

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY TWO

[KNOWERS AND THEIR LIFE-STORIES]

Sanskrit text, Translation and Explanation

by

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1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER THIRTY TWO

KNOWERS AND THEIR LIFE-STORIES

वसिष्ठोवाच

Vasishtha spoke

KNOWERS AND THEIR LIFE-STORIES

Will the perceived disappear after the 'Knowledge of the Truth'?

It is like asking will the rope disappear after the snake-idea is removed!

Rope has to be there always and be shaking also. Seeing the snake and screaming is the reaction of the fools; seeing just a harmless rope and playing with it is an intelligent way to deal with it.

The ignorant want to escape the perceived; the Knower amuses himself with the perceived.

The ignorant become the real character of the screen-fiction, and suffer through the story-events.

The Knower is the 'screen which watches the story and amuses itself'.

The Knower's life is the song of the silence; not the noisy blast of the agitation.

Life-Story of anyone cannot be imitated or repeated by another one especially that of a Knower.

Each Knower has to live his own life-story.

He can do whatever he wants to do, and run his own life-show in any way that suits his mind.

Knowers, though having the same 'Vision of the Truth', make their own different stories as per their liking, with the mind-tool fully under their control. They do not run away from the perceived with disgust; but play with the perceived, feeling only the joy of self-awareness. They are the same Brahman state-with various mind-structures. They are the same screen producing various fictions by its own nature.

'Ignorant-lives' are Vaasanaa-made stories; 'Knower-lives' are Brahman-made stories.

Story-making is the nature of the mind; either you keep it switched off, or allow it to run its own show; but never get fooled by its amazing magical feats.

A Knower need not be always looking like a bearded Sage sitting in meditation, performing magical acts for his idiot-devotees. Anyone can become a Knower of Brahman, if only there is the capacity to think and analyze.

A Knower is actually story-less in his mind. He can effortlessly see through the conceptions of the mind and is always aware of the Reality that is the essence of all. He has no ego; but still maintains a false ego, like wearing a costume for the stage-act.

His ego, as Vasishtha says, is a like the breath that falls on the mirror surface, and is always in the evaporated state.

He lives a story of his own for the outside, though he is story-less within his mind.

Stories of life do not matter at all, for a Brahman-Knower; but still, in order to live as a part of the perceived (filled with story-people only), he will have a make-believe story as his sometimes, or keep away from all the stories by staying alone in the absorbed state of the self. His time-span is endless and his continuity as a purified mind also is endless.

He can just create any pattern of life around him, and live as a king forever, or live in a far away forest with no one around him but his partner in life, like a Rishi. He is free to stay inside a fiction, or be outside of a fiction.

How does he live then, when he knows that world does not exist at all?

Vaalmiki sees the entire world as the poetry of Brahman-state and keeps seeing beauty in each and every bit of perception.

Vasishtha sees the world as a place to spread his knowledge and engages himself in lighting up the minds with knowledge, wherever needed. Vishvaamitra loves every bit of the world as the self, and keeps doing welfare to each and every one.

Bhushunda (crow) keeps watching the life stories of all the creations seated on the peak of a tallest mountain outside of all the Creations, and feels amused. Some life-story or other, they keep playing on, amusing themselves as the Brahman enjoying his own pure mind-form in the mirror. Actually, life-Stories are like amusing games for any Knower; and he amuses himself by donning whatever character-costume the mind readies for him. An actor can act as a villain or a hero, or as a god or a devil, without himself becoming that actual character on the stage. A Knower can also choose any type of life-story as his; and may look divine or demonic on the outside. The form or the story-pattern never disturbs his inner quiescent state.]

जनकः संस्थितो राज्ये व्यवहारपरोऽपि सन्विगतज्वर एवान्तरनाकुलमतिः सदा। (75.01)

Janaka stayed in the kingdom and was engaged always in his duties of protecting his people like a father; yet he was freed of the fever of delusion and never had an anxiety-ridden state.

पितामहो दिलीपस्ते सर्वारम्भपरोऽप्यलं वीतरागतयैवान्तर्बुभुजे मेदिनीं चिरम्। (75.02)

Your great grandfather Dileepa, though had to complete so many enterprises, maintained a desire-less state, and ruled the Earth for long.

निरञ्जनतया बुद्धो जनतां पालयंश्चिरं जीवन्मुक्ताकृतिर्नित्यं मन् राज्ज्यमपालयत्। (75.03)

Not tainted by the colours of attraction and repulsion, and established in the knowledge of the Reality-state, Manu ruled the kingdom for long in the state of a JeevanMukta and protected his people well.

विचित्रबलयुद्धेषु व्यवहारेषु भूरिषु मान्धाता सुचिरं तिष्ठन्प्राप्तवान्चै परं पदम्। (75.04)

King Mandhaata had to engage himself for long in battling enemies with strange powers, yet attained the Supreme state.

बलिः पातालपीठस्थः कुर्वन्सदिव संस्थितिं सदा त्यागी सदाऽसक्तो जीवन्मुक्त इति स्थितः। (75.05)

Bali enthroned by Naaraayana in the Paataala-world as a ruler, lives there as if everything is real, renouncing everything mentally, and is not attached to any object or person, and is a JeevanMukta only.

नमुचिर्दानवाधीशो देवद्वन्द्वपरः सदा नानाचारविचारेषु क्वचिन्नान्तरलिप्यत। (75.06)

Namuchi, the king of Danu's sons, was always competing with the Devas, and did not get affected inside anytime in his varied actions and thoughts.

वासवाजौ तनुत्यागी वृत्रो विततमानसः अन्तःशान्तमना मानी चकार सुरसंगरम्। (75.07)

Vrtra, who gave up his life in the battle with Indra, had conquered his mind, was peaceful within, and fought with the Devas with courage.

कुर्वन्दानवकार्याणि पातालतलपालकः अनपायं निराक्रोशं प्रह्लादो ह्लादमागतः। (75.08)

Prahlaada, who was the ruler of the Paataala Loka, did his duties towards his people well, and always enjoyed the 'non-diminishing, indescribable quiescent state' always.

शम्बरैकपरोऽप्यन्तःशम्बरैकतयोदितः संसारशम्बरं राम शम्बरस्त्यक्तवानिदम्। (75.09)

Rama! Shambara the Daanava king, was always engaged in practising 'Shambara' (sorcery feats), yet had awakened to the Shambara (the wondrous magic of the Chidaakaasha) within, and had fully renounced the Samsara-Shambara (the sorcery named 'world-existence'). (*Shambara means Maayaa, sorcery, magic etc.*)

असक्तबुद्धिर्हरिणा कुर्वन्दानवसंगरं परां संविदमासाद्य कुशलस्त्यक्तवानिदम्। (75.10)

Kushala, who battled Lord Hari with his army of Daanavas, was unattached in his mind, and attained the highest knowledge of the Supreme, and also renounced this world as unreal.

सर्वामरमुखो वह्निः क्रियाजालपरो ह्यपि यज्ञलक्ष्मीश्विरं भुङ्क्ते मुक्त एवेह तिष्ठति। (75.11)

Lord Agni, who acts as the mouth for all the immortals at the time of Yajna-performance, is always engaged in his work, and enjoys the prominent position in the Sacrifices; yet stays as a Mukta only.

पीयमानः सुरैः सर्वैः सोमः समरसाशयः क्वचिदेति न संसङ्गमाक्रान्तावम्बरं यथा। (75.12)

Soma (Moon) who is drunk by all the Devas (as nectar) and who holds within him the nectar of Brahman, does not get attached to any pain or pleasure, like the space getting not affected by anyone stepping on it.

बृहस्पतिर्देवगुरुर्दारार्थं चन्द्रयोध्यपि आचरन्दिवि चित्रेहां मुक्त एव ह्यवस्थितः। (75.13)

Brhaspati, the preceptor of Devas, though is an enemy of Chandra, acts as a priest of the Devas for the sake of his wife, and stays as a Mukta only.

शुक्रोऽम्बरतलघोती बुधः सर्वार्थपालकः निर्विकारमतिः कालं नयत्यसुरदेशिकः। (75.14)

Shukra, whose mind-expanse shines with the Brahman-knowledge, passes his life as the preceptor of Asuras; and Budha the learned master, attends to all the problems of the Devas, with an unaffected mind.

जगद्भूतगणाङ्गानि चिरं संचारयन्नपि सर्वदा सर्वसंचारी मुक्त एव समीरणः। (75.15)

The 'wind deity', who always exists as a movement everywhere, though empowering all the worlds and its beings to move, is free indeed of any movement (agitation).

लोकाजवं जवीभावप्रोद्वेगज्ञोऽप्यखिन्नधीः ब्रह्मा सममना राम क्षिपयत्यायुराततम्। (75.16)

Rama! Brahmaa, who knows how to keep the swiftness of the world-patterns going on without stop, passes his eternal life with equal-ness only.

जरामरणयुद्धादिद्वन्द्वसंगरलीलया चरतीहाचिरं कालं मुक्तोऽपि भगवान्हरिः। (75.17)

Though liberated, Bhagavaan Hari passes his eternal life here in the 'perceived state of existence' amusing himself in battling the wicked ones, and taking on 'forms' on the Earth 'that age and die'.

मुक्तेनापि त्रिनेत्रेण सौन्दर्यतरुमञ्जरी देहार्थं धार्यते गौरी कामुकेनेव कामिनी। (75.18)

Though the 'Three-eyed Hara' is liberated already, he like a tree holds Gauree, the beautiful creeper filled with blossomed flowers, on his half the body, like a passionate man keeping his beloved always in an embraced state (as a Knower and his perceived-state).

मुक्तयापि गले बद्धो गौर्या गौरस्त्रिलोचनः संशुद्ध इव मुक्तानां हारः शशिकलामलः। (75.19)

Though liberated, Gauree wears the 'taintless Three-eyed Lord shining white with the ornamental

moon-digit', on her neck (while embracing him), like wearing a pure white pearl necklace with the pendant of moon-digit (like the Maayaa wearing the Knower as her garland of pearls).

गुहो गहनधीर्वीरस्तारकादिरणक्रियां मुक्तोऽपि कृतवान्सर्वं ज्ञानरत्नैकसागरः। (75.20)

Guha (Kumaara), whose intellect can absorb any abstract knowledge with ease, and who is the ocean of all the gems of knowledge, and who is also an excellent warrior, engaged himself in the task of killing Taaraka and other Asuras, though he was already liberated.

भृङ्गीशो रक्तमांसं स्वं स्वमात्रे प्रवितीर्णवान्मुक्तयेव धिया राम धीरया ध्यानधौतया। (75.21)

Rama! Bhrngeesha was liberated already through the excellence of his contemplation powers, yet offered his flesh and blood to Gauree, the Mother-deity (to appease her).

मुनिर्मुक्तस्वभावोऽपि जगज्जङ्गलखण्डकं नारदो विजहारेमं लीलया कार्यशीलया। (75.22)

Though living as a liberated Sage, Naarada moved all over this 'broken piece of the Jagat-wilderness', engaged in performing his allotted duties without any agitation.

जीवन्मुक्तमना मान्यो विश्वामित्रोऽप्ययं प्रभुः वेदोक्तं मखनिर्माणक्रियां समधिष्ठति। (75.23)

The revered Sage Prabhu Vishvaamitra, who holds on to a mind that is liberated, keeps performing the Yajna-acts as ordained by the Vedas.

धारत्यवनीं शेषः करोत्यर्को दिनावलीं यमो यमत्वं कुरुते जीवन्मुक्ततयैव हि। (75.24)

AadiShesha bears the Earth, the Sun is making the row of days, Yama does his controlling job; all in the state of the JeevanMukti only.

अन्येऽप्यस्मिंस्त्रिभुवने यक्षासुरनराः सुराः शतशो मुक्तां याताः सन्तस्तिष्ठन्ति संसृतौ। (75.25)

There are so many others in this Tri-world belonging to the class of Yakshas, Asuras, Naras, Suras, in hundreds and thousands of numbers, who have attained the state of Mukti, and are staying as the JeevanMuktas still performing the duties of their life-stories.

संस्थिता व्यवहारेषु विचित्राधारशालिषु अन्तराशीतलाः केचित्केचिन्मूढाः शिलासमाः। (75.26)

Some are engaged in various actions of their life in different ways, maintaining the coolness of desirelessness within; some sit somewhere silently like the rocks.

परमं बोधमासाद्य केचित्काननमागताः यथा भृगुभरद्वाजविश्वामित्रशुकादयः। (75.27)

After attaining the Supreme knowledge, some stay inside the forests like Bhrgu, Bharadvaaja, Vishvaamitra and Shuka.

केचिद्राज्येषु तिष्ठन्ति च्छत्रचामरपालिताः यथा जनकशर्यातिमान्धातृसगरादयः। (75.28)

Some stay ruling the kingdoms and enjoy the royal status embellished by the white umbrella and chowries, like Janaka, Sharyaati, Maandhaatr and Sagara.

केचिद्व्योमनि तिष्ठन्ति धिष्ण्यचक्रान्तरस्थिताः यथा बृहस्पत्युशनश्चन्द्रसूर्यमुनीश्वराः। (75.29)

Some stay inside the 'stellar spheres in the sky-region', like Brhaspati, Ushanas, Chandra, Surya and the Seven Sages.

केचित्सुरपदे याता विमानावलिमास्थिताः यथाग्निवायुवरुणयमतुम्बुरुनारदाः। (75.30)

Some live as Suras in the heaven with their amazing air-vehicles like Agni, Vaayu, Varuna, Yama, Tumburu and Naarada.

केचित्पातालकुहरे जीवन्मुक्ता व्यवस्थिताः यथा बलिसुहोत्रान्धप्रह्लादाह्लादपूर्वकाः। (75.31)

Some live in the hollow of Paataala as JeevanMuktas, like Bali, Suhotra, Andha, and Prahlaada, filled with the inner bliss.

तिर्यग्योनिष्वपि सदा विद्यन्ते कृतबुद्धयः देवयोनिष्वपि प्राज्ञा विद्यन्ते मूर्खबुद्धयः। (75.32)

Even those born in the ordinary animal-wombs also have achieved the fulfilment of life; and even learned men stay as fools though born in the Deva-wombs.

सर्वं सर्वेण सर्वत्र सर्वथा सर्वदैव हि संभवत्येव सर्वात्मन्यात्मन्याततरूपिणि। (75.33)

Since the Reality-state can exist as any possible perceived-experience, anything by anyone anywhere at anytime can be there, as any possible state of life, in the 'essence of Reality' that permeates through all

as their 'essence of existence' itself.

विधेर्विचित्रा नियतिरनन्तारम्भमन्थरा संनिवेशांशवैचित्र्यात्सर्वं सर्वत्र दृश्यते। (75.34)

It is indeed an amazing power of Brahmaa (the Creation-Vaasanaa), that it can churn out endless states of perceptions with varied experiences for the 'Seer-states'; and anything is possible anywhere as any perceived state. *(There is nothing that cannot be experienced as a perceived-state.)*

विधिर्देवं विधिर्धातासर्वेशः शिव ईश्वरः इति नामभिरात्मा नः प्रत्यक्चेतन उच्यते। (75.35)

This 'amazing power of Creation' which rises from Brahmaa (Vidhi) and Vishnu (Vidhi), can bring about any possible unpredictable state of perception, and is known by the various names of 'Daivam, Dhaataa, Sarvesha, Shiva, Ishvara etc, and is the Aatman (Knowing-nature) in all of us, and is referred to by the name of 'Jeeva which is the divided awareness state'.

अस्त्यवस्तुनि वस्त्वन्तः काञ्चनं सिकतास्विव अस्ति वस्तुन्यवस्त्वन्तर्मलं हेमकणेष्विव। (75.36)

In the unreal, real alone exists like the gold hidden inside the sand heap. *(Discover it through Vichaara.)*

In the real, the unreal exists like the dust covering the gold particles. *(Clean the Vaasanaa-dust and see the self.)*

अयुक्ते युक्ता युक्त्या प्रेक्ष्यमाणा प्रदृश्यते पापस्य भयाल्लोको राम धर्मं प्रवर्तते। (75.37)

The 'real self that is superimposed on the unreal self' is seen through the practice of intense Vichaara. Rama! The world is pushed towards such a quest because of the fear of suffering only, which rises only because of ignorance.

असत्ये सत्यता साधो शाश्वती परिलक्ष्यते शून्येन ध्यानयोगेन शाश्वतं पदमाप्यते। (75.38)

Rama! The real that is concealed inside the unreal is seen as the permanent one; and the eternal state is obtained by getting rid of 'all the thoughts about the world which are centered on the body-identity'.

यन्नास्ति तदुदेत्याशु देशकालविलासतः शशकाः शृङ्गवन्तो हि दृश्यन्ते शम्बरस्थितौ। (75.39)

That which is not there rises as real inside the varied measures of time and place, like the rabbits growing horns in a magically-created illusion.

ये वज्रसाराः सुदृढा दृश्यन्ते ते क्षयं गताः कल्पस्यान्ते यथेन्द्रर्कधराब्धिविबुधादयः। (75.40)

Those considered as very powerful and hard like diamond also, perish at the end of the Creation-span, like the Moon, Sun, Earth, ocean and the deities that control them.

इति पश्यन्महाबाहो भावाभावभवक्रमं हर्षामर्षविषादेहाः संत्यज्य समतां व्रज। (75.41)

Hey Mighty-armed! Observe the changing state of this world which is continuously producing and removing things again and again; and give up the states of joys, repulsions, sadness and desires at the presence and absence of the objects and people around you; and stay always in the state of equanimity.

असत्सदेव भातीह सदसच्चापि दृश्यते आस्थानास्थे परित्यज्य तेनाशु समतां व्रज। (75.42)

The unreal looks as if real, and the real looks like unreal.

Give up the attachment and repulsion to the objects, and stay equal in all the situations.

[Liberation means the knowledge of the real that is covered by the unreal.

The Reality can exist as the unreal-appearance only. The Knower ignores the perceived as unreal and is always aware of the real only. This abstract vision is attained through Vichaara.

Once this understanding is established, you can never see any perceived-scene as real.

Therefore, the liberated one does not see any perceived actually.]

मुक्तौ राघव लोकेऽस्मिन्न प्राप्तिः संभवत्यलं अप्रवृत्तौ विवेकस्य मग्ना हि जनकोटयः। (75.43)

Raaghava! If liberated by the 'Vision of the Truth' in this world, there is no attainment of the perceived-state at all (since all the perceived-states are seen as Aatman only, by the realized Knowers); but the ignorant lot of the world are sunk in the countless possible states of perception, because of not having the discriminating ability to see the difference between the real and the unreal.

[Mukti is not attained newly by the practice of Vichaara. Self (the Reality-state of Knowing) is always there as attained. Knowing the perception as real is bondage, knowing the Truth is Mukti. Mukti is to know that you are not bound at all.]

मुक्तौ राघव लोकेऽस्मिन्प्राप्तिरस्ति सदैव हि प्रवृत्त्या हि विवेकस्य विमुक्ता भूतकोटयः। (75.44)

Raaghava! If liberated by the 'vision of the Truth' in this world, there is always the 'state of Mukti' as attained; but the ignorant lot of the world are freed of the Viveka itself, and are sunk in the flow of experiences and suffer them as real.

प्रविवेकाविवेकाभ्यां सुलभालभ्यतां गता मुक्तिर्मनःक्षयप्राप्त्या विवेकं तेन दीपय। (75.45)

Mukti is easily attainable for those with discrimination (of the real and the unreal); it is not attainable at all for those without discrimination. Liberation is attained by the destruction of the mind (which sees the unreal as real). Therefore, light up the Viveka in you.

आत्मावलोकने यत्नः कर्तव्यो भूतिमिच्छता सर्वदुःखशिरश्छेद आत्मालोकेन जायते। (75.46)

One who desires the supreme welfare of Mukti should make effort to understand the real self. The ‘slicing of the head of all the miseries’ happens by the vision of the self alone.

नीरागा निरुपासङ्गा जीवन्मुक्ता महाधियः संभवन्तीह बहुशः सुहोत्रजनका इव। (75.47)

Many great men of intellect have been born in this world like Janaka and Suhotra, who have lived their lives as JeevanMuktas without attraction to anything and without attachment to anything.

तस्मात्त्वमपि वैराग्यविवेकोदितधीरधीः जीवन्मुक्तो विहर भो समलोष्टाश्मकाञ्चनः। (75.48)

Therefore, you also live here as a JeevanMukta endowed with the supreme wisdom accompanied by Viveka and Vairaagya, looking equally at a clay lump, rock and gold (as varied forms of sense-created knowledge only).

SADEHA AND VIDEHAMUKTI

[Mukti with body, and Mukti without body, are both just coined words used by the ignorant who are attached to the body-identity. Mukta is a Mukta, because he realizes that the body is non-existent; then who can have a Sadeha or Videha Mukti, and how?]

[Liberated ones are of three types; those who exist off as formless only without any contact to any perceived world, and exist as empty silent space; and there are those who exist as some or other character in the stories of the perceived world and are like the songs of the space; and the third category is made of those who are attached to the body and pretend to be liberated, through the intellectual comprehension of the truths of the Scriptures. They just keep making profound statements about liberation and keep fooling others and themselves also; and are like the croaking frogs of the monsoon nights.]

द्विविधा मुक्ता विद्यते लोके देहधारिणां सदेहैका विदेहान्या विभागोऽयं तयोः शृणु। (75.49)

There are two types of Muktas in this world among those who hold on to the bodies - ‘those who live with the bodies’ and ‘those who are freed of the bodies’; listen to their differences.

असंसङ्गात्पदार्थानां मनःशान्तिर्विमुक्तता सत्यसत्यपि देहे सा संभवत्यनघाकृते। (75.50)

Hey taintless one! Whether the body is there or not, the ‘liberation-state’ occurs as the ‘state of the quiet mind, with no attachment to any object or person in the world’.

(All attachments are centered on the attachment to the body alone.)

स्नेहसंक्षयमेवाङ्ग विदुः कैवल्यमुत्तमं तत्संभवति देहस्य भावे चाभावे एव च। (75.51)

The ‘destruction of all sorts of attachments’ is known as the ‘excellent state of the liberation’, where the entire perceived phenomenon stays destroyed of its reality; and this ‘excellent state of liberation’ is there for all the liberated ones whether the body is there or not.

(Body is seen by the ignorant as real; the Mukta is always formless only. He has no body-sense at all as his.)

यो जीवति गतस्नेहः स जीवन्मुक्त उच्यते सस्नेहजीवितो बद्धोऽमुक्त एव तृतीयकः। (75.52)

He alone, who lives without attachment (with the body always non-existent), is known as a JeevanMukta; he, who is with attachment (to the reality of the body) is bound always and is the third type (who believes that he is liberated and still worries about Sadeha and Videha Mukti), and is not liberated at all.

यत्नो यत्नेन कर्तव्यो मोक्षार्थं युक्तिपूर्वकं यत्नयुक्तिविहीनस्य गोष्पदं दुस्तरं भवेत्। (75.53)

One should make effort to do the effort for attaining the Moksha through the practice of intense Vichaara. If a man is not making effort to do Vichaara, then he cannot even cross a foot-step-span of a cow also; what to say of Samsaara?

न त्वनध्यवसायस्य दुःखाय विपुलात्मने आत्मा परवशः कार्यो मोहमाश्रित्य केवलम्। (74.54)

One should not give up the effort in the middle through some wretched thoughts about oneself (as feeling unfit for Moksha) and be lost in other wasteful enterprises (other than Vichaara) by giving way to some failure-complexes.

सुमहद्वैर्मालम्ब्य मनसा व्यवसायिना विचारयात्मनात्मानमात्मनश्चिरसिद्धये।

वितताध्यवसायस्य जगद्भवति गोष्पदम्। (75.55)

With a mind given to tireless-effort by holding on to extreme courage (of never accepting failure), analyze the real self with your purified intellect, for attaining the unshaken state of the self. For a man who does not give up effort, the world itself becomes as small as a cow's foot-step.

यदुपगतः सुगतः पदं प्रधानं यदपगतोऽधुवतां नृपश्च कश्चित्

यदुपगताः पदमुत्तमं महान्तः प्रयतनकल्पतरोर्महाफलं तत्। (75.56)

(शोभनं विवेकं गतः सुगतः)

Many kings have renounced the unreal, and attained the Supreme-state, like Sugata (Kapila), by the practice of Vichaara. Some kings were caught in the word-play of explaining the Reality (as against the Vedas), and could not attain the Supreme state. The very reason that many have attained the noble-state is because they enjoyed the 'great fruit of the Kalpa-tree named intense effort'.