

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART SIXTY SEVEN  
(IN QUEST OF A 'KNOWER-CHINTAAMANI' BURIED INSIDE THE 'FAKE GEMS')

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**ABOUT THE AUTHOR**

Narayanalakshmi

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

रामोवाच  
Rama spoke

स्वरूपमीदृशं तस्य को वेत्ति मुनिनायक वद सत्यमसत्यं वा भवत्यज्ञो ह्यपीदृशः।

अश्ववद्ब्रह्मचर्येण चरन्तोऽचारुचेतसः मिथ्यातपस्विदाढ्याय भवन्त्येवंविधा मुने।

Hey Best of all Sages! How can anyone understand the characteristics mentioned by you as true or faked, tell me; for even an ignorant man can pretend to have such qualities!

These 'deceivers with the ugly minds' (AshvaBrahmacharins), are the men who pretend to be celibates similar to a horse that is forced to live alone in a stable, and they pretend an attitude of dispassion (and fool others) just because they have no access to the needed things in their life.

These people outwardly conduct themselves the same way as a realized person does, for the establishment of their fake Knower-state, solely with the purpose of attaining name and fame.

*(‘AshvaBrahmachari’ means a horse-celibate. If a person is not having a woman companion because of his own life circumstances, and is forced to follow celibacy, it is known as horse-celibacy (a forced celibacy).)*

*It is like pretending to observe fasting, when actually there is no food to eat.*

*Such people also will pretend to be in a higher state of spirituality and act as if they have renounced everything in life, as if by knowing the ephemeral nature of objects.*

*There are also fraudulent people, who master a few intellectual portions of the scriptures and act on the outside as great saints, thus making a livelihood by looting the gullible.*

*Outwardly anyone can pretend to be a realized person and fool many people through their oratory powers.*

*How do we mark the real Knower from amongst these cheaters?*

*Since no one understands what a realization state is actually, ignorant people throng any one who pretends to be a knower, or any trickster who has mastered a few magic tricks or lowly Siddhis).*

वसिष्ठोवाच  
Vasishta spoke

असत्यं वास्तु सत्यं वा स्वरूपं वरमीदृशं विद्धि वेदविदां त्वेष स्वभावानुभवस्थितः।

Understand that, whether real or unreal, such a conduct as one's nature is a boon if it leads one towards the auspicious state. *(Sometimes, pretending to be with such characteristics may change the person towards natural good conduct in course of time. Such people have to try hard to even to pretend such nobility.)*

However, for the true Knowers this conduct is naturally experienced. *(There is no visible effort involved.) (If a person is forced to remain good by unavoidable life-circumstances and has to follow a disciplined life, even then, such a practice will not harm him; rather may later develop into real dispassion also.)*

*In a Knower, the above mentioned qualities like equanimity etc are natural and there is no effort of practice involved in maintaining those virtues. He does not have to make effort to maintain equanimity, or forcefully keep away the sense objects as an outward disciplinary measure. Even if he is in the midst of sense pleasures, his mind naturally will be detached from them.*

*Others just pretend to keep away the sense objects outwardly, and keep thinking of them in their minds.*

*Such impure practitioners are known as ‘Mithyaacharis’, the ‘ones that fake noble conduct’, in Geetaa.)*

अनाविष्टा विचेष्टन्ते वीतरागाः सरागवत्गतहासा हसन्त्यज्ञान्सहसा करुणाकुलाः।

These true Knowers engage in their activities, without actually getting attached to the results thereof.

*(They have nothing more to achieve through the performance of actions.)*

They are empty of all the desires and wants; yet act as if they have wants.

*(They maintain ‘pretense Vaasanaas’ just to live a life of their choice.)*

Though they do not laugh or ridicule anyone, they smile in sympathy for those who are ignorant, feeling compassion instantly.

*(Realized people do not reveal their inner state to anyone. They look ordinary and live like any ordinary person. Their inner attitude alone differs, and is not visible to others.)*

*They act as ‘Virtuous people overflowing with Sattva Guna’ when moving among the people, and pretend to be good, though they see no one outside of them as a second person who deserves compassion. In truth, they are above all the Gunas and need not maintain any Sattva quality with effort to show their good nature to impress others. Their mind itself is pure Sattva oozing out auspiciousness, at every moment.)*

चित्तादर्शगतं दृश्यं सर्वं कपटकुट्टिमं पश्यन्त्यसत्परिज्ञातं स्वप्ने हेमेव हस्तगतम्।

They see the 'perceived-state that is reflected in the mind-mirror' as a floor paved with deceit (of Maayaa) and is understood in the wrong way (as real and absolute, like a floor that looks solid and strong but is just a hollow covered on the surface by water); like the gold in the hand inside a dream (which vanishes when you wake up).

*(Any world-perception, for a true knower is the 'gold in the hand that is seen inside a dream,' and so non-existent in truth. How can these noble ones want anything in the world when they know that the world is just 'Bodha' - a collection of information brought by the senses and coloured by the mind?)*

अन्तःशीतलतामेषां तां न जानन्ति केचन दूराच्चन्दनदारूणामामोदमिव जन्तवः।

The other ignorant people cannot grasp the inner coolness of this person, like the fragrance from the sandal trees at a great distance cannot be known by a person who is far away (since the intellect-levels of the ignorant and the Knower are completely different).

*(How to identify a true knower? You cannot! How can the darkness recognize the light ever?)*

*How can an ignorant man who understands the sense perceptions (that rise as the realness of the objects and people) alone as real, ever grasp the realized state of a person, which is beyond the range of senses?*

*He will not even have a vague idea of what realization means.*

*For the ordinary persons, 'Moksha' is a thing to be attained after death; or a state forced upon them through death. How can they ever know of man who is liberated while living? How can a man on the ground catch the fragrance of a sandal tree situated on the top edge of a huge mountain?)*

ये तु विज्ञातविज्ञेयास्तादृशाः पावनाशयाः जानन्ति तांस्तथैवान्तरहेः पादानिवाहयः।

Those alone, who have understood the truth of the Supreme, with pure minds similar to them, will understand them as they are, like the snakes alone know the steps of another snake.

*(However, those who have understood at least a little of the scriptures and are aware of such a state as JeevanMukta, will recognize a true Knower like a snake being aware of another snake's movement.)*

भावं निगूहयन्त्येते तमुत्तममनुत्तमाः ग्राम्यैर्धनैः किलानर्घ्यः कश्चिन्तामणिरापणे।

Those excellent men (the realized Knowers) hide that excellent state of quiescence from all the others.

*(The ordinary people do not have the cash of Mumukshutva, Vichaara and Viveka, and are stuck in poverty in the true sense, by lacking the capacity to absorb knowledge. It serves no purpose to explain this state to the ignorant minds seeping in the mire of family-love, material pleasures, wealth-gain etc).*

Who will sell the 'great priceless Chintaamani gem' in a shop (publicly), which cannot be bought by the ordinary people of the villages with their money?

*(A true knower will never proclaim about his inner state of knowledge to any one else. Even his family might be unaware of his great state. Outwardly he will be conducting himself as an ordinary person only, who is engaged in his regular duties. Why will he waste his time in advertising his inner state to any one else? What will he gain by that? If he tells the dream-characters around him about his wakeful state of Turyaa, will they ever understand him? He will be like a 'man with the sight' in a 'country of the blind'. And moreover, when he knows very well that there is nothing but Chit-state that shines as all, and when he stays always in the unbroken silent bliss of truth, then what need is there for him to state aloud his state of realization? What is he going to gain anything extra other than what he already has? What fame does he expect from the non-existent characters of the world? Why will the ocean want to proclaim to the dumb waves that it is an ocean, and how can the splashing waves understand the limitless Ocean-state?)*

तस्मिन्निगूहने भावो यतस्तेषां न दर्शने निर्वासना गतद्वैता गतमानाः किलाङ्ग ते।

The true Knowers are completely bereft of all the Vaasanaas, all duality-ideas, and all pride.

Their very character of concealing their state of realization and not displaying it to others, is their main identification for you.

*(A true knower and a fake knower have this one marked difference only; that the former will never publicly reveal his realized state; but the latter will talk a lot about his own greatness, and act out his realized state with an impressing show of charming speeches, magical abilities, and an enticing personality that is faked.)*

एकान्तामानदौर्गत्यजनावजसयस्तु तान्सुखयन्ति यथा राम न तथैव महर्द्धयः।

*(What do the truly realized fancy, if not the wealth and the social recognition?)*

‘Remaining in solitude absorbed in the Self’, ‘lack of pride’, ‘not possessing anything’, and ‘not getting recognized by the people’; these alone please them Rama; and not the great prosperities (fame and name and the related wealth-acquirement).

*(A true Knower always remains aloof from people; does not seek the crowds like the fake Knower. He places no value for name or fame or the recognition in the society. What meaning is there in getting adored and worshipped by the imagined characters of the world? What more is there to be achieved by him, that he should seek recognition in a society and feel fulfilled? What would the Sun who shines high up in the sky, want from the tiny candle-sticks that are stuck to the ground?)*

स्वसंवेदनसंवेद्यसारा विदितवेद्यता नैषा दर्शयितुं शक्या दृश्यते न च तद्विदा।

This ‘state of the Realization of the Supreme’, which is the ‘blissful essence of the understanding of one’s own nature’, cannot be displayed to others, and cannot be seen as an experience even by the one who is in that state (as some trance state, or horripilation etc). *(It is purely a subjective state, and cannot be displayed with any costume or certificate or a halo around the head.)*

*(How can you see ‘realization’, or know it as an experience? It cannot be grasped by the senses or the mind. Even any realized man cannot see it or experience it as a joyous state or peaceful state outside of him; but remains as that only.*

*Shiva of Kailaasa looks more dispassionate and Brahman-like, than Vishnu of Vaikuntha who lolls on a soft bed of serpent in the midst of the fragrant milk ocean.*

*A Knower may be like a Shiva staying away from all people, in his own cave of solitude; or he might be a Vishnu engaged in his duties at all times. In the level of dispassion and realization, Shiva and Vishnu, both are equal. Both see the world as ashes only; as already dead; but each deal with it differently.*

*How many people could understand the Knowledge-state of Krishna VaasuDeva in the Dvaapara Yuga? Not even his close friend Arjuna!*

*Outside looks can never display the inner calmness of a Knower. If anyone displays calmness with effort, then he is not indeed a Knower. Beware of such pretense Yogis.*

*Subhaashitas state: ‘Calmness is indeed maintained by all the people in peaceful circumstances; but when a calamity rises suddenly, the pretense calmness vanishes off instantly.’*

*‘A crow and a Koel, both are black in hue; but the crow is a crow, and a Koel is a Koel when the Spring season arrives.’)*

गुणं ममेमं जानातु जनः पूजां करोतु मे इत्यहंकारिणामीहा न तु तन्मुक्तचेतसाम्।

‘Let the people know of my state and worship me as a great person’; this sort of a desire belonging to an egoistic person is not there in those whose minds are free of the ego-sense.

SIDDHI-DISPLAY IS NOT THE MARK OF THE REALIZED

क्रियाफलानि चिद्व्योमगमनादीनि राघव अज्ञानामपि सिध्यन्ति मन्त्रौषधिवशादिह।

The fruits of certain practices like ‘flying in the sky’ and other innumerable magical feats, Raaghava, are the possible attainments for the ignorant also through the medium of Mantras, magical potions etc.

*(A true Knower is in no need of the adoration of the public, and does not display his fake dispassion through some coloured costumes and some crowd pulling stunts.*

*Is Siddhi a part of realization? Should a realized person float in the sky like a bird? Do realized people do magic? Are they extraordinary men of miracles? This question was already dealt in the story of Chudaala.*

*A Siddhi can be mastered by any one, be he an ignorant or realized. It is a learning connected to the world. What does a realized man do with Siddhis? What meaning do Siddhis have for him?*

*When he has understood the unreal nature of the world itself, why will he waste his time in displaying a Siddhi to draw crowds? What use is the power of miracle for him?*

*Krishna had mastered all the Siddhis under the guidance of some great Sages; so he used those powers to protect himself and his people. He was a ‘Bhagavaan’, a ‘master of all Siddhis’. Rama on the other hand, did not bother to master any such thing. He lived as an ordinary man with ordinary skills of warfare and weaponry. He did not fly across the ocean; but had to manually construct a bridge to reach Lanka.*

*Realization does not mean the acquirement of magical powers; but a realized person can acquire magical powers also if he wants, like queen Chudaala did. A Siddhi-display is not the mark of a true knower.)*

यो यादृक् क्लेशमाधातुं समर्थस्तादृगेव सः अवश्यं फलमाप्नोति प्रबुद्धोऽस्त्वज्ञ एव वा।

Whatever hard-effort can be placed by anyone in such practices (of mastering any science), he will attain the predicted fruits for sure, be he a realized person or an ignorant man.

आमोदश्चन्दनस्येव स्पन्दनस्य फलं हृदि सर्वस्यैवास्ति तन्नूनं तद्वता समवाप्यते।

Like the fragrance concealed inside the sandal, everyone carries the fruit of their actions inside them; and it reveals as and when, as a complete experience.

*(Any Siddhi is also a Vaasanaa-field experience only, like any other magical feat; and not any great level that is to be sought for! Siddhis are also part of the great delusion named 'Jagat'. A true knower places no value for any Siddhi.)*

अहम्तावासनाद्वैतं वस्तुता दृश्यवस्तुषु यस्यास्त्यसौ साधयति खगमादिक्रियाफलम्।

He (the ignorant one), who imposes reality on the objects of the world, as directed by the Vaasanaas of the ego and duality, practices the required rites under the guidance of a learned Master, and attains the fruits of his practice like the flying in the sky etc. *(Self-Realization state is not necessary for mastering any Siddhi.)*

A KNOWER HAS NO NEED FOR SIDDHI-ACQUIREMENT

इदं न किञ्चिद्भ्रान्तिर्वा खं चेति जस्तु वेति यः सोऽवासनः कर्मवात्याः कथं साधयति क्रियाः।

'This (Siddhi) is nothing' (is worthless); 'This is just another form of delusion'; 'This is just the expanse of the Chit'; The true knower understands all the Siddhis in this manner, and is without Vaasanaas at all.

How can he want to achieve the fruits of these practices, which are just the '(empty) winds of actions' only? *(For a true Knower, Siddhis are just the meaningless movements of the limbs with no useful purpose served. He is resting inside the heavenly garden of Chit! Why should he bother about the desert and its winds? If the world is one huge mirage seen by the mind, then Siddhis are also part of the mirage only, and not real.)*

नैव तस्य कृतेनार्थो नाऽकृतेनेह कश्चन न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।

There is nothing that is achieved by him through the performance or non-performance of actions.

There is also no expectation of anything from the other beings also.

*(What does a Knower want from the world? Nothing!)*

न तदस्ति पृथिव्यां वा दिवि देवेषु वा क्वचित्यदुदारमनोवृत्तेर्लोभाय विदितात्मनः।

There is nothing on this earth, or in the Devas or in the heaven, that is to be sought by a Knower of the Aatman, whose mind is in the 'exalted state of Brahman'.

जगदेव तृणं यस्य न किञ्चिद्रज एव वा किं नाम तस्य भवतु अन्यदादेयतां गतम्।

For such a person, for whom the world equals a piece of dry grass, or a particle of dust, or nothing at all, what can be his (as his possession or achievement) or anything that can be there which he has lost, so that it can be brought back to him?

निर्वाहितजगद्यात्रः परिपूर्णमनाः मुनिः यथास्थितमसावास्ते संप्रयाति यथागतम्।

Just going through the journey of life, 'this silent one with a fulfilled mind', stays as he is in whatever life-situation he is in; and has a conduct to suit any occasion that is met with.

नित्यान्तःशीतलो मौनी सत्वीभूतमनोवनिः परिपूर्णार्णवाकारो गम्भीरप्रकटाशयः।

He is always silent in the mind; has a cool un-agitated mind. His mind is in the(Gunaateeta) state of 'Sattva'. He, who is endowed with a profoundly manifest mind is like the completely filled ocean.

रसायनपरापूर्णहृदवत् ह्लादमात्मनि धत्ते करोति वान्यस्य सकलेन्दुरिवामलः।

Like a lake overflowing with the excellent nectar, he holds the bliss of silence in his heart.

He pleases others also like a moon that is complete with all the digits (and is stabilized in his Sattva state).

SEEK THE TRUE KNOWER AND RISE EQUAL TO HIM

मन्दारमञ्जरीकुञ्जपिञ्जरा देवभूमयः न तथा ह्लादयन्त्येता यथा पण्डितबुद्धयः।

चन्द्रबिम्बैर्वसन्तैश्च महतामहताशयैः सारं सौभाग्यसौगन्ध्यसौरभालोकभोगिषु।

*(What can the Knowledge imparted by these Knowers can be compared to?*

*What all you can think of any joy or happiness in your mind is not even a 'minuscule measure' of the 'knowledge-bliss' rising from the Knowers. They offer the compressed 'knowledge essence' of all the Knowers at once to a sincere seeker, with no hesitation, without the expectation of even gratitude.*

*Not so the fake ones, who promise the worldly gains and offer advice on worldly matters, being intent only on self-glorification and self-recognition.)*

'The lands of the heavenly beings' that are filled the 'golden bowers' covered by 'clusters of blossoms of Mandaara flowers' do not give happiness as does the 'knowledge imparted by the Knower who has controlled his senses'; for their knowledge is the 'totality-bliss' and is 'the essence of the coolness of all the moon-discs', 'the joy of all the spring seasons', 'all the enjoyments that belong to all the prosperities', 'all the fragrances', 'all the scents and sights'; and is 'the essence of all the great thinkers whose minds are not tainted by attachment and hatred'.

भ्रान्तिमात्रमिदं विश्वमिन्द्रजालमसन्मयं त्यजतीति विनिश्चित्य दिनानुदिनमेषणाः।

'This world is just a product of delusion, is a false scene as seen in the magical feat of a sorcerer.'

With such an ascertainment, a seeker will slowly, day by day, renounce all the desires.

*(A seeker, who manages to find the real Knower amidst the fake Mahatmas, will also develop dispassion gradually, and attain the same state as that of the Knower, in course of time.)*

THE STATE OF AN EXCELLENT KNOWER

शीतातपादिदुःखानि निजदेहगतान्यपि अन्यगदेहगतानीव ज्ञः पश्यत्यवहेलया।

A Knower sees with disregard all the discomforts like cold, heat, etc which belong to his body, as if they belong to another body.

*(He does not bother much about the inconveniences that belong to his life-story. His life-story is also a meaningless fiction that he reads through, as if it is a story that belongs to some one else.)*

करुणोदारया वृत्त्या वृत्त्या व्रततिधीरया नीरसो नीरसारां तु सारतां सरति स्थितिम्।

He always acts with profound compassion (like a moist creeper that is soft and fragrant).

He is like strong creeper (vrata) which holds on to a well-rooted tree.

He is full of dispassion (neerasa). (A creeper is also thin, 'neerasa'.)

Like the creeper he is satisfied with a little water (neera-saara) itself.

('Neera-saara' is his own Self-state itself, or whatever he gets in life by the natural processes of life.)

He, remaining the state of in the Supreme state of bliss as entwined in the Brahman state (Sthiti), gives all his essence (saarataa) to others like the creeper which gives off (sarati) its essence in the form of the fruits and flowers to others, keeping nothing to itself.

*(This is a beautiful verse with 'Shabda-alamkaara'. The very sounds of the letters produce the effect of a creeper growing 'sara sara' around the tree.*

*A true Knower is like a creeper filled with flowers and fruits, entwined around the tree of Brahman-state. He gives; never takes!)*

व्यवहारं यथाप्राप्तं लोकसामान्यमाचरन्चराचराणां भूतानुपर्येवावतिष्ठते।

He will do all actions like the others of the world, as whatever is demanded of him in the life-situations, yet will stay in the highest exalted state ever possible, far above all the beings, the moving or non-moving.

प्रज्ञाप्रासादमारूढस्त्वशोच्यः शोचते जनान्भूमिष्ठानिव शैलस्थः सर्वान्प्रज्ञोऽनुपश्यति।

He has ascended the topmost terrace of 'Prajnaa' (true understanding). He has nothing to be sad about; but feels sad by looking at the ignorant who are suffering without the true knowledge. A 'man of true understanding' looks at all, like man standing on top of the hill looks at those on the ground far below.



चिरं कल्लोलवलितः सुमना जलदौ भ्रमे परं पारमुपागत्य परां विश्रान्तिमेति सः।

This man of wisdom, for long hit by the turbulent waves of the ocean and rolling about, now has reached the farthest end of the shore, and is in the supreme state of rest.

हसन्स शान्तया वृत्त्या प्राक्तनीर्जागतीगतीः स्मयमान इवास्तेऽन्तर्जनताश्च घनभ्रमाः।

He now conducting himself in peace, as established in the Aatman, laughs at the events of life in the past, and remains with a smile as it were, when looking at the ignorant caught in 'dense delusions'.

एताः कान्तारनिर्मग्नमिताः संसारदृष्टयः असत्यो हतवत्यो मामित्यन्तर्याति विस्मयम्।

'These are like the blind ones lost their way in the wild jungle filled with the thorny groves and deep chasms; these perceptions of the Samsaara are unreal; they had deluded me also once;' so he thinks in wonder!  
(He was also deluded once and had been suffering in the turbulent waves of Samsaara; but with a determined mind and courage in the heart, he has crossed over the ocean of Samsaara and is well-settled in the shore now. The ocean waters will never ever drown him again.)

दृष्ट्याष्टगुणमैश्वर्यमनिष्टं मे तृणायते इत्युपैत्युपहान्तत्वात्स्मयमानोऽपि न स्मयम्।

'It is my good fortune that this wealth (of powers) which is of eight types, appears like worthless grass to me'. Thus he thinks, and remaining in his peaceful state appears to be smiling at all; but not really smiling (like the ignorant in high positions) as with arrogance.

(He just watches the world-play like a meaningless drama going on for no purpose.  
He does not treat the ignorant with arrogance.

What is there divided as ignorant or knowledge for him?

He has crossed over all the conceptions of differences and differentiation.

He is not even a 'he' anymore. He is not a living being or any entity with an 'I'.

There only remains the silence that is unbroken and the full of awareness-state which knows itself.

The others alone see his form and look at him as a person moving among them.

In his level, he does not exist as a form or name. He is 'the silence'!

Can a Knower be recognized by the dress he wears, the place he lives, the actions he does, or the shape, hue, or gender? No! He can be doing anything, wearing anything, living anywhere in any form.

He may be amidst pleasures, or be in contemplation; he may be one among the crowd, or live in solitude.

Who can quote rules for the one who is above all the rules and regulations of the world?)

कश्चिद्विरिगुहागेहः कश्चित्पुण्याश्रमाश्रयः कश्चिद्गृहस्थाश्रमवान्कश्चिद्ब्रह्मरटन्स्थितः।

Sometimes he may live inside a cave of a mountain; sometimes in the sacred premises of a hermitage; sometimes leading the life of a householder; sometimes he keeps wandering anywhere and everywhere.

कश्चिद्विक्षाचराचारः कश्चिदेकान्ततापसः कश्चिन्मौनव्रतधरः कश्चिद्ध्यानपरायणः।

Sometimes he lives by begging alms. Sometimes he stays in complete solitude merged in his penance. Sometimes he is silent and does not speak to any one. Sometimes he may be absorbed in meditation.

कश्चिद्विपश्चिद्विख्यातः कश्चिद्श्रोता श्रुतेः स्मृतेः कश्चिद्राजा द्विजः कश्चित्कश्चिदज्ञ इव स्थितः।

Sometimes he is highly learned and is famous. Sometimes he listens to Shrutis and Smritis (engaged in studies). He may be a ruler of a kingdom sometimes; or a Brahmin doing his rites; sometimes he may be so simple and unrevealing, that people may think of him as a fool also.

गुटिकाञ्जनखड्गादिसिद्धः कश्चिन्नभोगतः कश्चिच्छिल्पकलाजीवी कश्चित्पामररूपभृत्।

Sometimes, he might have mastered the Siddhis through goblets, collirium, and sword, and fly in the sky. Sometimes he might be an expert in the art of sculpting (doing any job he likes). Sometimes he will look like any other ordinary person of lowly origin also.

कश्चित्त्यक्तसमाचारः कश्चिच्छोत्रियनायकः कश्चिदुन्मत्तचरितः प्रव्रज्यां कश्चिदाश्रितः।

Sometimes he might be without any contact of the world.  
 Sometimes he might be acting as the chief of all the learned.  
 Sometimes he may act like an insane person wandering here and there.  
 Sometimes he may live at one place under some shelter.

पुरुषो न शरीरादि न च चित्तादि किञ्चन पुरुषश्चेतनं नाम न स नश्यति कर्हिचित्।

He is not a Purusha (embodied one); he has no body etc; he has no mind etc.

He is 'Purusha' as the conscious principle only; he never gets destroyed.

अच्छेद्योऽसावदाह्योऽसावक्लेयोऽशोष्य एव च नित्यः सर्वगतः स्थाणुरचलोऽसौ सनातनः।

He cannot be cut, he cannot be burnt, he cannot be wetted, he cannot be dried up.

He is eternal; all-pervading; stable; without movements; and is ancient. (*He is Chit in person!*)

इति सम्यक्प्रबुद्धो यः स यथा यत्र तिष्ठति तथा तिष्ठतु तत्रात्र स्थानास्थाननियमेन किम्।

If in this manner, he who has fully woken up to the truth stays wherever he likes in whatever manner, let him be like that only. What specification of the place is to be sought or avoided, and have anything to do with him?

*(Do not imagine a realized person to be floating in the sky with a halo around his head, producing gold and silver objects from air. A realized man is not a magician or a sorcerer. He will look like any ordinary being of the earth and live in any place of his liking, doing whatever he feels like doing.*

*Why do you superimpose your imagination on a Knower and specify that he should be like this or like that? What rules can bind the ever-free one? What is auspicious or inauspicious for him?*

*'I have no duties to perform, hey Arjuna; yet I keep doing work without a break for the good of the world' says Krishna in Geetaa. A realized man need not sit on a platform and draw crowds attracting them with magical feats. His very presence on the earth purifies the minds of many, though they may not be aware of his presence. Leave him to live his own life as he pleases. Do not be the 'darkness' that defines the 'sun'.)*

पातालमाविशतु यातु नभो विलङ्ग्य दिङ्मण्डलं भ्रमतु पेषणमेव येन।

चिन्मात्रमेतदजरं न तु यातु नाशमाकाशकोश इव शान्तमजं शिवं तत्।

Let him enter the Paataala; or cross the skies and move to other worlds; or roam about the worlds in the sphere of all directions, thus making the mountains and hills dash against each other and turn into powder (for nothing exists as real for him; and his very presence shatters them into nothingness.)

*(His form might be moving fast in space; or stay motionless; what does it matter?)*

*He might be busy in the world affairs or keep away from all; what does it matter?)*

This state (of a JeevanMukta) is just 'Chit alone' and unchanging. It does not perish.

Like the inside silence of the empty sky, 'that' is quiet, unborn and auspicious.

*(He is the 'Quiescence' hidden deep within the 'perception-imagery which alone is accessible to the ignorant'. If that 'quiescence' named 'Knower' is accessible to you by chance, and you are able to see beyond his perceived image-form, then you indeed are 'saved'.)*