

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER FORTY FIVE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (04)]

[STORY OF THE MISERLY MERCHANT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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 FORTY FIVE

(Previously...)

वसिष्ठोवाच

Vasishta spoke

तदा तथाङ्ग तत्राथ तादृगाशययोस्तयोः ताभिः पार्थिवलीलाभिः कालो बहुतिथौ ययौ। (80.12)

Dear Rama! In this manner, the days passed for them both, in their regular royal experiences; with Chudaalaa in the realized state and the king in his ignorant state.

एकदा नित्यतृप्ताया निरिच्छाया अपि स्वयं चूडालाया बभूवेच्छा लीलया खगमागमे। (80.13)

Though Chudaalaa had no desires actually, though she was in the completely satisfied state of the Self, once a desire arose in her mind to achieve the Siddhi of 'Moving to and fro in the sky' (Kha-gamaagama), just as a casual want (as a need for her future story-line) to amuse herself.

खगमार्गसिद्ध्यर्थमथ सा नृपकन्यका सर्वभोगाननादृत्य समागम्य च निर्जनं

एकैकान्तनिरता स्वासनावस्थिताङ्गिका ऊर्ध्वगप्राणपवनचिराभ्यासं चकार ह। (80.14,15)

In order to accomplish the 'Siddhi of flying in the sky', that princess renounced all the pleasures; went to a solitary place; stayed alone; sat in the proper (yogic) posture; and practised the upward movement of Praana, for a long time.

SIDDHIS

[Siddhis are eight in number -

reducing the body to a miniature size of an atom,
expanding the body to the size of a huge mountain,
becoming heavy, becoming light,
move to any place at will at once,
getting any object that is desired,
lordship over nature,
and the control of the natural forces.

Humans cannot manage all the Siddhis, since it needs an extreme level of dispassion to master them. In this planet resided by the evolved humans made of chemical actions only, Siddhis equal a hare's horn.

How do Siddhis work?

Physical body is just the Bodha - the 'particular information-data' that the brains around receive, as a person's shape at a certain location at a certain time; and, you (?) also have to 'remember the body-information labelled as the 'I', now and then, say - whenever you experience pain (pain alone makes you remember the body); and also get confirmed of its existence in a mirror-reflection.

Changing the information received by the other brains, is Siddhi.

Changing the perceived scene itself by will, also is Siddhi.

The perceived raises as per your will; this is Siddhi.

Staying as the entire perceived, is the excellent Siddhi owned by Lord Shiva.

Siddhis are of two types;

one mastered by the ordinary ones and those mastered by BrhamaJnaanias like Chudaala.

An ordinary person who believes in the existence of the body, masters some meagre powers to move the physical body, here and there in the sky; or manages to perform some tricks like walking on water etc; but a BrahmaJnaani for whom the body is not at all existent, can project any picture of the body as his or hers, and make others see it as huge or small, male or female; can produce any picture of the perceived as a scene; and can produce any object at will.

What is not possible for Brahman endowed with a Sattva mind?

However, this achievement is natural for the BrahmaJnaani of the highest level, like Shiva.

Others can manage a few of the lesser degrees.

Chudaalaa managed to get a few Siddhis, as per her mind-development.

Chudaalaa mastered, only such Siddhis, which she felt were necessary for her life-story; and, she now belonged to the realm of Siddhas. But, still she retained the love and affection for her husband, and tried her best to raise him in knowledge, to her own level.

‘Attachment to the people’ of course, is detrimental to Aatman-knowledge; because the love expressed here is body-based. A BrahmaJnaani sees every one as a probable state of the self alone; and expresses pure love towards all, which is not the ‘body-based affection forced by the genes’.

Chudaalaa loved her husband, was ‘not attached’ to him.]

वसिष्ठोवाच

Vasishta spoke

अणिमादिगुणैश्वर्ययुक्ता सा नृपभामिनी एवं बभूव चूडाला घनाभ्यासवती सती

जगामाकाशमार्गेण विवेश अम्बुधिकोटं चचार वसुधापीठं गङ्गेवामलशीतला। (83.01,02)

That queen was now endowed with the ‘Wealth of Siddhis’ like Anima etc, through the intense practices prescribed for their attainment.

Like the ‘cool taintless waters of Gangaa’, Chudaalaa of quiescent cool mind, flowed in the skies, entered the ocean, and wandered all over the earth, (even as her physical body stayed in contemplation at her own seat in the harem apartment, or in the company of her husband at night even as her physical body stayed close to him when he was deep asleep).

(Chudaalaa never left the company of her husband at any time; and at night she stayed embracing him, yet went through her Siddhi-experiences. This was a similar occurrence for Leelaa also, who was blessed with such miraculous experiences in the company of Jnapti.)

क्षणमप्यगता भर्तुर्वक्षश्चेतसस्तथा सर्वेषुवास राज्येषु लक्ष्मीरिव जगत्सु च। (83.03)

Like the Goddess of prosperity, she never left the bosom and mind of her husband even for a second; yet was present in all the kingdoms and the worlds whenever she wished so.

आकाशगामिनी श्यामा विद्युत्प्रारम्भभूषणा बभ्राम मेघमालेव गिरिमाला महीतले। (83.04)

Like the garland of clouds, she of dark hue floated in the sky, adorned by ornaments flashing like lightning, and wandered all over the garland of mountains on the earth (and appeared like a cloud with lightning that was moving along the peaks of the mountains).

काष्ठं तृणोपलं भूतं खं वातमनलं जलं निर्विघ्नमविशत्सर्वं तन्तुर्मुक्ताफलं यथा। (83.05)

Like the string passing through the pearl, she entered all the objects without any blockage, be it a stick, or grass, or stone, or the elements like sky, air, fire or water.

मेरोरुपरि शृङ्गाणि लोकपालपुराणि च दिग्व्योमोदरन्ध्राणि विजहार यथासुखम्। (83.06)

She wandered freely on the peaks of Meru Mountain, the cities of Lokapaalas (Guardians of the world like Varuna etc), and all the holes (that opened other worlds) in all the directions, and the various skies of all the worlds.

तिर्यग्भूतपिशाचाद्यैः सहनागामरासुरैः विद्याधराप्सरःसिद्धैर्व्यवहारं चकार सा। (83.07)

She also made friends with lowly spirits, flesh-eating devils, Naagas, Amaras, Asuras, Vidyaadharas, Apsaraas, and other Siddhas.

(When the concept of physical body is erased off and one is the Brahman with a mind, what experience is not possible? It is as if the whole of the perceived is your body, and you can be anywhere at will.)

CHUDAALAA'S POWERS

Chudaala now was master of many types of learning she received from the other Siddhas, and was an excellent Yoginee who could enter any world at will, and could enjoy the company of any denizen of any world she wished for.

She, as a mind endowed with the power to unfold any perceived, could experience any experience she wished for. After all, there was no action of movement at all; but there were only the amazing experiences that unfolded in her pure mind as her perceived-state, in the 'Siddha level of existence' where the 'time and place measures' rise at will.

Physical worlds do not exist at all as solid realities.

As per the Jeeva's raise in knowledge, the worlds also change accordingly, like magic.

'I am this physical body with name and form' this ascertained misconception ties one to the lowest level of world experience, as the AnnamayaKosha; and one remains stuck to the 'food-sheath based worlds' only. Chudaala now belonged to the 'worlds that were based on VijnaanamayaKosha, the knowledge-based perceived-state' where Siddha-worlds of various types abound.

Shiva is beyond the AanandamayaKosha also; far beyond even the bliss experience of any existence as anyone also.]

[There are five levels of worlds, distributed between the lowest state of ignorance and the highest state of knowledge. Any mind can rise from the bottom-most level of world perception to the highest level of world-perception through effort.

AnnamayaKosha world: made of flesh-based forms that are dependent on food; consumption of food as the main support of life; desire to produce more flesh-based forms of their kind; attachment to flesh-made forms and no capability of seeing beyond the element-based reality of the world.

PraanamayaKosha world: made of the minds evolved enough to control the Praana and attain ordinary Siddhis based on the physical body, like the fighting prowess and other abnormal abilities.

ManomayaKosha world: made of people who can grasp the ideas of other minds through books, scriptures and the learning capabilities.

VijnaanamayaKosha world: made of people who are excellent in abstract knowledge, and is not accessible to ordinary people of the lower intellects.

AanandamayaKosha world: these worlds belong to the beings who attain some sort of bliss through contemplation, Yoga-practice, Siddhi-attainment etc.

Shiva-state is beyond these worlds also, and is the extreme level of dispassion, where one stays as the Brahman-bliss itself!

Any mind of any world can evolve to any world at anytime; since death is just an illusory concept, and the life-span is also an illusion only.

Analyze and find out as to which level of world you are stuck to, and evolve like Chudaalaa who rose from the lowest AnnamayaKosha world to the VijnaanamayaKosha world.

What is 'Siddhi'?

Brahman is a source of all information or Bodha.

All the information-sets of any world or anyone is just at a single point of Brahman which is in all, as the Aatman which endows power to the Praana that is coiled as a snake-delusion in all, which alone rises as the world-experience. If you get control over this snake, the world moves at your will; and like a snake-charmer, you can make the snake dance to your tune. Siddhis bestow such a power.

But, if you are ignorant and are deluded enough to get born and die with the body (as your belief-state), what use is a Siddhi?

A BrahmaJnaani on the other hand, is established in a deathless state, owns no physical form as his, and so can have any experience as a Brahman-mind of any world, without the danger of death or injury.

The state of identitylessness is the excellent state of Mukti, where nothing blocks you as any physical reality. Like Chudaala you can have any experience as the form made of empty space, or the Aativaahika body, as the Brahman-self acting through the Sattva-mind.]

यत्नेन तं भर्तारमात्मज्ञानामृतं प्रति बहुशो बोधयामास चूडाला, न विवेद सः। (83.08)

Chudaalaa tried her level best to instruct her husband about the nectar of Self-knowledge; but he did not heed to her.

(The king never could grasp the depth of her excellent knowledge.)

कलाविदग्धा मुग्धा च बालेयं गृहिणी मम इत्येवं केवलं राजा स चूडालां विवेद ताम्। (83.09)

For him, she was just a female form, acting as his wife, playful and expert in all arts that a female could boast of, and who was still immature as a female.

(His male conceit could not accept a female as a Brahma-Jnaani ever; and he could not also believe that Brahma-Jnaanam could be attained easily through just the practice of Vichaara, and thought of it, only as the result of years of penance in solitude.

Whatever explanation she gave of the Scriptures, he brushed it aside as meaningless, and disregarded it as the immature prattle of a child, who interfered in the discussion of the mature topics of the adults, with her silly statements.

Even those who were advising the king also were of immature level, and taught him, only the methods of asceticism and Mantra-recitations to be done by him regularly. The king also thought that the renunciation in the physical level only is the best method of achieving self-realization, and believed foolishly that 'self-knowledge' waited for him in the caves and forests of the mountain.)

एतावतापि कालेन तामेवं गुणशालिनीं बालो वियामिव नृपश्चूडालां न विवेद सः। (83.10)

Even after a long time, the king never could comprehend the great virtues of Chudaalaa, like the illiterate child unable to comprehend the Vedas.

साप्यलब्धात्मविश्रान्तेस्तां सिद्धिश्रियमात्मनः दर्शयामास नो राज्ञः शूद्रस्येव मखक्रियाम्। (83.11)

Since the king had not attained the Knowledge of the Self, Chudaalaa also did not disclose her wealth of Siddhis to him, like a low-caste is kept ignorant of the Sacrificial rites.

(What will the ignorant king know of Siddha-worlds?

If Chudaala confides in him of her achievements, he may conclude that she is having hallucinations and get her treated for some mental illness.

When he did not see in his wife, any intelligence-spark that could comprehend the truths of the Scriptures, how will he even believe that she had mastered the Siddhis!

He was a victim of male-conceit, and could not regard a female form as capable of intelligence.

He brushed away her excellent thoughts like the meaningless prattle of an over enthusiastic child.

He was foolish and idiotic like a man who believes that shapes of pots change the quality of water within.

When even this division of forms as female and male could not be removed from his egoistic mind, how can the division-less Aatman be realized by him?

He stayed as he was, ignorant of the truth of the Aatman, and was ready to search for it, in the forests and the caves.

What can Chudaala do, though she loved him more than her own lives?!

Each Jeeva has to walk in its own path of belief-systems.

ShikhiDhvaja had chosen the hard path for the Mukti-attainment.)

रामोवाच

Rama spoke

महत्याः सिद्धयोगिन्यास्तस्या अपि शिखिध्वजः यत्नेन प्राप नो बोधं बुध्यतेऽन्यः कथं प्रभो। (83.12)

Prabhu! Chudaalaa was such a 'Great SiddhaYoginee' (and very close to her husband, loved by him as his very life itself); though she tried to teach her husband with so much concern and sincerity, her husband ShikhiDhvaja was not able to absorb the Knowledge from her!

What about others who have to get knowledge from ordinary Gurus without Siddhis then?

वसिष्ठोवाच

Vasishta spoke

उपदेशक्रमो राम व्यवस्थामात्रपालनं जप्तेस्तु कारणं शुद्धा शिष्यप्रज्ञैव राघव। (83.13)

The 'method of teaching' is there, just for maintaining a convenient arrangement;

the one who already is in the knowledge-state passes on the knowledge to the one who seeks;

but the real cause of knowledge depends on the purity (the faith placed in the Guru's words, and the reverence towards the Guru, whether such a Guru is a demon or Deva, a woman or a man or a child even), and also on the understanding-capability of the disciple.

(Chudaalaa could grasp the 'Absolute Truth' within a few hours of Vichaara; some may not be able to get it even after many prolonged years of Vichaara also; because Vichaara without the emptying of the mind of all its preconceived notions and beliefs, leads to nowhere.

Not the physical renunciation, but a mental renunciation of all that you love is very necessary for the success of Vichaara also.

Emptiness of the heart alone can reveal the emptiness of the Reality also; not the physical abstinence.)

न श्रुतेन न पुण्येन ज्ञायते ज्ञेयमात्मनः

Shrutis (Scriptures of Knowledge) and meritorious acts alone do not bestow the Aatman-state.

जानात्यात्मानमात्मैव सर्पः सर्पपदानिव। (83.14)

One should try to grasp the subtle state of the self by staying in the subtle state of the self, like a snake alone can know of the silent steps of the other snake.

[A seeker may be lost in, only the studies and discourses, by getting intoxicated in the pleasure of the intellect, never doing any serious Vichaara; unlike Chudaalaa or Rama, who did not rest till the answers for their queries were obtained.

Or, he may believe that, only the meritorious acts will bring about the Knowledge, and be lost in the performance of the Saattvic acts only, and be in the process of earning the merits only.

None of these methods lead towards self-knowledge as such.

You have to develop Saattvic qualities no doubt, and also have to study the Scriptures and keep to the company of the Knowers (if available). But, that is not the end; the joy you feel in being a good person and in the study of the Scriptures, is just the pleasure of goodness. One should transcend that also and reach the Aatman by Aatman itself.

Aatman is the one who is a witness to all the actions and thoughts of the ego; is the witness to the study and meritorious actions also.

Aatman is not the one doing the study, or the one who performs the good actions.

Scriptures offer the guidelines to Vichaara, and the good qualities keep the mind steady and pure, so that the Vichaara-process is unhindered by anxiety and apprehension.

You are always there as the knower of all the thoughts and actions of the ego entity; you alone create the ego-entity as a witness-state also, by watching it all silently;

but in the noise of the ego, you have ignored the silent you, the real you.

You can only know your own self by your own effort.

What can a text-reading or merit-action do? It is also an action witnessed by the Aatman, the real you. How will you know that you are studying or acting good, if Aatman did not know it?

That much of sharp and subtle probing should be there in the Vichaara.

Aatman as the real you, is always there, even when you are studying or being good; and, you are the witness who knows the act of goodness and also the act of the study.

Aatman alone knows itself also; who else can know it? Don't you know that you exist?

Be the Aatman, and know yourself as the one who is not Saattvic, as the one who does not seek the self. But, if one is searching for the Aatman as something to be attained through some action or by renouncing everything physically, he will suffer like the foolish ShikhiDhvaja.]

(A teacher can try only to transfer the knowledge in the most simple way to his or her disciple; the understanding of it depends on the disciple only.

Only a person who is intent on knowledge-seeking only, ignoring the rest of the perceived qualities of the Guru, can absorb the knowledge; and faith in the words of the Guru also is necessary.

'Looks' should not fool the disciple; ShikhiDhvaja could not see in Chudaalaa any excellency other than the excellent qualities of a wife. A little more effort and faith in her intelligence would have saved him from the suffering of the forest-life for such a prolonged time.

A disciple should try to understand the exact meaning bestowed by the Guru's words, and try hard to follow the instructions. A Guru cannot produce the self-state by magic through Yoga or boon; the success depends on the amount of effort a disciple musters also.

Absence of any sort of conceit is a 'must' for the attainment of knowledge.

Everything is Brahman; every living being is a pot that holds the same Aatman as the essence.

A man who sees the shape of the pot and ignores the knowledge flowing from that pot, is indeed a fool like ShikhiDhvaja.)

रामोवाच

Rama spoke

एवंस्थिते वाथ मुने कथमेतज्जगत्स्थितौ क्रमौ गुरुपदेशाख्यः स्वात्मज्ञानस्य कारणम्। (83.15)

If that is so, then why has this method of a Guru giving instruction to the disciple come into vogue in this world, as leading towards Self-knowledge?

(One can just practise Vichaara by himself, and attain the knowledge like Chudaala did; why a Guru is needed then?)

वसिष्ठोवाच

Vasishta spoke

(Let me explain this, with a story.)

अत्यन्तकृपणः कश्चित्किराटो धनधान्यवान् अस्ति विन्धाटवीकक्षे कुटुम्बी ब्राह्मणो यथा। (83.16)

(किराटः - खेटवणिक - a merchant living in a small village or hamlet)

In the outskirts of Vindhya forest, there lived a very miserly merchant, who was very rich and prosperous; yet who was trying always to amass more wealth, anxious and worried at all times, like a Brahmin with a huge family.

तस्यैकदा निपतिता गच्छतो विन्ध्यजङ्गले एका वराटिका राम तृणजालकसंवृते। (83.17)

Rama! Once when he was journeying through the forest of the Vindhya Mountain, one cowrie of his, (brightly coloured shell used as money) fell inside the overly grown grass-field.

कार्पण्यात्स प्रयत्नेन सर्वं तृणतुषादिकं कपर्दकार्थमभितो दुधाव दिवसत्रयम्। (83.18)

The worried stingy merchant spent three days there, searching for that cowrie, inside those entangled bushes of moist jungle-weeds and grass.

कपर्दकाः स्युर्भवता चत्वारोऽष्टौ च कालतः ततः शतं सहस्रं च सहस्रे चेति चेतसा

कलयञ्जङ्गले दीनो रात्रिदिवमतन्द्रितः जनहाससहस्राणि बुबुधे न परं तु सः। (83.19,20)

That greedy man could not at all fall asleep at nights, as he kept on calculating,

‘That single cowrie would have become many cowries if it was invested in my business!

One would have become four, and then eight. and then a hundred, and then even a thousand some day!’

That wretched man did not bother about all the passers-by laughing at his foolishness, and was searching for his cowrie, day and night tirelessly.

ततो दिवसत्रयस्यान्ते तेन तस्माच्च जङ्गलात् पूर्णन्दुबिम्बप्रतिमो लब्धश्चिन्तामणिर्महान्। (83.21)

After the thorough search for three days, he suddenly found the great ChintaaMani gem which was shining like a full moon, from among the weeds in that jungle.

तं प्राप्य तुष्टहृदयः समागम्य गृहं सुखं प्राप्ताखिलजगद्भूतिः शान्तसर्वतया स्थितः। (83.22)

He felt very happy and took it home. He lived happy and content by possessing all the wealth of the world.

एवं यथा किराटेन कपर्दान्वेषणेन तत् रत्नं लब्धं जगन्मूल्यं अहोरात्रमखेदिना

तथा श्रुतोपदेशेन स्वात्मज्ञानमवाप्यते,

In this manner, the miserly merchant obtained a gem equalling the world in value, when he searched for a cowrie, day and night tirelessly.

Similarly, Aatman-knowledge gets attained by listening to the instructions (of Shrutis).

अन्यदन्विष्यते चान्यल्लभ्यते हि गुरुक्रमात्। (83.23,24)

When something gets searched for, something else gets attained, through the method of approaching a Guru for knowledge.

(A Seeker who just studies the Scriptures may attain intellectual pleasure only, or he might be performing some good acts for getting the merits only; yet somehow, a purified mind which is struggling to reach the ordinary gain from the study and goodness, has a chance to get the ChintaaMani gem of knowledge also, because of the constant company of the Knowers and the Saattvic qualities of the mind.)

ब्रह्म सर्वेन्द्रियातीतं श्रुतादीन्द्रियसंविदः

Brahman is beyond the grasp of all the senses; yet perceives through all the senses, like the ears etc.

तेनोपदेशादनघ नात्मतत्त्वमवाप्यते। (25)

That is why, Self-knowledge cannot be attained by just hearing about it, hey Anagha!

(‘Listening’ is done by the intellect; is an outside action witnessed by the Aatman. Even while studying, even while acting good, one should watch the one who studies and the one who does the good act. One has to make effort to contemplate on it always, in a subtle manner, at each and every moment, non-stop. By practising the witness state, one naturally rises to the witness state.)

गूरूपदेशं च विना नात्मतत्त्वागमो भवेत्।

Without Guru’s instructions also, Self-knowledge cannot be attained!

(Who else will guide otherwise, but a Knower who is in that state?)

केन चिन्तामणिर्लब्धः कपर्दान्वेषणं विना। (83.26)

How can you get the ChintaaMani gem unless you search for the cowrie at least, tirelessly?

(Study and Saattvic acts are like the cowrie-search; but even they by chance, make you get the ChintaaMani of Knowledge.)

तत्त्वस्यास्य महार्थस्य गूरूपकथनं गतं अकारणं कारणतां मणेरिव कपर्दकः। (83.27)

Like the cowrie is the cause of obtaining a gem, yet not the exact cause; the great realization of the Supreme principle cannot happen without the instruction of the Guru (or one will be lost in the Scriptures only, and wallow in the hollow pits of words)!

पश्य राघव मायेयं मोहिनी महतामपि अन्यदन्विष्यते यत्रादन्यदासाद्यते फलम्। (83.28)

Raaghava! Observe that this Maayaa deludes even the Great ones!

When one makes an effort to search for something, he gets some other thing! Amazing! Is it not?

(All the men and women who are assembled here for the discourse, might be present here for various reasons; some may be here just to hear my words, or may want to meet the Great Sages here, or may want to have the glimpse of the kings and their retinue, or they may be here for the want of gifts and food, or for gaining merit, or for the obligation to the emperor and so on;

yet some random person who is attending the discourse regularly for no particular reason also, may suddenly get into the Vichaara-process accidentally, and realize the self here itself, within a few days; whereas a seeker who is hearing this discourse to attain Aatman-knowledge may not get it even after many years also, because of lacking the dispassion that is necessary.

The power of Maayaa is indeed wonderful!

A man in search of a cowrie may get the ChintaaMani also, like Chudaalaa, but a man in search of ChintaaMani may not get the cowrie also, like ShikhiDhvaja.)

अन्यत्करोति पुरुषः फलमन्यदेव प्राप्नोति यत्त्रिषु जगत्स्ववलोक्यते च

Something a man tries for, and attains something else as the fruit; this is a fact observed in all the three worlds.

तस्मादनन्तरभवस्य जगद्भ्रमस्य श्रेयोऽतिवाहनमसङ्गमनिच्छयैव। (83.29)

Therefore, it is better if one toils excessively (ativaahanam) to develop non-attachment and disinterest in other things to get rid of the 'Jagat-illusion, the Bhava' (that exists because of one's own Vaasanaas), to reach the 'state that rises after the attainment of AatmaJnaanam' (anantaram),

(where nothing of the world-attraction is left back),

and that state of AatmaJnaanam may rise up naturally, without searching for Moksha also (aniccha).

(Search at least for the cowrie itself non-stop, may be you will also get the ChintaaMani, by chance!)