

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND NINETEEN
(FINAL INSTRUCTIONS-7)
[MUKTA'S FRIEND AND FAMILY]

Sanskrit text, Translation and Explanation

by

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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.

INTRODUCTION

In this section, Vasishtha explains in detail about the conduct of a JeevanMukta, and describes his noble qualities.

There is no way of identifying a JeevanMukta through his external behaviour. He has to eat, sleep, dream, earn, and care for his family like all the others. The moment the true Knowledge dawns, he cannot just sit off inside a room as if the world is a dirty thing he has gotten rid off.

Those who pretend magical powers, and those who act aloof and superior are not considered as 'Muktas'; they just are more ignorant than the so called ignorant ordinary people of the world. They still are stuck to the reality of the 'perceived'.

A JeevanMukta on the other hand does not reject the 'perceived' and run away; nor does he act any superior; nor does he wield any magic wand. He 'knows' and 'acts' in the world, based on that Knowledge which has removed the reality of the perceived world from his mind.

Inside he sees nothing as a world at all; but outside he acts as an excellent human being born ever. He has reached the perfection-state of humanity. He is the most-evolved.

'He is a man amidst monkeys'; if that is an apt example, based on the evolutionary levels.

He is perfect in his relations, perfect in his work, perfect in emotions, perfect in affection, perfect in Knowledge. He tries his best to give the best to his family and society; and does not run away from the world; nor does he exhibit his knowledge to the others.

Who actually can understand what he is but another realized person?!

He acts without attachment; is not concerned about death or life.

He is dead already by killing his ego. Body is non-existent for him.

There exists only the Knowledge-state which acts in the garb of a human there.

A Mukta is Brahman in person! Only Chit knows itself! There is no second!

वसिष्ठोवाच

Vasishta spoke

न सुखाय सुखं यस्य, दुःखं दुःखाय यस्य नो, अन्तर्मुखमतेर्नित्यं, स मुक्त इति कथ्यते।

He, for whom the joy is not the joy, the pain is not the pain, and who is always turned inward, is known as a Mukta (the liberated one).

यस्य न स्फुरति प्रज्ञा चिद्व्योमन्यचलस्थितेः प्रसृतेष्विव भोगेषु स मुक्त इति कथ्यते।

He whose intellect is stabilized in the Chit-expanse, and does not burst forth (towards the world-objects) (as if they contain joy or sorrow as their innate qualities) like the ignorant pouncing over the enjoyments (as marked by the three Gunas); is known as a Mukta (the liberated one).

चिन्मात्रात्मनि विश्रान्तं यस्य चित्तमचञ्चलं तत्रैव रतिमायातं स जीवन्मुक्त उच्यते।

He whose mind rests in his own essence of Chit (as the silent awareness of existence), without getting agitated (by the experiences of the world), and is attracted towards that only (and sunk in that state only), is known as a JeevanMukta (liberated while living).

परमात्मनि विश्रान्तं यस्य व्यावृत्त्य नो मनः रमतेऽस्मिन्पुनर्दृश्ये स जीवन्मुक्त उच्यते।

He whose mind rests quietly in the Supreme essence, and never again turns back to find any joy in this perceived, is known as a JeevanMukta (liberated while living).

रामोवाच

Rama spoke

न सुखाय सुखं यस्य दुःखं दुःखाय यस्य नो जडमेव मुने मन्ये मानवं तमचेतनम्।

If there is a person for whom, the joy is not the joy, the pain is not the pain, then, then I believe that man to be inert (Jada) only, and as not having any consciousness at all.

(The word 'Jada' means idiotic, stupid, inert, frozen, inanimate, non-reacting fool etc.)

वसिष्ठोवाच
Vasishta spoke

[Dear Rama! I am not talking about a fool or an ignorant idiot here. I am talking about a person who is at rest and is asleep blissfully. Such a rest and such a blissful sleep are rare to attain.

A person who is in such a restful state has crossed over the mind-level of feeling joy and sorrow for the perceived world of inert objects. He lives in the truth and not in the falsehood of ignorance. I will explain his rest-state; listen.]

चिद्व्योमैकान्तनिष्ठत्वात्प्रयत्नेन विना सुखं न वेत्ति शुद्धबोधात्मा यः, स विश्रान्त उच्यते।

He alone is said to be in complete rest who is of the essence of pure knowledge without effort, (not through contemplation done with effort); who does not feel any joy (in the perceived), (since he views the objects in the world as the meaningless pictures imagined by the mind); while he stays in the single minded absorption of the Chit-expanse.

सर्व एव परिकीणाः संदेहा यस्य वस्तुतः सर्वार्थेषु विवेकेन, स विश्रान्तः परे पदे।

He alone is said to be resting in the Supreme State, when all his doubts have completely disappeared, because of his discriminating view about all the objects.

यस्य कस्मिन्श्चिदप्यर्थे क्वचिद्रसिकतास्ति नो, व्यवहारवतोऽप्यन्तः स विश्रान्त उदाहृतः।

He who has no interest in any object in the least within, though attending to his world-duties, is said to be in complete rest.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः यथाप्राप्तं विहरतः स विश्रान्त इति स्मृतः।

When all his enterprises (in the world) are there without any desire, where he attends to his duties as and when they present themselves, then he is said to be in complete rest.

[How can a man complete his jobs if he has no wants or desires about its completion?

These wants and plans about achieving results belong to the mind, as a part of the job itself. A Knower watches even the thoughts of the mind like an outsider; he does his job perfectly to the completion with sincerity and absorption like a machine; without the agitation of the results; and without getting anxious about the other problems of the life, while engaged in a particular work.]

अविश्रामे निरालम्बे दीर्घे संसारवर्त्मनि चित्वादात्मनि विश्रान्तिः प्राप्ता येन जयत्यसौ।

He indeed is praiseworthy, who has attained the restful state in his own essence by the realization of Chit, in this 'path of life in the world' which is long, has no one to support, and provides no rest.

धावित्वा ये चिरं कालं प्राप्तविश्रान्तयः स्थिताः ते सुप्ता इव लक्ष्यन्ते व्यवहारपरा अपि।

After running for a long time, these Knowers finally have attained the restful state and are settled there once for all; they appear as if asleep even when engaged in their duties of the world.

ते हि चेत्यचिदाभासनभस्याभान्ति भामयाः भास्करा उदिता नित्यं नेह तिष्ठन्ति ते क्वचित्।

They are made of the lustre of knowledge only; and shine in the emptiness that is made of the appearance of the perceived and the perceiver like the ever rising sun (as the witness-awareness); and they never stay here on the ground (stuck to its reality like the ignorant).

सदेहा व्यवहारस्था अपि सुप्त इवोत्तमाः प्रकीणा इव लक्ष्यन्ते जडाभा न तु ते जडाः।

Though they do all the actions as if with the bodies, those excellent ones are as if asleep only. They appear as if they are not there at all. They may look like inert fools; but they are not inert.

[When any one is deep asleep, his body appears paralysed and inert.

These Knowers move their hands and feet while moving through the objects of the world; but actually their bodies stay paralysed only. They are asleep inside. That is why they look like the inert, because they do not react with excitement or agitation like the other ignorant do. They may look like the inert or foolish or dead (by not reacting to the world-events); but they are the 'most awake' persons actually.]

सुप्ता इवेह शय्यासु ये स्वप्ननगरे स्थिताः सुप्ता इति त उच्यन्ते न तु ते जडतां गताः।

As if asleep on the bed, they stay in this Svapna-city (called the world); and they are said to be asleep (to this world-scene); but they are not dullards. (*They are awake in their real state.*)

दीर्घाध्वपरिविश्रान्तो विश्रान्तो न ददाति यः वाक्यं स सुखमौनस्थः प्रोच्यते न जडाकृतिः।

Resting after a long tiring journey, when one does not even feel like saying anything, and is silent in his blissful state, he is not said to be of a dull form.

[How can they talk? Talk what? To whom?

They are resting after the long tiresome journey through the wilderness called the births and deaths.

Now at last, they are in complete rest, where nothing is there to disturb them.

How can they utter even a word? To whom? They are the silent states.

They see no duality; and have no one to speak to. They are silent and in the absolute silent-state.

How can you call them as inert? They are the truly conscious ones!

The ignorant who keep rolling from joys to sorrows and sorrows to joys are the truly inert ones, who keep reacting mechanically to the sensed objects without control; they are not at all conscious!]

या निशा सर्वभूतानामविद्यास्तमयात्मिका परो बोधः परा शान्तिस्तत्रासौ सममास्थितः।

In the dark night of Avidyaa where everyone is asleep (in their imagined worlds of dream), the 'Mukta' stays equal in that state of the supreme knowledge and the supreme peace.

(*He has no agitations and anxieties like the ignorant.*)

यस्मिञ्जाग्रति भूतानि दृश्येऽस्मिन्दुःखदायिनि तत्रासौ सततं सुप्तस्तन्न पश्यत्यसौ सुखी।

In that state where all the beings are awake to the perceived which gives pain alone, he always is asleep.

This happy one does not see that perceived world at all.

यः कर्मोघमनादृत्य स्वात्मन्येवावतिष्ठते स आत्माराम इत्युक्तो न जडोऽसौ रघूद्वह।

Hey Scion of Raghu dynasty! He who ignores the hosts of actions (though doing them perfectly), and stays in the awareness of his own Self (as if asleep), is said to be a 'lover of the Self'; and he is not an inert fool!

दुःखादतिगतः सोऽस्मात्प्राप्तः पारं भवाम्बुधेः तिष्ठत्यनुभवन्भव्यो विश्रान्तिसुखमात्मनि।

He has crossed over all his pains; he has gone off from here and reached the other shore of the ocean of worldly existence; and has settled there once for all, enjoying a wonderful rest.

He indeed enjoys the bliss of the true rest in his own essence.

THE TIRESOME JOURNEY OF THE IGNORANT JEEVA ENDS ONLY IN THE KNOWLEDGE-STATE

दीर्घाध्वनि परिविश्रान्तो विषयैश्चतुरैश्चिरं भोगभावातुरः क्रूरैः प्रोत्थितः पथि डामरैः

Exhausted by travelling in the long road, and running eagerly towards enjoyments for long; forced by the deceitful thieves namely the sense objects; chased by the evil dacoits of calamities;

जरातुषाराशनिभिर्भूयोभूयो जडीकृतः जन्मजङ्गलसारङ्गो व्यर्थव्यग्रविहारवान्

frozen by the snowfall of aging problems again and again; anxiously running here and there wastefully in the wild forests of births, like a lost deer;

परमात्मपरिक्रान्तो दुःखकण्टकसंकटे सुदुष्प्राप्तसुखच्छाये पान्थः संसारवर्त्मनि
moving in the thorny lands of suffering forced by his own self (that is deluded);
a traveller in the path of worldly existence where not a single shadow of joy is available;

दुष्कृतैः कृतपाथेयो लुठन्क्षीणः पदे पदे अर्थानर्थमयैर्माणैः संकटैर्विवशीकृतः
carrying the heavy luggage of evil deeds, and stumbling at every step;
helplessly walking through the dangerous lands of harm brought about by the possessions;

संसारजलधेः पारं प्राप्य भूतविवर्जितं अशय्योऽतिप्रमाबुद्धः स शेते सुखमात्मवान्।
at last he reaches across the ocean of Samsara, where there is no one. Wide awake in true knowledge, the
Self-realized one (Aatmavaan) sleeps happily now, though there is no bed.
(*Though his body and mind look active to the others, he is asleep inside lost in his own bliss. He does not
need any bed to sleep.*)

HA! HOW THE SELF-REALIZED YOGI IS LOST IN THE BLISSFUL SLEEP!

अपसर्पं निरस्तेहमस्वप्नमसुषुप्तकं प्रबुद्धमबहिर्निद्रं हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily; in that place (of Self) unsought by anybody (for no one knows
about such a place); bereft of all desires; where there is no dream or deep sleep, (no waking state of the
world also) where he is wide awake (to the true essence within); where he does not appear asleep for the
outside (people) (and appears engaged in various works only)!

[Waking state, dream and deep sleep are just the functions of the mind (brain), and these states do not affect
the JeevanMukta. He does not remain awake night and day, without sleeping and dreaming. He also sleeps
like others, dreams like others and wakes up like others (as per the rules ordained by the Creator of that
Creation); but never loses the awareness of his Knowledge.

A Mukta has no Taamasic or Raajasic qualities at all. He wears Sattva as a mask only.

He is never lazy, never lethargic, and never anxious. Always he is alert and awake.

The sleep and dream states, including the Jaagrat are just brain-functions for him; and he ignores them as just
part of the life-existence; and is not bothered.

His mind is always restful in the Knowledge-state; and nothing disturbs it ever.]

जात्यश्वदिहाजातिरश्वच्छन्धसन्वदन्लोकमध्ये महारण्ये हा शेते सुखमात्मवान्।

Aha! Like the horse of the excellent breed, which is asleep always except in the war-field; the Self-realized
one sleeps happily, in the huge forest of the world, even as he eats, walks, breathes and talks.

[The excellent battle-horse rests always, and acts lazy at all times; but when taken to the battle-field, it will
be wide awake and will give a brilliant performance in obeying the commands of its rider.

A Mukta also can be compared to that horse.

He will mechanically go through all the actions of the world as if he is asleep; and is even lazy enough to
react also (like the ignorant); but he is wide awake in the Knowledge-state of the Self and is incomparable to
any one.]

अपूर्वैव घना निद्रा कापि सा तत्त्वदर्शिनां या न शाम्यति कल्पाभ्रवैर्नाङ्गविकर्तनैः।

The dense sleep enjoyed by the Knowers of the truth is indeed a wondrous state, which never is broken even
by the harsh sounds of the Kalpa clouds, or by the breaking up of the body (as at death).

(*His body is already dead, when he killed the ego!*)

[The noise of the world never disturbs him. Even if the Kalpa clouds throng the sky and the world is going to
end at the very next moment; he will remain unbothered!

He is not a fool to be bothered by the dream-clouds of dissolution and the dream-world destruction.

He is awake in his own state of Reality. He is formless, deathless, and Creation-less!]

अपूर्वेव घना निद्रा कापि सा तत्त्वदर्शिनां प्रबुद्धानामपि हि या निमीलयति दृग्दृशौ।

The dense sleep enjoyed by the Knowers of the truth is indeed a wondrous state, such that though they are wide awake (with the physical eyes open), the (inner) eyes are closed for the perceived world.

अनिमीलितनेत्रस्य यस्य विश्वं प्रलीयते स क्षीबः परमार्थेन हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily, drunk with the supreme truth, that though the (physical) eyes are not closed, the world seems to have melted off (as for an intoxicated drunkard)!

(The 'Perceived' is non-existent for him.)

विनिगीर्य जगत्सर्वं परमां पूर्णतां गतः आत्स्येर्मृतं पीत्वा हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily, having consumed the entire world; and having become completely filled up, after drinking the nectar of complete satisfaction.

[Like the ignorant man sleeps happily after eating well and drinking well to his heart's content; the Mukta also sleeps. He has eaten off the entire world; by understanding the Self to be the essence of all.

He is content and 'Poorna' (filled up); for he has no wants or desires to fulfil anymore.

So, now he sleeps contentedly, curled up within the Self.

No sound of the 'world-existence' can disturb him now. No 'other one' is there to disturb him now.

He is all alone; and nothing else is there. He has eaten it all off!]

निरानन्दमहानन्दी सुखमद्वैतमक्षयं निरालोकमहालोको हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily!

He is the great enjoyer (of real bliss) where there is no (true) joy (in the world).

His happiness is non-dual and never ending (is not dependent on sensed objects, and is not momentary).

He rests in the vision of that which is not revealed by any light.

लोभान्धकारोपरमो लोकलम्पटतां गतः अघनत्वघनाभोगो हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He (the great thief) hides from the 'darkness of greed' (has no 'wants' at all), (whereas the ordinary thieves hide inside the darkness); but has looted off the entire world (and hidden it within himself as his own Self); and enjoys heavily the non-heavy bliss of the Self which is formless.

अनन्तदुःखमाशान्तमशान्तं जनतास्थितौ अबहिर्मुखमाभोगि हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He has quietened the endless suffering; but, he is not quiet (inert) while doing his duties among the people; his face is not turned outward (towards the sense objects in search of happiness); but he has eaten well (all the bliss of the world).

अणीयसामणीयांसं स्थविष्टं च स्थवीयसां कृत्वात्मानं नभःशय्यं हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He has made a bed for himself with the 'Self' itself which is subtler than the subtlest, grosser than the grossest (which the ignorant have no access to).

परमाणौ परमाणौ जगत्कोटिशतान्यपि अणौ स्थूले दधद्देहे हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily!

He (as the Chit-state) which is subtle (as the essence), which is gross (as the perceived), holds hundreds of crores of worlds in each and every atom of his body (as Chit-Jagat).

कुर्वन्संहारसर्गोघानकुर्वन्श्च कथंचन परमालोकशय्यायां हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily, in the bed made of supreme vision, destroying hosts of creations and creating them also sometimes (as the Chit-state).

संसारनिचयस्वप्नं परिज्ञाय सुषुप्ततां नयन्प्रकटदिग्दीर्घां हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He has understood the true nature of the heap of Svapnas of the world (knows them as emptiness only). He has fallen asleep (within his own self), and is seeing the undivided directions (as the Self). (*He no more dreams the dream of life-existence.*)

सर्वेषां जगदर्थानां सत्तासामान्यतां गतः आकाशादधिको व्यापी हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He has become the common essence of all the objects. He is bigger than the sky and pervades everything (as the Brahman-state).

अच्छाच्छमम्बरं कृत्वा जगदप्यम्बरीकृतं शान्तशब्दपरश्रासं हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He has cleaned the cloth (sky) excessively, made the entire world as the cloth (sky); and has stopped all the noises of snoring.

[He has cleaned the garment covering him as sheaths; he has removed the reality of the perceived from his mind; he has cleaned the 'emptiness outside' of all its dirt (of Jagat-reality) and there is now only the pure emptiness that covers him as a garment. He is Digambara; a Shiva who wears the directions as his cloth. He has made the entire world as the empty sky; and covered himself with it.

He does not hear the snores (meaningless prattle of the ignorant); he also does not snore.

It is silent all over! He is truly asleep!]

इदमस्मज्जगत्पश्यन्स्वयमाकाशकोणके विशदाकाशकोशात्मा हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He has spread out like the Aakaasha (as Chit); and sees this world (where he moves about as a limited form) in a corner of himself.

यथा प्रवाहसंप्राप्तव्यवहारमनोरमे तृण्यास्तरणविश्रान्तो हा शेते सुखमात्मवान्।

Aha! The Self-realized one sleeps happily! He is resting happily on a mattress made of tender grass which is in the form of doing duties that come to his lot; and which is very pleasant. (*Just performing the duties mechanically is his pleasant grass mattress; which is to remain in his natural state always.*)

TO SEE THE WORLD AS REAL IS DIFFICULT FOR A MUKTA

परमेण स्वयत्नेन परिज्ञानात्स्वरूपिणा स्वप्नसंदर्शनेनैव जीवन् खमिव खेन खे।

Having woken up to the Supreme knowledge, he exists like the emptiness in the emptiness by the emptiness. He lives as if seeing a dream, with extreme effort to direct his mind outside, (like trying hard to remember a dream after waking up).

ज्ञानेनाकाशकल्पेन धर्मान्गगनसन्निभान्ज्ञेन यत्नेन संबुद्धः परमाम्बरतां गतः।

The Knower has reached the state of the Supreme expanse, by the Knowledge which is like the undivided expanse of the sky (where countless worlds float like dust motes); and he keeps alert to the duties (to be performed in some one dream-world) like remembering various divided skies, through much effort (like trying hard to remember the dreams of others).

CLOSE FRIEND OF A MUKTA

[He needs a trustworthy friend to keep him connected to the world-dream.

Since he is asleep like a drunkard, he has to be led by a close friend to guide him in the dream-world.

The friend acts for him in his stead, and the world gets fooled into thinking that he alone acts that way.]

प्रबुद्धः सुप्तः सुप्तोऽपि प्रबुद्धो रमतेऽनिशं सुषुप्तोभूततो जाग्रत्स्वप्नार्थसुहृदा सह।

He is awake (in Brahman); yet asleep (for the reality of the 'perceived').

Though asleep (in Brahman), he is awake (to the world-occurrences also).

He sleeps (in the Self-state) in Sushupti; and enjoys the company of his close friend in the 'Jaagrata state' which is actually like a Svapna.

जन्मान्तरैकसहवाससमाशयेन चितानुवृत्तिमधुरेण चिरन्तनेन मित्रेण सार्धमखिलानि दिनानि नीत्वा विश्रान्तिमेप्स्यति पदे परमे चिरं सः।

Because of a long-time friendship through many births, he develops similar qualities of this friend; spends the rest of the days in the company of this close friend who is pleasing with his conducive conduct; and thus attains rest in the Supreme state forever.

रामोवाच

Rama spoke

ब्रह्मन्कोऽस्य सुहृद्ब्रूहि येनासौ रमते सह, रमणं किंस्वभावं स्यादुत रत्यात्म वास्य तत्।

Brahman! Tell me who this friend is whose company he enjoys.

What sort of enjoyment is it? Or is it about enjoying the attractive objects (along with a friend)?

वसिष्ठोवाच

Vasishta spoke

स्वप्रवाहेहितं नाम च स्वप्रायेहितनाम च स्वकर्म नाम चास्यास्ते मित्रमेकमकृत्रिमम्।

There is one friend only, who has no pretence.

That friend has names like- 'work that comes in the course of life'; 'prescribed work as per one's stage of life'; 'work that belongs to oneself (as per one's personality trait).

[Mukta is in a liberated state; rather he is the liberation state.

So he does no action. He is never bound by the Karma and its results.

He is formless. He is the silent state. He is Chit in person.

Who can be his friend, when the Chit-state has no second?

The 'Jaagrat-world', is the world where others see him as the form and name only.

He has to live there in that Svapna-world of others as a Svapna-character like them.

He has no friend there except the action he performs with his mind and body.

For many births he has trained himself slowly in developing the qualities of Shama, Dama etc; and that conduct is always his support and solace in the world where he lives as liberated also. That alone is his friend; his 'excellent conduct'. This conduct is three-fold.

He has to do the duties that are his in the life-course, like caring for the family, earning for the family, etc.

He has duties as pertaining to his stage of life as a student, or householder or a retired person.

He has his own personal duties like studies of his favoured subjects; or some talent he is used to in arts like music, painting etc, some particular disciplines he is accustomed to; or whatever marks his personality that makes him what he is.

All the realized people do not turn into the same type of mechanical robots moving about with some fixed idiotic grin lighting up their faces.

All are one as Chit in essence; and they know it also; but they maintain their own individual personalities also. Each person is adorned by a different conduct which marks out his or her personality.

That is how we differentiate a Vishvaamitra from a Vasishta, a Vaalmiki from a Vyaasa, a Krishna from a Rama, a Vishnu from a Shiva and so on. All these great Knowers stay always in the absorption of the Chit-state; yet when acting in the world, they maintain different personalities through their different conducts.

This alone is mentioned by Vasishta as the three-fold Karma of a Mukta.

Realization is just the realization of the true essence within, beyond the boundaries of intellectual mastery of the scriptures. After realization, the life continues as before.

There is no separate world of Turyaa that you wake up into (as some heavenly state). The life on earth does not turn into a magical bonanza. A realized person does not ooze out with magical powers.

Everything is as it is.

The realized Knower continues to perform his duties as before, attending to the works as they come in the course of life, the works which belong to his stage in life, and works of his personal interest.

This Karma, this work which he does in this world is the close friend of Mukta as mentioned by Vasishta.

A Knower is a perfectionist. His Yoga is the 'best that he gives to his work'.
 His action is his close friend who never deserts him.
 He has been with that friend for so long, that he himself has those characters.
 Vasishta now describes the qualities of the friend called Karma that belongs to a Mukta.
 Understand those qualities to belong to the Mukta himself.
 This is an indirect way of describing a JeevanMukta who lives in the world after liberation, till his body stays in the perception-field of others.
 Though these qualities are mentioned as belonging to a friend, it should be understood that these are the qualities of the Mukta himself, and explains how a Mukta conducts himself in life.
 His excellent learning, his blameless conduct, his evolved state of the intellect, his envy-less heart help him face his life-situations in an unperturbed way.
 This conduct is always with him as his close friend, and guides him in his life-path.
 This friend is so close to him, that the Mukta and his friend cannot be differentiated at all!]

THE EXCELLENT CONDUCT OF THE MUKTA IS HIS CLOSE FRIEND

पितृवद्विहिताश्वासं, दारा इव नियन्त्रणं संकटेषु, दुरन्तेषु नित्यमव्यभिचारि च

He (the friend) offers support like a father; keeps one in control like a wife; unflinching at difficult times and when met with problems;

अशङ्कितोपचरणं सुसंपादितनिर्वृति कोपेष्वकोपनतया वितीर्णावर्जनामृतं

helps at unexpected moments; gives honest happiness; produces the nectar of crossing over the anger through calmness;

दुर्गदुर्गमदुर्गदोषोद्धरणतत्परं सर्वविश्वासरत्नानां कोश आशैशवोषितं

he (the friend) is always engaged in offering a helping hand to lift one out of the extreme difficulties, and offers guidance in difficult paths; he remains as a treasure chest for all the trusts from the time of babyhood;

सहपांसुकृताक्रीडमाबाल्यादेव संगतं विनिवारितदुश्चेष्टं पितृवद्रक्षणोन्मुखं

he has always been a company in all the play-grounds (of Scriptures), and has been there from childhood (of spirituality); he prevents one from doing wrong actions; and safeguards like a father;

(Babyhood here means the birth of Mumukshutva.

Childhood is the qualities of Shama etc slowly becoming natural characteristics of a Mumukshu.)

वह्नेरिवौष्ण्यं सौगन्ध्यं कुसुमस्येव सर्वदा अविनाभावि विमलं रवेरिव च वासरं

he is warm (comforting) like the fire and is fragrant (pleasant) like the flower, at all times; is innately taintless like a sunny day (and reveals always the right things);

लालनैकरतं नित्यं पालनैकपरायणं सर्वसंकटसंघट्टरक्षणैकसमुद्यतं

he is always intent on caressing with affection; is engaged always in caring with affection; is always busy in protecting one from the onset of all difficult situations;

हेम्नोरग्निरिव देहस्य सर्वावस्थस्य शुद्धिदं इदं हेयमुपादेयमिति दर्शनतत्परं

he purifies all the states of the body like the fire does to the gold; is always at guidance to advise what is to be rejected and what is to be sought;

आह्लादकमनिन्द्याभिः कथाभिरिव नागरं सच्चेष्टामणिमणिक्यभाण्डसंभारमन्दिरं

he amuses like a town-bred man by simple folk-tales (keeps one cheerful); is a store-room of various types of gems and precious stones of good actions;

सूर्यस्तम इवाजस्रमप्रदर्शयदप्रियं अनुरक्ता महेलेव प्रियमेवाप्रदर्शयत्

he is like the sun blocking the darkness, and completely blocks off all the thousands of unpleasant things; he makes one utter good words only; and makes one act in the good way only;

जनं प्रियंवदं कुर्वत्प्रियमेव समाचरत्पेशलं मधुरं स्निग्धमक्षुब्धमुदिताशयं

he is tender, sweet, affectionate, un-agitated, and always rising with excellent virtues;

लोकोपचारकं पूज्यं स्मितपूर्वाभिभाषणं कामोपशान्तं सद्रूपं परमार्थैककारणं

he respects good people and serves them in proper manner; always talks with a smile; is removed of all the desires; and is a form of truth alone; and leads towards the understanding of Reality;

रणोऽज्ञानसमुद्भूते पूर्वं प्रहरणोद्यतं अपूर्वनिर्मणालीलालनलालकं

In the battle-field of Ignorance, he is ready to wield the sword (of reasoning) first and foremost. He entertains with affection by creating new types of amusements (by studying more 'Knowledge Scriptures', and by seeking the company of true Knowers, for furthering the Knowledge).

पालकं शीलसाराणां दाराणां कुलस्य च आधिच्याधिपरीतस्य चेतसोऽमृतमौषधं

he is the care-taker of the family of virtues and their progeny (more virtues); he is the medicine of nectar for one who is suffering from the mental and physical ailments;

विशेषविद्यावैदग्ध्यवादवन्द्यविनोदनं समानकुलशीलत्वाद्विधाभाव इव स्थितं

he amuses with the specialized learned enlightening conversations of the revered wise men; being of equal family and conduct, he is like a second copy of oneself (you cannot catch the Mukta without his good-conduct friend, since both are one with each other);

अनुरक्तान्नुपान्साधून्वदान्यान्कारयत्सदा यज्ञदानतपस्तीर्थन्यायार्थप्रेरणोन्मुखं

he makes the kings feel attracted, and the wise men to converse freely; he always encourages one in the actions of charity, penance, visiting holy places, and just conduct (to practice discipline as the first step towards realization);

पुत्रदारद्विजातिस्त्रीभृत्यबन्धुजनैः सह शुभभोजनपानार्हमुत्तमश्लाघ्यसंगति

he has the company of the praiseworthy excellent men of nobility who are qualified to share food and drinks of auspicious nature (equalling them in knowledge), along with the relatives, servants, women-folk, Brahmin, children and wife (since he leads everyone in his company to a higher level of intellect);

भोगादिबद्धतृष्णत्वं दुःखदं विनिवारयत् सुस्निग्धसंकथोदारं समाश्वासोत्तमास्पदं

he removes the thirst for pleasures which bind one to the objects and result in pain only; he affectionately converses freely (for he sees the Self alone as all); he is an excellent abode of consolation (when in dilemma).

MUKTA HAS AN INSEPARABLE FAMILY ALSO

ईदृशेनात्ममित्रेण स कलत्रेण संयुतः स्वकर्मनाम्ना रमते स्वभावेनैव नेरितः।

he is endowed with such a close friend of the name of one's noble action, and along with his family he enjoys his friend's company always naturally; and not pressurized in any way.

[These qualities are not practised with effort; but are natural in a Mukta. He is always found with this friend alone, and has an inseparable family also.]

रामोवाच
Rama spoke

कलत्रमस्य मित्रस्य तदीयस्य मुनीश्वर किं तत्किं रूपमेव स्यात्समासेनैव मे वद।

Hey Muneeshvara! For him who is in the company of such a friend, what is known as his family?
Tell me in brief.

वसिष्ठोवाच
Vasishta spoke

HIS SONS, THE DISCIPLINES

स्नानदानतपोध्याननामानोऽस्य महामते सन्ति पुत्रा महात्मानः स्वनुरक्ताखिला प्रजाः।

Hey Intelligent one! Purifying bath, charity, penance, meditation, are the names of the sons of this noble one, who attract all the people with their virtues.

(A Mukta naturally lives a life of discipline, though he has nothing to gain as a merit from his actions.)

HIS WIFE, THE LOVE OF THE SELF

चन्द्रलेखेव लोकस्य दृष्ट्यैवाह्लाददायिनी अविनाभाविनी भार्या मुदितास्यानुरागिणी।

His wife pleases all by her very sight like the ray of moon; never leaves his company; loves him a lot and is always cheerful;

करुणाकारणाकीर्णधना हृदयहारिणी आनन्दजननी चास्य वयस्याऽव्यभिचारिणी।

She has extreme compassion as her possession, and spreads out her wealth everywhere; she steals the minds of all; she always makes him happy; and never is unfaithful.

समतास्य मता नित्यमास्ते हृदयवल्लभा प्रतीहारी पुरः प्रह्ला संमुखं सुखदायिनी।

her religion is equanimity; she always rules his heart with love; she is a humble door-keeper in front; and a bliss-giver when next to him.

धैर्ये धर्मे च धीः साधो नित्यमाधीयते च या सास्य धीरस्य धुर्यस्य पुरो धन्यस्य धावति।

In courage and righteousness she acts as the support, O Good Rama; and she runs like a guard in front of this courageous wise one.

अस्य सन्ना समं स्कन्धे सर्वदैव महौजसः विषयारिजये राज्ञो मैत्री मन्त्रप्रदायिनी।

His wife known as Maitree (friendship) (loving all as the Self) holds on to this noble king's shoulder; and always offers advice in winning the enemies of sense pleasures (through Vichaara).

कार्याणामार्यमर्यादाचार्या चातुर्यशालिनी सर्वेषामस्य मान्यस्य सत्यता स्वार्थदायिनी।

She is a consultant in the noble dignified actions; is very clever; she is of the name of honesty (truth); always fulfils the wishes for this revered one (as the Self).

THE MUKTA WITH SUCH A FAMILY AND A FRIEND IS ALWAYS HAPPY

इत्येवंपरिवारेण मित्रेण सह मन्त्रिणा स्वकर्मणा व्यवहरन्न हृष्यति न कुप्यति।

With such a friend who acts as the consultant, and his loving family, a Knower never is excited or irritated about his regular duties.

स यथास्थितमेवास्ते विनिर्वाणमना मुनिः चित्रार्पित इवाजसं लोके व्यवहरन्नपि।

The Sage stays as he is (as the Self-state), with his mind removed of all the coverings; as if in a painted picture, though engaged in thousands of actions.

HOW DOES HE LEAD HIS LIFE AMONG THE WORLDLY LOT?

वस्तुशून्येषु वादेषु मूकः शैलमयो यथा निष्प्रयोजनशब्देषु परं बाधिर्यमागतः।

He is like a stony rock when amidst futile conversations. He acts deaf when he has to listen to wasteful talks.

लोकाचारविरुद्धेषु शवं सकलकर्मसु आर्याचारविचारेषु वासुकिर्वा बृहस्पतिः।

He is a corpse in all the actions that are prohibited in the society.

He is a Vaasuki or Brhaspati (in wisdom) when engaged in noble acts.

प्रवृत्तवाक्पुण्यकथो जिह्वानां प्रतिभानवान्निमेषेणैव निर्णेता वक्ताशु बहु वस्तुनः।

He acts boldly against deceitfulness. He always talks noble words.

He can easily explain about many abstract matters instantly.

समदृष्टिरुदारत्मा वदान्यः संविभागवान्पेशलस्निग्धमधुरः सुन्दरः पुण्यकीर्तनः।

He is equal towards all; is generous; eloquent, and sharing.

He is soft, affectionate and pleasing. He shines with the beauty of virtues. He is known for his goodness.

स्वभाव एवैष भवेत्प्रबुद्धधियां प्रयत्नेन तु नेदृशास्ते।

भवन्ति नेन्द्रकहुताशनाद्याः क्वचित्परप्रेरणया प्रकाशाः।

For the noble Knowers, these qualities are natural and not forced by effort.

Moon, Sun, fire etc do not shine being forced by another agent.