

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY ONE

[NOTHING CAN AFFECT A JEEVANMUKTA]

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

**ABOUT THE AUTHOR**

Narayanalakshmi

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## CHAPTER THIRTY ONE

## NOTHING CAN AFFECT A JEEVANMUKTA

## वसिष्ठोवाच

## Vasishtha spoke

LIFE IS A JOURNEY IN SEARCH OF ONESELF

[The self that does not know what it is in essence, dons the available state of inertness itself as its identity, like Lavana donning the Chaandaala attire when he forgets himself through Maayaa.]

लीलयाऽपश्यति वपुः कालेनात्मनि जायते रम्यस्यापश्यतो वक्त्रं हृदि दौरूप्यधीरिव। (74.01)

A lover loses his handsome form and becomes thin and lustreless, when he does not see his loved one, for a long time; so also, the ‘self which is lost to its own loved vision’, takes on ‘various types of contoured shapes’ pushed by the results of the actions in course of time, as pertaining to the delusion state; and all this is just the ‘sportive-state only of the Reality’; and not its deteriorated state (as a change in the changeless).

तद्वशादियमायाता महती मेदुरोदरा माया मदमहाशक्तिः सुरास्वादलवादिव। (74.02)

Because of the self-state getting identified with the body as the self, this ‘dense expanse of world’ has come into being by the ‘great deluding power of Maayaa’ (which blocks the reality and shows something else as reality) which makes one intoxicated with the form-based arrogance, conceit etc, like a man getting intoxicated and losing his senses, by the intake of just a drop of very strong liquor.

(Slightest delusion is enough to make you act like an idiot.)

तयानया विकारिण्या तदतद्भावभूतया इदं संपन्नमखिलं तापादिव मरौ पयः। (74.03)

‘Maayaa’ alone exists as all the ‘countless Vaasanaa-fields of experience’ and stays as something other than the self; and because of her presence as delusion, the world exists as if real, like the waters that are seen in the desert-heat.

NAMES FOR THE SELF ARE JUST ‘WORDS’ OR ‘SOUND-FORMS’

मनो बुद्धिरहंकारो वासनाश्चेन्द्रियाण्यपि एवं कलितनामाङ्कैः स्फुरत्यात्माब्धिरंबुभिः। (74.04)

The ‘division-less Aatman-ocean’ in this manner, in its forgotten self-state, exists as if divided, getting superimposed with various names by identifying with the states of the mind, intellect, Ahamkaara, Vaasanaas and the senses.

चित्ताहंकारयोर्द्वित्वं वचस्यास्ति न वस्तुतः यच्चित्तं स ह्यहंकारो योऽहंकारो मनो हि तत्। (74.05)

Actually, the ‘divided-state’ of the ‘perceiving faculty (Chitta) and the Ahamkaara’ exists in words only, and not in actuality. Chitta is itself the Ahamkaara, Ahamkaara itself is the agitation-state called the mind.

व्यतिरिक्तं हिमाच्छौक्यमिति संकल्प्यते यथा मुधेव कल्प्यते भेदश्चित्ताहंकारयोस्तथा। (74.06)

That the whiteness is different from the snow is just a word-made conception, and is not exactly true (snow cannot be otherwise, and it is its very nature is to be white; you cannot separate snow and its whiteness); so also, the difference between the Chitta and Ahamkaara is a word-made conception only.

मनोहंकारयोरन्तर्द्वयोरैकतरक्षये क्षीणे द्वे एव हि यथा पटशौक्ये पटक्षये। (74.07)

These two, the mind and Ahamkaara are just two names denoting the same state; if one is destroyed, both get destroyed, like both the whiteness and the cloth getting destroyed, if the cloth itself is destroyed.

WANT OF LIBERATION IS ITSELF A BONDAGE

तुच्छां मोक्षधियं त्यक्त्वा बन्धबुद्धिं तथैषणां स्ववैराग्यविवेकाभ्यां केवलं क्षपयेन्मनः। (74.08)

Getting rid of the idiotic notion of liberation and bondage, and also giving up the mad chase for the liberation (as if it can be achieved through action and meditation), one should destroy the mind by developing discrimination and dispassion.

मोक्षो मेऽस्त्विति चिन्तान्तर्जाता चेदुत्थितं मनः मननोत्के मनस्युच्चैर्वपुर्दोषाय केवलम्। (74.09)

If even the slightest agitation rises as a want of liberation also, then the mind becomes alive instantly; and if the mind is alive, it immediately projects the body-concept of ‘I am so and so, I am bound, I am not liberated, etc’; and that again leads to more depression and downfall.

आत्मन्यतीते सर्वस्मात्सर्वभूतेऽथवा तते को बन्धः कश्च वा मोक्षो निर्मूलं मननं कुरु। (74.10)

The self (Aatman) transcends all the concepts of the body and the mind; and it alone appears as all the beings including you because of ignorance. How can it be bound and how can it get liberated by some effort? First, get rid of the agitation that I am bound, and uproot the ‘Vaasanaa of bondage and also of liberation’ completely.

#### ANALYZE THE SELF

[You are identified with the body and imagine that you are the self that is bound by the body, and are in want of liberation. When you as the ego-concept are also nothing but a mind-construed agitation, what meaning is there in wanting a liberation state for you? Are you the body-self, or are you the Reality-essence; decide for yourself.

Body-self does not need liberation; the real self also does not need liberation.

Then who has to get liberated? ‘Want of liberation’ itself is the deluded state! The body-self is inert and moves by the power of air; Aatman need not move at all, because it is not something framed in space.]

वायुः स्पन्दनधर्मत्वात्तदा चलति देहके तदा स्फुरति हस्ताङ्गरसनापल्लवावली। (74.11)

पादपे पल्लवश्रेणीं चालयत्यनिलो यथा तथैवाङ्गावलीं वायुर्देहे संचालयत्यलम्। (74.12)

When the air moves by its very nature inside the body-thing, then appear the sprout the leaves of hands, feet etc, and the tongue, eyes etc. Like moving the creeper-range at its base and making it move, the air within the body moves the limbs that are attached to it (the body).

चित्सर्वव्यापिनी सूक्ष्मा न चला नैव चाल्यते न स्वतः स्पन्दमायाति देवाचल इवानिलैः। (74.13)

The ‘Chit-state of awareness is all pervading as the Bodha of all’, and is subtle since it cannot be sensed by the senses; it does not move or get moved by something else also, and does not shake by itself also, similar to the Meru Mountain which is not shaken by the winds.

[Awareness of movement need not move itself; self does not move in space because it is just aware of the space, and is not inside any space-measure.]

प्रतिबिम्बितसर्वार्था केवलं स्वात्मनि स्थिता प्रकाशयति बोधेन जगन्तीमानि दीपवत्। (74.14)

तत्र कोऽयं मुधा मोहो भवतामतिदुःखदः अयं सोऽहं ममाङ्गानि ममेदं चेति दुर्धियाम्। (74.15)

Self as the ‘subtle state of knowing’, reflects all the objects in itself (by knowing them as the objects of knowledge), and stays as itself without any second one; and by its very knowing-nature, reveals these worlds (produced by the mind) like a lamp. Then, how do you people get this meaningless delusion, and suffer like idiots saying, ‘I am so and so bound by this perceived, these are my limbs, the family and possessions are mine’, and so on.

[Either you are the body or you are the Aatman. You cannot be both! Body is not bound, because it is just an inert sack of flesh and bones. Aatman is never bound; it is the state of knowing only. Where is the question of bondage and who has to get liberated? Realization means to know that there is no liberation-state at all to be achieved by the self.]

इति कल्लोलहतया दृशा नित्यमनित्यया ज्ञत्वकर्तृत्वभोक्तृत्वक्रिया समुपलभ्यते। (74.16)

By maintaining always such misconceptions about the self, and getting identified with the impermanent body-tool, one stays as the body only, and starts owning its actions and its experiences, as belonging to oneself (and is bound by the results also).

तत्रायमहमागन्ता भोक्ता कर्तेति जायते मुधैवाज्ञाततापोत्था मृगतृष्णेव वासना। (74.17)

Because of this, a dense Vaasanaa-state rises in the form of agitations like ‘I have come into this world, I am suffering through all these perceived objects, I am a wretched person with accumulated sins; I have to get liberated, and so on’; like a mirage-river rising by the heat of ignorance.

[Actually your want of liberation is more of wanting to escape the perceived, than the wanting to find the truth of the self. Liberation itself will turn out to be a mirage for you, in this Vaasanaa-state.]

अज्ञतैषा मनोमत्तमृगं विषयतर्षुलं असत्यैव हि सत्येव मृगतृष्णेव कर्षति। (74.18)

This ignorance (of feeling oneself bound by the perceived) which is like a mirage-river, though unreal, attracts the ‘idiot-deer of the mind’ (namely the form-bound Jeeva) which is thirsty for the objects of the world (or liberation even), as if they are real.

विज्ञाता सत्यरूपाङ्ग नाशं याति पलायते विप्रमध्यात्परिज्ञाता यथा चाण्डालकन्यका। (74.19)

If the truth of its unreal nature is understood, the ‘ignorance about liberation’ also perishes and runs off like a Chaandaala girl who is hiding in the crowd of Brahmin girls, is found out by the Brahmin group. [Liberation-Vaasanaa also seems good only (since it destroys all the other Vaasanaas), but when found out that it is also a part of Avidyaa, it also gets discarded by the seeker of the self.]

अविद्या संपरिज्ञाता न चैनं परिकर्षति मृगतृष्णा परिज्ञाता तर्षुलं नावकर्षति। (74.20)

If Avidyaa is understood, she will no more attract him towards her; a mirage-river when understood will not attract a thirsty man.

[When the self understands that it is not to be liberated from anything, then it actually stays as the original free self only.]

परमार्थावबोधेन समूलं राम वासना दीपेनेवान्धकारश्रीर्गलत्यालोक एति च। (74.21)

By the realization of the truth that there is Reality alone that exists as the knowledge-essence of all, and by having no ego-state at all as any body-identity', the 'Vaasanaa for liberation' also dissolves off like the darkness in the presence of light, and the 'Vision of the Truth' alone is left back, without any 'I-state'. (Avidyaa can also exist as the unfulfilled Vaasanaa for liberation, and block your Vichaara-process.)

नास्त्यविद्येति संजाते निश्चये शास्त्रयुक्तिः गलत्यविद्या तापेन तुषारकणिका यथा। (74.22)

If by the guidance of Knowledge-scriptures, if it is understood through Vichaara that Avidyaa does not exist at all, then the Avidyaa dissolves off like the snow-drop by the heat of the Sun.

WHAT IS JEEVANMUKTI-STATE LIKE?

देहस्यास्य जडस्यार्थं किं भोगैरिति निश्चयः भिनत्याशामलं ज्ञाता पञ्जरं केसरी यथा। (74.23)

The 'ascertainment attained through Vichaara' that 'there is no meaning at all in coveting the sense-objects for the sake of the inert body', destroys the 'dirt of desires', like a lion breaking the cage when it understands the nature of the flimsy cage.

आशपरिकरे राम नूनं परिहृते हृदा पुमानागतसौन्दर्यो ह्लादमायाति चन्द्रवत्। (74.24)

If the 'idiot group of the worthless body-connected ideas' are removed Rama, then the man shines with the new beauty and feels joyous like the Moon that is cleared of the dark clouds.

परां शीतलतामेति वृष्टिधौत इवाचलः निर्वृतिं परमां धत्ते प्राप्तराज्य इवाधमः। (74.25)

He attains complete coolness within (freed of all the heat of suffering and anxiety), like a mountain that is drenched by the cool rains. He feels great joy like a worthless person suddenly getting a kingdom.

शोभते परया लक्ष्म्या शरदीव नभस्थलं आत्मन्येव न मात्युच्चैः कल्पस्यान्त इवार्णवः। (74.26)

He shines forth with great purity like the sky in the autumn; and like the ocean at the end of dissolution, he becomes the 'limitless expanse containing the entire world within him' (as just mind-agitation).

भवत्यपेतसंरम्भो वृष्टिमूक इवाम्बुदः तिष्ठत्यात्मनि संवेत्ता प्रशान्त इव वारिधिः। (74.27)

He does not anymore feel excited about any perceived scene of the world, like the mountain staying silent after the thundering clouds are fully empty of their waters.

परं धैर्यमुपादत्ते स्थैर्यं मेरुरिवाचलः राजते स्वच्छया लक्ष्म्या शान्तेन्धन इवानलः। (74.28)

He is extremely courageous, and is not shaken by any story of life he is met with, and stays firm in his knowledge-state like the Meru Mountain; and shines with his own inner peace, like the fire that is not fed any more fuel.

भवत्यात्मनि निर्वाणः प्रशान्त इव दीपकः तृप्तिमायाति परमां नरः पीतामृतो यथा। (74.29)

He is freed of all the sheaths that cover the Aatman, and is like a light that has been extinguished.

He feels extreme satisfaction like a man who has consumed the nectar.

अन्तर्दीपो घट इव मध्यज्वाल इवानलः स्फुरद्दीप्तिर्मणिरिव प्रयात्यन्तः प्रकाशताम्। (74.30)

Like the light lit inside a pot, like the fire with only the middle-flame burning, like the gem with its lustre emanating from itself, he attains the inner shine.

सर्वात्मकं सर्वगतं सर्वेशं सर्वनायकं सर्वाकारं निराकारं स्वमात्मानं प्रपश्यति। (74.31)

He sees his own self (not as any individual with a mind, but) as the essence of all, as existing inside all, as the lord of all, as the ruler of all, and as not restrained by any division of shape.

हसत्यलमतीतास्ताः पेलवा दिवसावलीः यासु स्मरशरश्रेणीचपलं चित्तमास्थितम्। (74.32)

He laughs at his own foolishness of those wasted days, where his mind was restless by the onslaught of Manmatha's arrows (passion towards the other gender).

THE STATE OF A JEEVANMUKTA

सङ्गरङ्गविनिष्क्रान्तः शान्तमानमनोज्वरः अध्यात्मरतिरासीनः पूर्णः पावनमानसः, (33)

He stays freed of the tainted colour of attachment (to objects and people); he is cured of the mind-fever (of restlessness); he is attracted by the self-state only; he feels complete and is in no need of anything else; his mind is extremely pure;

निर्मृष्टकामपङ्काङ्कशिखन्नबन्धनिजभ्रमः द्वन्द्वदोषभयोन्मुक्तस्तीर्णसंसारसागरः, (34)

he has washed away all the dirt of passion; is freed of the binding rope of ignorance of the self; he is freed of the fear of duality-faults; he has crossed over the ocean of Samsaara;

प्राप्तानुत्तमविश्रान्तिर्लब्धालभ्यपरास्पदः अनिवृत्तिपदं प्राप्तो मनसा कर्मणा गिरा, (35)

सर्वाभिरभिवाञ्छितारम्भो न किञ्चिदपि वाञ्छति।

he has attained excellent state of rest; he has reached the state which is not anything that can be reached (since it stays as always reached); he has attained the state from where there is no return (since the 'Knowledge of the Truth' cannot be destroyed); he acts in a way suitable to the others in his life-story and pleases them with thoughts, words and actions that are conducive to their welfare; he talks always pleasing words, but he does not himself want anything (since he is always in the pleased condition).

सर्वानुमोदितानन्दो न किञ्चिदनुमोदते। (74.36)

Though he participates in the joys of others, he himself does not feel any joy in the objects.

न ददाति न चादत्ते न स्तौति न च निन्दति नास्तमेति न चोदेति न तुष्यति न शोचति। (74.37)

He does not give or accept, praise or blame anyone or anything for any selfish gain (and has no complaints about any life-situation); he never loses the self-awareness when engaged in the worldly-activities, nor does he need to regain it by sitting in meditation-postures. He does not react with joy or sadness to the gain or loss of objects of the world.

सर्वारम्भपरित्यागी सर्वोपाधिविवर्जितः सर्वाशासंपरित्यागी जीवन्मुक्त इति स्मृतः। (74.38)

He does not do any action to gain any new joy from the world. He does not see any reality in any appearance of the world. He has no trace of any desire for the objects of the perceived world.

Such a person alone is known as a JeevanMukta.

ADVICE TO RAMA

सर्वैषणाः परित्यज्य चेतसा भव मौनवान् धारा निरवशेषेण यथा त्यक्त्वा पयोधरः। (74.39)

Renounce all the desires (including the liberation-desire) and be silent in the mind, like a cloud that has become silent after pouring out all its waters.

न तथा सुखयत्यङ्ग संलग्ना वरवर्णिनी यथा सुखयति स्वान्तमिन्दुशीता निराशता। (74.40)

Even a 'beautiful fair-hued lady embracing your neck', does not give as much joy as the 'desire-less, Moon-like cool state of the mind'.

न तथेन्दुः सुखयति कण्ठलग्नोऽपि राघव नैराश्यं सुखयत्यन्तर्यथा सकलशीतलम्। (74.41)

Not even the 'cool Moon itself embracing your neck' gives as much joy as the 'complete coolness of the desire-less state', Raaghava.

BLISS OF NOT-WANTING EVEN LIBERATION ALSO

[After getting rid of the attraction for objects and people of the world, a man is tormented by the desire for liberation itself. Though he understands the nature of the self, he cannot believe that realization can be so simple.

Not knowing that he is always the knowing-self which alone he is always, he keeps expecting some magical state to appear as liberation. This want of liberation itself becomes a snake in the rope for him, and torments him always.

Rama also was in such a state only. If this desire also is destroyed through reason, and one understands that the self-state is not to be attained any more, but already is there, then he stays quiet and complete, without any want at all.

This state alone is explained as the complete desire-less state.]

पुष्पपूर्णवलतो न राजते तथा मधुः यथोदारमतिर्मौनी नैराश्यसममानसः। (74.42)

The 'spring with its beautiful creepers covered all over with fresh blossoms', does not shine as pleasing as a man who is silent within, with the expanse of the world itself as the self, and whose mind is not tainted by any trace of desire.

न हिमाद्रेर्न मुक्ताभ्यो न रम्भाभ्यो न चन्द्रनात् न च चन्द्रमसः शैत्यं नैराश्याद्यदवाप्यते। (74.43)

The 'coolness obtained by the mind rid of desires', cannot equal the coolness of the Snow-mountain, or the pearls, or the banana leaves, or the sandal paste or the Moon.

अपि राज्यादपि स्वर्गादपीन्दोरपि माधवादपि कान्तासमासङ्गान्नैराशयं परमं सुखम्। (74.44)

The desire-less state bestows excellent joy that is better than even the gain of the kingdom, or the heaven, or the Moon, or the spring season, or the company of a beautiful woman.

तृणवन्नोपकुर्वन्ति यत्र त्रिभुवनश्रियः सा परा निर्वृतिः साधो नैराश्यादुपलभ्यते। (74.01)

Rama! The 'excellent state of complete happiness', which is obtained by staying freed of all desires, cannot be gained even by possessing the riches of the three worlds which look worthless like a piece of grass, for a desire-less man.

आपत्करञ्जपरशुं पराया निर्वृतेः पदं पुष्पगुच्छं शमत्तरोरालम्बस्व निराशताम्। (74.46)

Take resort to the 'state of desirelessness' which is the axe for the thorny bushes of harms, which leads to the highest state of the happiness, which is the cluster of flowers of the tree of peaceful-state (Shama).

गोष्पदं पृथिवी मेरुः स्थाणुराशाः समुद्रिकाः तृणं त्रिभुवनं राम नैराश्यालंकृताकृतेः। (74.47)

Rama! For a man who wears the 'ornament of desirelessness', the Earth is too small like a cow's foot step, Meru is just a broken tree trunk, directions are just tiny old boxes, and the tri-world is just a grass piece.

दानादानसमाहारविहारविभवादिकाः क्रिया जगति हस्यन्ते निराशैः पुरुषोत्तमैः। (74.48)

The various expressions of wealth-possession, that are seen in the world like giving money, accepting money, preserving money, spending money lavishly on family members and others, and showing off wealth with expensive clothes ornaments etc, are laughed at (as foolish actions of the insane) by 'those excellent men who are free of all desires'.

पदं यस्य न बध्नाति कदाचित्कलना हृदि तृणीकृतत्रिभुवनः केनासावुपमीयते। (74.49)

His state of quietness within, cannot be affected by any agitation of the world; and the entire Tri-world with all its riches is like a worthless piece of grass for the desire-less man. What can he be compared to?

इदमेवास्त्वित्दं मास्तु ममेति हृदि रञ्जना न यस्यास्ति तमात्मेशं तोलयन्ति कथं जनाः। (74.50)

How can you judge a person who is the Lord of the self and whose mind is not coloured by the thoughts like 'I want this; I do not want this'?

सर्वसंकटपर्यन्तमसंकटमलं सुखं सौभाग्यं परमं बुद्धेर्नैराशयमवलम्ब्यताम्। (74.51)

Take resort to the desire-less state as the excellent goal reached by the intellect (through the practice of Vichaara), which is the end of all the sufferings, and which is free of all the sufferings.

नाशास्तेनत्वमाशानां विद्धि मिथ्याभ्रमं जगत् वहद्रथस्थदिव्चक्रपरावर्तवदुत्थितम्। (74.52)

The desires do not belong to you; nor do you belong to the desires. Understand the world as a 'falsely conceived realness' only, like the objects moving in the opposite direction when the chariot is moving fast.

किं मुह्यसि महाबाहो मूर्खवद्वोधितोऽपि सन् ममेदं तदयं सोऽहमित्युद्भ्रान्तेन चेतसा। (74.53)

Hey mighty shouldered Rama! Why do you act still confused like a fool though the truth has been instructed to you, with a mind that is deluded into thinking, 'this body is mine, that body is different, I am so and so existing as a body at present', and so on? (*What is there to achieve anymore?*)

आत्मैवेदं जगत्सर्वं नानातेह न विद्यते एकरूपं जगज्ज्ञात्वा धीरैर्नाम न खिद्यते। (74.54)

'Aatman alone' is the entire world. There is not at all many-ness here. The courageous ones who have understood this truth do not feel anxious about the body-state, after knowing the entire world as one single form of 'known' only. (*When nothing is there as the body or the world, what is there to get out of?*)

यथाभूतपदार्थोघदर्शनादेव राघव परमाश्वासनं बुद्धेर्नैराशयमधिगच्छति। (74.55)

Raaghava! By only the understanding the hosts of objects as to what they really are, will the intellect feel the ascertainment of their unreal nature, and attain the desire-less state.

(*As a knowing self, you are never non-existent.*)

भावाभावविसंवादमुक्तमाद्यन्तयोः स्थितं यद्रूपं तत्समालम्ब्य पदार्थानां स्थितिं कुरु। (74.56)

Understand the state of objects by realizing 'that state which is not affected by the presence and absence of objects, and which is there at the beginning also and after end of the objects also'.

(*Maayaa alone exists as the incompleteness felt by the self.*)

(*This incompleteness alone makes one run after the objects, people and liberation also.*)

वैराग्यवीरमनसो मायेयमतिमोहिनी पलाय्य याति संसारी मृगी केसरिणो यथा। (74.57)

This 'Maayaa who deludes all, and brings about the reality of the world-existence', runs away from the brave man of dispassion, like a deer running away at the sight of a lion.

कान्तामुद्दाममदनां लोलां वनलतामिव जर्जरोपलपाञ्चालीसमां पश्यति धीरधीः। (74.58)

The 'brave man of dispassion' sees the 'attractive girl approaching him in the height of passion, moving charmingly like a blossomed forest creeper', as equal to a 'statue made out of stone'.

भोगा नानन्दयन्त्यन्तः खेदयन्ति न चापदः दृश्यश्रियो हरत्यङ्ग न तमद्रिमिवानिलाः। (74.59)

The stormy winds cannot shake the mountain; so also, the enjoyments do not gladden him, the difficulties do not sadden him, and the beautiful objects of the world do not rob him.

रक्तबालाङ्गनस्यापि ज्ञस्योदारधिया मुनेः कणशः पांसुतां यान्ति मनसः स्मरसायकाः। (74.60)

Even if the girl is in love with him, the arrows of the passion-deity turn into tiny sand particles, because of the unshaken nature of the Knower.

रागद्वेषैः स्वरूपज्ञो नावशः परिकृष्यते स्पन्द एवास्य नैताभ्यां किमुताक्रमणं भवेत्। (74.61)

The 'Knower of the self' is not pulled by attractions and repulsions. When he does not even have any thought of attraction or repulsion, how can they attack him ever?

समदृष्टलतालोलवनितोऽद्रिशिलाकृतिः रमते नैष भोगेषु पान्थो मरुमहीष्विव। (74.62)

He is like a 'rock of the mountain', and sees both the moving creeper and the moving girl as equal only, and does not feel any joy in any sense-pleasure, like a traveller does not enjoy the desert-lands.

[When you open the eyes, you are bound to see all the objects in sight; do you get affected by such a sight?

The mind open to perceptions will be seeing something or other as its perceived-state.

What matters what the perceived is? Everything is just a play of senses only, and not really real.

Life for the Knower is just a game played by him, by tackling the received information of the world in the perfect manner. Others are like the inert balls thrown by the pair of players- 'joy and sorrow'- here and there; a Knower on the other hand, plays with these joys and sorrows as balls, and is a winner always.]

अयत्नोपनतं सर्वं लीलयाऽसक्तमानसः भुङ्क्ते भोगभरं प्राज्ञस्त्वा लोकमिव लोचनम्। (74.63)

Though having no attachment in his mind, the 'Knower of Reality-state' goes through all experiences of enjoyment without giving much importance to them, like the eyes seeing all the objects without any effort. Whatever comes as the experience of the life without any wants, he just goes through them.

काकतालीयवत्प्राप्ता भोगाली ललनादिका स्वादिताप्यङ्ग धीरस्य न दुःखाय न तुष्टये। (74.64)

Dear Rama! The arrays of enjoyments that fall to his lot by chance (Kaakataaliya) like a woman's company etc, though enjoyed, do not either depress him or make him overjoyed.

(Enjoying an object is not ignorance, but seeing joy as the object's quality is ignorance.)

सम्यग्दृष्टपथं तज्जं सुखदुःखमती मनाक् द्वे वीच्याविव शैलेन्द्रं क्षोभं नेतुं न शक्नुतः। (74.65)

For the 'Knower of the self', who knows the nature of any perceived as it is (unreal yet real because of being the Aatman-essence), the ideas of joy and sorrow are not capable of disturbing the 'inner quiescent state' in the least, like the a pair of waves attacking the 'king of the mountains, Mandara'.

हेलयालोकयन्भोगान्मृदुर्दान्तो गतज्वरः स्वमेव पदमालम्ब्य सर्वभूतान्तरस्थितं

ज्ञस्तिष्ठति गतव्यग्रो व्यग्रेणापि समन्वितः जगन्ति जनयन्नेव ब्रह्मेवात्मपरायणः। (74.66,67)

Looking at all the pleasures with disregard only (as mind-conceived), gentle in conduct, always restrained in actions, cured of the fever of delusion, taking shelter in one's own self-state which alone exists in all the beings of the world, the Knower stays without afflictions, though surrounded by the life-activities, producing worlds at every wink of his eye like a Brahmaa, and always established in the 'unbroken awareness of the self'.

आपतत्सु यथाकालं यथादेशं यथाक्रमं सुखदुःखेषु न क्षोभमेति भूद्दृष्टुष्विव। (74.68)

When the sorrows and joys as per the time and place of the life-story fall on him, he does not get shaken by them, like a mountain by the change of seasons.

(Actions are just seen as the movement of the limbs; and he stays as a witness only of these movements of limbs.)

मज्जतोऽपि बहुज्ञस्य राम कर्मन्द्रियभ्रमैः असक्तमनसो नित्यं न किञ्चिदपि मज्जति। (74.69)

Rama! Though this all-knower is sunk in the delusory actions of the Karmendriyas (organs of action), his mind stays always without attachment (like an actor on the stage), and does not sink ever in the actions. *(Running away from the sense objects is the extremity of foolishness. When there are no objects at all, but only the Bodha of sense-knowledge alone shining as the objects, why should one shun any sense-object physically?)*

*Why turn the face away from the snake in disgust when there is only the rope?)*

कलङ्क्यन्तःकलङ्केन प्रोच्यते हेम नान्यथा भावासक्त्या समासक्त उक्तो जन्तुर्हि नान्यथा। (74.70)

Gold is said to be of a lower grade when it is tainted on the inside only, and not because of any taint on the outside. A man who has taken birth in this world is said to be attached to objects and people when he is attached to them on the inside only, and not because he is living amidst them.

शरीरादव्यतिरिक्तं ज्ञं पश्यतः प्रविवेकिनः विकर्तिताङ्गकस्यापि न किञ्चित्प्रविकर्तितम्। (74.71)

For a 'Knower who always stays unconnected to the body and its story part of life, and who is always acting with discrimination', (never can a thoughtless action or word can come out of him), even if the limbs get cut by chance, nothing gets cut for him.

सकृत्प्रभातं विमलं यज्ज्ञातं ज्ञातमेव तत् न हि बन्धुः परिज्ञातः पुनरज्ञाततां व्रजेत्। (74.72)

Whatever truth gets known once as the 'taintless vision of the Truth', it always stays as the same vision; a relative once known as a relative cannot ever become unknown again.

सर्पभ्रान्तौ निवृत्तायां न रज्ज्वां सर्पभावना पुनरेति यथा प्रावृण्णदी गिरितटाच्च्युता। (74.73)

If the snake-delusion is removed from the rope, the rope can never look like a snake once again, like the monsoon-stream falling from the mountain-slope cannot revert back again.

न हेम तापशुद्धाङ्गं स्वभावमलमागतं कर्दमे मग्नमपि सत्समादत्ते मलं पुनः। (74.74)

The gold which has been purified in the fire and which is in its original purity, cannot again become dirty even if it is sunk inside some dirty mire.

क्षीणे स्वहृदयग्रन्थौ न बन्धोऽस्ति पुनर्गुणैः यत्नेनापि पुनर्बद्धं केन वृन्ते च्युतं फलम्। (74.75)

Once the 'knot of Ahamkaara' has been destroyed, a 'Knower' cannot be bound by the 'three Gunas' once again; even with great effort, the fallen fruit cannot be attached to the tree once again.

अवच्छेदविचाराभ्यामभितः खण्डशो गतं पाषाणं च मणिं चैव संघातुं कस्य शक्तता। (74.76)

After shattering to pieces the stone which contains the gem and after extracting the gem out, who can again join the gem and the shattered pieces of the rock once again? How can the self-knowledge which has been obtained after shattering the 'non-self concepts', be lost again?

[How can you be enamoured of the sense-created objects and people, after realizing their unreal nature?

How can you be enamoured of the dream-objects, after waking up?]

विज्ञातायामविद्यायां कः पुनः परिमज्जति परिज्ञाय श्वपाकानां यात्रां कः प्रेक्षते द्विजः। (74.77)

Once the Avidyaa has been found out, how can anyone again drown in it? After finding out the existence of the Chaandaalas in the festivities, how can the Brahmin remain a part of it once again?

शुद्धाम्भसि यथा क्षीरधीर्विचारान्निवर्तते संसारवासना तद्वद्धीविचारान्निवर्तते। (74.78)

(क्षीरधीः दुग्धभ्रान्तिः, धी विचारात् - धीस्थ आत्मदर्शनात्)

The 'misconception of milk that is seen in the pure water' is removed by doing Vichaara; so also, the 'Vaasanaa of the reality seen in the world' is removed through Vichaara of the abstract truth.

मध्वम्बुशङ्कया तावद्विप्रवर्यैः प्रपीयते यावन्नात्र परिज्ञातं परिज्ञातं प्रहीयते। (74.79)

The noble Brahmins may drink the wine mistaking it to be water till the taste of wine is not found out by them; but as soon as the wine-taste is found out, they discard it off as an unholy thing.

रूपलावण्ययुक्तापि चित्रकान्तेव कामिनी द्रव्यमात्रसमारंभात्तत्त्वविद्धिर्विलोक्यते। (74.80)

यथा मषीकुसुम्भादि स्त्रियाश्चित्रे तथैव हि जीवत्या अपि केशोष्ठं कस्तां परि किल ग्रहः। (74.81)

Though an attractive woman may be beautiful and charming, she is looked upon by the 'Knowers of the Truth' as a picture painted on the screen only, as made of the collection of sense-information only. The picture of a woman painted on the canvas is made of just some colours of black and gold, so also the hair and the lips of a living woman is also made of some colours only; then why feel attracted to her at all?

अनुभूतो गुडः स्वादुरपि दाहविकर्तनैः न शक्यतेऽन्यथाकर्तुं तत्त्वालोकस्तथात्मनः। (74.82)

Once the sweetness of the jaggery has been experienced, it cannot be made otherwise by burning or cutting the tongue even; so also, the bliss of the self-state once tasted cannot be made otherwise by any object-experience of the perceived world.

परव्यसनिनी नारी व्यग्रापि गृहकर्मणि तदेवास्वादयत्यन्तः परसङ्गरसायनम्। (74.83)

एवं तत्त्वे परे शुद्धे धीरो विश्रान्तिमागतः न शक्यते चालयितुं देवैरपि सवासवैः। (74.84)

A married woman who is interested in another man, though engaged in her routine household works, is secretly enjoying the joy of his company inside her mind at all times. Similarly, a 'man of pure intellect who has attained the restful state of self-knowledge' cannot be made to come out of it, even by all the Devas and their king also.

परव्यसनिनी नारी केन भर्त्रा बलीयसा विस्मारिता स्वसंकल्पकान्तसङ्गमहोत्सवम्। (74.85)

Which husband though strong and mighty, is capable of making the wife forget the great joys of the passionate secret union with her paramour that is taking place in her own mind?

[The story of Indra and Ahalyaa s given in a previous section explains the same truth.]

जगत्समरसानन्दचिदालोकावलम्बनं केन विस्मार्यते बुद्धिस्तत्त्वज्ञस्य महात्मनः। (74.86)

The noble Knower is always in the awareness of the bliss which alone is spread-out as the various joys of the world. How can he be made to forget it ever?

समस्तसुखदुःखाद्यं व्यवहारमखण्डितं कुर्वन्कुलजनायतो भर्तृश्वशुरखेदितः

यथा संकल्पकान्तेन भवत्यानन्दमन्थरः वधूलोको व्यसनवान्दुःखवृन्दैर्न बाध्यते। (74.87,88)

The women-folk who are interested in the other men, have to spend all their time in varied house-jobs without stop, and get harassed by a stern husband and parent-in law also; but they keep thinking of their own lovers, and feel only the joy inside, and do not feel afflicted by the pains of life.

तथा विगलिताविद्यो व्यवहारपरोऽप्यलं सम्यग्दृष्टिः सदाचारो मुदमेत्यन्तरात्मना। (74.89)

Similarly, one who has got rid of Avidyaa and is established in the 'Vision of the Truth', is always in good conduct though engaged in his routine duties, and experiences the joy (of self-awareness) within.

[Body-actions and its reactions are inert and he just watches the body-movement like a machine-movement only, as unconnected to his real self.]

छिद्यते न निकृताङ्गो गलदश्रुर्न रोदिति दह्यते न प्रदग्धोऽपि नष्टोऽपि न विनश्यति। (74.90)

Even if his limbs are cut, he is not broken; though his eyes may shed tears, he does not cry in the inside; though burnt, he does not burn; though destroyed, he does not perish.

व्यपगतसुखदुःखसंनिपातो विधिविधुरेष्वपि संकटेष्वचित्तः

विलसतु सदने पुरोत्तमे वा विततगिरौ विपिने तपोवने वा। (74.91)

With a mind that is not reacting to any joyous or sad events inwardly, remaining without the mind in the form of agitation even in the most tragic situations brought about by the play of the life-story, a realized person can stay in a house, or in an excellent city, or in the spread-out mountain slope, or in a forest, or in a hermitage of ascetics.