

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

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 THIRTY SIX
(VARIOUS LEVELS OF SEEKERS AND KNOWERS)

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.

वाल्मीकिरुवाच
Vaalmiki spoke

एवमुक्त्वा महाबुद्धे रामो राजीवलोचनः मुहूर्तमात्रं विश्रम्य तूष्णीं स्थित्वा परे पदे

परमां तृप्तिमापन्नो विश्रान्तः परमात्मनि मुनिं पुनरपृच्छत्तं जानन्नपि हि लीलया।

Hey Great intelligent one (Bharadvaaja)! After saying these words, Rama with the eyes bloomed up like lotuses, remained in a restful silence for a few minutes in the Supreme state; and having attained complete satisfaction and rested in the Supreme Self, he asked the Sage this question, though he knew the answer, just as a start of a pleasant conversation.

रामोवाच
Rama spoke

भगवन्संशयाम्भोदशरत्काल मुनीश्वर इदानीं संशयोऽयं मे जातो मनसि पेलवः।

Bhagavan! You are the autumn season for the cloud of doubt.
I have got this doubt now vaguely in my mind.

एवमेतन्महाज्ञानं संसारवतारणं समस्तमेव वाग्जालं समतीत्यावतिष्ठते।

This great knowledge that was taught by you in this manner, which takes one across the 'Samsaara-ocean' stays beyond the reach of all the well-worded theories.

यदिदं किल सदब्रह्म स्वसंविन्मात्रनिश्चयं तदवाच्यं किल गिरां महतामपि मानद।

Maanada! This state of the Reality of Brahman, which is proved only as one's experience only (as the subtle self-awareness), is indefinable by any word of any great scholar.
(Any word with meaning belonging to any explanation, moves away from the Self and fails to define the Reality.)

एवं स्थिते परं ज्ञेयं सर्वसंकल्पनोद्भितं स्वसंवित् तुर्यतन्मात्रलभ्यं दुर्गमतां गतम्।

When the Supreme Knowledge is thus devoid of all conceptions, and is attainable as one's awareness state only which is the Turyaa state, it is not possible to attain it in any other way (as through any explanation of any scholar).

प्रतियोगिव्यवच्छेदसंख्याभेदेषिणां किल कथं शास्त्रपदैस्तुच्छैः सविकल्पैरवाप्यते।

How can those who split the Reality as many, and argue with the sole purpose of defeating the opponent, and are filled with so many ideas of duality, attain that state through the words of the Scriptures, which are also too lowly (Tuccha) to express that (Supreme) state?
(Any word with meaning is worthless when describing this indefinable Brahman.)

विकल्पसारशब्दाद्यैर्ज्ञानं शास्त्रैर्न लभ्यते तत्किमर्थमनर्थाय गुरुशास्त्रादि कल्पितम्।

Knowledge cannot be obtained through the scriptures which are filled with words that have diverse meanings as their essence (which lead to only a confused state of mind).

गुरुशास्त्रादिविज्ञाने कारणं वास्त्यकारणं तदत्र निश्चयं ब्रह्मन्ब्रूहि मे वदतां वर।

Then, why are these scriptures composed and get to be taught by the teachers, leading never to the required goal? Tell me for sure, hey Best of Orators, do the teacher's words and the statements of the scriptures act as the cause or not, for the attainment of Self-Knowledge?

वसिष्ठोवाच
Vasishta spoke

एवमेतन्महाबाहो न शास्त्रं ज्ञानकारणं नानाशब्दमयं शास्त्रमनाम च परं पदम्।

Be it so, hey Mighty armed! Scriptures never become the cause of Knowledge. Scriptures are filled with a variety of words. The 'Supreme state' cannot be denoted with some name even.

तथापि राघवश्रेष्ठ यथैतद्देवतां गतं शास्त्रादुत्तमबोधस्य तत्समासेन मे शृणु।

Even then, hey best of Raghu dynasty, listen to the brief account of how the scriptures became the cause of the excellent Knowledge.

STORY OF THE KEERAKAAS

सन्ति क्वचिद्वैवधिकाः कीरकाश्चिरदुर्भगाः दुःखेनाभ्यागताः शोषं ग्रीष्मेणैव जरद्द्रुमाः।

There are some wood-carriers who belonged to 'Keera class'.

They were very miserable for long. They suffered like the old trees drying up by the hot summer.

[Vaivadhikas are burden carriers, who tie the wood or grains in a bundle and carry it on their shoulders. Jeevas also are some sort of Vaivadhikas only.]

दारिद्र्येण दुरन्तेन कन्थासंस्थानकारिणा दीनाननाशायाः पद्मा निर्गतेनेव वारिणा।

Because of extreme poverty and suffering, they used only the torn clothes to make their patched up hut. They were in a very pathetic state of mind, and had faces that were like the 'lotuses thrown away from the waters by the storm'.

दौर्गत्यपरितप्तास्ते जीवितार्थमचिन्तयन्जठरस्य कया युक्त्या वयं कुर्मः प्रपूरणम्।

इति संचिन्त्य विधिना दिनान्तेन दिनं प्रति दारुभारेण जीवामो विक्रीतेनेति संस्थिताः।

Suffering through their bad fortunes, they thought about the ways to survive.

'How will we fill the belly, through what means?' Thinking like this, they decided that they will carry some wood every day till the end of the day, and sell it; and live with that income.

इति संचिन्त्य ते जग्मुर्दार्ढ्यं विपिनान्तरं, यथैवाजीव्यते युक्त्या सैवापदि विराजते।

Having decided thus, they went to a forest to collect some wood.

"He alone, who makes the correct plans for his life, crosses over the difficulties."

इति ते प्रत्यहं गत्वा काननं भवचारिणः दारुण्यानीय विक्रीय चकुर्वेहस्य धारणम्।

In this manner, those wretched ones who lived on daily income only, went to the forest daily, brought the wood, sold it and maintained their bodies.

यत्प्रयान्ति वनान्तं ते तस्मिन्सन्त्यखिलानि हि गुसागुसानि रत्नानि दारुणि कनकानि च।

In the forest which they visited daily, there were hidden many varieties of precious gems and gold and also rare sandalwood varieties.

तेषां भारभृतां मध्यात्केचित्कतिपर्यैवनात्जातरूपाणि रत्नानि तानि संप्राप्नुवन्ति हि।

केचिच्चन्दनरूपाणि केचित्पुष्पाणि मानद केचित्फलानि विक्रीय जीवन्ति चिरकीरकाः।

Among those burden-carriers, some will get gold and gems from the forest many times.

Some will get sandal wood; some will get flowers, Hey Maanada!

Some Keerakas will sell the fruits also, and thus live by that.

(Jeevas also see different worlds of their own as per the purity-level of their intellects.)

केचित्सर्वमनासाद्य दुर्दारुण्येव दुर्धियः नीत्वा विक्रीय जीवन्ति वनवीत्थ्युपजीविनः।

Some miserable men who live only on the produce in the forest, will get nothing but ordinary rotten wood and sell it.

दार्ढ्यमुद्यताः सर्वे ते संप्राप्य महावनं केचित्प्राप्य स्थिताः सर्वे झटित्येवं गतज्वरम्।

Though those wood-carriers went to the forest to get the wood only, some by chance, obtained precious gems, and were immediately cured of their poverty.

इति यावदजस्रं ते सेवन्ते तन्महावनं प्रदेशात्तावदेकस्मात्प्राप्तश्चिन्तामणिर्मणिः।

Thousands of them were going to the huge forest like this (just to search for some ordinary wood). Once, the gem ChintaaMani was obtained in that place.

तस्माच्चिन्तामणेः प्राप्ताः समग्रा विभवश्रियः परमं सुखमायातस्तत्र ते संस्थिताः सुखम्।

Through that ChintaaMani, all the wealth and riches were obtained. They became very happy and stayed happily thereafter.

दार्ढ्यमुद्यताः सन्तः प्राप्य सर्वार्थदं मणिं सुखं तिष्ठन्ति निर्द्वन्द्वा दिवि देववरा इव।

Those good men went to the forest to get wood; but got the wish-fulfilling gem. They stay happily without any suffering of heat cold etc dualities, like the Devas in the heaven.

सर्वार्थसारपरिपूर्णतया तया ते काष्ठोद्यमाधिगतसन्मणयो महान्तः

तिष्ठन्ति शान्तभयमोहविषाददुःखमानन्दमन्थरधियः समतामुपेताः।

Through that gem which was filled with all the objects of all wants, those great ones obtaining the great gem in their wood-bringing enterprise, stay freed of fear, confusion, problem, sadness, with their hearts overflowing in joy and attaining equal-ness.

रामोवाच

Rama spoke

तथा कुरु मुनिश्रेष्ठ यथा वैवधिकक्रमं असंदेहमिमं सम्यगवगच्छामि मानद।

Explain to me Best of Sages, the story of Vaivadhikas, so that I will understand it without any doubt, Hey Maanada!

वसिष्ठोवाच

Vasishta spoke

ये ते वैवधिका राम त एते मानवा भुवि तेषां दारिद्र्यदुःखं तत्तदज्ञानं महातपः।

Rama! Those Vaivadhikas are the men who belong to this world. Their pain of poverty is the ignorance which scorches them a lot.

यत्तन्महावनं प्रोक्तं गुरुशास्त्रक्रमादि तत्त्यदुद्यतास्ते ग्रासार्थं जना भोगार्थिनो हि ते।

The huge forest of trees that was mentioned is the varied methods taught by the Guru and the Scriptures. Those who were worried about their food are the (worldly) people who are after the enjoyments of the pleasures.

[Pleasures do not mean just the basic sense pleasures, but refer to those joys that accompany things connected to the family, wife, children, relatives, job, income, fame, wishing ill to others, acquirement of wealth, land, gold etc, marriage, progeny, long life, and so on. All the mundane joys connected to the tiny-life span of a human that is based on the body-identity, are known as 'pleasures' in this context.]

भोगौघाः सिद्धिमायान्तु मम निष्कृपणो जनः अनपेक्षितकार्यार्थः शास्त्रार्थो संप्रवर्तते।

(निष्कृपणाः - नितरां कृपणाः)

‘Let my hosts wishes for pleasures be fulfilled’ With such a thought, these extremely wretched people searching for their dream-joys; interested only in purposes of the world (and not spiritual); seek the help of the Scriptures for their wish-fulfilment.

[These worldly people, who are interested only in the worldly achievements, approach some few people endowed with only the basic verbal Knowledge of the Scriptures, and seek advice for various methods - to get out of illnesses, for getting progeny, for getting married, for acquiring wealth, for taking revenge on their enemies, for getting higher posts and so on.

These fools are all after some performance of rites and rituals, visit of temples, magic chants, Tantra practices etc, which could be suggested by someone or other who looks like a Saadhu (pious) or an ascetic in appearance.

They seek even the ‘Darshan’ of saints and Sages for only gaining merits, through which they expect wealth and health to be attained as the result induced by some magical power.

They read (mechanically recite) good scriptures also, to gain merits and for getting some magical shower of a gift from heavens.

To top it all, they even worship the so-called Brahman also as super duper godhead and repeat the Upanishad Sutras to please that entity called Brahman.

They even hold on to the inert pictures and statues of the saints and gods, as if these image-structures will magically set right all their life problems.

There are worlds in the universe which have no sun at all and so are very dark and dreary. These worlds are always filled with the creatures of the darkness (insects and other crawling creatures) which have their own way of surviving in the dark world. Ignorant people fare no better! They live happily in their world of ignorant-knowledge! Even if Lord Shiva descends to give them their true knowledge, they would oppose him based on their own belief systems!

‘There are countless ways to cure the illnesses and solve the many problems that beset a human being in this world. However there is no medicine for foolishness’ - Subhaashita]

भोगार्थं संप्रवृत्तोऽपि प्राप्नोत्यभ्यासतः क्रमात्जन्तुश्चिन्तितमेवाद्यपदं परवशोऽपि सन्।

Though intent on getting worldly enjoyments only, and still in the control of desires only, a man gets into its surface study of the texts as a casual practice, and gets to know of the Supreme state (and may strive to attain it also) (as a rare occurrence).

दार्ढ्यमुद्यतो भावी यथा संप्राप्तवान्मणिं भोगार्थमात्तशास्त्रोऽयं तथाप्नोति जनः पदम्।

The Keeraka who wanted to find some wood only of good quality, went here and there, and was able to get the ChintaaMani (by chance). A man who approaches these texts with the intention of desire-fulfilment only, attains the higher state of wisdom, similarly.

किं स्यात्शास्त्रविचाराभ्यामिति संदेहलीलया कश्चित्प्रवर्तते पश्चादाप्नोति पदमुत्तमम्।

Just with a curiosity to see what these texts of the yore contain, some one may study them, and later may get interested in the practice, and thus attain the excellent state of the Supreme.

अदृष्टोत्तमतत्त्वार्थः शास्त्रादौ संप्रवर्तते संदेहेनार्थभोगार्थं जनः प्राप्नोति तत्पदम्।

Another one may feel distaste for the routine pleasures, and wanting to know the correct explanation of the truth, may study these texts and thus attain the Supreme state, gradually (as explained in the section of ‘SaptaBhumikaaVivarana’).

अन्यथा संप्रवर्तन्ते शास्त्रैर्वासनया जनाः अन्यदासादयन्त्याद्यं मणिं वैवधिका इव।

Otherwise, men may seek these Scriptures to fulfil their own particular Vaasanaas only, and suddenly may be aware of the Supreme state, like the Vaivadhikas obtaining the ChintaaMani suddenly, though they never knew about it previously.

[The 'Supreme state of Brahman' is just a state of Knowledge attained through Vichaara only; and is not in need of asceticism performed life-long. Queen Chudaala attained this state in a few hours of thinking process only, though she had no preconceived thought about Brahman or realization. King ShikhiDhvaja who believed it to be a state obtained by hard practice only, never could attain it even after years of hard ascetic practice. Some scripture may accidentally trigger the thinking process; and any ignorant man who never was interested in all this (yet is a Saadhu), may naturally arrive at the state of Reality by his own effort of Vichaara.]

(Any good honest person of the world with a good pious nature is referred to by the term 'Saadhu'.)

परोपकारेऽविरतं स्वभावेन प्रवर्तते यः स साधुरिति प्रोक्तः प्रमाणं त्वस्य चेष्टितम्।

He who is always helping others naturally (without any intention of name or fame), he alone known is as a Saadhu (a person of good conduct). His work defines his character.

(This is the first quality that forms the basis of any good enterprise leading towards the Highest.)

साध्वाचारवशाल्लोको भोगसंप्राप्तिशङ्कया संदेहश्चाप्यतत्त्वज्ञः शास्त्रादौ संप्रवर्तते।

A man who is ignorant of the Supreme truth, yet who is good by nature and has an excellent conduct in his worldly activities, yet interested in the fulfilment of worldly desires only, though averse to the goal taught by the Scriptures, undertakes the study (for gaining merit or some fruit-fulfilment) (or as a practice of some pious act of study).

भोगार्थं संप्रवृत्तोऽसौ भोगमोक्षावुभावपि तस्मात्प्राप्नोति दार्ढर्यं वनाच्चिन्तामणीं यथा।

Though interested in the fulfilment of his worldly desires only, he gains both the fruit-fulfilment and the liberation because of that (study) (by gradual interest developed in the goal of Moksha), like the man who went to the forest to obtain wood, got the ChintaaMani (by chance).

केचिच्चन्दनदारुणि केचिच्चिन्तामणिं मणिं केचित्सामान्यरत्नानि प्राप्नुवन्ति यथा वनात्।

Among many who went to the forest to obtain only the wood, some got the sandalwood, some got the ChintaaMani gem, and some got ordinary gems.

केचित्कामं केचिदर्थं केचिद्धर्मत्रयं तु वा केचिन्मोक्षमशेषं च लभन्ते शास्त्रतस्तथा।

So also, some get the desire-fulfilment, some get wealth, some obtain the instructions about three types of Dharma (of Vaak, Manas and Deha), some attain the path of getting Moksha also which liberates them fully.

वर्गत्रयोपदेशो हि शास्त्रादिष्वस्ति राघव ब्रह्मप्राप्तिस्त्ववाच्यत्वान्नास्ति तच्छासनेष्वपि।

Raaghava! All the Scriptures contain the three types of duties regarding the three goals of human life only (Dharma, Artha, Kaama). Since the attainment of Brahman-state is beyond the grasp of words, it is not mentioned in the instructions also.

केवलं सर्ववाक्यार्थैर्ध्वन्यमानावगम्यते कालश्रीः प्रसवेनेव स्वयं सानुभवेनेव सा।

Such a state of Brahman is only indicated by the meanings of the statements, and gets known by the experience of oneself only (by the development of dispassion and discrimination), like the season gets known by the particularities rising at the onset of seasons.

सर्वार्थातिगतं शास्त्रे विद्यते ब्रह्मवेदनं सर्वगातिगतं स्वच्छं लावण्यमिव योषिति।

Though transcending the meanings of words, Brahman-experience is understood by the Scriptures like the taintless charm of a woman which transcends what is depicted by words (but is understood) through mirrors or paintings.

न शास्त्रान्न गुरोर्वाक्यान्न दानान्नेश्वरार्चनात् एष सर्वपदातीतो बोधः सम्प्राप्यते परः।

Not through the study of Scriptures, not through the words of Guru, not through charities or worship of God-heads, does this supreme state of Knowledge that transcends the words gets attained.

एतान्यकरणान्येव कारणत्वं गतान्यत्वं परमात्मैकविश्रान्तौ यथा राघव तच्छृणु।

How it is that, these scriptures have become the means to the attainment of the Supreme-state of rest, though not doing anything actually (since such a state is beyond explanation); listen Raaghava, to this explanation!

शास्त्रादभ्यासयोगेन चित्तं यातं विशुद्धतां अनिच्छदेवमेवाशु पदं पश्यति पावनम्।

Through the practice of the instructions given in the Scriptures (about Dharma, Artha and Kaama), the mind which gets purified slowly, has the vision of the sacred state, though not exactly after it.

[A purified mind is freed of the worldly desires, and naturally starts pondering about the existence of the world, the 'I', etc. From the ordinary worldly level of Saattvic type of conduct, a man of good conduct, who shows interest in the study of the scriptures, gets 'Shubecchaa' (desire for the most good of all) and slowly ascends up to the seventh and final state of Realization (the time-span depending on the level of dispassion and discrimination he develops.)

एतच्छास्त्रादविद्यायाः सात्त्विको भाग उच्यते।

This state of a purified mind is known as the 'Saattvic part of Avidyaa'.

(In this level of spiritual ascendance, the world still looks real and solid, but the student develops a life of discipline and self-control, and gets rid of his base desires.)

तामसः सात्त्विकेनास्याभागेनायाति संक्षयम्।

Taamasic part (procrastination, lethargy, laziness, dullness of the brain) (along with the Raajasic part of attachment to family and wealth) of Avidyaa decreases by the practice of Saattvic qualities (even when attending to the worldly affairs).

नूनं मलं प्रधानेन क्षालयच्छास्त्ररूपिणा पुरुषः शुद्धतामेति परमां वस्तुशक्तिः।

By washing off the dirt of the mind by the magical waters of the scriptures, a man becomes purified in thoughts by the excellent talent of the statements in Scriptures which slowly develop his thinking nature. *(Scriptures offer a guidance in the Vichaara path, and make the student ponder in the right way.)*

[A clear mind reflects the meanings of the Scriptures well. Only a mind that is rid of attachment and desires can grasp the meanings of the Scriptures well. Though not the exact cause of realization, the Scriptures offer a glimpse of the realization state to a purified intellect.]

अनिच्छयोरेव यथा सप्तसप्तिसमुद्रयोः प्रागदृश्यं तृतीयं तु स्वभाववशतः स्वतः।

Though unintentional, the previously non-existent reflection of the Sun appears in the ocean water, as a natural phenomenon, as a third entity, when the waters are freed of dirt (like a purified intellect) and are in the presence of the brightly shining Sun (pondering about the state of Reality).

स्वसन्निधानमात्रेण विदितप्रतिभासनं सदसन्मयाभोगि प्रतिबिम्बं प्रवर्तते।

By the very presence (of the truths instructed in the Scriptures), the experience which is the knowledge of all the real and unreal, reflects forth in the purified mind (when the Scriptures are studied repeatedly with effort), (like digging the ground for the gold).

मुमुक्षुशास्त्रयोरेवं मिथः सम्बन्धमात्रतः सर्वसम्बन्धत्पदातीतमात्मज्ञानं प्रवर्तते।

By the very 'contact' of a 'seeker of liberation' (who practices diligently the qualities required for a Mumukshu) and the '(Vedaantic) text that he studies (as a penance)', the 'Knowledge of the Aatman' rises forth which is beyond the grasp of the perceiving state of the mind.

(Just by reading the words and meanings of the Scriptures, one cannot attain the realized state. Unless the intellect exists as the very state of dispassion and discrimination, it cannot grasp the subtle meanings of the Scriptures.)

अनयोः प्रेक्षणाद्देहे विवेको जायते यथा तथा स्वभावतः शास्त्रविलोकनाज्ज्ञेयवेदनम्।

When the Sun and the ocean are in the presence of each other, the discrimination rises about their different natures naturally. The presence of the Scriptures in contact with a purified mind, gives rise to Viveka, the discrimination about the body and the thinking essence within (the false physical identity and the real identity as the Aatman).

[Scripture is the Sun of Knowledge; ocean is the mind flooded with thoughts. When the waters are calm and clear, like a purified mind, then the reflection of the sun appears in the waters. So also, a purified mind starts discriminating naturally about the inert body and the conscious nature of oneself.

A sincere student is able to separate himself out of the identity of the name and form and the life-story, and turns inward towards the quest of the true Self.)

लोष्टेन लोष्टं सलिले क्षालयन्बालको यथा क्षयेण लोष्टयोर्हस्तनैर्मल्यं लभते परं

तथा शास्त्रविकल्पोधैर्विकल्पांश्चेतनाद्बुधः क्षालयन्स्वविचारेण परमां याति शुद्धताम्।

A child rubs the mud lump with the muddy hands and washes both the dirt and mud off; and thus cleans his hands fully. So does the wise man get to the state of Supreme Knowledge, by washing off the innumerable doubts and desires by the hosts of profound statements of the Scriptures; and by thinking deeply about them, attains the supreme purity.

[Study of the Scripture on Self-Knowledge like the Vaasishtam etc does not bestow merit or realization-state magically; but just helps by guiding the intellect to think in the correct way. After realization, the scriptures also have to be washed off as just a collection of words and meanings, along with the mind-state of seeking liberation.]

महावाक्यार्थनिष्पन्दं स्वात्मज्ञानमवाप्यते शास्त्रादेरिक्षुरसतः स्वाद्विव स्वानुभूतितः।

Self-Knowledge is obtained by the essence oozing out of the statements of the great Scriptures, like the sweet taste experience by consuming the juice extracted from the sugar cane.

प्रभाभित्तयोः समासङ्गाद्यथाऽऽलोकोऽनुभूयते श्रुतश्रुतवतोः सङ्गादात्मज्ञानं तथा भवेत्।

When the sunrays and the wall are in contact, one can experience the sunlight.

(The sunlight that is reflected depends on the purity level of the wall.)

When there is a contact of the Shrutis (Scriptures) and the person who studies (listens to) them, the 'AatmaJnaana' also gets experienced as a result.

(If such a result is not obtained, then the study of scriptures is just a waste only. If the taintless state of the mind is almost as pure as a mirror, then the sunlight of Scriptural statements get reflected in a much better way.)

त्रिवर्गमात्रसिद्ध्यै यन्न मोक्षाय च तच्छ्रुतं विपुलश्रुतचर्चासु तुच्छमश्रुतमेव तत्।

If the scriptures are sought for fulfilling the first three goals only (duties, wealth and desires), and not for the Moksha attainment, then even if one is adept in debating about their meanings, the scriptures are as good as not studied at all actually.

तच्छ्रुतं यत्किल ज्ञस्यै सा जन्मिः समता यया तत्साम्यं यत्र सौषुप्ती स्थितिर्जाग्रति जायते।

That alone proves to be the true study of Scriptures which rises the Knowledge (of one's essence).

That alone is the correct Knowledge, which rises equanimity.

That alone is the equanimity state of the mind (Saamyam), where the mind is asleep even when awake in the world (and is unaffected by the outside world of the perceived).

एवं हि सर्वमेतच्छास्त्रादेः समवाप्यते तस्मात्सर्वप्रयत्नेन शास्त्राद्यभ्यासमाहरेत्।

In this manner, all this gets attained by the study of the Scriptures only.

Therefore one must make full effort and try to practice the instructions given in the Scriptures.

शास्त्रार्थभावनवशेन गिरा गुरुणां सत्सङ्गमेन नियमेन शमेन राम तत्प्राप्यते सकलविश्वपदादतीतं सर्वेश्वरं परममाद्यमनादिशर्म।

Rama! By understanding the true meaning of the Scriptures through a teacher who is in the Self-state; through the company of such noble Knowers (and clearing off the doubts); following the discipline of remaining in the peaceful state of oneself; 'that state gets attained' which is far higher than all the achievements of the world, which is the Supremacy which is all, and which is supreme source of silence without beginning (or end).

भूयो निपुणबोधाय शृणु किञ्चिद्ब्रह्म पुनःपुनर्यत्कथितं तदज्ञेऽप्यवतिष्ठते।

Scion of Raghu dynasty! Listen to what I say now.

What is repeated many times is understood even by an ignorant person.

राघव प्रथमं प्रोक्तं स्थितिप्रकरणं मया येनेदमित्थमुत्पन्नमिति विज्ञायते जगत्।

Raaghava! I first discoursed on the Utpatti/Sthiti Prakarana, where it is understood as to how this world emerges.

ततो जगति जातेन परोपशमशालिना भवितव्यमिति प्रोक्तं मयोपशमयुक्तिभिः।

Then I talked about the ways of Upashama (quietude) and explained as to how a person born here should live with the greatest peaceful state as his nature.

उपशान्तिप्रकरणे प्रोक्तेरुपशमक्रमैः परमोपशमं गत्वा वस्तव्यमिह विज्वरम्।

Through the practices mentioned in the Upashaanti Prakarana, one should attain the supreme quietude and live here, without the fever of the delusion.

AFTER REALIZATION, WHAT SHOULD ONE DO?

प्राप्तप्राप्येन तज्ज्ञेन यथा संसारदृष्टिषु विहर्तव्यं हि नः किञ्चित्स्वल्पं श्रोतव्यमस्ति ते।

After attaining that Knowledge, how a Knower should move about in the world, has to be briefed to you by me yet.

जन्म संप्राप्य जगति बाल्य एव जगत्स्थितिं यथाभूतामिमां बुद्ध्वा वस्तव्यमिव विज्वरम्।

After getting a birth in this world (as some name and form), one should understand the truth about the world-phenomenon in his childhood itself, and live here without the delusion-fever.

THE JEEVANMUKTA, THE TRUTH EXISTING AMIDST LIES

[With such a state as one's awareness only, how to act in the world?

What should Rama do? What is his future to be designed as?

Should he go away to a cave in some mountain and stay absorbed in the Chit-state, or live a life-story in the world like an ordinary king?

Vasishta offers guidance from the level of the preceptor of Raghu dynasty.]

SAMATAA/EQUANIMITY

[What is the 'Samataa' (equanimity) practised by a JeevanMukta?

This 'Samataa' is not just the ordinary forbearance of an ordinary pious man who is ignorant of the Self, and is stuck in duality. A 'Realized person of the state of Rama' cannot ever have the sense of duality at all, though he will receive from the senses and mind, all the images and characters of the objects of the world, as usual. His 'Samataa' is the 'Samataa-state of Chit'. There is no duality at all experienced in such a state. Everything including his own identity as a body, his family, friends, kingdom, all look like some vague dream-objects for him. Rama will be aware of them; but will know them as the Bodha-content only, as brought forth by the senses and mind. The entire world looks for him like just some knowledge not of any worth; but real only when experiencing, as in a dream.

He lives constantly in the 'present' only, and exists as the 'Brahman shining as that present perception state' without any 'I' or 'Vaasanaa' corrupting the scene.

What is the realized state of a Knower but Chit in person?

Chit-state alone is the entire world. From within the screen of Rama's mind (his Aativaahika body), the Chit-state shines as the 'world of Rama and his perceived' as a single state of Chit, the potential and probable merged as one.

Chit-state itself is aware of itself as all. Bodha knows that it is Bodha!

This is the world-state for a JeevanMukta like a Rama.

It is an equal state of being aware of everything (including one's mind-state) as Knowledge-essence only. There is no two at all. In such a state, one is aware of each and every movement of the body, mind and intellect as a never-asleep witness. A Jnaani like Rama stays outside of Rama himself as an observer, and enacts the story of Rama with full control, like an actor on stage.

His witness state never falters; never vanishes, and is like a lamp that never gets extinguished.

(A realized man never is in trance or fake Samaadhi states as depicted by the half-baked spiritualists.)]

सर्वसौहार्दजननीं सर्वस्याश्वासकारिणीं समतामलमाश्रित्य विहर्तव्यमिहानघ।

Hey taintless one! (With the vision of Chit-essence as all), one should take recourse to the firm 'Samataa' (Equanimity, seeing the Self alone as all) which produces affection towards all, and is supportive to all, and thus move about in the world.

सर्वसंपत्तिसुभगं सर्वसौभाग्यवर्धनं समतासुलतायास्तु फलं भवति पावनम्।

The beautiful creeper of 'Samataa' yields the sacred fruit which bestows all auspicious wealth (peaceful nature) and increases all good fortunes (of virtues).

समतासुभगेहानां कुर्वतां प्रकृतं क्रमं सर्वेवेयं जगल्लक्ष्मीर्भृत्यतामेति राघव।

Raaghava! For those who seek the welfare of others with the state of Samataa, and are engaged in their own duties of life, all the Goddesses of prosperity take the place of servants.

न तदासाद्यते राज्यान्न कान्ताजनसंगमात् अनपायि सुखं सारं समत्वाद्यवाप्यते।

That essence of peaceful bliss that is obtained through the quality of 'Samatva', is not got through the possession of a kingdom, or the union of beautiful girls.

द्वन्द्वोपशमसीमान्तं संरम्भज्वरनाशनं सर्वदुःखातपाम्भोदं समत्वं विद्धि राघव।

Raaghava! Understand that 'Samatva' is the cloud which removes the heat of all sufferings, destroys the excited state of delusion, and is the extreme cure for the duality-sense.

मित्रीभूताखिलरिपुर्यथाभूतार्थदर्शनः दुर्लभो जगतां मध्ये साम्यामृतमयो जनः।

It is indeed rare to find a man, who is made of the nectar of 'Saamya' (Samataa), who has made friends with all the enemies (those who dislike him also), and sees everyone as the common essence of Chit alone.

प्रबुद्धस्य स्वचित्तेन्दोर्निष्यन्दममृताधिकं साम्यमास्वाद्य जीवन्ति सर्वे वै जनकादयः।

The Knowers who are awake to their own essence, consume the overflowing nectar of 'Saamya' oozing from the cool moon of their Chitta (mental faculty), and live forever.

साम्यमभ्यस्यतो जन्तोः स्वदोषोऽपि गुणायते दुःखं सुखायते नित्यं मरणं जीवितायते।

For a man who is well-practised in this state of natural equanimity (of seeing the common essence of Chit in all), the faults turn into virtues (as the shine of Chit only), the suffering becomes happiness always (by staying in the witness state of bliss) and the death becomes living (by not identifying with the ego).

साम्यसौन्दर्यसुभगं वनिता मुदितादिकाः आलिङ्गन्ति महात्मानं नित्यं व्यसनिता इव।

A man with the quality of equanimity (of Chit) is so handsome (never is ugly with anger or frustration), that the ladies named cheerfulness and other qualities (Maitree, Karunaa etc), always embrace him, infatuated with that great one. *(Virtues are the natural qualities of a JeevanMukta.)*

समः समुदितो नित्यं समोऽनुदितधीः सदा न काश्चिदिह ताः सन्ति याः समस्य हि नर्धयः।

A man of equanimity is always happy (adorned by virtues). A man of equanimity is never stuck by anxieties (since he sees no perceived). There are no riches that do not belong to a man of equanimity. (*He alone is rich, who owns nothing; not even the ego-identity*).

सर्वकार्यसमं साधुं प्रकृतव्यवहारिणं चिन्तामणिमिवोदारं प्रवाञ्छन्ति नरामराः।

Like a ChintaaMani is liked by all, all the men and the Devas also feel pleased with a person, who equally attends to all jobs that belong to himself and others, who is good-natured, who properly attends to his duties, and who is generous.

सम्यक्कारिणमुद्दाममुदितं समचेतनं न दहन्त्यग्नयो राम नापः सिञ्चन्ति मानवम्।

Rama! Fires (events of the world) do not scorch a person, the waters (experiences) do not wet a man who is perfect in his duties, who is free always, who is equal-minded towards all (who is well-established in the Chit-state, and is not identified with the body which burns by the fire and is wetted by the waters).

यद्यथा तत्तथा येन क्रियते दृश्यते तथा आनन्दोद्वेगमुक्तेन कस्तं तोलयितुं क्षमः।

Who can measure that great one, who acts in the correct manner when needed, who sees his own essence in all, and is freed of 'joy and depression'!

मित्राणि बन्धुरिपवो राजानो व्यवहारिणः सम्यक्कारिणि तत्त्वज्ञे विश्वसन्ति महाधियः।

All the friends, relations, enemies, kings, and all those who attend to world-affairs, and all the wise men trust in the Knower who acts in the proper manner towards all with equanimity.

नानिष्ठात्प्रपलायन्ते नेष्टादायान्ति तुष्टतां प्रकृतक्रमसंप्राप्तास्तत्त्वज्ज्ञाः समदर्शिनः।

The Knowers of the Supreme who have the equal vision, do not run away from disliked things; do not feel excited when they get what they like; and do their duties which belong to them, silently without getting affected.

त्यक्त्वा सर्वानुपदेयान्नाम भावाननिन्दितान्समतायामदुःखायां दधाना वृत्तिमुत्तमां

विहसन्ति जगज्जालं जीवयन्ति निरामयाः पूज्यन्ते विबुधैः सर्वैः समतामुदिताशयाः।

Rama! Having renounced all the objects that is sought by others, even if they are got by blameless means, they hold on only to the excellent state of equanimity, which never brings any pain. They laugh at the entrapping ways of the world. They live free of all afflictions. They are worshipped by all learned ones. Their minds are always filled with 'Samataa (of Chit-essence).

प्रकृतक्रमसंप्राप्तं मुखेन्दौ कोपमेव यः समाशयो धारयति स्यात्सौम्यामृतवज्जनः।

If he has to express anger in his moon-like (calm) face in the natural course of life, then that man who has equal-ness in mind, will still be oozing the calmness-nectar only.

[Inside he will be calm and unaffected; but will show emotions of anger, love, compassion etc, only on the surface level, like a perfect actor acting on a life-stage. This not cheating actually; but is the only option left to act in the world; like a man with eyes has to humour the blind ones he is living along with.

The blind ones can never understand the bliss of the sight he has!]

यत्करोति यदश्नाति यदाक्रामति निन्दति समदृष्टिस्तदस्येयं स्तौति नित्यं जनावलिः।

Whatever the man of equal vision does, whatever he eats, whatever he attacks, or blames, the people around him always commend him for his actions (since his actions are not based on selfishness).

यच्छुभं वाशुभं यच्च यच्चिरेण यद्यद्य वा समदृष्टिकृतं सम्यगभिनन्दति तज्जनः।

Whether auspicious or inauspicious, whether delayed or done today itself, people around him always commend the actions of a man of equal vision.

[It is not that, the life becomes a bed of roses, if one realizes the truth of his essence. The dream continues as before, and lasts till the body-identity produced by the Aativaahika nature of the mind exists as the dream-perception.

Difficulties are part of the life-stories. Joys and sorrows follow each other without a break.

How should a man of realization act when thrown amidst the turbulent waves of a life-story? Vasishta explains by quoting examples of many great Knowers who lived on the earth with their own unique characters and unique life-styles.

All realized people need not act the same or think the same.

All of them are endowed with the same knowledge about the Reality which shines as their particular world. They are all Chit-states shining as those different worlds.

Chit alone is all the perceived states of all the Knowers!

There is no bondage; no duality; no identification with the body; no ego; no desire; no Vaasanaa; no mind also. There is only the Sattva state of Chit; that is 'Chit acting as a mind'!

There is no person or entity; but the unintelligent something acting with the utmost intelligence as some mind-form known as 'Sattva'; a state of wakefulness inside a dream-state!

How it is and how do the realized act in the ordinary level of the perceived? Vasishta explains.]

सुखदुःखेषु भीमेषु संततेषु महत्स्वपि मनागपि न वैरस्यं प्रयान्ति समदृष्टयः।

Even when met with great joys or difficulties, or even if the troubles are in succession, the men with equal vision do not feel anxiety in the least.

[All the men mentioned in these examples may not be in the highest state of realization; yet they all exhibited 'Samataa' in their own way.

These brave ones were never cowered down by any situation the life bombarded them with. They were always alert; brave; and acted in the best way possible. No world situation of any sort could bend them from their state of stabilized character. They all are adorned by the quality of 'Samataa' in various levels.

How much bravery then is expected of Rama, the best of the Realized on this earth? The popular Raamaayana composed as a poetry-supreme by the same Vaalmiki Maharshi is an illustration of how Rama bravely faced the life events without ever swerving from the state of the Self that he was established in.

He was the best human who ever adorned the earth as an epitome of perfection.

He was the best son, the best disciple, the best husband, the best brother, the best enemy, the best father, and the best king. Yet, he is not any of these. It is Chit state shining forth as Rama the Realized!

Anyhow, in the Jagat-stage made of differentiation alone, each mind experiences a different dream of its own. There is no fixed Dharma or Karma for a person who is established in the Self-essence.

Any Knower can act in the way he deems best and can write his own life-story as he likes, be it a story of renunciation or be it a story of family and friends. Nothing is a fixed rule for the 'Knower-state of Chit'.

"Whether engaged in the recluse way of renunciation, or absorbed in the enjoyments of the objects of the world, whether in the midst of a crowd, or alone, he whose Chitta is absorbed in Brahman (pure awareness state of silence), he is happy, happy and happy only"

- Shankara]

शिविर्भूपः कपोताय मांसमङ्गविकर्तनं ददौ मुदितया बुद्ध्या समदृष्टितयानया।

Because of this equal vision, King Shibi happily gave away the flesh from his own body to save the pigeon.

प्राणेभ्योऽपि प्रियतमां कान्तामग्रे विकालितां दृष्टाप्यङ्ग महीपालो न मुमोह समाशयः।

King Anga who had this equanimity, did not waver from his stand, even when he saw his wife, dearer than his own lives, harassed by his enemies.

मनोरथशतप्राप्तं तनयं समया धिया राक्षसाय त्रिगर्तेशो ददौ स्वपणहारितम्।

King of Trigarta who had equal vision, gave away his son obtained after hundreds of efforts, as per the bet, to the Raakshasa after getting defeated in the a battle of words.

नगर्यां दह्यमानायां भूषितायां तथोत्सवे सम एव महीपालो जनको भूभृतां वरः।

Janaka, the best among the kings is always equal, whether his city is burnt by the enemies or is decorated during the victory festivals.

न्यायतः परिविक्रीतं साल्वराट् समदर्शनः स्वमेव विचकर्ताशु शिरः पद्मदलं यथा।

The king of Saalva, who had equal vision, sliced off his head like a lotus leaf, which had been promised as an offering to a Brahmin.

कुन्दप्रकरनिर्भासं यज्ञे पाण्डुमिवाचलं जहौ जरत्तृणमिव सौवीरः समया धिया।

Sauveera endowed with the equal mindedness offered back the elephant Aeiraavata, shining like a heap of jasmynes and standing like a white mountain (obtained by defeating Indra), to Indra in the Sacrifice (as advised by the Rtviks).

समयैव धिया नित्यं निजमभ्याहरन् क्रमं मातङ्गः कुण्डपो नाम वैमानिकस्थितिम्।

The elephant named Kundapa, who had the equal vision, attained the state of the Devas by sticking on to his honest ways of living. *(He rescued five cows sinking in the mire for the fees of one cow; but later gave off that cow also to him; and ascended the heaven in a divine chariot.)*

सर्वभूतक्षयकरीं साम्याभ्यासेन भूरिणा तत्याज राक्षसीं वृत्तिं कदम्बवनराक्षसः।

By taking recourse to the practice of equal-ness completely, the Raakshasa of Kadamba forest discarded off his demonic ways of life.

बालचन्द्राभिजातोऽपि समबुद्धितया जडः गुडमोदकवन्न्यायप्राप्तमग्निमभक्षयत्।

Though of a high birth from the young moon, JadaBharata ate off the fire also that was placed in his begging bowl, like eating a sweet dish, because of his equal vision.

समबुद्धितया क्रूरव्यवहारोऽपि सन्धर्मव्याधस्तनुं त्यक्त्वा जगाम परमं पदम्।

Because of equal vision, DharmaVyaadha, though was doing a cruel work for his livelihood (as a butcher) went to the highest state after discarding his body.

नन्दनोद्यानसंस्थोऽपि पुरुषोऽपि कपर्दनः लुलुभे न सुरस्त्रीषु नूनं प्रणयिनीष्वपि।

समचित्ततयाऽस्पन्दः करञ्जगहनेष्वपि विन्ध्यकान्तारकच्छेषु राज्यं त्यक्त्वावसच्चिरम्।

Royal Sage Kapardana, though he was staying in the Nandana garden of Indra, did not seek the company of the divine damsels who approached him with passion, though he had the chance to enjoy their company. Because of having equanimity, he did not waver in his mind, and lived for long in the dense Karanja forests and the marshy lands of Vindhya Mountain, after renouncing his kingdom.

ऋषयो मुनयश्चैव ये सिद्धाः सुरपूजिताः समदृष्टितयोद्विग्ना न ते तासु व्रतर्दिषु।

Rishis and Munis, who had attained Siddhis and were worshipped by Devas even, had this equal vision, and did not get excited either in the ascetic practices (bestowing Siddhis) or the heavenly comforts.

राजानः प्राकृताश्चैव धर्मव्याधदयोऽपरे समदृष्टिपदाभ्यासान्महतां पूज्यतां गताः।

Kings and ordinary people like DharmaVyaadha became worship-worthy by adopting to the path of equanimity.

इहामुत्र च सिद्ध्यर्थं पुरुषार्थप्रवृत्तये समदृष्टितया नित्यं विचरन्ति सुबुद्धयः।

Wise men desiring the four goals of life and desiring the Siddhis here and the other world, always move with equal vision.

अभिवाञ्छेन्न मरणमभिवाञ्छेन्न जीवितं यथाप्राप्तसमाचारो विचरेदविहिंसकः।

Neither desiring life, nor desiring death, acting the way the life has placed oneself, one should move in the world, without harming anyone.

समकलितगुणागुणैकभावः समदुःखपरावरो विलासी प्रविचरति समावमानमानः प्रकृतवरव्यवहारपूतमूर्तिः।

A Knower of Brahman moves in the world, uniting the good and bad qualities of others as one, equal in pain and pleasure, equal to higher or lower beings, cheerfully going through the life events, equal in respect and insults, sanctified by the excellent performance of his duties.

रामोवाच

Rama spoke

नित्यं ज्ञानैकनिष्ठत्वादात्मारामतया तथा मुक्तैः कर्मपरित्यागः कस्मान्न क्रियते मुने।

Hey Muni! The liberated ones are always in the state of Knowledge only. They always are in the bliss of the Self. Why should they not discard the actions connected to the world, (maybe like what Shuka did)?

वसिष्ठोवाच

Vasishta spoke

हेयोपादेयदृष्टी द्वे यस्य क्षीणे हि तस्य वै क्रियात्यागेन कोऽर्थः स्यात्क्रियासंश्रयेण वा।

When the realized Knower has lost the duality of seeking something and discarding something, what makes the difference, if he renounces the work, or chooses to do the work?

न तदस्तीह यत्त्याज्यं जस्योद्वेगकरं भवेत् वास्ति यदुपादेयं तज्जसंश्रयतां गतम्।

There is nothing that has to be renounced that causes anxiety for the Knower; there is nothing that is to be sought for bringing in some welfare for the Knower.

जस्य नार्थः कर्मत्यागैर्नार्थः कर्मसमाश्रयैः तेन स्थितं यथा यद्यत्तथैव करोत्यसौ।

For a Knower, there is no meaning by renouncing the work, and no meaning in seeking to do a work. He stays in whatever way his life is, and does whatever needs to be done in the proper manner.

यावदायुरियं राम निश्चितं स्पन्दते तनुः तद्यथाप्राप्तमव्यग्रं स्पन्दतामपरेण किम्।

As long as the life-span is there for the body till its death, the physical body keeps vibrating with Praana. Then remain unperturbed in whatever perception-state belongs to you as a Jeeva-state.

Why should a Knower vibrate with the thoughts even of doing the work or the renunciation of the work?

(Yet, it is better to lead a life as ordained by the Scriptures, and not force oneself into some other type of life as if one dream is better than the other.)

अन्यथान्यत्र चेतकार्या क्रिया त्यक्त्वा निजं क्रमं समाने हि क्रियास्पन्दे को दोषः सत्क्रमे किल।

By renouncing what is already there as one's life, if another thing has to be adopted, then how will it help? *(It is like leaving one's house which is already good, and going to another one's house to live.)*

When all the actions are the same (as done just mechanically in the state of witness), then what is wrong in following the ways of the scriptures and doing the duties accordingly?

[“It is better to die doing what one is good at (like battling the enemies).

Another type of life-style (of a recluse) newly adopted will lead only to more harm than ever.”

-Krishna's advice to Arjuna]

समया स्वच्छया बुद्ध्या सततं निर्विकारया यथा यत्क्रियते राम तददोषाय सर्वदा।

Rama! Whatever action is performed with equal-ness and pure mind without getting affected inwardly, such an action is never at fault.

इह महां महाबाहो बहवो बहुदृष्टयः बहुधा बहुदोषेषु विहरन्ति विचक्षणाः।

In this earth, hey Mighty armed, there are many who are experts in the wisdom of secret Knowledge of all the Scriptures, and are endowed with great wisdom, and move about in the world filled to the brim with many faults.

गतसङ्गतया बुद्ध्या विहरन्ति यथास्थितेः गृहस्थारम्भणः केचिज्जीवन्मुक्ताः स्थिता भुवि।

With all attachments gone, some JeevanMuktas stay in the world as householders and live like the ordinary, even as they remain absorbed in their regular duties.

तज्ज्ञा राजर्षयश्चान्ये वीतरागा भवादृशाः असंसक्तधियो राज्यं कुर्वन्ति विगतज्वराः।

Some Knowers of Brahman, who are Royal Sages like you, are removed of all the desires, and rule the kingdom with detached attitude, freed of all the effects of the delusion-fever.

केचित्प्रकृतवेदार्थव्यवहारानुसारिणः यज्ञशिष्टाशिनो नित्यमग्निहोत्रे व्यवस्थिताः।

Some, who follow the words of Vedas and do the prescribed duties, are engaged in the Fire-rites and follow the disciplines of Yajna.

केचिच्चतुर्षु वर्णेषु ध्यानादेवार्चनादिकां स्वक्रियामनुतिष्ठन्तः स्थिता विविधयेहया।

Some people do the meditation and worship required, as prescribed for the four types of Aashrama (Grhastha etc) and are engaged in various types of actions as needed.

केचित्सर्वपरित्यागमन्तः कृत्वा महाशयाः सर्वकर्मपरा नित्यं तज्ज्ञा एवाज्ञवत्स्थिताः।

Some noble ones, have renounced everything within (with complete dispassion), but do any action that they feel like doing, and stay like the ignorant, though they are the Knowers of the Supreme.

स्वप्नेऽप्यदृष्टलोकासु मुग्धमुग्धमृगासु च वनावनीषु शून्यासु केचिद्ध्यानपरायणाः।

Some are absorbed in meditation in places unseen even in the dreams, lost among the guileless deer group in the forest lands where no people can approach.

पुण्यवद्भिः सदा जुष्टे पुण्योपचयकारिणि शमशालिसमाचारे केचिदायतने स्थिताः।

Some reside in the sacred hermitages of the Sages (inside the forests) which are sought by meritorious persons only, and accumulate merits by serving the Sages humbly.

रागद्वेषप्रहाणार्थं त्यक्त्वा देशं समाशयाः केचिदन्यत्र देशे च पदमालम्ब्य संस्थिताः।

Trying to avoid all sorts of attachments and hatred connected to the families and friends, some, who are endowed with the noble quality of equanimity, leave their birthplaces, go to some other country and stay in solitude, absorbed in the Supreme state (without any identity).

वनाद्वनं पुराद्ग्रामं स्थानात्स्थानं गिरेर्गिरिं भ्रमन्तः संस्थिताः केचित्संसारोच्छ्रितये बुधाः।

Some enlightened ones, keep moving from forest to forest, place to place, mountain to mountain, possessing nothing that belongs to the world.

वारणास्यां महापुर्यां प्रयागे चैव पावने श्रीपर्वते सिद्धपुरे बदर्याश्रमके तथा शालग्रामे महापुण्ये कलापग्रामकोटरे मथुरायां च पुण्यायां तथा कालञ्जरे गिरौ महेन्द्रवनगुल्मेषु गन्धमादनसानुषु दुर्दराचलवप्रेषु सद्यकाचलभूमिषु विन्ध्यशैलस्य कच्छेषु मलस्योदरेषु च कैलासवनजालेषु ऋक्षवत्कुहरेषु च एतेष्वन्येषु चान्येषु वनेष्वायतनेषु च तपस्विनस्तथा राम बहवो बहुदृष्टयः।

Rama, there are many great ones with many visions and aptitudes, who are engaged in penance in various places like the great city of Vaaraanasee, the sacred Prayaaga, the ShreeParvata sought by Siddhas, the Badarikaashrama, the sacred Shaalagraama, the caves of Kalaapa village at Himalayas, the meritorious

Mathuraa, the Kaalanjara hill, the Kadamba bowers of Mahendra Mountain, the slopes of Gandhamaadana Mountain, the hillocks of Durdara Mountain, the rocky lands of Sahya Mountain, the moist grounds of Vindhya Mountain, the belly of Malaya Mountain, the dense forests of Kailaasa Mountain, and the caves of Rksha mountain. In such places and others, in forests and sheltered places there live many who are engaged in penance Rama, and they live in a variety of ways as suited to their temperament.

केचित्कनिजाचाराः केचिच्च क्रमसंस्थिताः केचित्प्रबुद्धमतयो नित्यमुन्मत्तचेष्टिताः।

केचित्स्वदेशरहिताः केचित्कनिजास्पदाः एकस्थानरताः केचिद्भ्रमन्तः केचिदास्थिताः।

Some have renounced their actions and live like recluses; some are engaged in their regular actions; some enlightened ones do the actions that are considered as mad by the ignorant people. Some have left their countries; some have left their homes, some are at one place only; some keep wandering through many places.

[Every one need not be in the same level of renunciation or Realization. Each one is in a different level of Knowledge, and has to act from that level only, deciding with discretion, as to what course is best-suited for him.]

एतेषां महतां मध्ये नभस्थलनिवासिनां पातालनिरतानां च दैत्यादीनां महामते विज्ञातलोकपर्यायाः

सम्यग्दर्शननिर्मलाः केचित्प्रबुद्धमतयो दृष्टदृश्यपरावराः।

Hey Intelligent one! Among these great ones, the Devas who live in the heaven, and the Daityas who live in the nether world, there are only very few enlightened ones, who have the vision that transcends everything, who have attained the Knowledge of the world, who are taintless, being endowed with the correct knowledge.

अप्रबुद्धधियः केचिद्दोलान्दोलितचेतसः निवृताः पापकाचारात्सुजनानुगताः स्थिताः।

Some unenlightened ones, with their minds still oscillating, have stopped doing wicked actions and keep the company of the good.

अर्धप्रबुद्धमतयः केचिज्ज्ञानावलेपतः परित्यक्तक्रियाचारा उभयभ्रष्टता गताः।

Some half-enlightened ones, proud of impressing others with their knowledge (verbal only), have renounced the actions (without having developed true dispassion) and are lost to both the worlds (and live with failed enterprises of both Bhoga and Moksha). *(These Taamasic natured people take to spirituality to live a life of laziness only; and are just failures both ways.)*

इत्थमस्मिञ्जनानीके जन्मसन्तरणार्थिनःबहवः संस्थिता राम बहुधा बहुदृष्टयः।

In this manner, in this huge crowd of people of Jagat, many people of many aptitudes exist, wanting to cross over the ocean of births and deaths (and are at various points of the spiritual journey).

संसारोत्तरणे तत्र न हेतुर्वनवासिता नापि स्वदेशवासित्वं न च कष्टतपःक्रियाः

न क्रियायाः परित्यागो न क्रियायाः समाश्रयः नाचारेषु समारम्भविचित्रफलपालयः।

The solution of crossing over the Samsaara-ocean is not a life in forest lands; not the living at one's native place (stuck to one's duties); not the hard ascetic practices; not the renouncement of the prescribed actions; not the taking recourse to actions only; not also the doing always of some auspicious rites resulting in various types of fruits good and bad.

[“Karma of the body mind and intellect is inert only. What matters, when any perceived is ‘Chit alone shining as that form of the perceived’? Or rather, a man of realization sees no perceived at all! What is good or bad for him?]

स्वभावः कारणं नाम संसारोत्तरणं प्रति असंसक्तं मनो यस्य स तीर्णो भवसागरात्।

One's nature alone (Realization of one's essence) helps in crossing over the ocean of Samsaara. He whose mind is unattached, he alone crosses over the ocean of worldly existence.

शुभाशुभाः क्रिया नित्यमकुर्वन्नपि दुर्मतिः निमज्जत्येव संसारे परित्यक्तमनाः शठः
मक्षिकेवान्तःसारज्ञा दुःखादुःखप्रदायिनी न निवारयितुं शक्या न मारयितुं मतिः।

A man with attachments, though outwardly pious and abstaining from actions as if disinterested in the objects of pleasures (with outward show of asceticism and discipline), is a cheat; and drowns in the worldly existence, though not doing any action good or bad as connected to the world. Like a bee lingering for the taste of honey, his mind which is always miserable (with outward renunciation, but inwardly suffering with lingering desires), cannot be removed or destroyed.

[Just by renouncing all the actions and living like a recluse is not what is meant by Realization. You can choose to be a recluse if you want, after realization; or just live as whatever you are living as till now. What matters what the inert actions of the body, mind and intellect are, be it that of a recluse or that of a householder?

For the one who is awake in a dream, what matters what dream is going on as some perception-state?)

काकतालीययोगेन कदाचित्स्वस्य चेतसः प्रवृत्तिर्जायते सिद्ध्यै स्वयमात्मावलोकने।

अवलोकनतो लब्ध्वा तत्त्वं नैर्मल्यमागतं चेतो भवति निर्द्वन्द्वमसंसक्तमनामयम्।

By sheer co-incidence, one's mind gets interested in analyzing the truth of oneself, and tries to attain liberation. Through Vichaara, the truth is realized, and the purity of the mind is obtained.

The mind becomes freed of duality, attachment and affliction.

अचित्तत्वं प्रयातेन सत्त्वरूपेण चेतसा समो भूत्वा सुखं तिष्ठ पराकाशांशरूपभृत्।

Having attained the state of 'No-Chitta', and remaining as the 'Sattva state of pure empty nature of Chit acting directly without the mind, remain equal at all times, and stay blissful as a form of the part of the Supreme expanse.

अधिगतपरमार्थस्त्यक्तरागादिदोषः सममतिरुदितात्मा त्वं महात्मा महात्मन्

रघुतनय विशोकस्तिष्ठ निःशङ्कमेको जननमरणमुक्तं पावनं तत्पदं त्वम्।

Hey Mahaatman! You have known the essence of the Great Aatman!

Having attained the Supreme state of truth, having renounced the likes and dislikes connected to the world, having equal-mindedness, with the Self-awareness always on the rise, hey Raghu's son, stay without any sorrow, without any doubt, alone even amidst a crowd.

You are the state which is sacred and free of birth and death.

प्रकृतिमलविकारोपाधिबोधादिरूपं जगति विमलरूपे नास्ति किञ्चित्क्वचिच्च

स्फुटमकृतकमस्ति ब्रह्म चिद्धाम तच्च स्वयमहमिति मत्वा तिष्ठ निःशङ्कमेकः।

In the Jagat, which is the taintless state of Chit (Knowledge awareness), there exists not in the least anywhere, the '(false) knowledge of the superimposition of the nature of the 'changing state of the ignorance as connected to the inert matter'. There exists only the Chit-state shining forth with all clearness, which is not falsely produced by the mind-imagination.

Understand the 'I' as the Self-state only, and remain as the single state of awareness freed of all the doubts.

अधिकवचनगम्यं नान्यदस्यङ्ग किञ्चित्तव शुभमुपदेश्यं ज्ञानसंबोधनाय।

उदितमखिलमाद्यं ज्ञानसारं समग्रं विदितसकलवेद्यो राघव त्वं हि जातः।

Dear Rama! There is nothing that needs to be explained to you with more words, anything that is to be taught about the auspicious state, to make you understand anything more.

The entire essence of Knowledge of the Supreme has risen in you (as realization).

Raaghava! You have now understood what is to be understood.

वाल्मीकिरुवाच
Vaalmiki spoke

इत्युक्त्वा मुनिनायको व्यपगताशेषैषणे राघवे सर्वस्मिंश्च सभाजने स्थितवति ध्यानैकतानोपमे
प्राप्ते ब्रह्मपदं धिया धवलया तूष्णीमभूत्षट्पदः कृत्वेवारणितं सरोजपटले पातुं प्रवृत्तो रसम्।

Having said this, the Greatest of all Sages, remained silent, as if the six-footed bee (who had discoursed on six Prakaranas) had started to suck the honey from the lotus-hollow (Self-essence) (in silence) after stopping the humming noise (of speech).

The entire crowd of people in the court (like the waters of a lake) were absorbed in the single meditation of Vasishtha's words, like an unbroken monotonous tone (as if the humming of the bee continued in their minds as a single wave).

Raaghava had lost all his attachments and doubts since he had obtained the Brahman-state with his extremely pure intellect (which was like white lotus in full bloom.)