

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FOUR  
[THE STORY OF JANAKA'S REALIZATION]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**DEDICATED**  
**TO**  
**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

NNarayanalakshmi (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 FOUR

## THE STORY OF JANAKA'S REALIZATION

## वसिष्ठोवाच

Vasishta spoke

एष तावत्क्रमः प्रोक्तः सामान्यः सर्वदेहिनां इममन्यं विशेषं त्वं शृणु राजीवलोचन। (07.01)

Previously, I explained the common method that belongs to all embodied ones.

Now listen to some special cases, hey Lotus-eyed Rama.

अस्मिन्संसारसंरम्भे जातानां देहाधारिणां अपवर्गक्षमौ राम द्वाविमावुत्तमौ क्रमौ। (07.02)

For the 'embodied ones born in this grand show of the world-appearance' who are qualified for the attainment of the Supreme, there are two excellent pathways.

एकस्तावदुरुप्रोक्तादनुष्ठानाच्छनैः शनैः जन्मना जन्मभिर्वापि सिद्धिदः समुदाहृतः। (07.03)

One of them is where, by practising very slowly the instructions of a Guru, they attain success in a single or in many consecutive births.

द्वितीयस्त्वात्मनैवाशु किञ्चिद्युत्पन्नचेतसा भवति ज्ञानसंप्राप्तिः आकाशफलपातवत्। (07.04)

The second one is where, being endowed with slightly better mental structure, the 'Knowledge' is attained very fast, by one's own effort, like the fruit falling from the sky.

*(This is a rare occurrence as exemplified in the story of Janaka.)*

नभःफलनिपाताभज्ञानसंप्रतिपत्तये अत्रेमं शृणु वृत्तान्तं प्राक्तनं कथयामि ते। (07.05)

Listen, I will relate to you this particular incident that happened in the past, where 'Knowledge' was attained like the fruit falling from the sky.

शृणु सुभग कथां महानुभावा व्यपगतपूर्वशुभाशुभार्गलौघाः

खपतितफलवत्परं विवेकं चरमभावा विमलं समश्नुवन्ति। (07.06)

Hey Rama endowed with excellent virtues! Listen to this story, where the noble men of excellent intellects, who have reached the end of their existence in that last birth, attain the 'taintless knowledge supreme', like a fruit suddenly falling from the sky, with all the heaps of their good and bad actions that block the knowledge removed instantly.

अस्त्यस्तमितसर्वापदुद्यत्संपदुदारधीः विदेहानां महीपालो जनको नाम वीर्यवान्। (08.01)

There is a highly valorous king named Janaka (caretaker of people like a father), the Ruler (the best) of the citizens of Videha (also means-'the liberated ones without the body').

कल्पवृक्षोऽर्थिसार्थानां मित्राब्जानां दिवाकरः माधवो बन्धुपुष्पाणां स्त्रीणां मकरकेतनः,

द्विजैरवशीतांशुर्द्विषतिमिरभास्करः सौजन्यरत्नजलधिर्भुवं विष्णुरिवास्थितः। (08.02,03)

He was of a generous nature.

He had got rid of all difficulties (of his people), and was endowed with ever-increasing prosperity.

He was a Kalpa tree (the wish fulfilling heavenly tree) for the needy.

He was the Sun for the lotuses namely the friends.

He was spring for the flowers namely the relatives.

He was the deity of love (with the flag of crocodile), for the females.

He was the Moon for the white lotuses namely the Brahmins.

He was the lustrous Sun for the darkness namely the enemies.

He was the ocean which treasured within, the excellent gem namely compassion.

He was like a Vishnu staying on the Earth, by his caring nature for all.

ONCE, HE WAS RELAXING IN IN THE GARDEN...AND THEN...

प्रफुल्लबाललतिके मञ्जरीपुञ्जपिञ्जरे स कदाचिन्मधौ मते कोकिलालापलासिनि ययौ

कुसुमिताभोगं सुविलासलताङ्गनं लीलयोपवनं कान्तं नन्दनं वासवो यथा। (08.05)

The tender creepers overflowed with blossoms of flowers and covered the ground with heaps of pollens, and danced to the tune of the songs sung by the Koel birds, making the spring season itself get intoxicated.

The pretty maidens moved about like creepers.

King Janaka entered the garden joyously, like king Indra entering his Nandana garden.

तस्मिन्वरवने हृद्ये केसरोद्दाममारुते दूरस्थानुचरः सोऽथ कुञ्जेषु विचचार ह। (08.06)

In that excellent lovable garden where the pollens were carried high by the wind, he wandered alone in the bowers, ordering his attendants to keep away.

अथ शुश्राव कस्मिंश्चित्तमालवनगुल्मके सिद्धानामप्रदृश्यानां स्वप्रसङ्गादुदाहृताः

विविक्तवासिनां नित्यं शैलकन्दरचारिणां इमाः कमलपत्राक्ष गीता गीतात्मभावनाः। (08.08)

Hey Lotus-eyed Rama, (when he was thus wandering alone in solitude),

he chanced to hear from inside the dark interiors of the Tamaala tree groves,

the ‘Geetaa’ uttered in the course of their private conversation expressing their inner feeling,

by the ‘Siddhas who were completely invisible, who always sought solitary places, and who moved about only in the caves of the mountains’.

(‘Geetaa’ is a name given to certain sacred writings or verse or dialogue used in expounding some profound knowledge. It is not a song sung to some tune. A collection of meaningful utterances alone is referred to by the term ‘Geetaa’.)

‘SIDDHA GEETAA’

सिद्धा ऊचुः

Siddhas spoke

द्रष्टृदृश्यसमायोगात्प्रत्ययानन्दनिश्चयः यस्तं स्वात्मतत्त्वोत्थं निस्पन्दं समुपास्महे। (08.09)

We contemplate on ‘That nameless Reality state’,

which is without perturbations;

which manifests from the principle of the Reality-essence within oneself;

which appears in the intellect as the ‘experience of bliss’ arising from

the ‘union of the perceiver and perceived’.

[Every living creature loves to live and shuns death. Man’s search for eternity is also based on this love for life only.

Man’s love for god also is based on this love for the eternal state only.

Life is to see the perceived. Death is the cessation of this perception.

The perceived-state is the bliss that everyone enjoys as the ‘life’; but, yet there is a ‘Supreme-state’ that exists within each living thing as the ‘essence of the seeing’ itself, that exists without the need of a life or the perceived; and yet is a more stabilized bliss-state than the perception-state of a Jeeva. This bliss alone is experienced as the ‘Purusha the perceiver in union with the perceived Prakrti’. In the supreme bliss-state of the true self, the Purusha and Prakrti (the perceiver connected to the perceived) both dissolve off; and the ‘untainted bliss of silence alone’ remains as the existence.]

अन्ये ऊचुः

Others spoke

द्रष्टृदर्शनदृश्यानि त्यक्त्वा वासनया सह दर्शनप्रथमाभासमात्मानं समुपास्महे। (08.10)

Renouncing completely the ‘perceiver-perceiving-perceived’

along with the Vaasanaa (for the realness of the world),

we contemplate on the ‘essence of Reality within’,

which is the first appearance seen by the perceiver (as his self-awareness state).

अन्ये ऊचुः

Others spoke

द्वयोर्मध्यगतं नित्यमस्तिनास्तीति पक्षयोः प्रकाशनं प्रकाश्यानामात्मानं समुपास्महे। (08.11)

We contemplate on the ‘essence of Reality within’,

which lights up all the lights that reveal the perceived,

which is eternal (unlike the other light sources),

which is the state in-between the two views of ‘is’ and ‘is not’.

[‘Perceived world’ is nothing but a continuous inflow of Bhoda, the information produced by the mind through the senses.

Though there are five senses, all the senses cannot function simultaneously at any single instant.

If one sense-experience rises, the other vanishes; one object rises as the concept, another vanishes; one time-measure vanishes and another rises instantly. World is always a state of ‘is’ and ‘is not’.

Awareness alone is there as a ‘constant seer’ seeing both the ‘is’ and ‘is not’.

You can catch it if you contemplate on the subtle state in-between the ‘is’ and ‘is not’ of sense information.]

अन्ये ऊचुः

Others spoke

[All the cases of grammar refer to that reality state only; all words stay as its name only.]

यस्मिन्सर्वं यस्य सर्वं यतः सर्वं यस्मा इदं येन सर्वं यद्वि सर्वं तत्सत्यं समुपास्महे। (08.12)

We contemplate on that Reality-state, which alone is the 'Absolute Truth (Satyam)'

(which is always the 'Knower of all', with or without the objects of knowledge);

which is, everything as the knowledge of all;

by which, everything exists as the object of knowledge;

for which, everything exists as the object of knowledge;

from which, everything arises as the object of knowledge;

of which, everything exists as the object of knowledge;

in which, everything exists as the object of knowledge.

[Reality-state that is referred to by the name of Brahman or Chit is the 'essence of all that can be there as any perceived'.

Therefore, it is all, and is the support of all; and not any of the 'all' also.

Every object you sense and imagine is Brahman only! Where are you searching for it, when it is so near?]

अन्ये ऊचुः

Others spoke

[All the letters and sounds that make the language refer to the Reality-state only, since it alone is the essence of all the sounds.

From head to foot of all the letters, it alone 'is' and exists as the countless words formed out of these letters.)

अशिरस्कं हकारान्तमशेषाकारसंस्थितं अजसमुच्चरन्तं स्वं तमात्मानमुपास्महे। (08.13)

The letter 'A' is the first head part; 'Ha' letter is the last part at the end;

and it exists with endless forms as all the sounds of these letters.

It is uttered continuously as all the words used by all the beings of existence.

'That essence of mine' I contemplate upon.

[Every word you utter is the name of Brahman? What need is there for any sacred hymn?]

अन्ये ऊचुः

others spoke

संत्यज्य हृद्देशानं देवमन्यं प्रयान्ति ये ते रत्नमभिवाञ्छन्ति त्यक्त्वा हस्तस्थकौस्थुभाः। (08.14)

Those who seek another deity,

rejecting the Supreme Lord seated in the cave of the heart (as the very essence of their self),

are the fools who are going after an ordinary glass-gem,

throwing away the many Koustubha gems (worn by Lord Naaraayana) that are held in their own hands.

[Any form and name is made of the awareness-essence alone, that is the real you.

Any deity with form also exists supported by this awareness alone.

So which deity is supreme, the 'awareness state of Reality' or the 'deity with a limited form'?]

अन्ये ऊचुः

others spoke

सर्वाशाः किल संत्यज्य फलमेतदवाप्यते येनाशाविषवल्लीनां मूलमाला विलूयते। (08.15)

Only by renouncing all the desires,

is this fruit (Self-Realization/Aatma Jnaanam) gained.

By this (Self-Realization/Aatma Jnaanam) alone, the poisonous creepers of desires get completely uprooted.

[Kill the desires, Realization is instant. Realize the Truth; the desires die of instantly.

Both are possible, only by attainment of the the knowledge of the unreal nature of the world.]

अन्ये ऊचुः

others spoke

बुद्ध्वाप्यत्यन्तवैरस्यं यः पदार्थेषु दुर्मतिः बध्नाति भावानां भूयो नरो नासौ स गर्दभः। (08.16)

That idiot, who again binds himself to the thoughts of the objects,

knowing well the extreme essence-less-ness in them, is not a man, but a donkey.

[After the intellectual comprehension of all this, through the study of many scriptures, if one still runs after the dirt of object-pleasures, then he is a human shaped donkey only.]

अन्ये ऊचुः  
others spoke

उत्थितानुत्थितानेतानिन्द्रियाहीन्पुनः पुनः हन्याद्विवेकदण्डेन वज्रेणेव हरिर्गिरीन्। (08.17)

The snakes named senses should be hit hard by the ‘rod of discrimination’  
again and again, even as they keep rising up here and there,  
like how Indra hit the ‘winged mountains’ with his Vajra weapon.

[Of course, the object-oriented mind is uncontrollable like the ‘mountains with wings’, and it keeps jumping from object to object madly. You must be courageous like ‘Indra, the controller of all Devas’, and control the senses with the proper process of Vichaara, again and again, till the mind no more seeks the pleasures.  
Physical avoidance is of no use, if the mind still believes in the joys of the sense-objects as real.]

अन्ये ऊचुः  
others spoke

उपशमसुखमाहरेत्पवित्रं सुशमवतः शममेति साधुचेतः

प्रशमितमनसः स्वके स्वरूपे भवति सुखे स्थितिरुत्तमा चिराय। (08.18)

One should bring forth the ‘sacred joy of quiescence (where even silence is also silenced)’.  
The mind of the good man becomes subdued by practising quiescence (of non-conception).

When the mind is quiet,  
then the ‘excellent state’ rises, bestowing the bliss of the ‘quiescent state of Reality’ forever  
(whether one is amidst the perceptions or not).

[One is not bound to a life-scene which is just the ‘seeing of the seen’ the world-scenario.  
The Knower exists as the ‘seeing’ itself, where his existence as the ‘awareness state’ is not dependent on the ‘seen and the seer unit’. He exists transcending both the life and death.]

वसिष्ठोवाच  
Vasishta spoke

इति सिद्धगणोद्गीर्णा गीताः श्रुत्वा महीपतिः विषादमाजगामाशु भीरु रणरवादिव। (09.01)

Listening to these songs sung aloud by the group of Siddhas, the king immediately felt apprehensive,  
like a coward by the sounds coming from the battle field.

*(These words addressed to him, tore his inner heart and made him realize what a fool he had been all this time, though he was learned and intelligent surface-wise.)*

जगाम परिवारं स्वमाकर्षन्स्वगृहं प्रति स्वतीरवृक्षानुगतः सरिदोघ इवार्णवम्। (09.02)

Taking with him all his people (maidens, attendants, and friends) he returned home, like the flooding river  
rushing towards the ocean followed by the trees on its bank.

परिवारमशेषेण विसृज्य स्वं स्वमालयं एक एव आरूरोहाग्र्यं गृहमर्क इवाचलम्। (09.03)

He dismissed all of his attendants, and went up alone to the topmost point (terrace) of his palace, like the  
Sun climbing up the mountain (at the rise of the day). *(He wanted to ascend the topmost state of knowledge maybe.)*

तत्र प्रोड्डयनालोलखगपक्षतिचञ्चलाः आलोकयन्लोकगतीर्विललापेदमाकुलः। (09.04)

There, (seated alone), analyzing the ‘ways of the people of the world to be as erratic as the wing-movements  
of the birds flying high’, he lamented like this.

JANAKA LAMENTS ABOUT THE WAYS OF THE WORLD

हा कष्टमतिकष्टासु लोललोकदृशास्वहं पाषाणेषु इव पाषाणा आलुठामि बलादहम्। (09.05)

“Alas what pains! Getting tossed about in the ‘worldly matters inherent with suffering’, I roll about as if  
forced, like the stones rolling among the stones (leading a meaningless life).

*(And what is my life worth in this infinite time-span, where I cannot even imagine where this all began in the past, and where it will all end later on?)*

अपर्यन्तस्य कालस्य कोऽप्यंशो जीव्यते मया तस्मिन्भावं निबध्नामि धिक्ममधमचेतनम्। (09.06)

In the endless span of time, I live just for some infinitesimal time.

I get attached to the life even then! Fie on me with the worst type of mind!

*(And I was so proud that I own a kingdom on this Earth!)*

कियन्मात्रमिदं नाम राज्यमाजीवितं मम किमेतेन विना दुःखं तिष्ठामि हतधीर्यथा। (09.07)

How much is this kingdom worth in the whole of my life?

What worse could happen if it is not there? (*How insane I could be!*)

I live here (like an idiot holding on to emptiness) suffering like a person who has lost his mind!

(From the beginning-less emptiness I rose up as a living thing, and will dissolve off into emptiness after this life is over and done with! I go through such an unstable existence, day in and day out; and yet was holding on to it as my greatest treasure!)

आदावन्तेऽप्यनन्तोऽहं मध्ये पेलवजीवितः बालश्चित्रेन्दुनेवाहं किं मुधा धृतिमास्थितः। (09.08)

I am endless in the beginning and at the end. In the middle I have a fragile life.

Like a child attracted towards a painted moon, I have placed my trust in this! (*What an idiot I am!*)

प्रपञ्चरहितेनाहमिन्द्रजालेन जालिना हा कष्टमतिमुह्यामि केनास्मि परिमोहितः। (09.09)

Though I do not have a world in front of me (as an absolute solid reality), I have come under the spell of a sorcerer (and see a world as if it is the only reality that is there)!

यद्वस्तु (वसतीति वस्तुः) यच्च वा रम्यं यदुदारमकृत्रिमं किञ्चित्दिह नास्त्येव किञ्चिदहं मतिर्मम। (09.10)

There is 'no object (Vastu/something that exists as the sense-perceived) at all here' that is pleasant (for it ends in pain only), that is excellent (that gives complete fulfilment), that is not-conceived (that exists independently outside of our conception)

(*'Distance' is just the measure-idea of the objects that is perceived by the mind; it is just a number only, as coded by the brain. Whatever object is conceived as existing at some location is conceived by my mind alone, as some measure.*)

दूरस्थमप्यदूरस्थं यन्मे मनसि वर्तते इति निश्चित्य बाह्यार्थभावनां संत्यजाम्यहम्। (09.11)

Any object which exists at a distance is not really at a distance, because it is in my mind only (like the distance reflected in the mirror).

Ascertained about this fact, I will completely renounce the idea of the objects outside.

(*What is the sensation of joy, but a satisfaction, a silence of agitation called desire. Objects do not ever contain the quality of joy in them, in the least. It is the silence of agitation that is termed by us as the joy-feeling.*)

लोकाजवं जवीभावः सलिलावर्तभङ्गुरः दृष्टोऽद्यापि हि दुःखाय केयमास्था सुखं प्रति। (09.12)

The world madly rushes towards pleasures, as if rolling uncontrollably inside a whirlpool (with no way to escape), to end up in pain only and not in any true joy as such.

How can one ever believe in any joy as obtained from the objects?

(*I, as a fool am actually dead and inert, though for the outside I look alive. The 'joys' are the 'offering of Pinda' to the 'dead me' 'by myself'.*) ('Pinda', the rice-ball which is offered to those who are dead.)

प्रत्यब्दं प्रतिमासं च प्रत्यहं च प्रतिक्षणं सुखानि दुःखपिण्डानि दुःखानि तु पुनः पुनः। (09.13)

At each and every year, at each and every month, at each and every day, at each and every moment, (it is observed without fail that) the so-called pleasures (imagined by the mind) turn into 'painful thick-rice balls of pain' again and again.

[Whatever object you perceive is just an array of sense-information produced and received by the mind.

Perception is made up of 'vanishing sense information' only. Objects exist only as some concepts and memories in the mind. They do not exist at all as stable independent realities.]

(*And what can be achieved on this Earth at the most...; the ruler-ship of a kingdom?*

*Is it not the highest position desired by every human being? Is it not a position that is worth aspiring for?*

*But, what worth is it in the few years spent on the Earth, suffering through ageing and other ailments of the body?*

*The post of Indra the ruler of the tri-world...? Even that is temporary and is held on to with great effort, by fighting with the Asuras and other competitors who desire for the post! Even Indra gets only the imagined pleasures, which are not stable.*

*Indra's also is not a permanent post; many noble men have attained and lost it also, again and again.*)

परामृष्टं विशिष्टं हि दृष्टं नष्टं न भावितं अत्रस्थं न तदस्तीह सतां यत्रास्तु संस्थितिः। (09.14)

Even the most excellent states (of Devas) also have been analyzed. Whatever is in this world as the perceived phenomenon, is already in the perished state! The 'position of the emperor etc' is so lowly (and so worthless), that it cannot be even an object of thought at all!

There is nothing here that can be sought by the wise ones!

अद्य ये महतां मूर्ध्नि ते दिनैर्निपतन्त्यधः हतचित्तमहतायां कैषा विश्वस्तता बत। (09.15)

Those who stay on the topmost positions today, tumble down within a few days.

Alas, my wretched mind! What is the meaning of your trust in greater positions?

(*I am trapped, tied up in chains, am kept deep down inside a dirty stinking dark hole; there is no hope of escape at all! What will I do now?*)



अरज्जुरेव बद्धोऽहमपङ्कोस्मि कलङ्कितः पतितोऽस्म्युपरिस्थोऽपि हा ममात्मन्हता स्थितिः। (09.16)

Without a rope, I am still bound (by the three Gunas). Without the mire, I am still dirty (by the taint of Vaasanaas). Though staying above all (as an emperor), I have fallen down (being ignorant of my true nature).

Alas, my dear self, what a perilous state I am in!

*(All these days I was feeling proud of my intelligence; but now I know that I am the stupidest creature ever alive.)*

कस्मादकस्मान्मोहोऽयमागतो धीमतोऽपि मे असितः पिहितालोको भास्कराग्रमिवाम्बुदः। (09.17)

Though I am highly intelligent, how it is that suddenly this delusion has enveloped me, like the black cloud covering the Sun and blocking the light!

*(I now understand the futility of the joys got from all these royal pleasures, and the harms rising from being attached to the relatives.) (And I am always stuck with this ghost of ego and its possessions!)*

क इमे मे महाभोगाः क इमे मे बान्धवाः बालो भूतमयेनेव संकेतेनाहमाकुलः। (09.18)

What are these great enjoyments of mine! What are these relatives of mine!

Like the child getting frightened by some noises and movements and feels the presence of ghosts, I am also imagining the 'I' and 'mine-ness' 'ghosts', and always stay apprehensive.

*(I am going to take firm control of things now. I cannot delay even a moment.)*

स्वयमेव निबध्नामि जरामरणरागिणीं किमिमामहमेतेषु धृतिमुद्वेगकारिणीम्। (09.19)

I will myself bind well this lady namely the 'body-form' (who pretends to be my close friend and stays always with me); she after all, is always after the old age and death only; she makes me feel always anxious only.

Why should I place trust in her and go after pleasures, to please her?

*(She looks pleasing on the outside, but actually is a devil that makes me suffer through aging and other ailments.)*

यातु तिष्ठतु वा सम्यङ् ममैतां प्रति को ग्रहः बुद्बुदश्रीरिवैषा हि मिथ्यैवेत्थमुपस्थिता। (09.20)

Whether she goes or stays, what does it matter to me? *(I do not care for her anymore.)* She has risen falsely like this (as if intent on giving me only joy), (but vanishes leaving nothing back), like the bubble.

*(Whatever object or person is there in the world stays as a memory only.*

*I will also turn into a memory only for others after the body meets its death.)*

ते महाविभवा भोगास्ते सन्तः स्निग्धबान्धवाः सर्व स्मृतिपथं प्राप्तं वर्तमानेऽपि का धृतिः। (09.21)

Those great men of excellent prosperities, those enjoyments, those good men, those affectionate relatives; all have gone down the path of memories! What stability is there even in the present?

*(What is the meaning in hoarding wealth, when life itself is so unstable?)*

क्व धनानि महीपानां ब्रह्मणः क्व जगन्ति वा प्राक्तनानि प्रयातानि केयं विश्वस्तता मम। (09.22)

Where went the wealth of the kings of the past? Where went the worlds created by Brahmaa of the past?

*(My life does not even amount to the span of a lightning flash, when compared to their life-spans!)*

What is there to trust in my own state?

गिलितानीन्द्रलक्षाणि बुद्बुदानीव वारिणि मां जीवितनिबद्धास्थं विहसिष्यन्ति साधवः। (09.23)

'Lakhs of Indras' have melted away like 'bubbles in the ocean'.

The realized Sages (who have found the secret of eternity) laugh at 'me who am bound to this ignorant life (and yet feel conceited about my wealth and position)'!

ब्रह्मणां कोटयो याता गताः सर्गपरंपराः प्रयाताः पांसुवद्भूपाः का धृतिर्मम जीविते। (09.24)

'Crores of Brahmaas' have gone (and come). The successive Creations have all vanished (like bubbles in the ocean). Countless kings have disappeared like sand particles (being blown away by the 'Kaala wind').

What stability is there in my life?

*(I am dreaming a horrible dream now; and am attached to this dream-body! I am caught in the dark night of ignorance.*

*I should wake up somehow.)*

संसाररात्रिदुःस्वप्ने चेत्यदेहमये भ्रमे आस्थां चेदनुबध्नामि तन्ममास्तु धिगस्थितिम्। (09.25)

In the 'nightmare seen in the night of worldly-existence', I have developed attachment to this 'delusion in the form of the body that is perceived' (which is just some sensed-information)!

Fie on this ignoble idiotic state of mine!

अयं सोऽहमिति व्यर्थकल्पनाऽसत्स्वरूपिणी अहंकारपिशाचेन किमज्ञवदहं स्थितः। (09.26)

'This person is so and so; I am so and so' - all these ideas are wasteful imagined concepts.

Why am I living like an idiot caught by the ‘ghost of ignorance’?

*(A moment-span is gone already, before I know of it also. My life is getting slowly erased by some unseen hand of time.)*

हतं हतमिदं कस्मादायुराततयानया पश्यन्नपि न पश्यामि सूक्ष्मया काललेखया। (09.27)

This life is getting erased at every second non-stop by the subtle hands of ‘Kaala’ extending endlessly. Though seeing it, why do I not see it?

*(Anything with form becomes a limited entity bound by the time and space measures.)*

पादपीठे कृतेशानाः शाङ्गिक्रीडनकन्दुकाः कालकापालिकाग्रस्ताः किमास्थे मयि वल्गसि। (09.28)

The ‘foot-stools’ of the great Brahman (state)’ are the never-ending perception-states.

‘Brahmaas (Creators) and other Devas who rule the worlds’ (the Ishaanas) are the ‘carved dolls of the small pillars’ (of the foot-stool) ‘that are kept in the humble bent position’.

The Vishnus (Shaangri) and other great Devas are the balls which jump up and down when played; (when slaying the demons Vishnu and other Devas have to fly up and down).

The ‘Rudras who hold the skulls of Brahmaas as their bowls’ are also caught by the Kaala (Time/Death).

Hey ‘you attachment to the life’! Why are you dancing in me? *(Get off immediately!)*

*(Days and nights keep on rising and setting; and I am unaware of the passing of time, being lost in the day to day affairs only. Each day is passed in ignorance only.)*

अजस्रमुपयान्त्येते यान्ति चाद्यापि वासराः अविनष्टैकसद्वस्तुदृष्टो नाद्यापि वासरः। (09.29)

Perpetually, days have moved on and on; and even now the days are passing away so fast. Yet, alas, even after so many days, not a single day has arrived where the ‘changeless reality’ has been seen!

सारसाः सरसीवैते सर्वस्मिञ्जनचेतसि भोगा एव स्फुरन्त्यन्तर्नतु स्वपददृष्टयः। (09.30)

Like the swans playing in the lake, only the thoughts of pleasures rise in the minds of the people; but never the state of the inner essence!

कष्टात्कष्टतरं प्राप्तो दुःखाद्दुःखतरं गतः अद्यापि न विरक्तोऽस्मि हा दिङ्मामधमाशयम्। (09.31)

I have attained sufferings after sufferings. I have experienced pains after pains.

Even then, I have not developed dispassion. Fie on me who is with this worst type of mind!

येषु येषु दृढा बद्धा भावना भव्यवस्तुषु तानि तानि विनष्टानि दृष्टानि किमिहोत्तमम्। (09.32)

Whichever wonderful object I intensely longed for, I have seen it perishing only. *(Nothing stays forever.)*

What excellent quality can be here in these ‘perishing sense objects’ (that I go after them again and again)?

यन्मध्ये यच्च पर्यन्ते यदापाते मनोरमं सर्वमेवापवित्रं तद्विनाशामेध्यदूषितम्। (09.33)

In the youth the middle part of the life, everything looks so pleasing and joyous; all the enterprises when fruitful are pleasing, and render joy at the end; all the sense-objects when in contact give pleasure and joy. Yet everything is inauspicious only! They are all equal to the ‘stinking foul things of disgusting nature’ (like excrement, spit etc); because any joy of any state is temporary only (and leaves back nothing but some empty memories).

येषु येषु पदार्थेषु धृतिं बध्नाति मानवः तेषु तेष्वेव तस्यायं दृष्टो नाशोदयो भृशम्। (09.34)

Whatever objects a man holds on to as his support, he sees them all as perishing away for sure.

*(Yet the man does not seem to learn the lesson taught by the life.)*

श्वःश्वः पापीयसीमेष श्वःश्वः क्रूरतरामपि श्वःश्वः खेदकरीमेति दशमिह जडो जनः। (09.35)

This foolish man (forced by his desires and attachments) attains more sinful (selfish) states the next next day; more cruel states the next next day (where he ignores the suffering of others); more painful states the next next day (and ends up having only more anxieties and apprehensions as his possessions).

अज्ञानैकहतो बाल्ये यौवने मदनाहतः शेषे कलत्रचिन्तार्तः किं करोति कदा जडः। (09.36)

In the childhood, he is stuck by sheer ignorance; in the youth, by the deity of passion; in the old age, he is obsessed by worries about the wife and family. What can the idiot do when?

आगमापायि विरसं दशावैषम्यदूषितं असारसंसारं किं तत्पश्यति दुर्मतिः। (09.37)

The ‘worldly-existence’ is completely essence-less indeed.

Even as it is experienced at every moment, it keeps disappearing.

*(That is why, it is known as Samsaara, that which keeps slithering off).*

It is without any true joy; since it is connected to various states of sufferings only, like diseases, anxieties and other painful states. What does the stupid idiot see in that as something joyous and heavenly?!

*(What is the maximum pleasure-state you can achieve through the performance of penance or rites?)*

राजसूयाश्वमेधाद्यैरिष्ट्वा यज्ञशतैरपि महाकल्पान्तमप्यंशं स्वर्गं प्राप्नोति नाधिकम्। (09.38)

Even after performing hundreds of ‘Sacrifices like Raajasoooya, AshvaMedha and others’, one can get, not more than the experience of a heaven (as Indra), which is just a minuscule-point even if it is the huge ‘Creation life-span’ of a single Brahmaa!

*(Even the heavens are not free of problems, for there is always the fear of curses from the Sages, and attacks from the Asuras!)*

कोऽसौ स्वर्गोऽस्ति भूमौ वा पाताले वा प्रदेशकः न यत्राभिवन्त्येता दुर्भर्म्य इवापदः। (09.39)

Which place is there in this Earth, or Heaven or Paataala where there do not exist, the stinging bees of problems? *(Mind and body are always prone to various types of ailments!)*

निजचेतोबिलव्यालाः शरीरस्थलपल्लवाः आधयो व्याधयश्चैते निवार्यन्ते कथं किल। (09.40)

How can these, the ‘mental afflictions, the serpents that are coiled up in the hole of the mind’ and the ‘body-ailments which are the sprouts growing in the ground of one’s own body’, get removed?

सतोऽसत्ता स्थिता मूर्ध्नि मूर्ध्नि रम्येष्वरम्यता सुखेषु मूर्ध्नि दुःखानि किमेकं संश्रयाम्यहम्। (09.41)

Unreal (sense pictures) stays on top the real (Brahman-state).

Pain stays on top of the pleasures (as the end-experience).

Sufferings (masked as joys) stay on top of the joys. Which one shall I take shelter in?

*(Where can I find the real Knowers?)*

जायन्ते च म्रियन्ते च प्राकृताः क्षुद्रजन्तवः धरा तैरेव नीरन्धा दुर्लभाः साधुसाधवः। (09.42)

The world is filled fully with the ‘ignorant wretched creatures’ which get born, only to die!

The wise ones are indeed rare to find.

नीलोत्पलालिनयनाः परमप्रेमभूषणाः हासायैव विलासिन्यः क्षणभङ्गितया स्थिताः। (09.43)

The ‘pretty young women’ are indeed attractive with ‘eyes that are like the bees hovering on the blue lotuses’, and look charming with their gestures of extreme love; yet the pleasure got out of them lasts for only a short time, and they stay as objects of ridicule (because of their other foolish and unworthy conduct).

येषां निमेषणोन्मेषौ जगतां प्रलयोदयौ तादृशाः पुरुषाः सन्ति मादृशां गणनैव का। (09.44)

There are countless persons like ‘Brahmaas’ ‘by opening and closing of whose eyes, the worlds get created and destroyed through their conceptional powers’. *(They also are not permanent.)*

People like us who last only for a few decades only, are not even worth the count!

सन्ति रम्यतराद्रम्याः सुस्थिरादपि सुस्थिराः चिन्तापर्यवसानेयं पदार्थश्रीः किमीहसे। (09.45)

The ‘hosts of objects which give pleasure’ appear each better than the other, each more stable than the other; yet they all end up in pain only (because of the effort to earn it; the effort to maintain it; and the experience of pain when it is gone)!

संपदश्च विचित्रा यास्ताश्चेच्चित्तेन संमताः तता अपि महारंभा हन्त मन्ये महापदः। (09.46)

Those ‘great enterprises’ which are considered to be various types of prosperities by the mind are actually ‘great calamities’ only, according to me. *(Possessions are synonymous to problems only!)*

आपदोऽपि विचित्रा यास्ताश्चेन्मनसि संमताः तता अपि महारंभा मन्ये मनसि संपदः। (09.47)

Those ‘great enterprises’ which are considered to be various types of ‘calamities’ by the mind are actually great prosperities only, according to my mind. *(Calamities at least bring dispassion as a reward!)*

*(When there are only just some images, sounds, smells, touches, and tastes experienced by the mind, what can you actually own as any object? World is just a process of sense-perception only.)*

*What is there as any solid me, or what is there that I can possess as a solid object?*

*My body also is a sensed-information only, and any object that is perceived also is just some sensed-information only!*

*How can any information own another information?)*

मनोमात्रविवर्तस्मिञ्जगत्पद्मिन्दुभङ्गुरे ममेदमित्यपूर्वेयं कुतस्त्याऽक्षरमालिका। (09.48)

‘This perceived world’ which is made of just the sense-information, is an appearance created by the mind, and is as ‘fleeting as the moon reflected in the waters of the ocean’.

Where forth does this wondrous row of letters (words) comes into being, as ‘This is mine’?

*(The crow sits and the leaf falls; a random cause forces the leaf to fall! The world-scenes, namely the 'information of the objects and people' also rise up randomly as per the mental processes of a person. What is there to like or dislike?)*

काकतालीययोगेन संपन्नायां जगत्स्थितौ धूर्तेन कल्पिता व्यर्थं हेयोपादेयभावना। (09.49)

In the state of the world which has risen as a matter of random co-incidence, only an idiot can entertain the meaningless ideas of likes and dislikes.

इयताच्छिन्नतप्तासु सुखनाम्नीषु दृष्टिषु कास्वेतास्वनुरक्तोऽस्मि पतङ्गोऽग्निशिखास्विव। (09.50)

These 'perceptions termed as pleasures' are limited by the 'time and space measures', and are scorching by nature (because of the physical, mental, and Karma-bound sufferings); and still why I am rushing towards them like a moth towards the fire-flames (acting blind to the extreme suffering that awaits me there).

वरमेकान्तदाहेषु लुठनं रौरवाग्निषु नत्वालूनविवर्तासु स्थितं संसारवृत्तिषु। (09.51)

It is better to roll about in the 'Rourava (hell) fire' which burns once and for all; but never the experience of the dealings of the world, which again and again keep giving different sorts of pains!

संसार एव दुःखानां सीमान्त इति कथ्यते तन्मध्यपतिते देहे सुखमासाद्यते कथम्। (09.52)

The 'worldly existence' is said to be the 'extreme peak-end' of all pains; when the body has fallen inside it, how can one attain any real happiness?

अकृत्रिमहादुःखे संसारे ये व्यवस्थिताः त एते अन्यानि दुःखानि जानते मधुराण्यलम्। (09.53)

Those (ignorant ones), who are moving about regularly in this 'worldly-existence which is by nature painful', regard these and other pains alone as pleasant.

*(They never can see the pains hiding behind those pleasures. Am I also not one of them?)*

अहमप्यधमोत्कृष्टकाष्ठलोष्टसमस्थितिः अज्ञैरेवागतः साम्यं परमामृष्टवस्तुभिः। (09.54)

I too am the worst person comparable to an inert brainless log of wood or clay ball, for I am also in the same level of those ignorant men, who never ever analyze the truths of the Scriptures.

*(What is the way out of this ignorance?)*

सहस्राङ्कुरशाखात्मफलपल्लवशालिनः अस्य संसारवृक्षस्य मनो मूलमहाङ्कुरः। (09.55)

'Mind' alone is the 'great sprout' of this 'tree of worldly-existence', which has grown huge, with 'thousands of sprouts (of Vaasanaas)', with far-extending branches (of attachments and obsessions), with countless fruits (of pains and pleasures), and with leaves (of likes, dislikes, greed, envy etc).

संकल्पमेव तन्मन्ये संकल्पोपशमेन तु शोषयामि यथा शोषमेति संसारपादपः। (09.56)

Therefore, I think that I should dry up the conception (in the form of Vaasanaa-fulfilment), by subduing the conception (through Vichaara-practice). By such a method, the 'tree of worldly-existence' will surely dry up (and be proved as non-existent). *(So, what am I going to do now? How do I start the 'cessation of conceptions'?)*

आकारमात्रम्यासु मनोमर्कटवृत्तिषु परिज्ञातास्विहाद्यैव न रमे नाशनीष्वहम्। (09.57)

*(First of all, from this very moment starting, I am not going to get amused by the fulfilment of the mind's actions.)*

From now onwards, I will not feel pleased by the 'actions of the monkey' named the mind; they are just pleasant to look at; but I know of their destructive nature now.

आशापाशशतप्रोताः पातोत्पातोपतापदाः संसारवृत्तयो भुक्ता इदानीं विश्रमाम्यहम्। (09.58)

'Bound by the hundreds of ropes of desires', and 'having fallen and risen countless times,'

I have had enough experiences in the ways of this world; now I will seek complete rest.

*(I am not going to jump in panic for every small alteration in the sense-brought information. My time will be completely devoted to the analysis of the Truth; and I will not get affected by the world events, whatever they are, joyous or painful.)*

हा हतोऽस्मि विनष्टोऽस्मि मृतोऽस्मीति पुनः पुनः शोचितं गतमेवाहमिदानीं नानुरोदिमि। (09.59)

'I am destroyed'; 'I am lost'; 'I am dead'; I have thus lamented in the past; all that is gone now;

I will not cry anymore (for these worthless things). *(I have found out the culprit who is behind all my sufferings;*

*I will put him in chains and keep vigil over him at each and every moment.)*

प्रबुद्धोऽस्मि प्रहृष्टोऽस्मि दृष्टचोरोऽयमात्मनः मनो नाम निहन्म्येनं मनसास्मि चिरं हतः। (09.60)

I am enlightened! I am blissful!

I have found the 'thief who stole the wisdom of my true identity of Aatman'!

I will completely destroy 'this thing called the mind' (that exists only as made-up narratives of life).

एतावन्तमिमं कालं मनोमुक्ताफलं मम अविद्धमासीदधुना विद्धं तु गुणमर्हति। (09.61)

I have suffered for long, only because of this mind. (*A mind rid of all its Vaasanaas shines like a pearl.*)

Till now, the 'excellent pearl of my mind' was unenlightened; now being enlightened, it deserves praise.

मनस्तुषारकणिका विवेकार्कातपेन मे चिरप्रवृत्तये नूनमचिराल्लयमेष्यति। (09.62)

The snow-drop of my mind (that is attached to the form) will soon melt off by the 'sunlight of discrimination' and attain the prolonged life as the (formless) vapour.

विविधैः साधुभिः सिद्धैरहं साधु प्रबोधितः आत्मानमनुगच्छामि परमानन्दसाधनम्। (09.63)

I have been enlightened fully by the various Siddhas of noble characters.

Now I will realize the 'inner essence of my self (Aatman)' which will bestow the 'Supreme bliss'.

आत्मानं मणिमेकान्ते लब्ध्वैवालोकायन्सुखं तिष्ठाम्यस्तमितान्येहः शारदीवाचलेऽम्बुदः। (09.64)

Now I will get that gem called 'Aatman' and feel happy by observing it, sitting in solitude.

'Other desires of mine' have dissolved away like the 'clouds on the mountain' in the autumn.

अयमहमिदमाततं ममेति स्फुरितमपास्य बलादसत्यमन्तः

रिपुमतिबलिनं मनो निहत्य प्रशममुपैमि नमोऽस्तु ते विवेक। (09.65)

I am now with such a firm determination to destroy the 'strong enemy called the mind', which has extended far and wide with the 'idea of possession' as 'mine' (from this body to the far away objects of heaven also). I will make effort and get rid of all that is unreal from the mind.

I will surely attain the 'quiescent state of reality' as 'my knowledge essence'.

(*For winning over the mind, I need the discrimination of the real and unreal, to help me in my Vichaara-process.*)

Salutations to you, hey Viveka (my one and only guide)!"

वसिष्ठोवाच

Vasishta spoke

इति चिन्तयतस्तस्य पुरः संप्रविवेश ह प्रतीहारः परो भानोः स्यन्दनाय इवारुणः। (10.01)

As he was thinking in this manner, the door-keeper entered his presence, like Aruna (Dawn/Charioteer of the Sun) appearing in front of the chariot of another Sun (the king) (reminding him of the day's duties).

(*It was as if the Brahmaa-state itself had risen there to make the Nirvikalpa-Brahman to exist as the Savikalpa-Brahman.*)

प्रतीहार उवाच

The door-keeper spoke

देव दोःस्तम्भविश्रान्तसमस्तवसुधाभर संपादयोत्तिष्ठ दिनव्यापारं नृपतोचितम्। (10.02)

Deva! The 'entire Vasudhaa' (prosperous land) is sheltered under the care of your pillar-like shoulders. Get up, and attend to your duties as a king.

एताः कुसुमकर्पूरकुम्कुमाम्बुघटाः स्त्रियः स्नानभूमौ स्थिताः सज्जा नद्यो मूर्तियुता इव। (10.03)

The 'ladies' are waiting in the 'bathing arena', with the 'water-pots filled with flowers, camphor and saffron', like the 'rivers that came to meet you in person'.

एताः कमलकह्लारकाननभ्रान्तषट्पदाः कृताः कमलिनीपाशरचितांशुकमण्डपाः। (10.04)

The 'bees' are hovering in the 'bathing shelter made out of lotus stalks', with the mistaken idea that it is a 'forest of white lotuses'.

एताः कमलिनीतीरभुवश्छत्रैः प्रपूरिताः सचामररथेभाश्वैः स्नानावसरसेविनाम्। (10.05)

The 'chariots with chowries, elephants, and horses' are ready for the services of after-bath, like 'the swans and cranes found on the banks of the lotus lake'.

समग्रसुमनःपूर्णेन्नौषधिपरिप्लुतैः सज्जीकृताः पटलकैर्देवार्चनगृहास्तथा। (10.06)

The 'worship rooms' are well-prepared with all the necessary items needed for worship, namely the 'flowers, scents, food-offerings, and the presiding priests, and are covered by screens all around.

स्नातः पवित्रहस्तश्च परिजप्याघमर्षणः त्वामेव प्रेक्षते देव दक्षिणार्हो द्विजव्रजः। (10.07)

The 'Brahmins' have completed their auspicious bath and have brought sanctifying materials; and are reciting the 'sacred chants' awaiting your arrival to receive gifts (offering of charity) from your hands.

लसच्चाभिरहस्ताभिः पाल्यते परमेश्वर सज्जीकृतास्ते कान्ताभिः शीता भोजनभूमयः। (10.08)

The 'dining arena' has been well-decorated, and the 'pretty maids' are standing with chowries in their hands, waiting for you.

शीघ्रमुत्तिष्ठ भद्रं ते नियतं कार्यमाचर न कालमतिवर्तन्ते महान्तः स्वेषु कर्मसु। (10.09)

Quickly get up king. May auspiciousness be yours. Attend to your daily duties.

The great men never are tardy in their work.

वसिष्ठोवाच

Vasishta spoke

प्रतीहारपतावित्थमुक्तवत्यथ पार्थिवः तथैव चिन्तयामास चित्रं संसारसंस्थितिम्। (10.10)

Hearing the words of the chief of the door-keepers, the king started thinking about the 'wondrous nature of the worldly existence' once again.

JANAKA PONDERES AGAIN ABOUT THE WORTHLESS SAMSAARA

(Why do any work at all, since everything is an appearance only? Why not walk away from all these meaningless duties that have only meaningless purposes? Why stay as a king at all?)

‘कियन्मात्रमिदं नाम राज्यं सुखमिति स्थितं न प्रयोजनमेतेन ममेह क्षणभङ्गिना। (10.11)

‘What sort of true happiness is there in owning this kingdom?

It is a fleeting experience, and of no use to me.

सर्वमेव परित्यज्य मिथ्याशम्बरडंबरं एकान्त एव तिष्ठामि संशान्त इव वारिधिः। (10.12)

I will renounce all the 'wasteful magic show of illusion (Shambara's sorcery)', and remain in solitude, like the calm ocean.

अलमेभिरसत्प्रायैर्मम भोगविजृम्भितैः त्यक्त्वा सर्वाणि कर्माणि सुखं तिष्ठामि केवलम्। (10.13)

Enough of these illusory enjoyments! I will renounce all the actions and remain blissful.

[Janaka now advises his mind.]

चित्तं चातुर्यमेतस्माद्भोगाभ्यासकुसंभ्रमात्यज जन्मजराजाड्यजालजम्बालशान्तये। (10.14)

Hey mind-state! Discard this 'talented practice of enjoying pleasures', so that this 'muddy shower of birth, death and ignorance' ceases to be.

दशासु स्वासु यास्वेव संभ्रमं चित्तं पश्यसि ताभ्य एवाभिरचितं परमं दुःखमेष्यसि। (10.15)

Whatever you see as attractive hey mind, in all the ten directions, you are going to end up in pain because of them alone.

प्रवृत्तं सन्निवृत्तं सद्भूयोभूयश्चिरंचिरं भोगभूमिषु सर्वासु चित्तं तृप्तिं न गच्छति। (10.16)

The mind never feels satisfied by indulging for long, in all the pleasures again and again, whether going after them or practising 'forced abstinence' (as an outward show, or through the fear of society, or the ageing factor).

तस्मात्पापालमनया तुच्छया भोगचिन्तया भवत्यकृत्रिमा तृप्तिर्यनाभिपत तं ततः। (10.17)

Therefore, hey sinful idiot, stop entertaining worthless thoughts of pleasures.

Go after that which gives genuine satisfaction.'

JANAKA RETIRES FROM ALL THE ACTIONS

इति संचिन्त्य जनकः तूष्णीमेव बभूव ह शान्तचापलचेतस्त्वाल्लिपिकर्मर्पितोपमः। (10.18)

Having thought like this, Janaka remained silent.

His restless mind was now quiet, and he looked like a 'motionless painted picture'.

प्रतीहारोऽपि नोवाच गौरवेण भयेन च पुनर्वाक्यं महीपानां चित्तवृत्तिषु शिक्षितः। (10.19)

The door-keeper did not speak anything more, out of fear and respect; for he was well-trained to understand the moody nature of the kings.

JANAKA CONTINUES HIS VICHAARA-PRACTICE

तूष्णीमथ क्षणं स्थित्वा जनको जनजीवितं पुनः संचिन्तयामास मनसा शमशालिना। (10.20)

Having remained silent for a second, 'Janaka with the subdued mind' again started thinking about the life of people (filled with actions of various sorts).

[‘Why leave anything at all? What is there to achieve by leaving anything, or accepting something else?

What should I seek or not seek? Why bother about the action and inaction also?']

किमुपादेयमस्तीह यत्नात्संसाधयाम्यहं कस्मिन्वस्तुनि बध्नामि धृतिं नाशविवर्जिते। (10.21)

What excellent thing is there to regard as an achievement, that I should make some effort to obtain it? What imperishable object is there that I can place my trust upon? (*What meaning is there in remaining in contemplation-state also, in some solitude? How can my quiescent-state vanish off, if I stay engaged in my regular duties?*)

किं मे क्रियापरतया किं मे निष्क्रिययापि वा न तदस्ति विनाशेन वर्जितं यत्किलोदितम्। (10.22)

What matters if I do, or do not do, any work? There is nothing which exists forever without perishing.

क्रियावानक्रियो वास्तु कायोऽयमसदुत्थितः समस्थितस्य शुद्धस्य चितः का नाम मे क्षतिः। (10.23)

This body is an illusory appearance.

Whether I am engaged in work or not, what can affect me, the ‘unchanging pure Chit’?

नाभिवाञ्छाम्यसंप्राप्तं संप्राप्तं न त्यजाम्यहं स्वस्थ आत्मनि तिष्ठामि यन्ममास्ति तदस्तु मे। (10.24)

I will not desire for something that has not been obtained. I will not discard what is already there.

I will remain in the state of the Self-essence happily. Let whatever is mine be mine.

न ममेह कृतेनार्थो नाकृतेनेह कश्चन क्रिययाऽक्रियया वापि यत्प्राप्तं तदसन्मयम्। (10.25)

Anything done or not done has no meaning for me.

Whatever one gets by action or non-action, both are illusory.

अकुर्वतः कुर्वतो वा युक्तयुक्ताः क्रिया मम नाभिवाञ्छितमस्तीह यदुपादेयतां गतम्। (10.26)

Whether I perform the prescribed duties ordained by scriptures or the society, there is nothing I desire for, as any fulfilment.

तदुत्थाय क्रमप्राप्तां कायोऽयं प्रकृतां क्रियां करोतु अस्पन्दिताङ्गस्तु किमयं साधु शुष्यति। (10.27)

Therefore, let this body rise up and do the natural works allotted to it.

If no movement is there in the body, then it will just dry up.

स्थिते मनसि निष्कामे समे विगतरञ्जने कायावयवजौ कार्यौ स्पन्दास्पन्दौ फले समौ। (10.28)

If the mind is without desires, if it is equal in loss and gain, the actions rising out of the ‘body with its limbs’ by its movement or non-movement will have the same results.

(*The mind cannot swerve from its stable state of knowledge.*)

कर्मजासु फलश्रीषु मनसा कर्तृभोक्ते तस्मिन्प्रशान्तिमायाते कृतमप्यकृतं नृणाम्। (10.29)

When the ideas of doing the action and enjoying the fruits do not rise in the mind, engaging in any action is equal to not doing it.

यो निश्चयोऽन्तः पुरुषस्य रुढः क्रियास्वसौ तन्मयतामुपैति

अनामयं मे पदमाहता धीरधीरतामन्तरलं त्यजामि। (10.30)

It is a deep-rooted idea that every man identifies with his action (and thinks of the action as binding).

I am now in the stabilized state of the intellect that is freed off all afflictions; and I will renounce the unstable nature of the mind completely (where one is anxious about the fruits of actions).

JANAKA RETURNS BACK TO HIS NORMAL LIFE

इति संचिन्त्य जनको यथाप्राप्तक्रियामसौ असक्तः कर्तुमुत्तस्थौ दिनं दिनपतिर्यथा। (11.01)

Having pondered in this manner, Janaka got up with an ‘unattached mind’, to perform the duties that belonged to him, like the Sun rising to begin the day (by allowing the actions to go on, by its very presence).

इष्टानिष्टाः परित्यज्य चेतसा वासनाः स्वयं यथाप्राप्तं चकारासौ जाग्रत्येव सुषुप्तवत्। (11.02)

He renounced all the likes and dislikes, emptied the mind of the Vaasanaas, and performed the actions that fell to his lot, as if in deep sleep (unaffected by any perceived scene), though awake in the Jaagrat-state.

(*Others saw him doing actions in the day, and sleeping at night; but the king was always in the changeless state of Self-awareness. Action or no-action made no difference to him.*)

संपाद्य तदहःकार्यमार्यावर्जनपूर्वकं अनयच्छर्वरीमेकान्तयैव ध्यानलीलया। (11.03)

All through the day, he performed all the prescribed duties without a flaw.

At night, he remained absorbed in contemplation.

मनः समरसं कृत्वा संशान्तविषयभ्रमं शर्वर्याम्क्षीयमाणायामित्थं चित्तमबोधयत्। (11.04)

Keeping the mind quiet by freeing it of all the ideas of sense-pleasures, he advised the mind, even as the night was coming to an end.

JANAKA ADVISES THE CHITTA

‘चित्तं चञ्चलं संसारं आत्मनो न सुखाय ते शममेहि शमाच्छान्तं सुखं सारमवाप्यते। (11.05)

‘Hey Mind! This worldly-existence always gives pain and never any happiness.

Be quiet. By remaining quiet, one attains the true essence of peaceful-bliss.

(What is the world but ideas reflected from other minds?)

यथा यथा विकल्पोघान्सम्कल्पयसि हेलया तथा तथैति स्फारत्वं संसारस्तव चिन्तया। (11.06)

Even as you keep on conceiving worthless objects, the world keeps on expanding through your thoughts.

शतशाखत्वमायाति सेकेन विटपी यथा अनन्ताधित्वमायासि शठ भोगेच्छया तथा। (11.07)

Hundreds of branches appear on the trees by the sprinkling of waters; your desires for sense-pleasures, hey you rogue, make you end up in hundreds of afflictions.

चिन्ताजालविकल्पोत्था जन्मसंसारसृष्टयः तस्मात्त्यक्त्वा विचित्रां त्वं चिन्तामुपशमं व्रज। (11.08)

The ‘Creations that are filled with worlds and births’ rise from the conceptions formed by the ‘network of thoughts’; therefore, renounce this ‘variegated phenomenon’ and take shelter in the ‘quiescence’.

संसारसृष्टितरलामिमां तुल्य सुन्दर अस्यां चेत्सारमाप्नोषि तदेतामेव संश्रय। (11.09)

You are now beautiful because of the taintless nature!

Compare this ‘Creation of worldly-existence which is fragile’ and the ‘quiescent state of your true essence’; take shelter in that alone which is truly blissful.

आस्थां यस्मात्परित्यज्य दृश्यदर्शनलालसात्मैतद्ग्राहणं मा मुञ्च स्वेच्छया विहरेच्छया। (11.10)

Remaining in that state, get rid of the hankering for the perceived world.

Do not accept anything; do not discard anything. Wander freely.

इदं दृश्यमसत्सद्वाप्युदेत्वस्तमुपैतु वा साधो विषमतां गच्छ मैतदीयेर्गुणागुणैः। (11.11)

Hey Good mind! Let this perceived world be real or unreal; appear or disappear; do not get affected by its good or bad qualities.

मनागपि न संबन्धस्तव दृश्येन वस्तुना अविद्यमानरूपेण संबन्धः कोऽयमीदृशः। (11.12)

You are in no way related to ‘this perceived world’, in the least.

What relationship is this, that you have with a non-existing phenomenon?

असत्त्वमेतच्च, न सद्भ्योरेवासतोः सतोः संबन्ध इति चित्रेयामपूर्वेवाक्षरावली। (11.13)

You are not real; the perceived world also is not real.

When both are non-existent (like the barren woman’s son, or like the flower seen in the sky) and are not real at all, the ‘row of letters’ which means that ‘two unreal things have real relationship’ is indeed an amazing fact.

असदेतत् सच्चेत्त्वं तथापि किल सुन्दर सङ्गः सदसतोः कीदृग्वद त्वं मर्त्यजीवयोः। (11.14)

Even if you say hey my beautiful mind, that you are real (as the essence of Aatman), and this world alone is unreal, tell me how can the real and unreal be together, like the dead and the alive?

चित्तं त्वमथ दृश्यं च द्वे एव यदि सन्मये सदास्थिते तत्प्रसरः कुतो हर्षविषादयोः। (11.15)

Hey Chitta, even if ‘you’ and ‘the perceived phenomenon’ both are in essence real, then still, what need is there to cry or laugh about anything (since both are inseparable)?

तस्मान्महाधिं मुञ्च त्वं मूकमुल्लासमाहर संक्षुब्धाम्बुधिमाविष्टां त्यजाभव्यमिमां स्थितिम्। (11.16)

Therefore, renounce this great affliction and bring in the silent bliss.

Renounce this ‘stormy ocean of perceptions’. Renounce this unworthy state.

कन्दुकालातवद्व्यर्थमात्मनैव परिज्वलन्मा मोहमलमासाद्य मन्दतां गच्छ सन्मते। (11.17)

Do not burn yourself like the ‘rotating ball of fire’ (and keep on rotating in the worldly-existence, by burning yourself). Do not be deluded and become an idiot, hey good mind.

(‘Kanddukaalaata’ - some circle of fire shaped like a ball, which keeps burning and thus rotates by itself)

न तदिहास्ति समुन्नतमुत्तमं व्रजसि येन परां परिपूर्णतां



तदवलम्ब्य बलादतिधीरतां जहीहि चञ्चलतां शठ रे मनः। (11.08)

There is nothing excellent here that is going to give you complete satisfaction.

So, bravely cast afar this restlessness, and take shelter in the Supreme, hey fraudulent mind!

JANAKA 'S STATE OF JEEVANMUKTI

एवं विचारयंस्तत्र स्वराज्ये जनको नृपः चकाराखिलकार्याणि न मुमोह च धीरधीः। (12.01)

Having pondered in this manner, King Janaka performed all the actions without any flaw, in his kingdom.

The 'intelligent one' (who was above the intellect even) never again was deluded.

न मनः प्रोल्ललासास्य क्वचिदानन्दवृत्तिषु केवलं सुषुप्तसंस्थं सदैव व्यवतिष्ठत। (12.02)

He never got excited by any joyful enterprises. He acted always as if in deep sleep state.

ततः प्रभृत्यसौ दृश्यं नाजहार न वात्यजत्केवलं विगताशङ्कं वर्तमाने व्यवस्थितः। (12.03)

From then onwards, he never rejected any perception nor desired anything also.

Without any anxiety, he concentrated only on the present moment.

अनारतविवेकेन तेन सद्यः सनातनं पुनः कलङ्कं नैवासमम्बरेणेव राजसम्। (12.04)

Endowed with constant discrimination, he never ever was tainted by the deep-rooted fault of ego, like the sky is not tainted ever by the dust.

स्वविवेकानुसंधानादिति तस्य महीपतेः सम्यग्ज्ञानमनन्ताभमलं विमलतां ययौ। (12.05)

Through discrimination and proper enquiry, the king's knowledge reached its extreme limits and became taintless.

अनामृष्टविकल्पांशुश्चिदात्मा विगतामयः उदियाय हृदाकाशे तस्य व्योम्नीव भास्करः। (12.06)

Freed of all the conceptions (wants), freed of all the afflictions (excitements and depressions), the 'essence of the Supreme' shone resplendently in his 'heart-space', like the Sun shining in the sky.

स ददर्शाखिलान्भावांश्चिच्छक्तौ समवस्थितान् आत्मभूताननन्तात्मा सर्वभूतात्मकोविदः। (12.07)

He saw the entire world of objects established in the Self (as Knowledge-states).

He saw everything as the Self (as the constantly appearing potential states of perception in the Supreme).

He realized the Self as the essence of all that exists (as his very nature, not as King Janaka, but as the undivided Reality-state only, that existed as Janaka and all the others, as if divided).

प्रहृष्टो न बभूवासौ क्वचिन्न च सुदुःखितः प्रकृतेर्व्यवहारत्वात्सदैव सममानसः। (12.08)

He never felt extremely joyous, nor was he distressed by anything.

Acting naturally as behoves his status, he was always in the state of equanimity.

जीवन्मुक्तो बभूवासौ ततःप्रभृति मानदः जनको जरठज्ञानी ज्ञातलोकपरावरः। (12.09)

The beloved king Janaka lived as a JeevanMukta from then onwards.

He was a mature knower. He had realized the 'state of the Supreme'.

राज्यं कुर्वन्विदेहानां जनको जनजीवितं नैव हर्षविषादाभ्यां सोऽवशः परितप्यते। (12.10)

Ruling the citizens of Videha, who loved him as their lives, Janaka never lost control and never was affected by any momentary joy or grief.

नास्तमेति न चोदेति गुणदो विचेष्टितैः अर्थानर्थैः न राज्योत्थैर्न ग्लायति न हृष्यति। (12.11)

He never got annoyed by any actions done by the influence of the three Gunas.

(He was a Gunaateeta; had transcended all the three Gunas.)

He was never affected by the good or bad that affected his kingdom (and did not give way to any anxiety).

कुर्वन्नपि करोत्येष न किञ्चिदपि कुत्रचित्स तिष्ठत्येव सततं सर्वदैवान्तरे चितः। (12.12)

Though performing all the actions, he actually does not do anything anywhere.

He remains always as the 'changeless Chit' (in the knowledge of oneself) (like the ignorant one stays as the body-self).

सुषुप्तावस्थितस्यैव जनकस्य महीपतेः भावनाः सर्वभावेभ्यः सर्वथैवास्तमागताः। (12.13)

Since king Janaka remained awake in a deep sleep state (unaffected by the movement of the body, mind or intellect), all the ideas of attraction and repulsion to all the objects, were at an end.

भविष्यं नानुसन्धते नातीतं चिन्तयत्यसौ वर्तमाननिमेषं तु हसन्नेवानुवर्तते। (12.14)

He does not feel anxious about the future; does not bother about the past; he just tackles the present moment with a smile (as if amused by the magic of Chit).

स्वविचारवशेनैव तेन तामरसेक्षण प्राप्तं प्राप्यमशेषेण राम नेतरयेच्छया। (12.15)

Hey Lotus eyed Rama, he attained completely 'That' which has to be attained through proper enquiry alone, and not through any desire (for Moksha) as such (and not through the worship of a deity, or penance, or any other ascetic practice).

तावतावत्स्वकेनैव चेतसा प्रविचार्यते यावद्यावद्विचाराणां सीमान्तः समवाप्यते। (12.16)

He thought within himself every question that troubled his mind, and did not stop the enquiry till the answers were got.

न तद्गुरोर्न शास्त्रार्थान्न पुण्यात्प्राप्यते पदं यत्साधुसङ्गाभ्युदितात् विचारविशदाद्बुद्धः। (12.17)

The 'Supreme state' is not attained through a Guru, or the 'dry intellectual understanding of the meaning of Scriptures', or by the merits of the past.

The 'Supreme state' is attained only through the 'intellectual expansion got through the process of enquiry' which becomes possible by the guidance offered by the company of the noble.

THE POWER OF 'PRAJNAA (WISDOM ATTAINED THROUGH RATIONAL THINKING)'

सुन्दर्या निजया बुद्ध्या प्रज्ञयैव वयस्यया पदमासाद्यते राम न नाम क्रिययान्यया। (12.18)

The 'Supreme state' is attained only through the 'beautiful intellect endowed with knowledge itself becoming a friend', and never by any action of the outside as such.

यस्योज्ज्वलति तीक्ष्णाग्रा पूर्वापरविचारिणी प्रज्ञादीपशिखा जातु जाड्यान्ध्यं तं न बाधते। (12.19)

When the light of 'Prajnaa' (wisdom attained through proper reasoning) with the 'sharpened edge of the wick' namely 'analysis of the Truth' shines brightly, the 'darkness of ignorance' does not remain anymore.

दुरुत्तरा या विपदो दुःखकल्लोलसंकुलाः तीर्यते प्रज्ञया ताभ्यो नावाऽऽपद्भ्यो महामते। (12.20)

Hey intelligent one! Like crossing over the 'turbulent dangerous rivers' with 'well-made ships', the 'various events of the life with their turbulent waves of pains and sufferings that are impossible to cross over by ordinary men', get crossed over, when one is secure in the 'well-established Knowledge-state' got through Prajnaa (which is never shaken by the good and bad of the life events).

प्रज्ञाविरहितं मूढमापदल्पापि बाधते पेलवा चानिलकला सारहीनमिवोलपम्। (12.21)

A 'person without Prajnaa' suffers even if a small difficulty (a slight discomfort also) occurs; like the 'thin grass shoots' are tossed about, even if a soft tiny whiff of air blows (unlike the well-rooted tree which withstands heavy winds and stays for hundreds of years).

प्रज्ञावानसहायोऽपि विशास्त्रोऽप्यरिमर्दन उत्तरत्येव संसारसागराद्राम पेलवात्। (12.22)

Hey Slayer of enemies! A person with 'Prajnaa' (the knowledge of the workings of Brahman-state) gets out of this worthless Samsara, even if he is not helped by anyone, even if he has not studied any Scripture.

प्रज्ञावानसहायोऽपि कार्यान्तमधिगच्छति दुष्प्रज्ञः कार्यमासाद्य प्रधानमपि नश्यति। (12.23)

A person who has this 'Prajnaa' attains the end of his pursuit, even if helped by nobody (thinking by himself, like Shuka, the son of Vyaasa).

A person without 'Prajnaa' fails in his enterprises, even if he puts in all his effort (for he will waste his time in pursuing various paths shown by immature teachers, like a blind man following the blind).

शास्त्रसज्जनसंसर्गैः प्रज्ञां पूर्वं विवर्धयेत् सेकसंरक्षणारंभैः फलप्राप्तौ लतामिव। (12.24)

One should somehow increase 'Prajnaa' from his young age itself, through the study of Scriptures and the company of the wise (if available); a creeper when regularly watered when it is young itself, gives fruits later on, as a tree.

प्रज्ञाबलबृहन्मूलः काले सत्कार्यपादपः फलं फलत्यतिस्वादु भासो बिम्बमिवैन्दवम्। (12.25)

The 'tree of good actions' (study of the Scriptures under the guidance of a well versed teacher) which has the 'thick root of Prajnaa' yields the 'extremely delicious fruit of knowledge' in course of time, like the disc of the moon slowly increasing its shine.

य एव यत्नः क्रियते बाह्यार्थोपार्जने जनैः स एव यत्नः कर्तव्यः पूर्वं प्रज्ञाविवर्धने। (12.26)

A person goes through so much hardship to fulfil an ordinary ambition of the world. The same effort can be directed towards increasing one's Prajnaa, in the beginning itself.

*(Why increasing the level of Prajnaa is important?)*

सीमान्तं सर्वदुःखानामापदां कोशमुत्तमं बीजं संसारवृक्षाणां प्रज्ञामान्द्यं विनाशयेत्। (12.27)

One should destroy 'the blind-understanding' (beliefs handed over from generation to generation) which is the extreme peak of all sufferings, the excellent store-house of calamities, and the seed for the endless trees of world-experiences.

*(A man will meet with many fatal dangers if trapped in a wild jungle at night, if he does not have a light to show him the right path. So it is with a man born in this worldly-existence. A stupid person without the reasoning capacity, is sure to perish in some way or other.)*

स्वर्गाद्यच्च पातालाद्राज्याद्यत्समवाप्यते तत्समासाद्यते सर्वं प्रज्ञाकोशान्महात्मना। (12.28)

Whatever pleasures are there in all the worlds starting from the heaven above to the nether worlds below, all of them can be obtained by the excellent storehouse of 'Prajnaa'.

प्रज्ञयोतीर्यते भीमात्स्मात्संसारसागरात् न दानैर्न च वा तीर्थैस्तपसा न च राघव। (12.29)

Only through 'Prajnaa', will a man cross over the ocean of the worldly existence, Raaghava, and not through the charities or penance or by visiting the pilgrimage centres.

यत्प्राप्ताः संपदं दैवीमपि भूमिचरा नराः प्रज्ञापुण्यलतायास्तत्फलं स्वादु समुत्थितम्। (12.30)

Even ordinary gains like the divine worlds that are obtained by the mortals on Earth, are made possible by the 'sacred creeper namely Prajnaa yielding the ripened fruit' (by following the right path prescribed for them).

प्रज्ञया नखैरालूनमत्तवारणयूथपाः जम्बुकैर्विजिताः सिंहाः सिम्हैर्हरिणका इव। (12.31)

Even the 'lions which tear off the heads of huge musth elephants with their nails' are defeated by the foxes with the help of wisdom (Prajnaa), as easily as the deer getting conquered by the lions (through the physical strength only).

सामान्यैरपि भूपत्वं प्राप्तं प्राप्तं प्रज्ञावशान्नरैः स्वर्गापवर्गयोग्यत्वं प्राज्ञस्यैवेह दृश्यते। (12.32)

Even ordinary men become kings if they are endowed with 'Prajnaa'.

A wise man with 'Prajnaa' alone, deserves the heavens and the other worlds.

प्रज्ञया वादिनः सर्वे स्वविकल्पविलासिनः जयन्ति सुभटप्रख्यान्नरानप्यतिभीरवः। (12.33)

Those timid in nature, but who are adept in learning and utter words of wisdom that are endowed with Prajnaa, can win over even the strongest men.

चिन्तामणिरियं प्रज्ञा हृत्कोशस्था विवेकिनः फलं कल्पलतैवेषा चिन्तितं संप्रयच्छति। (12.34)

This 'Prajnaa' is the 'wish-fulfilling gem ChintaaMani' that is resting in the 'treasure chest' of the 'heart of a discriminating man'. It bestows any fruit that is desired, like the 'Kalpa tree' of the heavens.

भव्यस्तरति संसारं प्रज्ञयापोह्यतेऽधमः शिक्षितः पारमाप्नोति नावा नाप्नोत्यशिक्षितः। (12.35)

A 'man of wisdom, who is given to the Vichaara-practice', easily crosses over the 'delusion of Samsaara' through 'Prajnaa'; the ignorant one gets carried over and drowns. Even in the ordinary contexts, a man who has mastered the 'naval techniques' can sail across the oceans, and not the one who is not learned.

धीः सम्यग्योजिता पारमसम्यग्योजिताऽऽपदं नरं नयति संसारे भ्रमन्ती नौरिवार्णवे। (12.36)

The 'intellect that is properly guided' reaches the shore; the 'misguided intellect that is seeped in delusion and incorrect beliefs', leads the man towards dangerous situations, like a ship that is abandoned in the ocean.

विवेकिनमसंमूढं प्राज्ञमाशागणोत्थिताः दोषा न परिबाधन्ते सन्नद्धमिव सायकाः। (12.37)

A man endowed with Prajnaa, who is protected by discrimination, is not wounded by the faults arising out of desires, like the arrows cannot affect a person wearing the armour.

प्रज्ञयेह जगत्सर्वं संयोगेवाङ्गं दृश्यते संयग्दर्शनमायान्ति नापदो न च संपदः। (12.38)

Through the proper understanding of the truths found out by the Vichaara process, one can see the entire world as it is in reality (even across the sense-screen that is produced by the mind to block the reality); a person with such a vision is not affected by difficulties or prosperities.

पिधानं परमार्कस्य जडात्मा विततोऽसितः अहंकाराम्बुदो मत्तः प्रज्ञावातेन बाध्यते। (12.39)

‘Ego or Ahamkaara, (the mind-construed idea about oneself based on the body-identity)’ is like a ‘cloud’; it blocks the ‘Sun named knowledge’; it is cold (foolish) in essence, and is filled with the moisture of Vaasanaas; it floats everywhere without control and is spread out all across the sky (as the perceived); is dark because of ignorance; and thunders madly with arrogance and conceit. It can be blown off completely, with the ‘Prajnaa-storm’ only.

पदमतुलमुपैतुमिच्छतोच्चैः प्रथममियं मतिरेव लालनीया

फलमभिलषता कृषीवलेन प्रथमतरं ननु कृष्यते धरैव। (12.40)

A farmer who desires the fruit of his crops, first tills the land properly; likewise a person who desires the state of the Supreme, should clean up the mind alone, at first.

BE LIKE JANAKA, HEY RAMA

एवं जनकवद्राम विचार्यात्मानमात्मना पदं विदितवेद्यानामविघ्नेनाधिगच्छसि। (13.01)

In this manner Rama, when you analyze the ‘inner essence of the Self by the analyzing the Self-state’ like Janaka, you will without any obstacle attain the state that is realized by the great Sages.

ये हि पाश्चात्यजन्मानः प्राज्ञा राजससात्त्विकाः प्राप्नुवन्ति स्वयं प्राप्यं ते जना जनका इव। (13.02)

Those ‘Raajasa-Saatvika people (like you hey Rama)’ who are in their last birth, are endowed with intellectual supremacy (in that birth), and attain whatever is to be attained as the true vision by their own thinking process (without any external help), like King Janaka.

तावतावद्विजित्यारीनिन्द्रियाख्यान्पुनःपुनः यावदात्मात्मनैवायमात्मन्येव प्रसीदति। (13.03)

They keep on winning over the enemies named senses (that crave for pleasures) again and again, till the senses stay fully subdued (and naturally stay un-attracted to pleasures); then the ‘Reality-essence of Aatman within them’ graces them by ‘its vision of the true self’ through the ‘analyzing process of itself’.

प्रसन्ने सर्वगे देवे देवेशे परमात्मनि स्वयमालोकिते सर्वाः क्षीयन्ते दुःखदृष्टयः। (13.04)

If the ‘all-pervading lustrous lord, the Supreme essence of all’ is pleased, and is seen as oneself, then all types of sufferings rising by the delusion-vision vanish off immediately.

मुष्टयो मोहबीजानां वृष्टयो विविधापदां कुदृष्टयः क्षयं यान्ति दृष्टे तस्मिन्परावरे। (13.05)

The ‘delusion-seeds that are held tightly in the fists’, the ‘torrents of pouring rains of calamities’ and ‘all the misconceived perceptions’ together perish off, when the ‘Supreme is realized’.

सदा जनकवद्राम सर्वारंभवदात्मना प्रज्ञयात्मानमालक्ष्य लक्ष्मीवानुत्तमो भव। (13.06)

Rama! Like Janaka, you also observe the Self (Reality-essence that is without any ‘I’ ness) as the source of everything, and realize the Self through Prajnaa, and be an excellent person endowed with all the prosperities. (There is no need to renounce the kingdom or discard one’s duties as a king.)

नित्यमन्तर्विचारस्य पश्यतश्चञ्चलं जगत्जनकस्येव कालेन स्वयमात्मा प्रसीदति। (13.07)

When one is always engaged in the ‘enquiry of the Self (the reality behind the ego-sense)’ and observes the world as a phenomenon made of change only, then the ‘Truth of the self’ is realized in course of time for sure, as it happened in the case of king Janaka.

न दैवं न च कर्माणि न धनानि न बान्धवाः शरणं भवभीतानां स्वप्रयत्नादृते नृणाम्। (13.08)

No divine power, not the prescribed actions of asceticism, not the wealth distributed as charity, nor the relatives of any high position, act as a shelter for the men who are frightened of the worldly-existence, except their own sincere effort.

ये दैवनिष्ठाः कृत्यादौ कुविकल्पपरायणाः तेषां मन्दा मतिस्तात नानुगम्या विनाशनी। (13.09)

Those who are addicted to the deities through devotion, and engage themselves only in some misconceived rituals and rites of strict asceticism, are all of dull intellects.

Such a mode of intellect leads only towards destruction, and should not be followed.

विवेकं परमाश्रित्य विलोक्यात्मानमात्मना धिया विरागोद्भुरया संसारजलधिं तरेत्। (13.10)

Taking shelter in the ‘supreme discrimination (Viveka)’, and realizing the ‘inner essence true self’ by oneself, as the Vichaara-state of the self, a man should cross over the ‘Ocean of worldly-existence’

with a 'dispassionate intellect that is freed from all attachments and desires'.

एषा सा कथिता राम नभःफलनिपातवत्सुखदा ज्ञानसंप्राप्तिरज्ञानतरुशातनी। (13.11)

The event in Janaka's life was related you Rama, where he easily attained the 'knowledge that fells the tree of ignorance', like a fruit falling from the sky all of a sudden.

जनकस्येव सद्बुद्धेः स्वयमेव विलोकिनः विकासमेत्ययं देही देवः प्रातरिवाम्बुजम्। (13.12)

Janaka was of a pure intellect and analyzed the 'Truth' by himself; and the essence within the 'body-entrapment' bloomed up fully (destroying the body-idea), like a lotus at the rise of the 'morning-sun'.

संसारमननं चित्रं विचारेण विलीयते गलद्वशीकृतस्पर्श आतपेन हिमं यथा। (13.13)

The 'varieties of the world-conceptions produced by the mind' dissolves off through 'Vichaara', like the 'snow melts off by the touch of the rays of the Sun (of knowledge)' with its coolness (foolishness in the mind) removed fully.

अयमेवाहमित्यस्या निशाया उदिते क्षये स्वयं सर्वगतः स्फारः स्वालोकः संप्रवर्तते। (13.14)

When the night namely the misconception of '*I am the body*' perishes, then the 'vision of the Self-essence of reality' which extends everywhere (as objects of knowledge or as Bodha or information) arises by itself (through the rise of the knowledge) (like the vision of the world rises by itself with the sunrise).

अयमेवाहमित्यस्मिन्संकोचे विलयं गते समस्तभुवनव्यापी विस्तार उपजायते। (13.15)

'*I am this body*'- when this 'narrowed up understanding dissolves away', there arises the 'broadened vision of the Self (Knowledge essence)' pervading the entire universe (as knowledge-form only).

[World is just the 'Knower knowing the objects that are known' through the channel of a mind.

'Knower' is not different from the knowledge. Self is also not different from the world that is seen.

Rather the Reality alone exists as the Knowledge-state. World as the delusion is non-existent in knowledge.

A Knower sees the world not as the delusion-form; but as the knowledge-form.]

जनकेन परित्यक्ता यथाहंकारवासना तथा त्वमपि सद्बुद्धे विचार्यान्तः परित्यज। (13.16)

Similar to Janaka who renounced the Vaasanaa of the 'limited ego' hey Intelligent one, you also follow the same method of enquiry and remove that Vaasanaa from the mind.

अहंकाराम्बुदे क्षीणे चिद्व्योम्नि विमले तते नूनं सम्प्रौढतामेति स्वालोको भास्करः परः। (13.17)

When the idea of the limited ego perishes, then the 'Supreme Sun of self-realization' definitely shines with all its grandeur in the 'taintless sky of consciousness', like the Sun in the 'cloudless sky of the autumn season'.

एतावदेवातितमो यदहंभावभावनं तस्मिंश्च शममानीते प्रकाश उपजायते। (13.18)

'This idea of identification with a limited appearance' is excessively Taamasic in nature; when it is completely subdued, the 'true knowledge of one's essence' makes its appearance, like the light removing the darkness.

नाहमस्ति

There is no 'I',

(Reality is not the ego or 'I' feeling limited by the measures of space and time.)

न चान्योस्ति,

There is nothing else also.

(Reality-essence of undivided knowledge existing as the divided knowledge is the 'world-perception'.)

न च नास्तीति भावितं,

There is also not the idea of 'does not exist'.

(It is not the experience of nothingness; but existence of something where nothing else exists as another.)

मनः प्रशान्तिमायातं नोपादेयेषु मज्जति। (13.19)

The mind which has reached the 'quiescent state' (by the dawn of true knowledge) does not drown in the wants (since it always remains in a fulfilled state).

(Bondage is the mind that is rooted in likes and dislikes.)

उपादेयानुपतनं हेयैकान्तविवर्जनम्यदेतन्मनसो राम तद्वन्धं विद्धि नेतरत्। (13.20)

'Running after wants and rejecting all unwanted things'; this 'character of the mind' alone is termed as

‘bondage’ Rama, and nothing else.

मा खेदं भज हेयेषु नोपादेयपरो भव हेयादेयदृशौ त्यक्त्वा शेषस्थः स्वच्छतां व्रज। (13.21)

Do not worry when you get unwanted things. Do not hanker after the wanted things.

Renounce both the likes and dislikes.

येषामिदमुपादेयमिदं हेयमिति स्थितिः विलीना ते न वाञ्छन्ति त त्यजन्तीह किञ्चन। (13.22)

Remain just as you are, and be in the pure state of the Self-essence (as your identity).

Those in whom, the state of ‘this is to be attained and this should be avoided’ has dissolved off, they do not want anything; nor do they reject anything.

*(When everything is just AatmaBodha – the shine of Bodha alone, what is there to want or discard?)*

हेयोपादेयकलने क्षीणे यावन्न चेतसः न तावत्समता भाति साभ्रे व्योम्नीव चन्द्रिका। (13.23)

As long as the ‘misconceived notions of seeking and discarding’ are not rid off, till then the ‘equanimity state’ does not shine forth, like the moonshine cannot appear in the cloud-filled sky.

अवस्त्विदमिदं वस्तु यस्येति लुलितं मनः तस्मिन्नोदेति समता शाखोट इव मञ्जरी। (13.24)

In him whose mind is anxious about worthy and unworthy things, the equanimity state does not arise, like the clusters of flowers in the ‘Shaakota tree’ (Streblus asper).

युक्तायुक्तैषणा यत्र लाभालाभविलासिनी समता स्वच्छता तत्र कुतो वैराग्यभासिनी। (13.25)

When the ‘ideas of favourable and not favourable exist in-built, along with the calculations of profit and loss in a mind’, how can there rise the ‘equanimity and purity of the mind inherent with the nature of dispassion’?

एकस्मिन्ब्रह्मतत्त्वेऽस्मिन्विद्यमाने निरामये नानाऽनानातया नित्यं किमयुक्तं क्व युक्तता। (13.26)

When there exists, only this single principle of Brahman-state without any afflictions, what else is there that can be defined as favourable or unfavourable which is built-in with the ideas of divisions or sameness?

*(When there is no division at all, to imagine even sameness is meaningless only!)*

ईप्सितानीप्सिताशङ्के मर्कटयौ चित्तपादपे चञ्चले स्फुरतो यस्मिन्कुतस्तस्येह सौम्यता। (13.27)

When the ‘two restless monkeys’ namely the ‘apprehensions about likes and dislikes’ keep on jumping about the ‘tree of the mind’, where is there even the hope of some peace?

निराशता निर्भयता नित्यता समता ज्ञता निरीहता निष्क्रियता सौम्यता निर्विकल्पता

धृतिर्मेत्री मनस्तुष्टिर्मृदुता मृदुभाषिता हेयोपादेयनिर्मुक्ते ज्ञे तिष्ठन्त्यपवासनम्। (13. 29)

Desirelessness (no want of anything); fearlessness (no fear of not getting something);

eternity (as the Knowledge-state); equanimity (looking at everything as Bodha only);

knowledge (knowledge of oneself as the Reality-state);

a state without any wants (no need of external fulfilment);

absence of the doer-ship (limbs move; but not the inner awareness);

calm disposition (always a controlled behaviour);

state without any disturbing thoughts (of wants and no-wants);

stability of mind (with the stabilized intellect);

friendship towards all (as the shine of Bodha only);

happy state of the mind (without delusion);

soft nature (freed of all anxieties and irritations); tender words (seeing all as Bodha-form only);

all these qualities exist in the ‘Knower, who is free of likes and dislikes, and where all the Vaasanaas stay completely destroyed’.

धावमानमधोभागे चित्तं प्रत्याहरेत्बलात्प्रत्याहारेण पतितमधो वारीव सेतुना। (13.30)

One should forcefully control the mind that is running downwards (towards the sense pleasures), like the dam holding the falling water, by force.

बाह्यानर्थानिमांस्त्यक्त्वा तिष्ठन्गच्छन्स्वपन्श्च सर्वथा सर्वदा सर्वानान्तरांश्च विचारय। (13.31)

Renouncing completely the conception of these objects, enquire the true nature of everything, always, in all manners, even as you stand; as you move; as you sleep; and as you breathe.

CUT OFF THE NET AND BLOW OFF THE CLOUDS

गृहीततृष्णाशफरि वासनाजालमाविलं संसारवारिप्रसृतं चिन्तातन्तुभिराततं

अनया तीक्ष्णया तात च्छिन्धि बुद्धिशलाकया वात्ययेवाम्बुदं काले वहन्त्या वितते पदे। (13.33)

Dear Rama, tear off this 'tainted net of Vaasanaas' that is woven only by the 'threads of worries', and which is thrown inside the 'waters of the Samsaara' to catch the 'fish of Trshnaa (thirst for pleasures)', with the 'sharp knife of intelligence'; and blow away the 'dark clouds of doubts of the monsoon time of ignorance' which are rising in the 'expanse of Brahman-sky' through the 'wind of intelligence (obtained through my instruction)'.

CUT OFF THE TREE OF SAMSAARA

अस्य संसारवृक्षस्य मूलं दोषाङ्कुरास्पदं भव्य धीरेण धैर्येण प्रोद्धरोद्धुरया धिया

मनसैव मनश्छित्त्वा कुठारेणेव पादपं पदं पावनमासाद्य सद्य एव स्थिरो भव। (13.34,35)

Hey Noble one (Bhavya)! The origin of the 'tree of worldly existence' is caused by the 'sprout of misconception'.

With a 'bold intellect filled with courage and capable of breaking free' - cutting asunder the mind with the mind like cutting asunder the tree with an axe having the wooden handle, attain the 'supremely sacred state' instantly; and remain stabilized there.

मनसैव मनश्छित्त्वा विस्मृत्या चरमं मनः वर्तमानमपि च्छित्त्वा च्छिन्नसंसारतां ब्रज। (13.36)

Cutting asunder the 'tainted mind' with the 'taintless mind'; forgetting even the dead tainted mind; cutting asunder even the present taintless mind; get the 'worldly-existence' cut off, once and for all.

मोहो विस्मृत्य संसारं न भूयः परिरोहति चित्तं विस्मृत्य संसारो न भूयः परिरोहति। (13.37)

By forgetting the (reality seen in the) worldly-existence, the delusion does not rise again.

By forgetting the mind (made of conceptions and wants only), the worldly-existence does not rise again.

तिष्ठन्गच्छन्स्वपञ्जाग्रन्निवसन्नुत्पतन्पतन् असदेवेदमित्यन्तर्निश्चित्यास्थां परित्यज। (13.38)

Standing, moving, sleeping, awake, residing, climbing up, climbing down- at all times, be completely without attachments, 'with the in-born understanding that the world is unreal'.

समतामलमाश्रित्य संप्राप्तं कार्यमाहरन् अचिन्तयन्स्तथाऽप्राप्तं विहरेह हि राघव। (13.39)

Endowed with utmost equanimity; performing whatever actions fall to one's lot; not thinking about what is not attained; live happily in this world Raaghava (like king Janaka)!