is in no need of anything else; his mind is extremely pure; he has washed away all the dirt of passion; is freed of the binding rope of ignorance of the self; he is freed of the fear of duality-faults; he has crossed over the ocean of Samsaara; he has attained excellent state of rest; he has reached the state which is not anything that can be reached (since it stays as always reached); he has attained the state from where there is no return (since the knowledge of

the truth cannot be destroyed); he acts in a way suitable to the others in his life-story and pleases them with thoughts, words and actions that are conducive to their welfare; and talks always pleasing words, but he does not himself want anything (since he is always in the pleased condition). Though he participates in the joys of others, he himself does not feel any joy in the objects. He does not give or accept, praise or blame anyone or anything for any selfish gain (and has no complaints about any life situation); he never loses the self-awareness when engaged in worldly activities, nor does he need to regain it by sitting in meditation postures. He does not react with joy or sadness to the gain or loss of objects of the world. He does not do any action to gain any new joy from the world. He does not see any reality in any appearance of the world. He has no trace of any desire for the objects of the perceived world.

Such a person alone is known as a JeevanMukta.

ADVICE TO RAMA

सर्वेषणाः परित्यज्य चेतसा भव मौनवान्धारा निरवशेषेण यथा त्यक्त्वा पयोधरः। न तथा सुखयत्यङ्ग संलग्ना  
वरवर्णिनी यथा सुखयति स्वान्तमिन्दुशीता निराशता। न तथेन्दुः सुखयति कण्ठलग्नोऽपि राघव नैराश्यं सुखयति  
अन्तर्यथा सकलशीतलम्।

Renounce all the desires (including the liberation desire) and be silent in the mind, like a cloud that has become silent after pouring out all its waters. Even a beautiful fair hued lady embracing your neck does not give as much joy as the desireless, moon-like cool state of the mind. Not even the cool moon itself embracing your neck gives as much joy as the complete cool state of the desireless state, Raaghava.

BLISS OF NOT WANTING EVEN LIBERATION ALSO

*(After getting rid of the attraction for objects and people of the world, a man is tormented by the desire for liberation itself. Though he understands the nature of the self, he cannot believe that realization can be so simple. Not knowing that he is always the knowing self which alone he is always, he keeps expecting some magical state to appear as liberation. This want of liberation itself becomes a snake in the rope for him, and torments him always. Rama also was in such a state only.*

*If this desire also is destroyed through reason, and one understands that the self-state is not to be attained any more, but already is there, he stays quiet and complete, without any want at all.*

*This state alone is explained as the complete desireless state.)*

पुष्पपूर्णवलतो न राजते तथा मधुः यथोदारमतिर्मौनी नैराश्यसममानसः।

The spring with its beautiful creepers covered all over with fresh blossoms does not shine as pleasing as a man who is silent within, with the expanse of the world itself as the self, and whose mind is not tainted by any trace of desire.

न हिमाद्रेर्न मुक्ताभ्यो न रम्भाभ्यो न चन्दनात् न च चन्द्रमसः शैत्यं नैराशाद्यदवाप्यते।

The coolness obtained by the mind rid of desires cannot equal the coolness of the Snow Mountain, or the pearls, or the banana leaves, or the sandal paste or the moon.

अपि राज्यादपि स्वर्गादपीन्दोरपि माधवादपि कान्तासमासङ्गान्नैराश्यं परमं सुखम्।

The desireless state bestows excellent joy that is better than even the gain of the kingdom, or the heaven, or moon, or the spring season, or the company of a beautiful woman.

तृणवन्नोपकुर्वन्ति यत्र त्रिभुवनश्रियः सा परा निर्वृतिः साधो नैराश्यादुपलभ्यते।

Rama! The excellent state of complete happiness which is obtained by staying desireless cannot be gained even by possessing the riches of the three worlds which look worthless like a piece of grass for a desireless man.

आपत्करञ्जपरशुं पराया निर्वृतेः पदं पुष्पगुच्छं शमतरोरालम्बस्व निराशताम्।

Take resort to the state of desirelessness which is the axe for the thorny bushes of harms, which leads to the highest state of the happiness, which is the cluster of flowers of the tree of peaceful state (Shama).

गोष्पदं पृथिवी मेरुः स्थाणुराशा समुद्दिगाः तृणं त्रिभुवनं राम नैराश्यालंकृताकृतेः।

Rama! For a man who wears the ornament of desirelessness the earth is too small like a cow's foot step, Meru is just a broken tree trunk, the directions are just tiny old boxes, and the tri-world is just a grass piece.

दानादानसमाहारविहारविभवादिकाः क्रिया जगति हस्यन्ते निराशैः पुरुषोत्तमैः।

The various expression of wealth that are seen in the world like giving money, accepting money, preserving money, spending money lavishly on family members and others, and showing off wealth with expensive clothes ornaments etc, are laughed at (as foolish actions of the insane) by those excellent men who are free of all desires.

पदं यस्य न बध्नाति कदाचित्कलना हृदि तृणीकृतत्रिभुवनः केनासावुपमीयते।

इदमेवास्त्विदं मास्तु ममेति हृदि रञ्जना न यस्यास्ति तमात्मेशं तोलयन्ति कथं जनाः।

His state of quietness within cannot be affected by any agitation of the world; and the entire tri-world with all its riches is like a worthless piece of grass for the desireless man. What can he be compared to? How can you judge a person who is the Lord of the self and whose mind is not coloured by the thoughts like 'I want this; I do not want this'?

सर्वसंकटपर्यन्तमसंकटमलं सुखं सौभाग्यं परमं बुद्धेर्नैराशयमवलम्ब्यताम्।

Take resort to the desireless state as the excellent goal reached by the intellect (through the practice of Vichaara), which is the end of all sufferings, and which is free of all sufferings.

नाशास्ते नत्वमाशानां विद्धि मिथ्याभ्रमं जगत् वहद्रथस्थदिक्चक्रपरवर्तवदुत्थितम्।

The desires do not belong to you; nor do you belong to the desires. Understand the world as a falsely conceived realness only, like the objects moving in the opposite direction when the chariot is moving fast.

किं मुह्यसि महाबाहो मूर्खवदबोधितोऽपि सन् ममेदं तदयं सोऽहमित्युद्भ्रान्तेन चेतसा।

Hey mighty shouldered Rama! Why do you act still confused like a fool though the truth has been instructed to you, with a mind that is deluded into thinking, this body is mine, that body is different, I am so and so existing as a body at present, and so on? (*What is there to achieve anymore?*)

आत्मैवेदं जगत्सर्वं नानातेह न विद्यते एकरूपं जगज्जात्वा धीरेर्नाम न खिद्यते।

Aatman alone is the entire world. There is not at all many-ness here. The courageous ones who have understood the truth do not feel anxious about the body-state, after knowing the entire world as one single form of 'known' only.

यथाभूतपदार्थाघदर्शनादेव राघव परमाश्वासनं बुद्धेर्नैराशयमधिगच्छति।

Raaghava! By only the understanding the hosts of objects as to what they really are, will the intellect feel the ascertainment of their unreal nature and attain the desireless state.

(*When nothing is there as the body or the world, what is there to get out of?*)

भावाभावविसंवादमुक्तमाद्यन्तयोः स्थितं यद्रूपं तत्समालम्ब्य पदार्थानां स्थितिं कुरु।

Understand the state of objects by realizing that state which is not affected by the presence and absence of objects and which is there at the beginning also and after end of the objects also.

(*As a knowing self, you are never non-existent.*)

वैराग्यवीरमनसो मायेयमतिमोहिनी पलाय्य याति संसारी मृगी केसरिणो यथा।

This Maayaa who deludes all and brings about the reality of the world-existence runs away from the brave man of dispassion like a deer running away at the sight of a lion.

(*Maayaa alone exists as the incompleteness felt by the self.*)

*This incompleteness alone makes one run after the objects, people and liberation also.*)

कान्तामुद्धाममदनां लोलां वनलतामिव जर्जरोपलपाञ्चालीसमां पश्यति धीरधीः।

The brave man of dispassion sees the attractive girl approaching him in the height of passion, moving charmingly like a blossomed forest creeper, as equal to a statue made out of stone.

भोगा नानन्दयन्त्यन्तः खेदयन्ति न चापदः दृश्यश्रियो हरत्यङ्ग न तमद्रिमिवानिलाः।

The stormy winds cannot shake the mountain; so also, the enjoyments do not gladden him, the difficulties do not sadden him, and the beautiful objects of the world do not rob him.

रक्तबालाङ्गनस्यापि जस्योदारधिया मुनेः कणशः पांसुतां यान्ति मनसः स्मरसायकाः।

Even if the girl is in love with him, because of the unshaken nature of the Knower, the arrows of the passion-deity turn into tiny sand particles.

रागद्वेषैः स्वरूपज्ञो नावशः परिकृष्यते स्पन्द एवास्य नैताभ्यां किमुताक्रमणं भवेत्।

The Knower of the self is not pulled by attractions and repulsions. When he does not even have any thought of attraction or repulsion, how can they attack him ever?

समदृष्टलतालोलवनितोऽद्विशिलाकृतिः रमते नैष भोगेषु पान्थो मरुमहीष्विव।

He is like a rock of the mountain and sees both the moving creeper and the moving girl as equal only, and does not feel any joy in any sense pleasure like a traveler does not enjoy the desert-lands.



अयत्नोपनतं सर्वं लीलयासक्तमानसः भुङ्क्ते भोगभरं प्राजस्त्वालोकमिव लोचनम्।

Though having no attachment in his mind, the Knower of Reality-state goes through all experiences of enjoyment without giving much importance to them, like the eyes seeing all objects without any effort. Whatever comes as the experience of the life without any wants, he just goes through them.

*(When you open the eyes, you are bound to see all the objects in sight; do you get affected by such a sight? The mind open to perceptions will be seeing something or other as its perceived state.*

*What matters what the perceived is? Everything is just a play of senses only, and not really real.*

*Life for the Knower is just a game played by him, by tackling the received information of the world in the perfect manner. Others are like the inert balls thrown by the pair of players- 'joy and sorrow' - here and there; a Knower on the other hand plays with these joys and sorrows as balls, and is a winner always.)*

काकतालीयवत्प्राप्ता भोगाली ललनादिका स्वादिताप्यङ्ग धीरस्य न दुःखाय न तुष्टये।

Dear Rama! The arrays of enjoyments that fall to his lot by chance (Kaakataaliya) like a woman's company etc, though enjoyed, do not either depress him or make him overjoyed.

*(Enjoying an object is not ignorance, but seeing joy as the object's quality is ignorance.)*

सम्यग्दृष्टपथं तज्जं सुखदुःखमती मनाक् द्वे वीच्याविव शैलेन्द्रं क्षोभं नेतुं न शक्नुतः।

For the Knower of the self who knows the nature of any perceived as it is (unreal yet real because of being the Aatman essence), the ideas of joy and sorrow are not capable of disturbing the inner quiescent state in the least like the a pair of waves attacking the king of Mountains, Mandara.

हेलयालोकयन्भोगान्मृदुर्दान्तो गतज्वरः स्वमेव पदमालम्ब्य सर्वभूतान्तरस्थितं जस्तिष्ठति गतव्यग्रो व्यग्रेणापि समन्वितः जगन्ति जनयन्नेव ब्रह्मेवात्मपरायणः।

Looking at all the pleasures with disregard only (as mind-conceived), gentle in conduct, always restrained in actions, cured of the fever of delusion, taking shelter in one's own self-state which alone exists in all the beings of the world, the Knower stays without afflictions, though surrounded by the life-activities, producing worlds at every wink of his eye like a Brahmaa, and always established in the unbroken awareness of the self.

आपतत्सु यथाकालं यथादेशं यथाक्रमं सुखदुःखेषु न क्षोभमेति भूभृदुष्विव।

When the sorrows and joys as per the time and place of the life-story fall on him, he does not get shaken by them like a mountain by the change of seasons.

मज्जतोऽपि बहुजस्य राम कर्मन्द्रियभ्रमैः असक्तमनसो नित्यं न किञ्चिदपि मज्जति।

Rama! Though this all-knower is sunk in the delusory actions of the Karmendriyas (organs of action), his mind stays always without attachment (like an actor on stage), and does not sink ever in the actions.

*(Actions are just seen as the movement of the limbs; and he stays as a witness only of these movements of limbs.)*

कलङ्क्यन्तःकलङ्केन प्रोच्यते हेम नान्यथा भावासक्त्या समासक्त उक्तो जन्तुर्हि नान्यथा।

Gold is said to be of a lower grade when it is tainted on the inside only, and not because of any taint on the outside. A man who has taken birth in this world is said to be attached to objects and people when he is attached to them on the inside only, and not because he is living amidst them.

*(Running away from the sense objects is the extremity of foolishness. When there are no objects at all, but only the Bodha of sense knowledge alone shining as objects, why should one shun any sense object physically? Why turn the face away from the snake in disgust when there is only the rope?)*

शरीराद्व्यतिरिक्तं जं पश्यतः प्रविवेकिनः विकर्तिताङ्गकस्यापि न किञ्चित्प्रविकर्तितम्।

For a Knower who always stays unconnected to the body and its story part of life and who is always acting with discrimination; (never can a thoughtless action or word can come out of him); even if the limbs get cut by chance, nothing gets cut for him.

सकृत्प्रभातं विमलं यज्जातं ज्ञातमेव तत् न हि बन्धुः परिज्ञातः पुनरज्ञाततां व्रजेत्।

Whatever truth gets known once as the taintless vision of the truth, it always stays as the same vision; a relative once known as a relative cannot ever become unknown again.

सर्पभ्रान्तौ निवृत्तायां न रज्ज्वां सर्पभावना पुनरेति यथा प्रावृण्णदी गिरितटाच्च्युता।

If the snake-delusion is removed from the rope, the rope can never look like a snake once again, like the monsoon stream falling from the mountain slope cannot revert back again.

न हेम तापशुद्धाङ्गं स्वभावमलमागतं कर्दमे मग्नमपि सत्समादत्ते मलं पुनः।

The gold which has been purified in the fire and which is in its original purity cannot again become dirty even if it is sunk inside some dirty mire.

क्षीणे स्वहृदयगन्धौ न बन्धोऽस्ति पुनर्गुणैः यत्नेनापि पुनर्बद्धं केन वृन्ते च्युतं फलम्।

Once the knot of Ahamkaara has been destroyed, a Knower cannot be bound by the three Gunas once again; even with great effort, the fallen fruit cannot be attached to the tree once again.

अवच्छेदविचाराभ्यामभितः खण्डशो गतं पाषाणं च मणिं चैव संघातुं कस्य शक्तता।

After shattering to pieces the stone which contains the gem and after extracting the gem out, who can again join the gem and the shattered pieces of the rock once again? How can the self-knowledge which has been obtained after shattering the non-self-concepts be lost again?

विज्ञातायामविद्यायां कः पुनः परिमज्जति परिजाय श्वपाकानां यात्रां कः प्रेक्षते दिवजः।

Once the Avidyaa has been found out, how can anyone again drown in it? After finding out the existence of the Chaandaalas in the festivities, how can the Brahmin remain a part of it once again?

(How can you be enamored of the sense created objects and people, after realizing their unreal nature?  
How can you be enamored of the dream objects, after waking up?)

शुद्धाम्भसि यथा क्षीरधीर्विचारान्निवर्तते संसारवासना तद्वद्दीविचारान्निवर्तते।

The misconception of milk that is seen in the pure water is removed by doing Vichaara; so also, the Vaasanaa of reality seen in the world is removed through Vichaara of the abstract truth.

मध्वम्बुशङ्कया तावद्विप्रवर्यैः प्रपीयते यावन्नात्र परिजातं परिजातं प्रहीयते।

The noble Brahmins may drink the wine mistaking it to be water, till the taste of wine is not found out by them; but as soon as the wine-taste is found out, they discard it off as an unholy thing.

रूपलावण्ययुक्तापि चित्रकान्तेव कामिनी द्रव्यमात्रसमारंभात्तत्त्वविद्धिर्विलोक्यते।

यथा मषीकुसुम्भादि स्त्रियाश्चित्रे तथैव हि जीवत्या अपि केशोष्टं कस्तां परि किल ग्रहः।

Though an attractive woman may be beautiful and charming, she is looked upon by the Knowers of truth as a picture painted on the screen only, as made of the collection of sense-information only. The picture of a woman painted on the canvas is made of just some colours of black and gold, so also the hair and the lips of a living woman is also made of some colours only; then why feel attracted to her at all?

अनुभूतो गुडः स्वादुरपि दाहविकर्तनैः न शक्यतेऽन्यथाकर्तुं तत्त्वालोकस्तथात्मनः।

Once the sweetness of the jaggery has been experienced, it cannot be made otherwise by burning or cutting the tongue even; so also, the bliss of the self-state once tasted cannot be made otherwise by any object-experience of the perceived world.

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि तदेवास्वादयत्यन्तः परसङ्गरसायनम्। एवं तत्त्वे परे शुद्धे धीरो

विश्रान्तिमागतः न शक्यते चालयितुं देवैरपि सवासवैः। परव्यसनिनी नारी केन भर्त्रा बलीयसा विस्मारिता

स्वसंकल्पकान्तसङ्गमहोत्सवम्। जगत्समरसानन्दचिदालोकावलम्बनं केन विस्मार्यते बुद्धिस्तत्त्वज्ञस्य

महात्मनः। समस्तसुखदुःखाद्यं व्यवहारमखण्डितं कुर्वन्कुलजनायत्तो भर्तृश्वशुरखेदितः यथा सम्कल्पकान्तेन

भवत्यानन्दमन्थरः वधूलोको व्यसनवान्दुःखवृन्दैर्न बाध्यते। तथा विगलिताविद्यो व्यवहारपरोऽप्यलं

सम्यग्दृष्टिः सदाचारो मुदमेत्यन्तरात्मना। छिद्यते न निकृताङ्गो गलदश्रुर्न रोदिति दह्यते न प्रदग्धोऽपि

नष्टोऽपि न विनश्यति। व्यपगतसुखदुःखसंनिपातो विधिविधुरेष्वपि संकटेष्वचित्तः विलसतु सद्ने पुरोत्तमे वा

वित्तगिरौ विपिने तपोवने वा।

A married woman who is interested in another man, though engaged in her routine household works is secretly enjoying the joy of his company inside her mind at all times. Similarly, a man of pure intellect who has attained the restful state of self-knowledge cannot be made to come out of it even by all the Devas and their king also. Which husband though strong and mighty is capable of making the wife forget the great joys of passionate secret union with her paramour that is taking place in her own mind?

The noble Knower is always in the awareness of the bliss which alone is spread out as the various joys of the world. How can he be made to forget it ever?

(Indra and Ahalyaa story given in a previous section explains the same truth.)

The women-folk who are interested in the other men have to spend all their time in varied house-jobs without stop, and get harassed by a stern husband and parent-in law also; but they keep thinking of their own lovers and feel only the joy inside and do not feel afflicted by the pains of life.

Similarly, one who has got rid of Avidyaa and is established in the vision of truth, is always in good conduct though engaged in his routine duties, and experiences the joy (of self-awareness) within.

Even if his limbs are cut, he is not broken; though his eyes may shed tears, he does not cry in the inside; though burnt, he does not burn; though destroyed, he does not perish.

*(Body-actions and its reactions are inert and he just watches the body-movement like a machine-movement only, as unconnected to his real self.)*

His mind not reacting to any joyous or sad events inwardly, remaining without the mind in the form of agitation even in the most tragic situations brought about by the play of the life-story, a realized person can stay in a house, or in an excellent city, or in the spread out mountain slope, or in a forest, or in a hermitage of ascetics.

*(Will the perceived disappear after the knowledge of the truth?)*

*It is like asking will the rope disappear after the snake-idea is removed!*

*Rope has to be there always and be shaking also.*

*Seeing the snake and screaming is the reaction of the fools; seeing just a harmless rope and playing with it is an intelligent way to deal with it.*

*The ignorant want to escape the perceived; the Knower amuses himself with the perceived.*

*The ignorant become the real character of the screen-fiction and suffer through the story-events.*

*The Knower is the screen which watches the story and amuses itself.*

*The Knower's life is the song of the silence; not the noisy blast of the agitation.)*

KNOWERS AND THEIR LIFE-STORIES

*(Life-Story of anyone cannot be imitated or repeated by another one especially that of a Knower.*

*Each Knower has to live his own life-story.*

*He can do whatever he wants to do, and run his own life-show in any way that suits his mind.*

*Knowers, though having the same vision of the truth, make their own different stories as per their liking, with the mind-tool fully under their control.*

*They do not run away from the perceived with disgust; but play with the perceived feeling only the joy.*

*They are the same Brahman state with various mind-structures.*

*They are the same screen producing various fictions by its own nature.*

*Ignorant-lives are Vaasanaa-made stories; Knower-lives are Brahman-made stories.*

*Story is the nature of the mind; either you keep it switched off, or allow it to run its own show; but never get fooled by its amazing magical feats.)*

जनकः संस्थितो राज्ये व्यवहारपरोऽपि सन्विगतज्वर एवान्तरनाकुलमतिः सदा।पितामहो दिलीपस्ते

सर्वारम्भपरोऽप्यलं वीतरागतयैवान्तर्बुभुजे मेदिनीं चिरम्।निरञ्जनतया बुद्धो जनतां पालयन्श्चरं

जीवन्मुक्ताकृतिर्नित्यं मनू राज्यमपालयत्।विचित्रबलयुद्धेषु व्यवहारेषु भूरिषु मान्धाता सुचिरं तिष्ठन्प्राप्तवान्

परं पदम्।बलिः पातालपीठस्थः कुर्वन्सदिव संस्थितिं सदा त्यागी सदाऽसक्तो जीवन्मुक्त इति स्थितः।

नमुचिर्दानवाधीशो देवद्वन्द्वपरः सदा नानाचारविचारेषु क्वचिन्नान्तरलिप्यत्।वासवाजौ तनुत्यागी वृत्रो

विततमानसः अन्तःशान्तमना मानी चकार सुरसंगरम्।

*(A Knower need not be always looking like a bearded Sage sitting in meditation, performing magical acts for his idiot devotees. Anyone can become a Knower of Brahman, if only there is the capacity to think and analyze. A Knower is actually story-less in his mind. He can effortlessly see through the conceptions of the mind and is always aware of the Reality that is the essence of all. He has no ego; but still maintains a false ego, like wearing a costume for the stage-act. His ego, as Vasishtha says, is a like the breath that falls on the mirror surface, and is always in the evaporated state.*

*He lives a story of his own for the outside, though he is story-less within his mind.*

*Stories of life do not matter at all, for a Brahman-Knower; but still, in order to live as a part of the perceived (filled with story-people only), he will have a make-believe story as his sometimes, or keep away from all the stories by staying alone in the absorbed state of the self.*

*His time-span is endless and his continuity as a purified mind also is endless.*

*He can just create any pattern of life around him, and live as a king forever, or live in a far away forest with no one around him but his partner in life, like a Rishi.*

*He is free to stay inside a fiction or be outside of a fiction.*

*How does he live then, when he knows that world does not exist at all?*

*Vaalmiki sees the entire world as the poetry of Brahman-state and keeps seeing beauty in each and every bit of perception. Vasishtha sees the world as a place to spread his knowledge and engages himself in lighting up the minds with knowledge wherever needed. Vishvaamitra loves every bit of the world as the self and keeps doing welfare to each and every one. Bhushunda keeps watching the life stories of all the creations seated on the peak of a tallest mountain outside of all the creations; and feels amused.*

*Some story of life or other they keep playing on, amusing themselves as the Brahman enjoying his own pure mind-form in the mirror.*

*Actually, life-Stories are like amusing games for any Knower; and he amuses himself by donning whatever character-costume the mind readies for him. An actor can act as a villain or a hero, or as a god or a devil, without himself becoming that actual character on the stage. A Knower can also choose any type of life-story as his; and may look divine or demonic on the outside. The form or the story-pattern never disturbs his inner quiescent state.)*

Janaka stayed in the kingdom and was engaged always in his duties of protecting his people like a father; yet he was freed of the fever of delusion and never had an anxiety-ridden state. Your great grandfather Dileepa, though had to complete so many enterprises, maintained a desire-less state, and ruled the earth for long. Not tainted by the colors of attraction and repulsion, and established in the knowledge of the Reality state, Manu ruled the kingdom for long in the state of a JeevanMukta and protected his people well. Mandhaata had to engage himself for long in battling enemies with strange powers, yet attained the supreme state. Bali enthroned by Naaraayana in the Paataala world as a ruler, lives there as if everything is real, renouncing everything mentally, and is not attached to any object or person, and is a JeevanMukta only. Namuchi, the king of Danu's sons was always competing with the Devas, and did not get affected inside any time in his varied actions and thoughts. Vrtra, who gave up his life in the battle with Indra, had conquered his mind, was peaceful within, and fought with the Devas with courage.

कुर्वन्दानवकार्याणि पातालतलपालकः अनपायं निराक्रोशं प्रह्लादो ह्लादमागतः।

Prahlaada who was the ruler of the Paataala Loka did his duties towards his people well, and always enjoyed the undiminishing, indescribable quiescent state always.

शम्बरैकपरोऽप्यन्तःशम्बरैकतयोदितः संसारशम्बरं राम शम्बरस्त्यक्तवानिदम्।

*(Shambara means Maayaa, sorcery, magic etc.)*

Rama! Shambara, the Daanava king was always engaged in practicing 'Shambara' (sorcery feats), yet had awakened to the Shambara (the wondrous magic of the Chidaakaasha) within, and had fully renounced the Samsaara-Shambara (the sorcery named 'world-existence').

असक्तबुद्धिर्हरिणा कुर्वन्दानवसंगरं परां संविदमासाद्य कुशलस्त्यक्तवानिदम्।

Kushala who battled Lord Hari with his army of Daanavas was unattached in his mind, and attained the highest knowledge of the Supreme and also renounced this world as unreal.

सर्वामरमुखो वह्निः क्रियाजालपरो ह्यपि यज्ञलक्ष्मीश्वरं भुङ्क्ते मुक्त एवेह तिष्ठति।पीयमानः सुरैः सर्वैः

सोमः समरसाशयः क्वचिदेति न संसङ्गमाक्रान्तावम्बरं यथा।बृहस्पतिर्देवगुरुर्दारार्थं चन्द्रयोध्यपि आचरन्दिवि चित्रेहां मुक्त एव ह्यवस्थितः।शुक्रोऽम्बरतलद्योती बुधः सर्वार्थपालकः निर्विकारमतिः कालं नयत्यसुरदेशिकः।

जगद्भूतगणाङ्गानि चिरं संचारयन्नपि सर्वदा सर्वसंचारी मुक्त एव समीरणः।

Lord Agni, who acts as the mouth for all the immortals at the time of Yajna-performance, is always engaged in his work, and enjoys the prominent position in the Sacrifices; yet stays as a Mukta only. Soma (moon) who is drunk by all the Devas (as nectar) and who holds within him the nectar of Brahman, does not get attached to any pain or pleasure, like the space getting not affected by anyone stepping on it. Brhaspati, the preceptor of Devas, though is an enemy of Chandra, acts as a priest of the Devas for the sake of his wife, and stays as a Mukta only. Shukra whose mind-expanse shines with the Brahman knowledge passes his life as a preceptor of Asuras; and Budha the learned master attends to all the problems of the Devas, with an unaffected mind. The wind deity, who always exists as a movement everywhere, though empowering all the worlds and its beings to move, is free indeed of any movement (agitation).

लोकजवं जवीभावप्रोद्वेगजोऽप्यखिन्नधीः ब्रह्मा सममना राम क्षिपयत्यायुराततम्।जरामरणयुद्धादि  
द्वन्द्वसंगरलीलया चरतीहाचिरं कालं मुक्तोऽपि भगवान्हरिः।मुक्तेनापि त्रिनेत्रेण सौन्दर्यतरुमञ्जरी देहार्थं  
धार्यते गौर्या कामुकेनेव कामिनी।मुक्तयापि गले बद्धो गौर्या गौरस्त्रिलोचनः संशुद्ध इव मुक्तानां हारः शशिकलामलः।  
Rama! Brahma, who knows how to keep the swiftness of the world-patterns going on without stop, passes  
his eternal life with equal-ness only. Though liberated, Bhagavaan Hari passes his eternal life here in the  
perceived state of existence, amusing himself in battling the wicked ones, and taking forms on the earth that  
age and die. Though the three eyed Hara is liberated already, he like a tree holds Gauree, the beautiful  
creeper filled with blossomed flowers, on his half the body, like a passionate man keeping his beloved  
always in an embraced state (as a Knower and his perceived state). Though liberated, Gauree wears the  
taintless three-eyed Lord shining white with the ornamental moon-digit, on her neck like wearing a pure  
white pearl necklace with the pendant of moon-digit (like the Maayaa wearing the Knower as her garland  
of pearls).

गुहो गहनधीर्वीरस्तारकादिरणक्रियां मुक्तोऽपि कृतवान्सर्वं ज्ञानरत्नैकसागरः।

Guha (Kumaara), whose intellect can absorb any abstract knowledge with ease and who is the ocean of all  
the gems of knowledge, and who is also an excellent warrior, engaged himself in the task of killing Taaraka  
and other Asuras, though he was already liberated.

भृङ्गीशो रक्तमांसं स्वं स्वमात्रे प्रवितीर्णवान्मुक्तयेव धिया राम धीरया ध्यानधौतया।

Rama! Bhrngeesha was liberated already through the excellence of his contemplation powers, yet offered  
his flesh and blood to Gauree, the mother-deity (to appease her).

मुनिर्मुक्तस्वभावोऽपि जगज्जङ्गलखण्डकं नारदो विजहारेमं लीलया कार्यशीलया।

Though living as a liberated Sage, Naarada moved all over this broken piece of the Jagat-wilderness,  
engaged in performing his allotted duties without any agitation.

जीवन्मुक्तमना मान्यो विश्वामित्रोऽप्ययं प्रभुः वेदोक्तां मखनिर्माणक्रियां समधिष्टति।

The revered Sage Prabhu Vishvaamitra who holds on to a mind that is liberated, keeps performing the  
Yajna-acts as ordained by the Vedas.

धारत्यवर्नी शेषः करोत्यर्को दिनावर्ती यमो यमत्वं कुरुते जीवन्मुक्ततयैव हि।

AadiShesha bears the earth, the sun is making the row of days, Yama does his controlling job, all in the state  
of the JeevanMukti only.

अन्येऽप्यस्मिन्स्त्रिभुवने यक्षासुरनराः सुराः शतशो मुक्ततां याताः सन्तस्तिष्ठन्ति सम्सृतौ।

संस्थिता व्यवहारेषु विचित्राधारशालिषु अन्तराशीतलाः केचित्केचिन्मूढाः शिलासमाः।

There are so many others in this tri-world belonging to the class of Yakshas, Asuras, Naras, Suras, in  
hundreds and thousands of numbers, who have attained the state of Mukti, and are staying as the  
JeevanMuktas still performing the duties of their life-stories.

Some are engaged in various actions of their life in different ways maintaining the coolness of  
desirelessness within; some sit somewhere silently like the rocks.

परमं बोधमासाद्य केचित्काननमागताः यथा भृगुभरद्वाजविश्वामित्रशुकादयः।केचिद्राज्येषु तिष्ठन्ति

च्छत्रचामरपालिताः यथा जनकशर्यातिमान्धातृसगरादयः।केचिव्योमनि तिष्ठन्ति धिष्णयचक्रान्तरस्थिताः यथा

बृहपत्युशनश्चन्द्रसूर्यमुनीश्वराः।केचित्सुरपदे याता विमानावलिमास्थिताः यथाग्निवायुवरुणयमतुम्बुरुनारदाः।

केचित्पातालकुहरे जीवन्मुक्ता व्यवस्थिताः यथा बलिसुहोत्रान्धप्रह्लादाह्लादपूर्वकाः।

After attaining the supreme knowledge, some stay inside the forests like Bhrgu, Bharadvaaja, Vishvaamitra  
and Shuka. Some stay ruling the kingdoms and enjoy the royal status embellished by the white umbrella  
and chowries like Janaka, Sharyaati, Maandhaatr and Sagara. Some stay in the sky inside the stellar spheres  
like Brhaspati, Ushanas, Chandra, Surya and the seven Sages. Some live as Suras in the heaven with their  
amazing air-vehicles like Agni, Vaayu, Varuna, Yama, Tumburu and Naarada. Some live in the hollow of  
Paataala as JeevanMuktas, like Bali, Suhotra, Andha, and Prahlaada, filled with the inner bliss.

तिर्यग्योनिष्वपि सदा विद्यन्ते कृतबुद्धयः देवयोनिष्वपि प्राजा विद्यन्ते मूर्खबुद्धयः।

Even those born in the ordinary animal wombs also have achieved the fulfilment of life; and even learned  
men stay as fools though born in the Deva-wombs.

सर्वं सर्वेण सर्वत्र सर्वदा सर्वदैव हि संभवत्येव सर्वात्मन्यात्मन्यातरूपिणि।

Since the Reality state can exist as any possible perceived experience, anything by anyone anywhere at any time can be there as any possible state of life in the essence of Reality that permeates through all as their essence of existence itself.

विधेर्विचित्रा नियतिरनन्तारम्भमन्थरा संनिवेशांशवैचित्यात्सर्वं सर्वत्र दृश्यते।

विधिर्देवं विधिर्धातासर्वेशः शिव ईश्वरः इति नामभिरात्मा नः प्रत्यक्चेतन उच्यते।

It is indeed an amazing power of Brahmaa (the creation Vaasanaa), that it can churn out endless states of perceptions with varied experiences for the seer-states; and anything is possible anywhere as any perceived state. (*There is nothing that cannot be experienced as a perceived state.*)

This amazing power of creation which can bring about any possible unpredictable state of perception is known by the various names of Daivam, Creator, Lord of all, Shiva, Ishvara etc, and is the Aatman (Knowing nature) in all of us, and is referred to by the name of Jeeva which is the divided awareness state.

अस्त्यवस्तुनि वस्त्वन्तः काञ्चनं सिकतास्विव अस्ति वस्तुन्यवस्त्वन्तर्मलं हेमकणेष्विव।अयुक्ते युक्तता युक्त्या प्रेक्ष्यमाणा प्रदृश्यते पापस्य भयाल्लोको राम धर्मं प्रवर्तते।असत्ये सत्यता साधो शाश्वती परिलक्ष्यते शून्येन ध्यानयोगेन शाश्वतं पदमाप्यते।

In the unreal, real alone exists like the gold hidden inside the sand heap. (*Discover it through Vichaara.*) In the real, the unreal exists like the dust covering the gold particles. (*Clean the Vaasanaa-dust and see the self-state.*) The real self that is superimposed on the unreal self is seen through the practice of intense Vichaara. Rama! The world is pushed towards such a quest because of the fear of suffering only, which rises because of ignorance. Rama! The real that is concealed inside the unreal is seen as the permanent one; and the eternal state is obtained by getting rid of all the thoughts about the world which is centered on the body-identity.

यन्नास्ति तदुदेत्याशु देशकालविलासतः शशकाः शृङ्गवन्तो हि दृश्यन्ते शम्बरस्थितौ।

That which is not there rises as real inside the varied measures of time and place, like the rabbits growing horns in a magically created illusion.

ये वज्रसाराः सुदृढा दृश्यन्ते ते क्षयं गताः कल्पस्यान्ते यथेन्दुर्वर्कधराब्धिविबुधादयः।

Those considered as very powerful and hard like diamond also perish at the end of the creation-span like Moon, Sun, earth, ocean and the deities that control them.

इति पश्यन्महाबाहो भावाभावभवक्रमं हर्षामर्षविषादेहाः संत्यज्य समतां व्रज।

असत्सदेव भातीह सदसच्चापि दृश्यते आस्थानास्थे परित्यज्य तेनाशु समतां व्रज।

Hey Mighty-armed! Observe the changing state of this world which is continuously producing and removing things again and again; and give up the states of joys, repulsions, sadness and desires at the presence and absence of the objects and people around you; and stay always in the state of equanimity. The unreal looks as if real, and the real looks like unreal.

Give up the attachment and repulsion to objects and stay equal in all situations.

मुक्तौ राघव लोकेऽस्मिन्न प्राप्तिः संभवत्यलं अप्रवृत्तौ विवेकस्य मग्ना हि जनकोटयः।

मुक्तौ राघव लोकेऽस्मिन्न प्राप्तिरस्ति सदैव हि प्रवृत्त्या हि विवेकस्य विमुक्ता भूतकोटयः।

प्रविवेकाविवेकाभ्यां सुलभालभ्यतां गता मुक्तिर्मनःक्षयप्राप्त्या विवेकं तेन दीपय।

(*Liberation means the knowledge of the real that is covered by the unreal.*)

*The Reality can exist as the unreal appearance only.*

*The Knower ignores the perceived as unreal and is always aware of the real only.*

*This abstract vision is attained through Vichaara.*

*Once this understanding is established, you can never see any perceived scene as real.*

*Therefore, the liberated one does not see any perceived actually.)*

Raaghava! If liberated by the vision of truth in this world, there is no attainment of the perceived state at all (since all the perceived states are seen as Aatman only by the realized Knowers); but the ignorant lots of the world are sunk in the countless possible states of perception because of not having the discriminating ability to see the difference between the real and the unreal.

(*Mukti is not attained newly by the practice of Vichaara.*)

*Self (the Reality state of Knowing) is always there as attained.*

*Knowing the perception as real is bondage, knowing the truth is Mukti.*

*Mukti is to know that you are not bound at all.)*

Raaghava! If liberated by the vision of truth in this world, there is always the state of Mukti as attained; but the ignorant lots of the world are freed of the Viveka itself and are sunk in the flow of experiences and suffer them as real.

Mukti is easily attainable for those with discrimination (of the real and the unreal); it is not attainable at all for those without discrimination. Liberation is attained by the destruction of the mind (which sees the unreal as real). Therefore light up the Viveka in you.

आत्मावलोकने यत्नः कर्तव्यो भूतिमिच्छता सर्वदुःखशिरश्छेद आत्मालोकेन जायते।

One who desires the supreme welfare of Mukti should make effort to understand the real self.

The slicing of the head of all the miseries happens by the vision of the self alone.

नीरागा निरुपासङ्गा जीवन्मुक्ता महाधियः संभवन्तीह बहुशः सुहोत्रजनका इव।

तस्मात्त्वमपि वैराग्यविवेकोदितधीरधीः जीवन्मुक्तो विहर भो समलोष्टाश्मकाञ्चनः।

Many great men of intellect have been born in this world like Janaka and Suhotra who have lived their lives as JeevanMuktas without attraction to anything and without attachment to anything. Therefore you also live here as a JeevanMukta endowed with the supreme wisdom accompanied by Viveka and Vairaagya, looking equally at a clay lump, rock and gold (as varied forms of sense created knowledge only).

SADEHA AND VIDEHAMUKTI

*(Mukti with body, and Mukti without body, are both just coined words used by the ignorant who are attached to the body-identity. Mukta is a Mukta, because he realizes that the body is non-existent; then who can have a Sadeha or Videha Mukti, and how?)*

द्विविधा मुक्ता विद्यते लोके देहधारिणां सदेहैका विदेहान्या विभागोऽयं तयोः शृणु।

There are two types of Muktas in this world among those who hold on to the bodies (as real), those who live with the bodies and those who are freed of the bodies; listen to their differences.

असंसङ्गात्पदार्थानां मनःशान्तिर्विमुक्तता सत्यसत्यपि देहे सा संभवत्यनघाकृते।स्नेहसंक्षयमेवाङ्गं विदुः

कैवल्यमुत्तमं तत्संभवति देहस्य भावे चाभावे एव च।यो जीवति गतस्नेहः स जीवन्मुक्त उच्यते सस्नेहजीवितो

बद्धोऽमुक्त एव तृतीयकः।

Hey taintless one! Whether the body is there or not, the liberation state occurs as the state of the quiet mind with no attachment to any object or person in the world. *(All attachments are centered on the attachment to the body alone.)* The destruction of all sorts of attachments is known as the excellent state of the liberation, where the entire perceived phenomenon stays destroyed of its reality; and this excellent state of liberation is there for all the liberated ones whether the body is there or not. *(Body is seen by the ignorant as real; the Mukta is always formless only. He has no body-sense at all as his.)*

He alone who lives without attachment (with the body always non-existent) is known as a JeevanMukta; he who is with attachment (to the reality of the body) is bound always and is the third type (who believes that he is liberated and still worries about Sadeha and Videha Mukti), and is not liberated at all.

*(Liberated ones are of three types; those who exist off as formless only without any contact to any perceived world, and exist as empty silent space; and there are those who exist as some or other character in the stories of the perceived world and are like the songs of the space; and the third category is made of those who are attached to the body and pretend to be liberated, through the intellectual comprehension of the truths of the scriptures. They just keep making profound statements about liberation and keep fooling others and themselves also; and are like the croaking frogs of the monsoon nights.)*

यत्नो यत्नेन कर्तव्यो मोक्षार्थं युक्तिपूर्वकं यत्नयुक्तिविहीनस्य गोष्पदं दुस्तरं भवेत्।न त्वनध्यवसायस्य दुःखाय

विपुलात्मने आत्मा परवशः कार्यो मोहमाश्रित्य केवलम्।सुमहद्वैर्यमालम्ब्य मनसा व्यवसायिना

विचारयात्मनात्मानमात्मनश्चिरसिद्धये।वितताध्यवसायस्य जगद्भवति गोष्पदम्।यदुपगतः सुगतः पदं प्रधानं

यदुपगतोऽध्वतां नृपश्च कश्चित् यदुपगताः पदमुत्तमं महान्तः प्रयतनकल्पतरोर्महाफलं तत्।

One should make effort to do effort for attaining the Moksha through the practice of intense Vichaara.

If a man is not making effort to do Vichaara, then he cannot even cross a foot-step-span of a cow also; what to say of Samsaara? One should not give up the effort in the middle through some wretched thoughts about oneself (as feeling unfit for Moksha) and be lost in other wasteful enterprises (other than Vichaara) by giving way to some failure complexes.

With a mind given to tireless effort by holding on to extreme courage (of never accepting failure), analyze the real self by your purified intellect for attaining the unshaken state of the self. For a man who does not give up effort, the world itself becomes as small as a cow's foot step.

Many kings have renounced the unreal and attained the Supreme state like Sugata by the practice of Vichaara. Some kings were caught in the word-play of explaining the Reality (as against the Vedas), and could not attain the Supreme state. The very reason that many have attained the noble state is because they enjoyed the great fruit of the Kalpa tree named intense effort.

ब्रह्मणः समुपायान्ति जगन्तीमानि राघव स्थैर्यं यान्त्यविवेकेन शाम्यन्त्येव विवेकतः।जगज्जालजलावर्तवृत्तयो ब्रह्मवारिधौ संख्यातुं केन शक्यन्ते भासां च त्रसरेणवः।असम्यक्प्रेक्षणं विद्धि कारणं जगतः स्थितौ संसारशान्तये कान्त कारणं सम्यगीक्षणम्।

Raaghava! All these worlds of various types rise up as the perceived states (of seer-seen processes) from the Reality which expands and stays as these worlds, as its very nature. They become stable (as if real) through non-discrimination, and subside (as unreal) through discrimination.

(How many perceived states of worlds could be there?) Who can count the dust particles floating in the sunlight, or the splashing waves of worlds in the Brahman-ocean? Understand that the cause of the world-existence is the incorrect view Rama, and the cause for the Samsaara to subside is the right view.

अयं हि परदुष्पारो घोरः संसारसागरः विना युक्तिप्रयत्नाभ्यामस्माद्राम न तीर्यते यस्यां सागरः पूर्णं

मोहाम्बुभरपूरितः अगाधमरणावर्तकल्लोलकुलकोटरः प्रभ्रमत्पुण्यडिण्डीरो ज्वलन्नरकवाडवः तृष्णाविलोललहरिः

मनोजलमतडगजः आलीनजीवितसरिद्भोगरत्नसमुद्गकः क्षुब्धरोगोरगाकीर्णं इन्द्रियग्राहघर्घरः।पश्यास्मिन्प्रसृता

राम वीचयश्चारुचञ्चलाः इमा मुग्धाङ्गनानाम्न्यः शिखराकर्षणक्षमाः छदश्रीपद्मरागाद्या नेत्रनीलोत्पलाकुलाः

दन्तपुष्पफलाकीर्णाः स्मितफेनोपशोभिताः केशेन्द्रनीलवलया भ्रुविलासतरङ्गिताः नितम्बपुलिनस्फीताः

कण्ठकम्बुविभूषिताः ललाटमणिपट्टाद्या विलासग्राहसंकुलाः कटाक्षलोलगहना वर्णकाञ्चनवालुकाः।

एवं विलोललहरीभीमात्संसारसागरात् उत्तीर्यते चेन्मग्नेन तत्परं पौरुषम् भवेत्।सत्यां प्रजामहानावि विवेके सति

नाविके संसारसागरादस्माद्यो न तीर्णा धिगस्तु तम्। अपारवारमाक्रम्य प्रमेयीकृत्य सर्वतः संसाराब्धिं गाहते यः स

एव पुरुषः स्मृतः।

This ocean of Samsaara is terrifying with its high rising waves and is difficult to cross over; without making effort in the right manner, one cannot cross over it ever. This Ocean is full to the brim with its waters of delusion; its hollows are filled with the turbulent deep whirlpools of deaths; the merit foams move here and there on the surface; the Vaadava fire of hell (suffering) is ablaze with flames; waves of Trshnaa keep rising without stop; the (bloated) water elephant of mind lives there; (countless) life-rivers dissolve off there (again and again); it is a casket of precious gems namely sense enjoyments; the vicious snakes of diseases abound there; the crocodiles of senses keep making gurgling noise always.

(Samsaara-waves are like attractive beautiful women who trap you with the want of pleasures and drown you mercilessly.) Observe Rama the waves (perceived states) that are spread out in the ocean, which are always moving charmingly without a break and are indeed like attractive ladies and are capable of even pulling off the tall peaks (like pulling down men of excellent qualities also) (by making the world look real); the rubies in the ocean are like the beautiful red lips; their eyes made of blue lotuses are shaking as if restless; the white buds and fruits of the creepers look like the white teeth; they look charming with the smile of the white foam; the sapphire shines look like the tied up hair; the curved waves look like the beautiful bent eye-brows; their hips are well-formed as the sand heaps; they shine beautiful with the white shining neck of conches; the plates of precious stones look like the shining foreheads; they move with charming gestures and pull people down like crocodiles; their eyes are deep and attractive; their bodies shine golden in hue like the sands.

This Samsaara-Ocean in this manner is spread out with its high rising waves which look attractive like women and drag you deep down inside.

If anyone drowning inside can escape these waves and save himself, then that is indeed a highly commendable courageous act. Even when the intellectual efficiency is available like an unsinkable boat and Viveka is present as the boat-man, if one still does not cross over this Samsaara Ocean, then fie on him! Attacking the endless ocean of perception through Vichaara, making the truth alone as the only object in sight, he alone who crosses the Samsaara-ocean is said to be a proper human with thinking ability.



विचार्यार्यैः सहालोक्य धिया संसारसागरं एतस्मिंस्तदनु क्रीडा शोभते राम नान्यथा।

Discussing the scriptural truths with the realized Sages, analyzing the ocean of Samsaara with the pure intellect, one should attain the vision of truth; then one can play in the waters fearlessly; not otherwise.

इह भव्यो भवान्साधो विचारपरया धिया त्वयाधुनैव तेनायं संसारः प्रविचार्यते।

भवानिव विचार्यार्यदौ संसारमतिकान्तया मत्या यो गाहते लोको नेहासौ परिमज्जति।

Rama! You are indeed of a noble nature, for you in this young age itself have analyzed the ways of the world with an analytical intellect. Like you, anyone who practices Vichaara and jumps into the waters along with the intellect accompanied by its beloved namely the understanding of the nature of the world, never sinks inside the ocean.

पूर्व धिया विचार्यते भोग भोगिभयप्रदाः भोक्तव्याश्चरमं राम गरुडेनेव पन्नगाः। विचार्य तत्त्वमालोक्य सेव्यन्ते या

विभूतयः ता उदकोदया जन्तोः शेषा दुःखाय केवलम्। बलं बुद्धिश्च तेजश्च दृष्टतत्त्वस्य वर्धते सवसन्तस्य वृक्षस्य

सौन्दर्याद्या गुणा इव।

At first, one should analyze the nature of the sense objects which are harmful like snakes (and show disinterest in them); then one should enjoy them after the vision of the truth, like Garuda consuming the serpents. Those prosperities (wealth and riches) which are enjoyed after analyzing their unreal nature become just the joyous expressions of the inner quiescent state; if not, they lead to suffering only. The strength, intellectual efficiency, luster all increase for the man who has had the vision of truth, like a tree turns beautiful with blossomed flowers when joined with the spring season.

घनरसायनपूर्णसुशीतया विमलया समया सततं श्रिया शिशिररश्मिवातिविराजसे विदितवेद्य सुखं रघुनन्दन।

RaghuNandana! You have realized the truth as it is! You are shining now like the pleasing full moon with its cool rays, filled with the cool dense nectar of quiescence, and the beautiful luster of the taintless vision of Brahman spread all over. *(You are realized already!)*