

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

मुमुक्षुव्यवहारप्रकरणम् द्वितीयम्

## MUMUKSHU VYAVAHAARA PRAKARANAM

SECOND SECTION

‘QUALITIES THAT BELONG TO A SEEKER OF LIBERATION’

CHAPTER SEVEN

[A BRIEFING ABOUT THE SIX SECTIONS]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH

**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 in 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.

## CHAPTER SEVEN

## A BRIEFING ABOUT THE SIX SECTIONS

## वसिष्ठोवाच

Vasishta spoke

एवमन्तर्विवेको यः स महानिह राघव योग्यो ज्ञानगिरः श्रोतुं राजेव नयभारतीम्। (17.01)

Raaghava! In this manner, he alone is a noble person who is endowed with Viveka. He alone is fit to hear these words of knowledge, like a king alone can listen to the exposition of administration-science.

अवदातोऽवदातस्य विचारस्य महाशयः जडसङ्गोऽङ्गितो योग्यः शरदिन्दोर्यथा नभः। (17.02)

A pure taintless mind alone can grasp the pure taintless thoughts.

Such a noble one alone who is removed of the company of the ignorant, is fit to listen to this knowledge, like the 'rise of the taintless moon in the cloudless sky of the autumn'.

त्वमेतयाऽखण्डितया गुणलक्ष्म्या समाश्रितः मनोमोहहरं वाक्यं वक्ष्यमाणमिदं शृणु। (17.03)

Being already well-endowed with the unbroken shine of these virtues, you now listen to the next discussion, which will destroy the delusion of the mind.

पुण्यकल्पद्रुमो यस्य फलभारानतः स्थितः मुक्तये जायते जन्तोस्तस्येदं श्रोतुमुद्यमः। (17.04)

Only a man, whose 'Merit-tree of KalpaVrksha' bends with the weight of the abundant fruits, gets interested in hearing the discourse of this Scripture thereby moving towards the 'Goal of liberation'.

*(Past merits alone make a person interested in seeking such knowledge. You are also a meritorious person Rama!)*

पावनानामुदारणां परबोधैकदायिनां वचसां भाजनं भूत्यै भव्यो भवति नाधमः। (17.05)

Only a man endowed with the virtues above mentioned, can become a receptacle of these words, which are sacred, profound and bestow the 'Supreme knowledge' for the attainment of the 'Excellent state'.

*(Interest alone is not enough; but the virtues mentioned above should be cultivated also; because otherwise, the abstract truths will not be grasped by a man with a disturbed mind.)*

## A BRIEFING ABOUT THE SIX SECTIONS OF THE VAASISHTAM TEXT

मोक्षोपायाभिधानेयं संहिता सारसंमिता त्रिंशद्भे च सहस्राणि ज्ञाता निर्वाणदायिनी। (17.06)

This 'collection of instruction on knowledge' is named as the 'means of Moksha'.

It contains thirty two thousand verses. It bestows the 'state of Nirvaana'.

दीपे यथा विनिद्रस्य ज्वलिते संप्रवर्तते आलोकोऽनिच्छतोऽप्येवं निर्वाणमनया भवेत्। (17.07)

A man who wakes up from sleep, sees everything naturally without any particular wish, in the sunlight which is glowing; so also, the 'Supreme vision of the Self' occurs through this Scripture without much effort.

स्वयं ज्ञाता श्रुता वापि भ्रान्तिशान्त्यैकसौख्यदा आप्रेक्ष्य वर्णिता सद्यो यथा स्वर्गतरङ्गिणी। (17.08)

The 'Heavenly River' (Gangaa) sanctifies a person whoever bathes in it knowingly or unknowingly. So also, if a person studies this text by himself and analyses the truths, or listens to it from another person, it gives the benefit of removing all the confusions and delusions.

यथा रज्ज्वामहिभ्रान्तिर्विनश्यत्यवलोकनात् तथैतत्प्रेक्षणाच्छान्तिमेति संसारदुःखिता। (17.09)

The illusion of a snake seen in the rope vanishes when observed properly.

In the same way, if one observes well (by reasoning), the painful state of the world also vanishes off.

युक्तियुक्तार्थवाक्यानि कल्पितानि पृथक्पृथक्दृष्टान्तसारसूक्तानि चास्यां प्रकरणानि षट्। (17.10)

This text contains six 'Prakaranas' (divided into six sections as per the topic that is discussed); is filled with varied type of instructions that help in attaining the 'goal of Moksha'.

Each method of instruction is accompanied by an example of a story or an anecdote.

## VAIRAAGYA PRAKARANAM

वैराग्याख्यं प्रकरणं प्रथमं परिकीर्तितं विरागो वर्धते येन सेकेनेव मरौ तरुः। (17.11)

First section is named as Vairaaagya (Dispassion).

By the study of this section, dispassion rises (through constant Vichaara on the worthlessness of the worldly ways), similar to where a tree can be made to grow even in the desert by pouring water regularly.

सार्धं सहस्रं ग्रन्थस्य यस्मिन्हृदि विचारिते प्रकाशाच्छुद्धतोदेति मणाविव सुमार्जिते। (17.12)

If the thousand and five hundred verses are analyzed in the mind, purity rises in the mind by the 'revelation of Truth', like a gem shines by the rubbing process.

MUMUKSHU VYAVAHAARA PRAKARANAM

मुमुक्षुव्यवहाराख्यं ततः प्रकरणं कृतं सहस्रमात्रं ग्रन्थस्य युक्तिग्रन्थेन सुन्दरं

स्वभावो हि मुमुक्षूणां नराणां यत्र वर्णितः। (17.13,14)

Next Prakarana is made with the title of 'Mumukshu Vyavahaara' (the conduct to be acquired by a person desiring liberation). It is beautiful with its elaborate description of the methods required to attain the goal; and contains thousand verses. Herein is explained the qualities to be developed by a person desiring liberation.

UTPATTI PRAKARANAM

अथोत्पत्तिकरणं,

Next is the Utpatti Prakarana,

दृष्टान्ताख्यायिकामयं, (14)

which is filled with wonderful narratives as examples,

सप्तग्रन्थसहस्राणि विज्ञानप्रतिपादकं,

which contains seven thousand verses and teaches the proper understanding of the 'Truth',

जागती द्रष्टृदृश्यश्रीरहंत्वमितिरूपिणी अनुत्पन्नैवोत्थितेव यत्रेति परिवर्ण्यते।

which explains in detail as to how *'the perceiver-perceived phenomenon, which is understood as the world-phenomenon, and which prevails only as the ascertained concepts of 'I' and 'you,' rises (as an absolute independent structure), though not produced at all in actuality.*

*(What is the result gained by the study of Utpatti Prakarana? The diamond-like solid Jagat-phenomenon is realized as a conceived picture that is made of emptiness only. 'Jagat' means (the appearing (Ja) and disappearing (ga) phenomenon)*

यस्मिन्श्रुते जगदिदं श्रोतान्तर्बुद्ध्यतेऽखिलं, (16)

When this text is listened to and understood, the listener will understand the 'Jagat' as -

सास्मद्युष्मत्सविस्तरं,

spread-out vastly as the ideas of 'mine' and 'yours' only;

सलोकाकाशपर्वतं पिण्डग्रहविनिर्मुक्तं,

experienced as the world-scenario along with the skies and mountains, yet bereft of solid mass;

निर्भित्तिकमपर्वतं, (17)

without the dividing lines of separateness, and without the solid mountains;

*(division-sense and solidity sense are understood as conceived only, and as not real)*

पृथ्व्यादिभूतरहितं,

bereft of all the elements like earth etc;

संकल्प इव पत्तनं,

a city conceived in the mind as it were;

स्वप्नोपलंभभावाभं,

like the objects seen in a dream;

मनोराज्यवदाततं, (18)

spread-out like a kingdom made by the mind;

गन्धर्वनगरप्रख्यमर्थशून्योपलंभनात्,

illusory like the city of Gandharvas (Devas with magical powers), since it gets understood to be empty of all the objects;

द्विचन्द्रविभ्रमाभासं,

a faulty sight, like seeing two moons when afflicted by an eye infection;

मृगतृष्णाम्बुवर्तनं, (19)

rolling like the waters of the mirage;

नौयानलोलशैलाभं,

like the movement of the mountain seen in a ship-journey;

सत्यलाभविवर्जितं,

bereft of any true gain;

चित्तभ्रमपिशाचाभं,

like a ghost seen by the mentally afflicted;

निर्बीजमपि भासुरं, (20)

shining forth without any seed-source;

कथार्थप्रतिभासाभं,

like a story visualized in the mind;

व्योममुक्तावलीनिभं,

like a garland of pearls imagined in the sky;

कटकत्वं यथा हेम्नि तरङ्गत्वं यथाम्भसि यथा नभसि नीलत्वमसदेवोत्थितं सदा,

always shining as not real, like the bracelet seen in the gold; like the wave seen in the ocean; like the blue colour seen in the sky;

अभितिरङ्गरहितमुपलब्धिमनोहरं स्वप्ने वा व्योम्नि वा चित्रमकर्तृ चिरभासुरं,

a picture without the colours drawn on a 'no-canvas'; pleasant when cognized by the mind; drawn by no one; seen as if in the dream or in the emptiness; yet shining for long;

अवह्निरेव वह्नित्वं धत्ते चित्रानलो यथा, (23)

like the fire seen in a picture of the fire (painted on a canvas), though there is no actual fire;

दधात्येवं जगच्छब्दरूपार्थमसदाभासकं,

bears the name of the 'Jagat' experienced as real, though shining falsely like this;

तरङ्गोत्पलमालाभं,

like a garland of lotuses imagined in the foamy waves;

दृष्टनृत्यमिवोत्थितं, (24)

rising like the scene of a dance seen long back (vague like a memory);

चक्रचीत्कारपूर्णस्य जलराशिमिवोद्यतं,

like a huge heap of water rising to fill the entire sky complete with the screams of the Chakravaaka bird also (in sheer imagination);

शीर्णपत्रं भ्रष्टनष्टं ग्रीष्मे वनमिवारसं, (25)

like the ruined tree in the summer heat, essence-less, with all the leaves dried up;

मरणव्यग्रचित्ताभं,

like the insane visions perceived by a dying man;

शिलागृहगुहास्पदं अन्धकारगुहैकैकनृतमुन्मत्तचेष्टितं, (26)

dark like the deep caves of the mountain, and each and everyone dancing inside the dark cave, like the movements made by the insane;

प्रशान्ताज्ञाननीहारं,

the mist of ignorance removed (shining as it is, as the Brahman-state);

विज्ञानशरदंबरं,

the clear sky of the autumn of understanding (as a shine of knowledge only that is removed of all delusions);

समुत्कीर्णमिव स्तम्भे,

like the lines of a picture carved on a pillar;

चित्तभित्ताविवोदितं, (27)

like a picture appearing on the mind-canvas (suddenly);

पङ्कादिवाम्भिरचितं सचेतनमचेतनम्। (28)

as if (all the beings are) made of wet clay and appear as if conscious yet not-conscious.

#### STHITI PRAKARANAM

ततः स्थितिप्रकरणं चतुर्थं परिकल्पितं त्रीणि ग्रन्थसहस्राणि व्याख्यानाख्यायिकामयम्।

After the ‘Utpatti Prakarana’, the fourth section titled as ‘Sthiti’ is composed.

This contains three thousand verses, and is filled with many explanations and stories.

इत्थं जगदहम्भावरूपस्थितिमुपागतं द्रष्टृदृश्यक्रमं प्रौढमित्यत्र परिकीर्तितम्।

Herein is explained how the perceived phenomenon of the ‘Seer and the Seen’ becomes well-rooted as the ideas of ‘I’ and the world.

दशदिङ्गमण्डलाभोगभासुरोऽयं जगद्भ्रमः इत्थमभ्यागतो वृद्धिमिति तत्रोच्यते चिरम्। (17.28 to 31)

‘How the delusion of the world has grown, shining forth as a huge expanse of the world spread-out in the ten directions’; this is explained in detail, in this section.

#### UPASHAANTI PRAKARANAM

उपशान्तिप्रकरणं ततः पञ्चसहस्रकं पञ्चमं पावनं प्रोक्तं मुनिसंततिसुन्दरम्।

Next is the fifth section, named ‘Upashaanti Prakarana’. It is said to be very purifying.

It contains five thousand verses. It is beautiful with its successive stories of many Munis.

इदं जगदहं त्वं च सेति भ्रान्तिरुत्थिता इत्थं संशाम्यतीत्यस्मिन्कथ्यते श्लोकसंग्रहैः। (17.31, 32, 33)

It contains the collection of verses that explain as to how this delusion of ‘I’, ‘you’ ‘he’ etc arises, and how it can be subdued.

(What is the result gained by the study of Upashaanti Prakarana?)

उपशान्तिप्रकरणे श्रुते शाम्यति संसृतिः, (33)

When this Upashaanti Prakarana is heard, the ‘Samsaara (illusion) subsides off; (How?)

प्रभ्रष्टचित्रसेनेव किञ्चिल्लभ्योपलम्भना,

like the army depicted on a painting destroyed, with the ruins alone left back;

शतांशशिष्टा भवति संशान्तभ्रान्तिरूपिणी, (34)

broken into hundred pieces; and all illusory forms gone;

अन्यसंकल्पचित्तस्था नगरश्रीरिवासती,

like the non-existent grandeur of a city, that is conceived by another person in his mind;

अलभ्यवस्तुपार्श्वस्थस्वप्नयुद्धचिरारवा, (35)

like the unheard screams and shouts of the battle, that is happening inside the dream of a person who is sleeping nearby;

शान्तसंकल्पमत्ताभ्रभीषणाशनिशब्दवत्,

like the quietness which arises, after the terrifying sound of the madly rushing cloud that is conceived in the mind subsides;

विस्मृतस्वप्नसंकल्पनिर्माणनगरोपमा, (36)

like the forgotten city built in the dream through conception;

भविष्यन्नगरोद्यानप्रसूवन्ध्यामलाङ्गिका नश्यज्जिह्वोच्यमानोग्रकथार्थानुभवोपमा, (37)

made only of emptiness, where the barren mother gives birth to a son inside a garden in a city built in the future; and like the non-existent story of her son’s valorous acts narrated through her tongue;

अनुल्लिखितचित्रस्य चित्रव्यासेव भित्तिभूः,

like the canvas with paintings on it, where no picture is drawn at all;

परिविस्मर्यमाणार्थकल्पनानगरीनिभा, (38)

like the city of imagination, where the events there are forgotten completely;

सर्वर्तुमदनुत्पन्नवनस्पन्दास्फुटाकृतिः,

like the imagined vague pictures of all the seasons of the forest, which has not been produced at all;

भाविपुष्पवनाकारवसन्तरसरञ्जना, (39)

like the forest looking beautiful by the colourful flowers of the Spring-time in the future;

अन्तर्लीनतरङ्गौघसौम्यवारिसरित्समा। (17.40)

like the stream of water which flows smoothly with all its hosts of waves subsided within.

NIRVAANA PRAKARANAM

(Five Prakaranas -17,500 + Nirvaana-14,500)

निर्वाणाख्यं प्रकरणं ततः षष्ठमुदाहृतं शिष्टो ग्रन्थः परीमाणं तस्य ज्ञानमहार्थदः।

The sixth Prakarana named Nirvaana (freedom from all superimposition-states) contains the rest of the verses of the Grantha; and bestows the ‘essence of the Supreme knowledge’.

(What is the result gained by the study of Nirvaana Prakarana?)

बुद्धे तस्मिन्भवेच्छ्रेयो निर्वाणं शान्तकल्पनम्, (41)

If the instruction given in this Prakarana is understood (as one’s natural state of existence), then the ‘welfare of the Nirvaana is attained’, where all the (ego-based) imaginations cease to be;

अचेत्यचित्प्रकाशात्मा विज्ञानात्मा निरामयः,

where one shines as the ‘pure self-awareness that is bereft of realness of the objects which exist as the perceived reality’, and as the ‘essence of true knowledge’ (formless with the knowledge-level alone as one’s identity), where one is free of all the afflictions;

परमाकाशकोशाच्छः शान्तसर्वभवभ्रमः, (42)

where one is extremely pure as the ‘empty hollow of the Supreme expanse of Reality’; where all the delusions of the ‘Bhava’ (existence as an entity bound by perceptions) are completely gone;

निर्वापितजगद्यात्रः कृतकर्तव्यसुस्थितः,

where the exhaustion of the world-journey gets thrown off; where one remains established in the ‘Supreme rest’ with the required work (of the realization of the Reality) completed;

समस्तजनतारम्भवज्रस्तम्भो नभोनिभः, (43)

where there is gained a ‘diamond pillar-like state’ (SthitaPrajnataa or the stabilized state of intellect) that reflects all the actions of the people, but is free of all actions, is unaffected by any action anywhere (with the absence of doer-ship), and shines forth like the empty sky that is empty of everything, though filling everything;

विनिगीर्णयथासंख्यजगज्जालातितृप्तिमान्,

where one remains completely satisfied ‘as if the entire count of the people caught in the net of the world got swallowed off’ (with no one existing as oneself or another);

आकाशीभूतनिःशेषरूपालोकमनस्कृतिः, (44)

where the ‘entire world of forms’ as conceived by the mind turns into empty space (sheer nothingness);

कार्यकारणकर्तृत्वहेयादेयदृशोऽङ्गितः,

where one is freed of all the ideas of action, purpose, doer, and the discarding or accepting of notions;

सदेह इव निर्देहः ससंसारोऽप्यसंसृतिः, (45)

where one exists as if with a body, but actually is without a body; though in the world (engaged in activities), yet without the world (with nothing happening);

चिन्मयो घनपाषाणजठरापीवरोपमः,

where one exists as made of pure self-awareness only, and stays quiet, similar to the thick belly of the dense stone (absolute silent-state as that of a self-conscious rock-belly);

चिदादित्यस्तपल्लोकानन्धकारोपरोपमं, (उपल/उपर are same as ‘ra is also ‘la’ here); (46)

where one shines as the ‘Lustrous Sun of self-awareness’, and burns off the worlds in the knowledge-shine; and yet, where one exists like the ‘dark inside’ of a rock;

परप्रकाशरूपोऽपि परमान्ध्यमिवागतः,

though shining as the ‘Supreme light that reveals everything as it is’, he remains as if he has attained extreme blindness (with the realness of the world gone),

रुद्धसंसृतिदुर्लालः,

where all the ‘idiotic mind-made plays of the world’ have stopped completely;

प्रक्षीणाशाविषूचिकः, (47)

where the ‘cholera of desires’ is destroyed fully;

नष्टाहंकारवेतालो,

where the ‘vampire of Ahamkaara’ stays destroyed;

देहवानकलेवरः। (17.48)

where though appearing as if having a body, yet is without a body.

AVIDYAA/ABSENCE OF TRUE KNOWLEDGE

[‘Avidyaa, the absence of rational knowledge’ is like the darkness which exists only as the absence of light.

Any world-experience of anyone is just some tiny measure of Avidyaa only, be it a Deva or Nara, or a worm even.

Our individual world-experience is a minuscule factor (worthless and meaningless) when compared to the huge expanse of Avidyaa that exists as the entire perception-phenomenon. There is no count of the worlds that exist as the perception-state in the Supreme. What we (in this Earth-planet) experience as the world-reality is just what our tainted intellects produce as processed information in the nothingness, and is very limited, compared to the Reality which is a potential source of boundless and limitless information.]

कस्मिंश्चिद्रोमकोट्यग्रे तस्येयमवतिष्ठते जगल्लक्ष्मीर्महामेरोः पुष्पे क्वचिदिवालिनी। (17.48)

In some tip of a hair of Avidyaa spread out as countless worlds, this grandeur of the world (the BhooLoka of Rama) exists like a ‘tiny female bee hovering inside a tiny flower’ in the ‘huge Meru Mountain that fills the entire-space phenomenon’.

[Meru Mountain, in the abstract sense refers to the dense golden shine, the ‘Central essence of Creation’ (Hridayam) and symbolizes the entire information-set of the entire Creation-phenomenon itself; and also is a huge solid golden Mountain that belongs to the higher world of beings in the ordinary sense, and is the ‘central mountain pedestal’ that is surrounded by all the Kula Mountains, that support the seven oceans and the seven islands. That alone is referred to here as BhooLoka, and not our present tiny Earth-planet which is floating like a dust-mote in the empty space.]

BRAHMAN-STATE CAN EXIST AS ANY WORLD-EXPERIENCE OF ANYONE ANYWHERE

परमाणौ परमाणौ चिदाकाशः स्वकोटरे जगल्लक्ष्मीसहस्राणि धत्ते कृत्वाथ पश्यति। (17.49)

In each and every subtle atom (Jeeva-state), the Chit-space (the awareness state of Brahman) holds thousands of splendid worlds and watches it (as the potential state for any world-experience).

THE NIRVAANA STATE IS THE BRAHMAN STATE

विततता हृदयस्य महामतेर्हरिहराब्जलक्षशतैरपि तुलनमेति न मुक्तिमतो यतः प्रविततास्ति निरुत्तमवस्तुनः।

The ‘expanded view of the Realized yogi at liberation (at Nirvaana state)’ can not even be compared to the bliss experienced by the hundreds and lakhs of Vishnus, Shivas and Brahmaas, since the excellent Reality alone exists in that state, spread-out as all.

(The Trinities also are just some probable states only, of that ‘unknowable Reality’!)

THE FRUIT OF THE STUDY OF THIS GRANTHA

अस्यां वा चित्तमात्रायां प्रबोधः संप्रवर्तते बीजादिव सतो व्युत्सादवश्यंभावि सत्फलम्। (18.01)

When this discourse is heard and understood in the mind, ‘enlightenment’ rises like a seed sowed in the right field at the right time that surely results in the good fruit.

अपि पौरुषमादेयं शास्त्रं चेद्युक्तिबोधकं, अन्यत्त्वार्षमपि त्याज्यं भाव्यं न्याय्यैकसेविना। (18.02)

Even if a Scripture is authored by an embodied human (Purusha) (an ordinary person), it should be accepted if it is supported by reason and bestows the right knowledge properly; and any other text even if authored by a Rishi should be discarded if it is not supported by reason, by a person who is in quest of the absolute truth of existence.

युक्तियुक्तमुपादेयं वचनं बालकादपि, अन्यतृणमिव त्याज्यमप्युक्तं पद्मजन्मना। (18.03)

If the instructions are proper and are based on reason, the words of a child also should be accepted;

if not based on reason and if given by 'Lotus-born Brahmaa' also, it should be discarded like a piece of worthless grass.

योऽस्मत्तातस्य कूपोऽयमिति कौपं पिबत्यपः त्यक्त्वा गाङ्गं पुरस्थं, तं को नाशास्त्यतिरागिणम्। (04)

If a man drinks the (stagnant) 'well water' saying that it was dug by his favoured ancestors (like adhering to religious superstitions and other favoured philosophical views though they are irrational and foolish) and refuses to drink the 'Gangaa waters' which are flowing in front of him (like this sacred Grantha authored by Vaalmiki Maharshi), then who can convince that fool who is blinded by attachment (to his old beliefs and irrational theories, and therefore refuses to accept the truths contained in this Scripture)?

यथोषसि प्रवृत्तायामालोकोऽवश्यमेष्यति अस्यां वा चित्तमात्रायां सुविवेकस्तथैष्यति। (18.05)

When the dawn appears, sight is naturally there; so also, when just absorbed in the mind (by listening to this Scripture), the knowledge of the right kind appears by itself.

श्रुतायां प्राञ्जवदनाद्बुद्ध्वाऽन्तं स्वयमेव च, शनैःशनैर्विचारेण बुद्धौ संस्कार आगते,

पूर्वं तावदुदेत्यन्तर्भृशं संस्कृतवाक्यता शुद्धयुक्ता, लतेवोच्चैर्या सभास्थानभूषणम्। (18.06, 07)

After listening to this Grantha from the mouth of a learned person, till the final end of the book, one should then analyze by oneself the truths in one's mind slowly; and when the understanding dawns in the intellect at first, then there appears within, the essence of all the words with the purity of understanding; and grows tall like a creeper, making one shine forth in the assembly (of the Knowers).

परा नागरतोदेति महत्त्वगुणशालिनी सा यया स्नेहमायान्ति राजानोऽमरा अपि। (18.08)

A highly civilized conduct appears with excellent virtues, by which even the kings and the immortals (Devas) feel attracted.

पूर्वापरज्ञः सर्वत्र नरो भवति बुद्धिमान्पदार्थानां यथा दीपहस्तो निशि सुलोचनः। (18.09)

A man who understands thoroughly the former and later expositions (connecting the various points at various places at all times) (without forgetting what was taught previously, and connects them properly to the future teachings), will grasp the words and their actual meanings, like a man who already has a sight proper, can see at night-time also with the help of a lamp.

[This text cannot be read verse by verse like a merit-bestowing text. The essence of each verse has to be remembered and should be analyzed as a part of the total instruction of the entire text. Intellectual efficiency, memory and analyzing capacity are a must for the study of this great text which is very huge, and covers various topics in various ways.]

लोभमोहादयो दोषास्तानवं यान्त्यलं शनैः धियो दिशः समासन्नशरदो मिहिका यथा। (18.10)

Greed, confusion etc which cloud the intellect, vanish off gradually, like the mist at the arrival of the autumn (by the study of this text).

केवलं समवेक्ष्यन्ते विवेकाभ्यसनं धियः न किञ्चन फलं धत्ते स्वाभ्यासेन विना क्रिया। (18.11)

Only the constant churning of the truths in the intellect is required; and the fruit of the listening will not appear without the 'analyzing practice' by oneself.

मनः प्रसादमायाति शरदीव महत्सरः परं साम्यमुपादत्ते निर्मन्दरेवार्णवः। (18.12)

Mind becomes quiet and peaceful, like the huge lake at autumn; it attains supreme tranquillity like the ocean which is not churned with the Mandara Mountain.

निरस्तकालिमारत्नशिखेवास्ततमःपटा प्रतिज्वलत्यलं प्रज्ञा पदार्थप्रविभागिनी। (18.13)

Like the flame of the jewel-lamp which has been cleaned of the soot, the darkness of ignorance gets removed, and the correct understanding shines brightly, revealing the truth suggested by the words.

दैन्यदारिद्र्यदोषाद्दृष्ट्या दृष्टयो दर्शितान्तराः न निकृन्तन्ति मर्माणि ससन्नाहमिवेषवः। (18.14)

The faults of wretchedness, poverty etc which one suffers in the world, reveal the true nature of their essencelessness; and do not pierce the inside, like the arrows cannot hurt a man protected by the armour.

हृदयं नावलुम्पन्ति भीमाः संसृतिभीतयः पुरःस्थितमपि प्राञ्जं महोपलमिवेषवः। (18.15)

The terrifying fears of Samsaara though rising in front, do not affect the heart of a 'Knower of Truth', like the arrows have no effect on a rock.

कथं स्यादादिता जन्मकर्मणां दैवपुंस्त्वयोः इत्यादि संशयगणः शाम्यत्यह्नि यथा तमः। (18.16)

*'How did the births and actions that affect humans and Devas, begin?'*; such doubts subside like the darkness when the fire is lit.

सर्वदा सर्वभावेषु संशान्तिरुपजायते यामिन्यामिव शान्तायां प्रज्ञालोकोपागते। (18.17)

When the 'Sight of Knowledge' is obtained (like the third eye), then 'complete peace' prevails about all the matters of the world, as if the night has ended, and the Sun has risen.

समुद्रस्येव गाम्भीर्यं धैर्यं मेरोरिव स्थितं अन्तःशीतलता चेन्दोरिवोदेति विचारिणः। (18.18)

Profound deep nature like that of the ocean, the unshaken courageous stand like that of the Meru; the inner faculty cool like that of the Moon, rise for a man with Vichaara (who analyzes the truths of this Scripture).

[ 'JeevanMukta state' is attained gradually by reasoning again and again, after slowly crossing over the seven levels of realization, mentioned later in the text].

सा जीवन्मुक्ता तस्य शनैः परिणतिं गता शान्ताशेषविशेषस्य भवत्यविषयो गिराम्। (18.19)

When he becomes mature in the 'JeevanMukta state' through practice, then all the perceived objects subside for him; and there is nothing that exists as an object for talk.

सर्वार्थशीतला शुद्धा परमालोकदास्य धीः परं प्रकाशमायाति ज्योत्स्नेव शरदौन्दवी। (18.20)

His 'extremely efficient intellect that is cool and pure', bestows the 'Vision of the Supreme truth', and shines brightly like the moonlight of the 'Autumn-Moon'.

हृद्याकाशे विवेकार्के शमालोकिनि निर्मले अनर्थसार्थकर्तारो नोद्यन्ति किल केतवः। (18.21)

In the pure 'Heart-space' (the central point of self-awareness), when the Viveka-Sun shines with the 'light of Shama', the comets which bring about the calamities (desires etc) do not rise at all.

शाम्यन्ति शुद्धिमायान्ति सौम्यास्तिष्ठन्ति सून्नते अचञ्चले जलेऽतृष्णाः शरदीवाभमालिकाः। (18.22)

Those who are without the Trshnaa (thirst for pleasures), calm down, are purified, and stay quietly on the very 'tall unmoving waters (jala) (or the unmoving jada-mountain)', like the 'garland of white clouds in the autumn' (which are without thirst, which are pure, which are quiet and which rest on top of the tall unshaken mountain).

यत्किञ्चनकरी क्रूरा ग्राम्यता विनिवर्तते दीनानना पिशाचानां लीलेव दिवसागमे। (18.23)

The uncivilized conduct of acting rude and hurting others which makes a person act annoying towards all, vanishes off, similar to where the 'devil's dance at night which brings fear in the faces of others' is no more seen, when the day arrives with its bright light.

धर्मभित्तौ भृशं लग्नां धियं धैर्यधुरं गतामाधयो न विधुन्वन्ति वाताश्चित्रलतामिव। (18.24)

If a person's intellect is well-attached to the 'Wall of Dharma' (realization-practice of Vichaara) and excels in courage (develops dispassion), the mental afflictions do not shake it, like the winds cannot move the creeper in a painting.

न पतत्यवटे जस्तु विषयासङ्गरूपिणि, कः किल ज्ञातसरणिः श्वभ्रं समनुधावति। (18.25)

A Knower does not fall inside the 'deep dark pit' of 'attraction for the sense objects' (in the form of people and objects). Which person (with proper vision) who knows the path very well, will voluntarily fall into a deep hole?

सच्छास्त्रसाधुवृत्तानामविरोधिनि कर्मणि रमते धीर्यथाप्राप्ते साध्वीवान्तःपुराजिरे। (18.26)

The intellect will feel happy in the actions which are not opposed to the words of the noble men and the Shaastras, like a devoted wife stays happy within the enclosed area of the harem.

WHAT IS A JNAANI'S VISION LIKE?

[Each Jeeva-state as a mind-process, exists as one single world-experience, and is the subtle-atom which exists as the source of one such world; inside that world exist other Jeeva-states with their own world-formations; and inside their worlds exist more Jeeva-states as their world formation. Thus, it goes on and on, with no end ever reached. Who can count all those worlds ever? The worlds exist overlapping each other, entwined with each other, increasing for ever and ever, with no end ever reached. A Jnaani of the highest level stays only as the Brahman-witness state and knows that all the the worlds are just hallucination-states of the Jeevas, and are not really there except as countless dreams entwined together.]

जगतां कोटिलक्षेषु यावन्तः परमाणवः तेषामेकैकशोऽन्तःस्थान्सर्गान्पश्यत्यसङ्गधीः। (18.27)

The unattached Yogi, who is one with the Brahman-state sees only the subtle atoms (Jeeva-states) existing as crores and lakhs of worlds; and sees inside each and every world of those subtle atoms,

more Jeeva-states existing as other worlds.

मोक्षोपायावबोधेन शुद्धान्तःकरणं जनं न खेदयति भोगौगो न चानन्दयति क्वचित्। (18.28)

For a person, whose mind is pure with the 'understanding of the path of liberation', the hosts of pleasures do not distress or give joy.

परमाणौ परमाणौ सर्गवर्गा निरर्गलाः ये पतन्त्युत्पतन्त्यम्बुवीचिवतान्स पश्यति। (18.29)

He sees in each and every subtle atom (Jeeva-states), various Creations falling and rising without any impediment, like the waves of the ocean.

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति कार्याण्येष प्रबुद्धोऽपि निष्प्रबोध इव द्रुमः। (18.30)

Though awake, he is as if not awake; like a tree which though knows to yield flowers etc, is still unaware of it all. (*Though aware of the actions and their results, he is unaffected by it all.*)

दृश्यते लोकसामान्यो यथाप्राप्तानुवृत्तिमानिष्टानिष्टफलपासौ हृदयेनापराजितः। (18.31)

He is seen as an ordinary person only, doing whatever comes to his lot as his required duties; but is not affected by the fruits of the actions whether good or bad.

बुद्ध्वेदमखिलं शास्त्रं वाचयित्वा विविच्यतामनुभूयत एवैतन्न तूक्तं, वरशापवत्। (18.32)

Understand this entire Grantha (Shaastra) carefully by going through each verse (with full attention), not just reading the surface-meaning of the spoken words only, but experiencing it like boon or curse that makes a change in you (in your intellectual level, with a change of vision).

(*शिष्यते अनेन -शास्त्रं -gives instructions or teaches or commands or states the rules*)

शास्त्रं सुबोधमेवेदं सालंकारविभूषितं काव्यं रसमयं चारु दृष्टान्तैर्प्रतिपादितम्। (18.33)

This Shaastra (Vaasishtam) is a Kaavya (poetical) that is easy to understand; is filled with verses with rhetoric excellence, is very interesting with amazing examples and stories.

बुद्ध्यते स्वयमेवेदं किञ्चित्पदपदार्थवित्स्वयं वस्तु न वेत्तीदं श्रोतव्यं तेन पण्डितात्। (18.34)

If a person is a literate (in Sanskrit), he can read and try to understand it himself; but he may not fully grasp the meanings; so it is better that he studies it under the guidance of a Pandita (a wise person who has realized its meanings, and stays as the essence of that Knowledge).

यस्मिन्श्रुते मते ज्ञाते तपोध्यानजपादिकं मोक्षप्राप्तौ नरस्येह न किञ्चिदुपयुज्यते। (18.35)

If this Shaastra is listened to and understood, a man has no need at all for the practices of penance (asceticism), meditation, recitation of hymns etc, for attaining the liberation.

एतच्छास्त्रघनाभ्यासात्पौनःपुन्येन वीक्षणात्पाण्डित्यं स्यादपूर्वं हि चित्तसंस्कारपूर्वकम्। (18.36)

If a person studies this Shaastra again and again, till he realizes the essence contained within it, he attains the wisdom of the excellent sort; and his mind also is rid of all its faulty dispositions.

अहं जगदिति प्रौढो द्रष्टृदृश्यपिशाचकः पिशाचोऽर्कोदयेनेव स्वयं शाम्यत्ययन्नतः। (18.37)

The 'Pishaachi' named the 'Seer/Seen phenomenon' (surviving only on the body-flesh identity) has become well-rooted in the mind as 'I' and the 'Jagat'; it will vanish off like the Pishaachi (that survives by the consuming of flesh) at the rise of the Sun, without any effort (at the rise of 'True knowledge').

भ्रमो जगदहं चेति स्थित एवोपशाम्यति स्वप्नमोहः परिज्ञात इव नो भ्रमयत्यलम्। (18.38)

The delusion of 'I' and the 'I-based world' subsides off as it is, like a man who wakes up from the dream-delusion is not again affected by the dream-world.

यथा संकल्पनगरैर्षुसो हर्षविषादिता न बाधते तथैवास्मिन्परिज्ञाते जगद्भ्रमः। (18.39)

The good and bad events of the 'cities built in imagination' do not affect a man; similarly the delusion of the Jagat will not affect a man who has understood the 'Truth'.

चित्रसर्पः परिज्ञातो न सर्पभयदो यथा, दृश्यसर्पः परिज्ञातस्तथा न सुखदुःखदः। (18.40)

परिज्ञानेन सर्पत्वं चित्रसर्पस्य नश्यति यथा, तथैव संसारः स्थित एवोपशाम्यति। (18.41)

When a snake that is painted on a canvas is understood as not real, the fear of the snake immediately vanishes. So also, when the snake namely the 'perceived world' is understood as an illusory appearance, there is no joy (of escape) or pain (of death) from it.

The moment the painted snake is understood as a painted snake, the snake (with its fear-giving ability) vanishes off, then and there itself. Similarly, once its nature is understood, the Samsaara also ceases to be real, as it is, even when seen as before.

सुमनःपल्लवामर्दं किञ्चिद्व्यतिकरो भवेत्, परमार्थपदप्राप्तौ न तु व्यतिकरोऽल्पकः। (18.42)

गच्छत्यवयवः स्पन्दं सुमनःपत्रमर्दने इह धीमात्ररोधस्तु नाङ्गावयवचालनम्। (18.43)

There may be a need of slightest movement (of the finger even), when crushing the delicate petal of a flower. In the attainment of the Supreme, not even that much movement is required.

Dear Rama! When crushing the petal of a delicate flower, the limbs of the body have to move a little.

Here (in the attainment of the Supreme), it is the stoppage of even the thought-movement; and there is no need of moving any limb outside or inside. (*Even the least of the 'perceived' will be understood as only non-existent for a Knower; what effort is needed then to crush it even?*)

सुखासनोपविष्टेन यथासंभवमश्रुता भोगजालं, सदाचारविरुद्धेषु न तिष्ठता,

यथा क्षणं यथा देशं प्रविचारयता सुखं, यथासंभवसत्सङ्गमिदं शास्त्रमथेतरत्। (18.45)

Seated comfortably in a suitable place (not actually in any particular Yoga-posture); going through the 'world of sense experiences' as and when the need is there (without bothering much about the worldly duties, and not getting disturbed by any forced attraction or repulsion towards anything); with a conduct not opposed to the ordained righteous actions (prescribed by the Scriptures) (by maintaining the prescribed virtues as a natural disposition); at any place and at any time doing Vichaara of what has been studied with interest; accessing the text at any time you need without a wait; this Shaastra offers a constant companionship of a Knower (in the book-form or discourse-form); which you will not get anywhere else.

आसाद्यते महाज्ञानबोधः संसारशान्तिदः न भूयो जायते येन योनियन्त्रप्रपीडनम्। (18.46)

By the study of this Scripture, one attains the 'Excellent Knowledge' and understanding; and there arises, not again the 'torture of the womb-cage'.

एतावत्यपि येऽभीताः पापा भोगरसे स्थिताः स्वमातृविष्ठाकृमयः कीर्तनीया न तेऽधमाः। (18.47)

Even as such, those who do not care for the higher achievements (and avoid the study of this great text); those who are sinners (desirous of selfish achievements only, being engaged in the worship of deities and other religious practices); those who are immersed in the essence of enjoyments (belonging to the body identity); those who are worms crawling in the faeces of their mother (as the worthless brainless beings running after the selfish pleasures); they belong to the worst category and do not deserve even the least of regard.

STORIES AND EXAMPLES IN THIS SHAASTRA ARE NOT TO BE DISREGARDED

शृणु तावदिदानीं त्वं कथ्यमानमिदं मया राघव ज्ञानविस्तारं बुद्धिसारतरान्तरम्। (18.48)

यथेदं श्रूयते शास्त्रं तामापातनिकां शृणु विचार्यते यथार्थोऽयं यथा च परिभाषया। (18.49)

Raaghava! Now listen attentively to my speech, even as I explain in detail this 'special knowledge', which will reflect intermittently some extraordinary truths (which lead you up to the highest state of knowledge step by step). When this Scripture gets taught (as the instructions directed towards you/aapaatanikaa) with required examples of stories and illustrations as and when you hear the stories, listen to them with full attention and understand the discussion of the meanings, the purport of the usage of particular words, why it is taught, and what it is leading to etc, properly.

येनेहानुभूतेऽर्थे दृष्टेनार्थेन बोधनं बोधोपकारफलदं तं दृष्टान्तं विदुर्बुधाः। (18.50)

दृष्टान्तेन विना राम नापूर्वार्थोऽवबुध्यते यथा दीपं विना रात्रौ भाण्डोपस्करणं गृहे। (18.51)

According to the learned, 'Drshtaanta' (allegorical example which explains the abstract truths) is a method of teaching where there is the mention of an incident or an event that is experienced here, in our daily lives, that bestows the fruit of understanding of some abstract truth that cannot be experienced directly here.

Rama! Without such a presentation of an ordinary day-to-day event as an example, the abstract knowledge cannot be grasped easily. Utensils in the house cannot be sorted out and arranged at night without the use of a light.

THE 'CAUSELESS' IS EXPLAINED THROUGH THE EXAMPLES OF THE OBJECTS BOUND BY CAUSALITY

यैर्यैः काकुत्स्थ दृष्टान्तैस्त्वं मयेहावबोध्यसे सर्वे सकारणास्ते हि प्राप्यन्तु सदकारणम्। (18.52)

Hey Rama born in the dynasty of noble Kaakutstha! Whatever allegorical examples are used by me to enlighten you, all are there for some purpose of explaining some abstract truth only (and not for any entertaining purpose), so that they cause the understanding of the 'Causeless Truth' (even if these examples are taken from the world of the unreal objects that are bound by the causality-principle).

उपमानोपमेयानां कार्यकारणतोदिता वर्जयित्वा परं ब्रह्म सर्वेषामेव विद्यते। (18.53)

Except for the 'State of Para Brahman', the 'cause and effect connection that is seen in the compared and the subject of comparison' is found in all the objects.

ब्रह्मोपदेशे दृष्टान्तो यस्तवेह हि कथ्यते एकदेशसधर्मत्वं तत्रान्तः परिगृह्यते। (18.54)

Whatever 'Drshtaanta' is given in the process of the teaching, to make you understand the 'Highest truth namely the Brahman', you must grasp well as to, what is the common point in both the 'truth to be explained and the example given thereof'.

यो यो नामेह दृष्टान्तो ब्रह्मतत्त्वावबोधने दीयते स स बोद्धव्यः स्वप्नदृष्टजगतः। (18.55)

Whatever 'Drshtaanta' is given when explaining the 'Principle of Brahman', you should understand that it belongs to the objects of the Jagat that are as unreal like the objects seen in a dream-world.

एवं सति निराकारे ब्रह्मण्याकारवान्कथं दृष्टान्त इति नोचन्ति मूर्खवैकल्पिकोक्तयः। (18.56)

When it is so, 'how the formless Brahman is described in an analogy with name and form'; such doubtful statements are forwarded by the fools alone.

अन्यासिद्धविरुद्धादिदृष्टान्तप्रदूषणैः स्वप्नोपमत्वाज्जगतः समुदेति न किञ्चन। (18.57)

Since the Jagat and its objects are as unreal as those seen in the Svapna, the 'flaws' like the 'unproved', the 'opposing' etc as referring to the objects, as presented by the logicians, have no relevance at all here. [If an example is given, you cannot take the objects given in the example and show the flaws in them and argue that it is faulty. The objects are not important here. Only the suggested meaning which is conveyed in the example has to be grasped, which helps you understand some abstract truth that is to be accepted. For example, if the 'gold and bangle example' is mentioned, you cannot ask where the goldsmith is, or if the 'rope and the snake example' is mentioned, you cannot ask who brought the rope.]

अवस्तु पूर्वापरयोर्वर्तमाने विचारितं यथा जाग्रतथा स्वप्नः सिद्धमाबालमागतम्। (18.58)

From a child to a Siddha, it is an obvious fact that if analyzed well the pros and cons of any object, it is understood as unreal only (through reason), be it the Svapna or the Jaagrat.

स्वप्नसंकल्पनाध्यानवरशापौषधादिभिर्यथार्था इह दृष्टान्तास्तद्रूपत्वाज्जगत्स्थितेः। (18.59)

Sometimes the dream-event, a decision conceived, meditation, boon, curse all prove as causing some effect (as a mind-construction only); so the examples are based on such perceived things, as the explanation of the Jagat (and the Jaagrat-world gets proved to be unreal like the Svapna).

मोक्षोपायकृता ग्रन्थकारेणाऽन्येऽपि ये कृताः ग्रन्थास्तेष्वियमेवैका व्यवस्था बोध्यबोधने। (18.60)

This Grantha is made for the purpose of teaching the path of attaining Moksha. Even in the other Granthas composed by him (Vaalmiki), examples are used for explaining the abstract matters alone.

स्वप्नाभत्वं च जगतः श्रुते शास्त्रेऽवबोध्यते, शीघ्रं न पार्यते वक्तुं वाक्किल क्रमवर्तिनी। (18.61)

The similarity of the Jagat-state and the Svapna-state is explained in this Shaastra, based on the abstract truths of Upanishads; but it cannot be explained so fast, since the speech has to go in a methodical manner (as per the understanding capacity of the student).

स्वप्नसंकल्पनाध्याननगराद्युपमं जगत् यतस्त एव दृष्टान्तास्तस्मात्सन्तीह नेतरे। (18.62)

Jagat is like a 'city' that is seen in a dream, or that is conceived in the mind only, or that is conceived in the meditation (when it is a form of mental worship). Therefore, the examples are to be taken from there only, and nowhere else.

अकारणे कारणता यद्वोधायोपमीयते न तत्र सर्वसाधर्म्यं संभवत्युपमाश्रमैः। (18.63)

Brahman is causeless; but the cause-factor is given in the examples to make one understand the truth of Brahman. You should not ever try and get the causal-factor as a common principle in the Brahman and the Jagat because of these examples.

उपमेयस्योपमानादेकांशेन सधर्मता अङ्गीकार्यावबोधाय धीमता निर्विवादिना। (18.64)

Whatever truth is getting explained through the compared and comparable subject; it is to be understood by the intelligent student without interrupting the process through fruitless arguments based on dry logic. अर्थावलोकने दीपादाभामात्रादृते किल न स्थानतैलवर्त्यादि किञ्चिदप्युपयुज्यते। (18.65)

एकदेशसमर्थत्वादुपमेयावबोधनमुपमानं करोत्यङ्ग दीपोऽर्थप्रभया यथा। (18.66)

When you are trying to see an object in the darkness, you are in need of the bright light (as the flame of the lamp). The location of the lamp, oil, wick and other factors do not help except as co-existing factors. Dear Rama (Anga)! A light reveals where the object is, when it is directed at an object. So also, the analogy helps in revealing the common truth that can be grasped when the same factor is observed in 'the compared and the compared with'.

दृष्टान्तस्यांशमात्रेण बोध्यबोधोदये सति उपादेयतया ग्राह्यो महावाक्यार्थनिश्चयः। (18.67)

By the slightest grasp of the analogy presented as the 'instruction' of the 'Truth of the Brahman', which is the main purpose of this text, one should be able to ascertain the conclusion of the 'MahaaVaakyas' (the statements of Upanishads) properly.

न कुतार्किकतामेत्य नाशनीया प्रबुद्धता अनुभूत्यपलापान्तैरपवित्रैर्विकल्पितैः। (18.68)

One should not lose the understanding of the truths, by taking recourse to 'fallacious arguments, which push one away from the experience of the Truth, which are not sacred (since they prove to be an indirect insult to Upanishad-truths), and which rise out of perverted mental-states'.

विचारणावनुभवकारिवैरिणोऽपि वाङ्मयं त्वनुगतमस्मदादिषु।

स्त्रियोक्तमप्यपरमार्थवैदिकं वचो वचःप्रलपनमेव नागमः। (18.69)

The 'collection of words' of an enemy also, if they reflect the experience that results through rational reasoning process, is accepted by people like us who are into the 'Bliss of the Supreme'. Even the words of a dearest wife (or any relative or friend or father or teacher) that are against the 'Truths of the Vedas' are just some word-patter only; and are not to be accepted as the truths.

अस्माकमस्ति मतिरङ्ग तयेति सर्वशास्त्रैकवाक्यकरणं फलितं यतो यः

प्रातीतिकार्थमपशास्त्रनिजाङ्गपुष्टत्संवेदनादितरदस्ति ततः प्रमाणम्। (18.70)

Hey Anga! What we speak is the 'truth that is arrived at through reason only, and they are fructified in us as the essence of all the Shaastras (based on the Vedas)'; whereas the 'theory arrived at through pure logic' as belonging to the 'words and surface-meanings, and one's own dogmatic belief and conviction, and not in line with the Vedic thought', cannot be the proof of the 'Supreme Truth'.

विशिष्टांशसधर्मत्वमुपमानेषु गृह्यते को भेदः सर्वसादृश्ये तूपमानोपमेययोः। (19.01)

The 'exact common factor' in the 'Upamaana' (object with which anything is compared) and 'Upameya' (subject of comparison) is alone taken into account. If everything is the same, then what is the difference between Upamaana and Upameya? (*Comparison is possible only when two different objects have some common characteristic that exists in both, as a point of reference.*)

दृष्टान्तबुद्धावेकात्मज्ञानशास्त्रार्थवेदनात्महावाक्यार्थसंवित्या शान्तिर्निर्वाणमुच्यते। (19.02)

When the abstract truth is understood through an ordinary example seen in the world, then the 'single essence of all the meanings of the Scriptures' gets understood; and by 'that knowledge of the great MahaaVaakyas (statements of Upanishads)', the silent tranquil state is attained; and that alone is the 'Nirvaana state'.

तस्माद्दृष्टान्तदार्ष्टान्तविकल्पोल्लसितैरलं यया कयाचियुक्त्या तु महावाक्यार्थमाश्रयेत्। (19.03)

Therefore, keeping out the unnecessary intervention of questioning the logical flaws in the examples and the truths explained by those examples, somehow you must try to find the 'subtle truths of the MahaaVaakyas' through them.

शान्तिः श्रेयः परं विद्धि, तत्प्राप्तौ यत्नवान्भव, भोक्तव्यमोदनं प्राप्तं किं तत्सिद्धौ विकल्पितैः। (19.04)

Tranquil state (bereft of all the perceptions) is the 'Supreme good' to be attained.

Make effort to attain that only. When you have got the sweet dish that is ready to be eaten (the understanding of the truths), then why bother about the means of making it, and find fault in it?

(You got the result of understanding, on hand; so, why bother about finding flaws in the examples which are anyhow chosen only from the unreal world-state?)

अकारणैर्कारणिभिर्बोधार्थमुपमीयते उपमानैस्तूपमेयैः सदृशैरेकदेशतः। (19.05)

Though not the cause, the cause is invented to make the student understand the truths (like telling a child to drink the medicine so that it can have beautiful hair like his brother); by pointing out the similarity of a single factor in the Upamaana and Upameya.

स्थातव्यं नेह भोगेषु विवेकरहितात्मना उपलोदरसंजातपरिपीनान्धभेकवत्। (19.06)

Without the practice of Viveka, a person should not indulge himself in pleasures, like a blind fat frog born inside a rock and staying there itself (as if that is the only world that is there).

दृष्टान्तरैर्यत्प्रमाश्रित्य जेतव्यं परमं पदं विचारणवता भाव्यं शान्तिशास्त्रार्थशालिना। (19.07)

By understanding the abstract truths through the examples by making full effort, one should win over the 'Supreme State', by practising Vichaara; and the 'tranquil state' alone has to be conceived by the one, who is only after the correct interpretation of the word-meanings of the Scripture.

TURYAA STATE

[The mind continuously rolls through the three states of Jaagrat, Svapna and Sushupti (as the world-experience); and the Turyaa-state the fourth one, is the unperturbed 'witness state of self-awareness' that supports the other three states. Jaagrat, Svapna and Sushupti will rise up with the destruction of each other; but Turyaa-state will stay as the basic awareness of oneself, through all the three states, and will never cease to be; because it is the 'Supreme self-awareness state' called the 'Nirvaana'.]

शास्त्रोपदेशसौजन्यप्रज्ञातज्ज्ञसमागमैः अन्तरान्तरसंपन्नधर्मार्थोपार्जनक्रियः

तावद्विचारयेत्प्राज्ञो यावद्विश्रान्तिमात्मनि संप्रयात्यपुनर्नाशां शान्तिं तुर्यपदाभिधाम्। (19.09)

With the help of the interpretation of the Scripture offered by the Knowers; developing the conduct required for such a quest; discussing the same with the learned men and the Knowers by staying in their company; a wise man should develop the understanding by the gradual process of one truth after the other, till the time the 'restful-state in one's essence' is obtained which is known by the name of 'Turyaa' (Fourth transcendental state), which is the 'extreme tranquil state of Brahman' and, which never gets destroyed.

तुर्यविश्रान्तियुक्तस्य, प्रतीपस्य भवार्णवात्, जीवतोऽजीवतश्चैव, गृहस्थस्यऽथवा यतेः,

न कृतेनाकृतेनार्थो न श्रुतिस्मृतिविभ्रमैः निर्मन्दरमिवाम्भोधिः स तिष्ठति यथास्थितम्। (19.11)

For a person who has attained the 'restful state of Turyaa', and who has crossed over the turbulent waters of the 'Bhava-Ocean', whether he is with a life (here/IhaLoka) or not living here (after death/ ParaLoka), or be he a householder or an ascetic, there is nothing that is achieved or not achieved by 'doing something or not doing something'; and there is no confusion for him regarding any Smriti or Shruiti which explain the 'Para Brahman'; he stays as he is (with the stabilized-intellect that is in the constant vision of Truth) in whatever life-style he is accustomed to, like the unperturbed Milk-Ocean without the Mandara (mountain) getting churned (where the nectar is obtained already).

(प्रतिलङ्घिता आपो येन - तस्य - उत्तीर्णस्य - प्रतीपस्य - one who has crossed the ocean, by swimming against the turbulent waters)

BODHA-CHANCHU (Do not be a bodha-chanchu/a knowledge-pecker)

एकांशेनोपमानानामुपमेयसधर्मता बोद्धव्यं बोध्यबोधाय न स्थेयं बोधचञ्चुना। (19.12)

For the understanding of what is to be understood, one should understand the similar-point that has to be accepted through the examples of Upmaanas (comparisons) in the Upameya (compared).

One should not act like a BodhaCanchu (a beak ready to peck at any knowledge).

यया कदाचिद्युक्त्या तु बोद्धव्यं बोध्यमेव ते, युक्तायुक्तं न पश्यन्ति व्याकुला बोधचञ्चवः। (19.13)

Somehow, through some means conducive to a student's mind, the truth which has to be understood has to be made understood. The 'BodhaCanchus' are always in the state of agitation by wanting to find some flaw, and do not bother about the purpose that is achieved through these examples.

हृदये संविदाकाशे विश्रान्तेऽनुभवात्मनि वस्तुन्यनर्थं यः प्राहुः बोधचञ्चुः स उच्यते। (19.14)

He alone is known as a 'BodhaCanchu' who causes one to stray away from the 'experience of resting in the Self inside the Heart-space of awareness' by introducing some misleading interpretation.

अभिमानविकल्पांशैरज्ञो जज्ञिं विकल्पयेत्बोधं मलिनयत्यन्तः स्वं, खमब्देवामलम्। (19.15)

Arrogant and conceited about his learning, an ignorant man will argue with fallacious logic and disrupt the understanding of the Scripture. He will taint his own mind like the dry cloud thundering in the taintless sky (making too much noise to impress others; but missing the knowledge that the Scripture contains).  
DIRECT EXPERIENCE OF THE TRUTH/PRATYAKSHA PRAMAANA

[Pratyaksha means that which is directly perceived by the senses along with the mind.

Pratyaksha (direct perception), Anumaana (inference), Upamaana (comparison), Arthapatti (derivation from circumstances), Anupalabधि (non-perception) and Śhabda (testimony of the past or present) are the six proofs or Pramaanas accepted in Hindu philosophy, which act as the proper means of arriving at the Truth.]

सर्वप्रमाणसत्तानां पदमब्धिरपामिव प्रमाणमेकमेवेह प्रत्यक्षं तदतः श्रुणु। (19.16)

Ocean is the source of all the waters; similarly, for all the approved proofs in the world, there is only one proof that stands as the source; and that is the 'direct experience of the truth' (Pratyaksha Pramaana).

Listen, I will explain it to you.

[What is 'Pratyaksha Pramaana'? Jeeva is a 'conscious living entity' centered on a form, who understands something indirectly as the world-scenario through the 'direct experience' provided by the senses, and that is known as 'Pratyaksha'.]

[(सर्वप्रमाणानां अक्षाणि सारः, तथा सर्वाक्षानामध्यक्षं अपरोक्षं सारं विदुः। तदेव मुख्यं प्रत्यक्षं।)]

सर्वाक्षसारमध्यक्षं वेदनं विदुरुत्तमाः नूनं तत्प्रतिपत्सिद्धं तत्प्रत्यक्षमुदाहृतम्। (19.17)

The knowledge-senses bring in the knowledge of the senses (sensations in the form of sound, sight, smell, touch and taste); the mind collects them all and produces a coherent explanation, and thus we feel an immediate understanding of the object or event, as a 'direct experience', the foremost fact of any knowledge; so say the wise.

(*'I know this as a pot' is an understanding made of three divisions - '(Triputee)', 'I', 'seeing', and the 'object seen' as a single direct experience.*)

अनुभूतेर्वेदनस्य प्रतिपत्तेर्यथाभिधं प्रत्यक्षमिति नामेह कृतं जीवः स एव नः। (19.18)

'Sense-input or sensation', the 'understanding', and the 'conclusion'; these three steps make the direct experience (Pratyaksha). That alone is the Jeeva which is 'us' (as directly experienced).

[(अनुभूति/knowledge obtained through some source ; वेदनं/understanding of the obtained knowledge; प्रतिपत्ति/conclusion reached by such an understanding)]

[Through the 'Triputee', the three-fold experience rises as the conclusion or understanding based on the processing of sense-information. It is an undivided understanding as the shine of the Chit-essence, yet is named as the direct divided experience of a Jeeva who is centered on the form-identity, when explained in the day-to-day language.

Jeeva is the tainted knowledge-state of Chit, and is the form of agitation powered by Praana.]

PUMAAN

[पुमान्/प्रमाता one who 'understands something' as a limited identity.

The witness-state alone when corrupted by the sensations, gets known as Samvit.]

स एव संवित्स पुमानहंताप्रत्ययात्मकः, स ययोदेति संवित्या सा पदार्थेति स्मृता। (19.19)

This Jeeva-entity is the awareness-factor (an understanding process). He is the conscious factor (Samvit) connected to a non-conscious form (body) as identified with it as the 'I', and is known as 'Pumaan'.

He, by his own awareness-factor (as a divided point of Chit) produces some knowledge through his senses; and that knowledge is known as an object with a name and form.

[Senses bring in some knowledge of some touch or smell or image or sound, or taste. That is all there is.

Rather the brain (mind-channel) produces these sensations in some empty expanse and calls it an object.

Any object is just some information (Bodha) that you receive, or what you understand as a collection of sense-inputs.

What is an object but a collected experience of sense-information?]

JAGAT

ससंकल्पविकल्पायैकृतनानाक्रमभ्रमैर्जगत्तया स्फुरत्यम्बु तरङ्गादितया यथा। (19.20)

Like the water rising as the waves, varied conceptions and misconceptions (of various minds) result in various types of delusions, shining as the 'perceived phenomenon of Jagat'.

प्रागकारणमेवाशु सर्गादौ सर्गलीलया स्फुरित्वा कारणं भूतं प्रत्यक्षं स्वयमात्मनि। (19.21)

The 'Supreme state of awareness' itself, without any cause, swells up as the 'playful appearance of the world', and itself becomes the 'direct cause of it all'.

कारणं त्वविचारोत्थजीवस्यासदपि स्थितं सदिवास्यां जगद्रूपं प्रकृतौ व्यक्तिमागतम्। (19.22)

The cause (of this world) is actually the ‘absence of Vichaara’ which makes the unreal stay as the real for the Jeeva; and therefore, this form of the Jagat (as the absolute reality) has come into existence (as the total solid structure made of countless conclusions of countless sense-inputs of countless Jeevas, as a totality-state).  
BRAHMAN-STATE IS DIRECTLY EXPERIENCED

स्वयमेव विचारस्तु स्वतोत्थं स्वकं वपुर्नाशयित्वा करोत्याशु प्रत्यक्षं परमं महत्। (19.23)

By itself the Vichaara rises (by the study of this text); destroys one’s false existence and makes one directly experience the Supreme state.

विचारवान्विचारोऽप्यात्मानमवगच्छति यदा तदा निरुल्लेखं परमेवावशिष्यते। (19.24)

When the man of Vichaara practises Vichaara and understands one’s true essence, then there remains only the ‘Supreme-State’ (Knowledge of the excellent sort) that is beyond description.

CONTROLLING THE MIND-MACHINE

*(Mind receives the sense-information; and makes its own description of the objects and the world.*

*If the mind stops making stories, and the objects are seen as sense-information only, then what agitation can be there?)*

मनस्यनीहिते शान्ते स्वबुद्धीन्द्रियकर्मभिर्न हि कश्चित्कृतैरर्थो नाकृतैरप्यभावनात्। (19.25)

There rises a state where the realness seen in the world does not exist anymore (Abhaavanaa), and the mind remains quiet because there are no desires left back in it. In such a state, a man has no loss or gain achieved by doing or not doing actions, with his intellect and the knowledge-senses.

मनस्यनीहिते शान्ते, न प्रवर्तन्त एव ते कर्मन्द्रियाणि कर्मादावसंचारितयन्त्रवत्। (19.26)

When there are no desires in the mind and it is quiet; the ‘organs of actions’ also do not engage in the actions, like a machine which is not forced to move.

मनोयन्त्रस्य चलने कारणं वेदनं विदुर्प्रणालीदारुमेषस्य रज्जुरन्तर्गता यथा। (19.27)

The ‘mind-machine’ moves because of the ‘collective knowledge brought by the senses’, like the rope getting pulled when the ‘two wooden dolls of goats’ move inside the water-channel.

रूपालोकमनस्कारपदार्थव्याकुलं जगत्विद्यते वेदनस्यान्तर्वातान्तः स्पन्दनं यथा। (19.28)

The ‘Jagat’ - ‘which is fully spread out with varieties of forms with varieties of sensed-information, that are processed and narrated by the mind as ‘experiences’ - exists inside the ‘understanding nature of Chit’, like the movement inside the wind (as its very nature).

सर्वात्मवेदनं शुद्धं यथोदेति तदात्मकं भाति प्रसृतदिक्कालबाह्यान्तारूपदेहकम्। (19.29)

In whatever way ‘the pure understanding-state which is within all as the common essence’ rises, (through the varieties of Jeeva-states), the world shines in that manner alone, with the direction (space-measure) and time (time-measure) spread-out inside and outside as its body (as per the Jeeva-level).

[World is nothing but what one knows of it through the mind and the senses.

Everyone sees a world made only of his own conceived ideas through whatever limited information he has access to.

Each intellect processes the sensed information as per its efficiency only. Each Jeeva is at some level – lower or higher – in the evolution ladder of the intellect, and sees the world as conceived by his intellect, from a worm to a Brahmaa.]

दृष्ट्वैव दृश्यताभासं स्वरूपं धारयन्स्थितः स्वं यथा यद्रूपं प्रतिभाति तथैव तत्। (19.30)

The very instance, the appearance of the perceived phenomenon (as the body and other objects) rises (through delusion) (because of the clouded intellect), the Chit state takes on the form of that limited state, as identified with it. In whatever way it shines forth (through the conceptions), the world-scenario appears like that only. [Jagat is nothing but the ‘non self-aware state’ of self-awareness.]

स सर्वात्मा यथा तत्र समुल्लासमुपागतः तिष्ठत्याशु तथा तत्र तद्रूपेव राजते। (19.31)

He (Pumaan) is actually the ‘essence of all’ (yet is not aware of his true nature). Wherever, in whichever way he likes (as per the nature of the wants), he remains as that only in that form (as an ‘I’-centered experience, by limiting oneself in some suitable space and time-frame).

[If the ‘Seer’ is not there, the ‘seen’ has no existence at all.

If the rope sees itself as the snake ; the snake has no existence as apart from the rope.

The ‘pure essence of understanding’ sees itself as the ‘world-understanding’ because of ‘delusion’.

Though it is the undivided common-essence within all, it deludes itself and sees itself as the ‘seer seeing the seen’.]

सर्वात्मकतया द्रष्टृदृश्यत्वमिव युज्यते, दृश्यत्वं द्रष्टृसद्भावे, दृश्यतापि न वास्तवी। (19.32)

Since the Chit (as the limited state of the ‘seer’) is actually the essence of all, the ‘seer’ slides off to exist

as the 'perceived' (seen) also, as if. (*'Seer' is one with the 'seen' as if*).

The 'seen' exists because of the existence of the 'Seer' alone.

The 'seen' is not really there at all (since the Chit never slides off from its true nature).

(*Since the effect as divided from the cause is not there at all, there is no cause at all for the Jagat. Brahman is not the cause, but is itself seen by itself as the Jagat, through delusion.*)

अकारणकमेवातो ब्रह्म सिद्धमिदं स्थितं प्रत्यक्षमेव निर्मातृ तस्यांशास्त्वनुमादयः। (19.33)

Therefore, it is a 'proved statement' that 'this Jagat is without any cause, and is Brahman alone'.

'Direct experience' (Pratyaksha) alone is the 'producer of this Jagat'; the rest of the proofs like 'Anumaana' (inference) etc are part of the 'Pratyaksha' alone.

CONCLUDING INSTRUCTIONS

स्वयत्नमात्रे यदुपासको यस्तद्वैवशब्दमपास्य दूरे शूरेण साधो पदमुत्तमं तत्स्वपौरुषेणैव हि लभ्यतेऽन्तः।(34)

Through one's own effort, devoted to 'Paurusha' alone as 'Daivam', and casting afar the (imagined) thing which is denoted as the meaning for Daivam, the courageous student will get that excellent state by his own Paurusha, hey Rama.

विचारयाचार्यपरम्पराणां मतेन सत्त्वेन सितेन तावत् यावद्विशुद्धं स्वयमेव बुद्ध्या ह्यनन्तरूपं परमभ्युपैषि।

You must engage in Vichaara with your intellect, by understanding the explanations of all the Gurus from ancient times, with the purified conduct, till you attain the endless state of the Supreme, where all the divisions are erased off in the realization-experience.

[You are now having the direct experience of the world as real.

Strive hard through Vichaara, and understand the world as nothing but some limited sense-knowledge that is understood by the deluded mind. World is made of Knowledge only, the knowledge of the sense experiences; but this is incorrect knowledge. Erase the sense-created world through Vichaara, and experience the Reality as the direct experience.]

NOBLE QUALITIES AND KNOWLEDGE

आर्यसङ्गमयुक्त्यादौ प्रज्ञां वृद्धिं नयेद्वलात्ततो महापुरुषतां महापुरुषलक्षणैः। (20.01)

At the beginning, one should forcefully increase one's thinking-capacity through the company of the noble; then develop the qualities of the noble men by cultivating the qualities of the noble men.

(*Imitate the conduct of the noble.*)

यो यो येन गुणेनेह पुरुषः प्रविराजते शिष्यते तं तमेवाशु तस्माद्बुद्धिं विवर्धयेत्। (20.02)

In whatever way anyone (any noble man or woman) excels in whichever quality, that alone should be practised (imitated) by him (the student); and thus increase the knowledge.

(*Imitation of their noble virtues, increases the understanding-capacity of the intellect.*)

महापुरुषता ह्येषा शमादिगुणशालिनी सम्यग्ज्ञानं विना राम सिद्धिमेति न कांचन। (20.03)

Rama!The state of a great man endowed with the noble qualities of Shama etc, will never get attained without the 'correct knowledge'. (*The understanding-capacity gives way to more nobility and self-control.*)

ज्ञानाच्छमादयो यान्ति वृद्धिं सत्पुरुषक्रमाः श्लाघनीयाः फलेनान्तर्वृष्टेरिव नवाङ्कुराः। (20.04)

Through knowledge, the qualities of Shama etc increase.

The ways of the good are to be eulogized, because they end up in the fruit of Realization, similar to where the sprouts rise up to yield fruits by the rain-waters.

शमादिभ्यो गुणेभ्यश्च वर्धते ज्ञानमुत्तमं अन्नात्मकेभ्यो यज्ञेभ्यः शालिवृष्टिरिवोत्तमा। (20.05)

By the cultivation of qualities like Shama etc, 'excellence in knowledge' increases, like the increase of crops by the rains when the Yajnas are performed with cooked rice.

गुणाः शमादयो ज्ञानाच्छमादिभ्यस्तथा ज्ञता परस्परं विवर्धन्ते ते अब्जसरसी इव। (20.06)

Qualities like Shama etc increase by knowledge; and by the qualities like Shama etc, knowledge increases. Both help each other to increase, like the lotuses and the lake.

ज्ञानं सत्पुरुषाचाराज्ज्ञानात्सत्पुरुषक्रमः परस्परं गतौ वृद्धिं ज्ञानसत्पुरुषक्रमौ। (20.07)

'Knowledge', by cultivating the virtues of the noble, and virtues by the 'knowledge'; both the 'knowledge' and the virtues increase each other.

शमप्रज्ञादिनिपुणपुरुषार्थक्रमेण चाभ्यसेत्पुरुषो धीमाञ्ज्ञानसत्पुरुषक्रमौ। (20.08)

A wise person should practise the ways of the noble men, and seek knowledge by cultivating virtues

like Shama, wisdom and other 'ordained human endeavours' (Dharma, Artha, Kaama, along with Moksha).

न यावत्सममभ्यस्तौ ज्ञानसत्पुरुषक्रमौ एकोऽपि नैतयोस्तात पुरुषस्येह सिद्ध्यति। (20.09)

As long as one does not practise well the 'knowledge and the virtues' together, neither of them will fructify for him as his.

यथा कलमरक्षिण्या गीत्या वितततालया खगोत्सादेन सहितं गीतानन्दः प्रसाध्यते। (20.10)

When the fields are guarded, the women there sing aloud clapping their hands in rhythm, thus making the birds fly away and at the same time get the joy of the song also.

[Cultivate the required virtues, and practise also the acquirement of knowledge, through the study of this text. Virtues and study must complement each other. Purity of the mind alone leads to the 'Realization state' through knowledge.]

ज्ञानसत्पुरुषेहाभ्यामकर्त्रा कर्तृरूपिणा तथा पुंसा निरिच्छेन सममासाद्यते पदम्। (20.11)

A man attains the 'Supreme-state' without any desire for it also, as if he is trying for it hard, though he is not doing anything actually except the 'acquirement of Knowledge and the virtues which become his nature as such'.

सदाचारक्रमः प्रोक्तो मयैवं रघुनन्दन तथोपदिश्यते सम्यगेवं ज्ञानक्रमोऽधुना। (20.12)

I have explained to you RaghuNandana, what the conduct of a student should be like; now I will explain in detail the 'knowledge needed'.

इदं यशस्यमायुष्यं पुरुषार्थफलप्रदं तज्ज्ञादासाच्च सच्छास्त्रं श्रोतव्यं किल धीमता। (20.13)

A wise man should listen to this great Scripture which will give good fame, long span of life, fulfilment of the human goals, from a Knower who will explain it with affection.

श्रुत्वा त्वं बुद्धिनैर्मल्याद्वलाद्यास्यसि तत्पदं यथा कतकसंश्लेषात्प्रसादं कलुषं पयः। (20.14)

Listening to this Scripture, your intellect will get purified and you will attain that 'State of the Supreme' by force, like the water becoming purified by the contact of the 'Kataka nut'.

विदितवेद्यमिदं हि मनो मुनेर्विवशमेव हि याति परं पदं

यदवबुद्धमखण्डितमुत्तमं तदवबोधदवशान्न जहाति हि। (20.15)

The 'mind of the Muni' which comprehends 'That which is to be known', will effortlessly slide into the 'Supreme State'. Once 'That which is unbroken and unreachable' (beyond the space and time limitations) is realized, the 'state of realization' never gets lost again, because of the 'attainment of complete enlightenment'.

## समाप्तमिदं मुमुक्षुत्व्यवहारप्रकरणम्

SECOND SECTION DESCRIBING  
'THE CONDUCT PRESCRIBED FOR A SEEKER OF MOKSHA'  
IS COMPLETE