

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIXTY FIVE
(DEATH IS A WELCOME EVENT)

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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
Vasishta spoke

चिन्मात्रमेव पुरुषस्तदेवेत्थमवस्थितम्।चिन्मात्रव्यतिरेकेण किमन्यदुपपद्यते।

An embodied person is the Chit-alone. That alone stays as all these view-points also (like the gold that can exist as any ornament-shape). *(Every view-point about the world-reality is just some probable mind-state only.)* What else can be understood as the reality, other than the pure state of Knowledge?

तच्चावदातमाकाशं तन्मये द्रष्टृ दृश्यते तावन्मात्रं जगदतो हेयोपादेयधीः कुतः।

That alone is the taintless splendor of expanse (of sheer emptiness that can exist as any experience). Made of that alone, does a perceiver perceives. That alone is the 'Jagat' (for that mind). *(Whatever one understands through the tainted intellect, that alone exists as one's world-reality.)* How can be there the ideas of acceptance and rejection (like the accepting or rejecting of the dream-experiences)?

न विद्यते परो लोको बार्हस्पत्यस्य यस्य तु विदोऽन्यत्तस्य किं सारं रागद्वेषावतः कुतः।

In the viewpoint of Brhaspati (Matsya Puraana) who taught to the Asuras (to misguide them) (or Brhaspati of BauddhaMata who taught his followers), that there is no 'other world' other than that what is experienced here, and that only momentary consciousness exists! If that is so, then where is the place for the stoppage of attraction and repulsion, as there is no continuity of the subject or object at all? And what meaning is there in any Knowledge, as there is no goal to be fulfilled at all? (KshanikaVaada is getting refuted here.)

इष्टानिष्टदृशो रागद्वेषदोषाः किमात्मकाः संविद्योममये स्वप्ने जगदाख्येऽङ्ग कथ्यताम्।

Tell me dear Rama, in this Svapna named Jagat, which is of the expanse of 'Samvit' alone, what meaning do the feelings of likes and dislikes, faults of attraction and repulsion have at all? *(In such awareness, the faults of attraction etc do not rise up at all. If you do think that there is no other goal to be achieved, and that there is no higher state than the perceived state of the present, then the world will be filled with people who act only through hatred and desires. Asuras all perished by such a knowledge as taught by Brhaspati.)*

इदं हेयमुपादेयं वेति संविद्विखमात्मनि निर्मले निर्मलं भाति केवात्र तदतद्दृशौ।

In the taintless Chit, the empty expanse of 'knowing', the taintless Chit alone shines as the concepts like 'this is to be sought for', 'this is to be rejected' etc. If everything is just an understanding that rises from Chit, then what is there to like or dislike?

(What is auspicious, what is inauspicious?

Knowledge-essence is like an ocean which appears as the splashing waves and whirlpools.

What differentiation can be found there that one can seek something or reject something?

A Knower just remains silent in his essence of knowledge enjoying the perceptions that befall him, like enjoying the joyous waves adorning the surface of the ocean.

He stays as the ocean only. Waves do not affect him at all!)

संविन्नरोऽमरो नागः संविद्विस्थावरजंगमं भावाभावादयोऽस्याब्धेस्तरङ्गावर्तवृत्तयः।

संविदाकाशमेवाहं भवानपि जना अपि म्रियामहे नो कदाचित्संवित्किल कदा मृता।

Samvit is the Nara, it is the Amara, it is Naaga. Samvit is the plant world; it is the moving world also.

The objects rising and disappearing are like the rising and falling of waves for this Samvit.

I am the Samvit-expanse alone; you also; and all the people here also. I will also never die as the Samvit.

When has ever Samvit died?

(If you turn everything including your own limited existence into just the Knowledge-bits, and stay as the Samvit-witness alone, then how can you ever die? For Vasishta, his existence as Vasishta is just an understanding that is 'seen' by him, from his silent state. He does not identify with that understanding. He 'is' that understanding. Vasishta is a wave in the ocean of Samvit, and this Vasishta-wave knows it too! A person who stays identity-less as the ocean, looks at an identity he is acting through, as just some information-content only, and is not attached to it.

For a realized person, life is just a fiction that is read for amusement. He enjoys the emotions of the story; but knows always that the story is unreal and it has no meaning; whereas as an ignorant man lives as the character of the story and suffers all through his life. He never 'reads' the story; he is 'inside' the story-cage. He gets caught inside the pages of the book and is smashed up in each and every point of his life-story.)

संविदो नास्ति संवेद्यं स्वयं संवेद्यतामिता चित्त्वादतो विशालाक्ष द्वितैकत्वे क्व वा स्थिते।

Rama! Your eyes are bloomed up in the bliss of knowledge (Vishaalaaksha)!

For the 'conscious Knowing state', there is nothing there other than the 'knowledge that is itself', that can be got from itself. How can oneness and duality be there?

(If you think that there is something outside of your true nature, it is like lifting yourself on your own shoulders. What is there as Knowledge and known? All that is there is the expanse of Chit shining as itself. There is no 'one' that appears as 'different'.

There are no two separate principles as Brahman and the world.

There is no 'one' that becomes 'two' also.

Chit alone is there as the understanding nature. That understanding nature alone shines as the world.

World is the consequence of Chit as the understanding power knowing itself.

This knowledge alone appears as you, me and the others.

Tell me, what is there other than knowledge?

'Outside' is also a form of knowledge; 'sensations' are also some form of knowledge.

Every 'perceived' is shining only as the 'understanding nature of Chit'.

When you remain silent as a witness to all the waves of knowledge that appear as the world, no death can approach you. Death is also a form of knowledge imagined by the mind! Is it not so?

How can knowledge die? Vasishtha as the Knowledge-essence can never die.

What about his body? His body is just an image he wills for others to see.

That image is birthless and deathless. It rises when others are there to see it.

It is a dream-character in their dreams; and not real.

For Vasishtha, the form of Vasishtha does not exist at all except as the knowledge that others see him as.

He is never the form of Vasishtha; but since he is aware of the ignorance level of others in the court, he responds to their salutations as the image of Vasishtha, and answers their questions as Chit only. Others feel as if the form of Vasishtha is talking with them.

Rama also is slowly rising to the level of Vasishtha.

The 'Chit' as Rama is conversing with 'Chit' as Vasishtha, in a dream dreamt by the others who are also Chit, but are ignorant of the truth. Chit alone is there as the waves of Rama, Vasishtha, you, me, and others.)

संविद्मात्रादृते तस्माद्भूतं किमिव कथ्यतां कथ्यतां म्रियते तच्चेत्तदद्यमे कुतो वयम्।

Tell me, therefore what exists, other than the Samvit?

(How can Samvit cease to exist by the death of anyone?)

Tell me, if that dies now, how can we be there, or these others (that are seen by us)?

(Samvit exists as the shine of all probable states of experiences as you, me and others and their perceived worlds. If it dies at any one's death, then how can we be sitting here and experiencing any world at all?)

वादिनः सौगताद्या ये ये लोकायतिकादयः संविदाकाशमुत्सृज्य यन्मयन्ते तदुच्यताम्।

Those people who hold on to the views of Saugata (Buddha) and others, and those who adhere to the philosophy of Lokaayatasa (materialistic), how can they even have any viewpoint without the Samvit-expanse, tell me that!

(If the understanding consciousness (Chit) itself is denied and said to be non-existent, then, through what are they understanding anything? It is like denying the existence of the eyes when seeing the sight.)

संविदाकाशमेवैतत्केनचित्दब्रह्म कथ्यते केनचित्प्रोच्यते ज्ञानं केनचिच्छून्यमुच्यते।

केनचिन्मदशक्त्याभं केनचित्पुरुषाभिधं केनचिच्च चिदाकाशं शिव आत्मा च केनचित्।

All this is the Samvit expanse only.

Some call it Brahman (BrahmaVaadin). Some call it Vijnana (VijnanaVaadin).

Some call it Shoonya (void) (ShoonyaVaadin). Some compare it to the intoxicating power of ingredient-mixture (Chaarvaaka). Some have given it the name of Purusha (Saamkhya).

Some one calls it Chidaakaasha, or Shiva-state, or Aatmaa.

चिन्मात्रमप्येवमप्युक्तं याति न क्वचिदन्यतां यस्मात्स्वयं तदेवैवमात्मानं वेत्ति नेतरत्।

The same expanse of Chit is explained in this way by all, as per their own understanding.

It does not become something else because of such explanations.

Because, that alone can understand itself and no one else. *(However, no one else is there at all).*

(That supreme state has no name or form. It is not even Brahman, Chit or Samvit.

Countless worlds are mentioned by Vasishtha as existing in each and every atom of every world. What languages get spoken in those worlds, what perceptions are there, what understanding of the truth they have, by what name do they understand the same Chit, does not make a difference to the Truth ever.

Chit is not the sole property of this one tiny BhooLoka. Whether you believe or not believe, 'Reality' cannot change. It is not dependent on anybody's belief or non-belief.

Chit or Brahman is the word used by Vasishtha in that BhooLoka of that Rama.

If in any other world, if the same Chit-expanse gets referred to by some other sound of their language, the Reality of Chit will not get affected.

Knowers in those worlds also will be in the state of the same Chit, and live as JeevanMuktas in their own way, as per the perceptions in their world.

Sanskrit need not be the universal language vogue in all the worlds out there, which are beyond our reach.

Chit-state is beyond the chains of language and minds. It is changeless, in whatever name you define it as.

Explanations and theories can be many, and do not describe ever the indescribable Reality.

Like the five blind men defining an elephant by touching just one part of it and calling it a broom, or trunk, or fan, or pot, does not make a dent in the elephant's structure. Though many may define the elephant in their own limited view-point, it is not the complete truth of the elephant. Only a person with vision proper, who can see the whole of the elephant at once, can know what the elephant is actually.

Vasishtha is such a person who is explaining the whole of the elephant to Rama.

What the other philosophies teach may be logical in a limited perspective; but not correct.

Brahman is beyond the mind-logic too!

Elephant's tail can be like a broom, but elephant is not a broom! The elephant only knows what it is!

चूर्णतां यातु मेऽङ्गानि सन्तु मेरूपमानि च का क्षतिः का च वा वृद्धिश्चिद्रूपवपुषो मम।

Let my limbs be powdered; or stay like the Meru by never getting destroyed; what damage has ever happened, or what growth has ever occurred, when I am of the form of Chit alone?

मृताः पितामहाद्याश्चिन्न मृता सा म्रियेत चेतज्जन्म नैव नाम स्यादस्माकं मृतसंविदाम्।

Dead are the grandfathers and others; but Chit did not die ever! If Chit dies ever, then how can something called birth be there for us who then will have nothing called the consciousness itself, since it is dead already?

(Chit is the 'Knowledge essence' which alone witnessed (in the past), the births and deaths of our grandfathers and great great grandfathers; but this understanding nature called Chit never dies or ceases to be. It only 'witnessed' the information of their birth and death; but it never was born or dead.

How can the knowledge which knows some perception or other, as you or me die ever?

Let us understand the Brahman principle through the example of say, the capacity to read and understand all the books of all the languages. This 'reading ability' is the potential state of reading, and does not exist in any space or time; it just is there as your essence; and exists as the reading capability and a book that can be read. You can read any book of any story, and the reading power is not affected by any story.

It is changeless; but you as a reader, may evolve to choose good books.

The books can be trash (Tamas), stories of anxieties and problems (Rajas), or books that improve and stabilize your intellect (Sattva). You have the freedom to choose the books.

You have also the freedom to not read any book at all and be silent, and keep the book closed like a JeevanMukta closes off his life-story and stays as if book-less.

And so also, if you have the power to read, your reading power does not get destroyed if you read about an illiterate man in a story! If your reading power dies by reading about an illiterate man inside a story, then how can you read at all? A story or the illiterate man in the story, both cease to exist if your reading power dies! The man in the story exists because you have the reading power.

So also, if the very consciousness dies along with the dead person, then how can it be born also as others? You cannot lose your reading power at the end of the story, like Chit cannot cease to be at the death of the body.

The 'reading power' is your very nature. It continues to exist even if you do not read anything. So also, Chit can never cease to be, whether the book is there or not. Maybe, the reading is an acquired skill; but Chit is the understanding power which makes acquirement also possible. If Chit is non-existent, all the philosophies which deny its existence will also become non-existent.)

न जायते न म्रियते संविदाकाशमक्षयं भवेत्कथं कथय किं किलाकाशस्य संक्षयः।

The Samvit-expanse never gets born; never does it die. It is decay-less.

Tell me how can an empty expanse get destroyed?

जगद्रूपैककचनमविनाशि चिदम्बरं उदयास्तमयोन्मुक्तं स्थितमात्मनि केवलम्।

It alone shines as the world. It is imperishable. It is the expanse of Knowledge-awareness.

It is free of the rising and setting states (production and cessation).

It stays in its own essence as itself.

जगद्भानं दधद्वाहं चिन्नभस्फटिकाचलः अनादिमध्यपर्यन्तः स्वच्छ आत्मनि तिष्ठति।

Chit-state is like a huge crystal mountain, which is very pure and taintless; Jagat is its shine.

It alone is the reflections seen on itself. It alone sees them and makes them exist.

It holds within itself, the reflection called the Jagat, and burns it also (through Vichaara), which is also a reflection. Then it stays as itself, pure and taintless within itself, without beginning, middle or end.

यथा यथान्धकारेण प्रेक्ष्यमाणं प्रणश्यति किमप्यङ्गाभ्रचक्राभं तथेदं विश्वात्मनि।

Dear Rama! This world is made of the 'ignorance-darkness', and is like the dark night where one gets deluded into seeing many weird creatures. Whatever darkness covers you like a 'wheel of cloud', vanishes gradually as one sees the 'dawn of the sun'.

This world is also like a 'wheel of darkness' covering an ignorant mind. As soon as the 'Knowledge' starts making its place, ignorance vanishes and the truth gets seen in its full glory.

यथाम्बुधिः स्वयं याति तोयाद्यावर्तकादिकं स्थितो दधत्तथैवेदं चिदाकाशोऽङ्गमात्मनि।

Dear Rama! The ocean stays by itself becoming all the waves, whirlpools, foam etc, and holds them also as its own form; so also, the Chit-expanse holds the world as its own part.

(You cannot remove the waves etc from the ocean; then it is not an ocean at all; maybe you have to call it a lake. The term 'Ocean' refers to a water-expanse with high waves, foam etc.

Removed of the shine of the world, you cannot define Chit at all.

Chit is a synonymous word for Jagat! Jagat is the very essence of Chit.

Jagat is like the flesh of the 'Chit-Bilva fruit'. Jagat s like the lines seen on the 'Chit-Saaligraama stone'.)

चिन्मात्रमेव पुरुषः खवत्स च न नश्यति कदाचनापि तद्व्यर्थं यन्नश्यामीति शोकिता।

The embodied one, the Purusha is the 'Chit alone'. He never dies, like emptiness cannot be destroyed.

At all times, it is a sheer waste to cry about one's destruction.

देहाद्देहान्तरप्राप्तौ नव एव महोत्सवः मरणात्मनि किं मूढा हर्षस्थाने विषीदथ।

If one body dies and another rises, it is a great festive occasion as something new has arrived.

You fools! Why do you cry, when you have to be happy at death which is a joyous occasion?

(Even if you cannot grasp the abstract truth of the Chit, even then, you must at least know that you are all Aativaahika bodies and will continue to fulfill your desires in some other form somewhere.

As long as the 'True Knowledge' does not rise, your lives will also not end.

How can the dreams end unless you wake up? Be sure that you will die; but definitely will be born again because of your Vaasanaas, like it happened in the case of 'Vasishta Brahmin of Leelaa's story' who could never stop living his other lives. At least believe in your ignorant state and be happy about death because it will give you a new body; and so rejoice at the thought of death.

*Be sure that your Vaasanaas, good or bad will lead you towards other appropriate 'perception-fields' again and again, till you realize the birthless deathless Chit-essence as you.
Even a 'liberation-Vaasanaa' unfulfilled will reach its end somehow by producing the 'perceived fields' accordingly. This fact is mentioned in Geetaa also, where Krishna assures Arjuna that death will not end his knowledge-path abruptly.*

*AadhiBhoutika body may die, because it is a 'location-conception' imagined by the mind along with co-existing concepts of birth and death. Aativaahika continues; that is why it is called Aativaahika.
The very ignorance you cherish as your identity will take you through many bodies!
Fools! Do not worry! You need not worry about the loss of the perceived objects at death; you will get enough of them in your endless existences of the future!)*

मृतश्चेन्न भवेद्भूयः सोऽत्राप्युपचयो महान्भावाभावग्रहोत्सर्गज्वरः प्रशममागतः।

If you assert that a dead person cannot be born again; so what, it is the greatest relief actually.
All that fever you had about the absence and presence of objects, ceases at last when you die.
(*Be happy that at last your mind will be at rest in death, after the prolonged restless state of life!*)

मरणं जीवितं तस्मान्न दुःखं न सुखं यतः नास्त्येवैतच्चिदाकाशः किलेत्थमभिजृम्भते।

Death and life, therefore are not pains or joys because, they do not exist at all!
Chit-expanse alone shines as the knowledge-essence of those concepts also.
(*Be happy that you are alive and will never see death.
You have only the wrong knowledge that the death is real, and is unavoidable.
Like a lion cub lost in the herd of sheep bleating like a sheep, you are also are seeing false perceptions coloured by the mind and are crying that you will die.
You are the 'never dying Chit-lion' and so roar aloud - 'I am Brahman'. Other sheep will run away!*)

मृतस्य देहलाभश्चेन्नव एव तदुत्सवः मृतिर्नाशो हि देहस्य सा मृतिः परमं सुखम्।

If a dead man gets a new body after death, then it is an occasion for festivities.
When the (wretched) body is destroyed at death, it is a great joy indeed.
(*If you believe in re-birth, then why cry for your death? Be happy that this aging body filled with diseases and anxieties is got rid off and a new fresh body will be offered to you on a golden plate, by the grace of the Vaasanaas that hold on to you.
Krishna calls this 'death' as a change of garments; old worn out garment gets thrown, and a new one is given! If a child dies? Even then, the Aativaahika body of the child did not find this perceived field suitable for its life; and so its Vaasanaas destroyed that particular field and are creating a new field for it with a new body! So why cry for your death or for the death of any one else?*)

मृतिरत्यन्तनाशश्चेत्तद्भवामयसंक्षयः भूयः शरीरलाभश्चेन्नव एव तदुत्सवः ।

If you believe that the death-event is the complete cessation of everything, then it is the end of this horrid world existence! If you believe that there is a new body waiting after death, then it also is indeed a joyous occasion only.

कुर्मभ्योऽथ भीतिश्चेत्सा समेह परत्र च तानि मा कार्ष भोस्तस्माल्लोकद्वितयसिद्धये।

If you are afraid of the punishments that await you after death for the wicked deeds of yours on this earth, then it is the same here and there alike.
(*Here also there are punishments fixed by kings (laws and courts).*)
Hey people! Therefore do not do wicked deeds, so you will not be punished here and there also.

मरिष्यामि मरिष्यामि मरिष्यामीति भाषसे भविष्यामि भविष्यामि भविष्यामीति नेक्षसे।

'I will die' 'I will die' 'I will die'; so you keep on saying (as identified with inert matter)!
'I will live' 'I will live' 'I will live'; why don't you understand this (as identified with the Samvit)?

क्व नाम जन्ममरणे क्व भवाभवभूमयः संविदात्मकमेवेदं व्योम व्योम्नि विवर्तते।

What are these things called birth and death? What are these existence, non-existence states?

This is only the essence of Samvit.

The 'empty expanse of knowledge' alone shines as the 'empty expanse of perceptions'!

संविदाकाशमात्रात्मा पिब भुंक्वास्व निर्ममः आकाशकोशकान्तस्य कुत इच्छोदयस्तव।

You are just the essence of 'Samvit-expanse'. Drink, eat, live without the idea of 'mine'.

When you are the beautiful shine of 'Chit-expanse', how can any desire rise in you?

स्वप्रवाहबलौद्युक्तदेशकालवशोदितान्भावान्भुङ्क्तेऽभयो भव्यः पावनान्पावनादपि।

The fearless noble one (one who is established in the Chit-state) 'enjoys' whichever objects rise in 'time and place', as directed by one's own flooding power (of potential power of perception), as the most sacred of all sacred things (since every enjoyment is the bliss of the Chit alone for him).

(The 'Knower of Brahman' has no fear of death; for he 'knows' that he will not die.

He is no more identified with the body. The death of the body or even its existence as a living thing does not affect him. As far as he is concerned, the body is a dead thing already and is like a chariot he rides on.

Though he is realized, he has to go through the Svapna Loka till it ends by itself.

Awake and with the full knowledge of the unreal nature of the dream-world, he lives in the world as a JeevanMukta. He is free to do anything; or not to do anything also; but will not transgress the rules prescribed by the Scriptures.

He does not carry a halo around his head but lives like any other ordinary person of the world.

Whatever is got by his own effort (he does not become a parasite in the society); whatever the life brings in its own course of events, he accepts all and performs the duties that belong to him with utmost sincerity.

Whatever pleasure he enjoys or whatever work he is engaged in, he is always in the fully absorbed state of the Self. He does not have the past troubling him; or a future threatening him.

Whatever he enjoys is the most 'auspicious pleasure' that can be ever there; because, when he is enjoying any object, he is absorbed in Chit only, and tastes the 'silence of Chit' only. How will not it be sacred?

The ignorant imagine pleasures in objects; and suffer like the deer chasing mirage-waters.)

मध्यमध्यगतान्दोषान्देशकालवशोदितान् अनादृत्यान्तरेवास्ते सुसधीरवहेलयन्।

This Knower who is asleep within (in the bliss of the Self), stays absorbed within, unbothered about the intermittent problems that rise at certain times at certain places, being fully aware of their meaninglessness.

(A Knower truly enjoys the bliss in the objects which are but expressions of his own Self (Chit). He is drowned in bliss always. If an object of pleasure is there, he sees the 'Self-nectar' only in the object.

Does that mean that he will get any problems in life? Will he be journeying through life on a road covered by rose petals? Need not be! Rama's life itself is an example for this. He had to suffer the most though he was in the highest state of realization. But he went through those troubling events with a sleeping mind

(Supta-Dhee). On the surface he showed all emotions necessary for the situation; but was in the state of the witness only, within. It was not a faking of emotion, when he wept for Seetaa in the forest when she was stolen away by his enemy. His emotions were real and true; truer than any man of the world.

In a liberated knower, emotions also are servants only; and are in the finest form ever. It is Chit-state itself that shines forth as the emotions of love etc. How can it be unreal or faked?

As Krishna says in Geetaa, a knower is asleep in that state in which the ignorant are awake; and is awake in that state in which the ignorant are asleep.

A Knower is asleep; that means, he is not affected by the events of the world, like a sleeping man is not affected by the world outside; yet the noble one is aware of all the events of the world and performs his duties to the best of his ability.)

न दुःखमेति मरणात्सुखमेति न जीवितात् नाभिवान्छति न द्वेष्टि स तदास्ते विवासनः।

He does not feel sad about death; or joyous about the life.

He never wants anything; nor is he averse to anything. He always stays without any Vaasanaa.

(He has no wants and no aversions.

A rock-surface or a throne is the same to him. The palace or forest makes no difference for him.

Rama did not seek the forest-life; but accepted it as part of life-experience.

He wore garments made of bark and slept under the trees.

When he later became the emperor, he wore the finest garments and slept on the softest mattress maybe; but the inner bliss within him never changed in any circumstance.

A realized man never proclaims to the world that he is realized. Arjuna never knew that his bosom friend Krishna was a greatest Knower, till he spoke philosophy to him in the war-field.

Only the non-realized fools fake realization and proclaim their greatness and deceive the gullible.)

मरणजीवितजन्मजरत्तृणान्यविमृशन्विगतेच्छमवासनः विदितवेद्य इहाज्ञ इवोदितो वसति वीतभयस्त्वचलो यथा।

He never has anything to say about death, life, birth, aging etc. as if they are dried up grass pieces lying on the road-side, and are not worth bothering.

(The body has all these properties of birth, aging, death etc. Only a person identified with the body has to cry about them. Why should Chit-state (Knower) cry about them?)

He has no wants or Vaasanaas.

(What is there to want from emptiness? He has known that, which is to be known.)

There is nothing more that is left back to achieve. He is in the 'Highest state' ever.

Fame, name, wealth which the ignorant chase have no meaning for him. Yet he will act like an ignorant.

(He will just adjust with all other ignorant around him, and live among them without letting them know of his realized state.)

He will have no fear about anything (for there is nothing outside of the Self).

(The only signs of a realized man are;

He will not feel anxious about the future. He will not worry about death.

He will not break down when problems loom in front of him. He will not collapse in worries.

His calmness is not a cruel sadistic rudeness of a pretense Yogi; he will shed tears even for a wounded bird as Siddhartha did; but will have dispassion enough to discard all the pleasures at a moment's notice like Buddha.)

He will live in the world like a mountain that is not affected by rains or the hot sun.

(What can move the mind of a Yogi which is absorbed always in the Self?

He is the mountain standing tall and majestic amidst all the rolling 'road-side stones' namely the ignorant.)