

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

PART FIFTY SIX

[MANU AND IKSHVAAKU DIALOGUE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**DEDICATED
TO
ALL THE SEEKERS OF TRUTH**

ABOUT THE AUTHOR

Narayanalakshmi

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

PART FIFTY SIX

[MANU AND IKSHVAAKU DIALOGUE]

FROM BHAGAVADGEETAA:

श्रीभगवानुवाच

Bhagavaan Krishna spoke (to Arjuna)

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥१॥

I had taught this imperishable (Knowledge) Yoga to
Vivasvaan Aaditya (son of Sage Kashyapa and Aditi);
Vivasvaan taught this to
(his son) Vaivasvata Manu;
Manu taught this to (his son) Ikshvaaku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तप॥२॥

Rajarshis, the Royal Sages also knew this Knowledge
which was transferred in successive generations.
But, in course of time, this Great Yoga got lost, hey Arjuna, the killer of enemies!

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥३॥

That ancient Knowledge alone
which is the most excellent and known only to a few (hidden from all ordinary people)
was explained to you today by me,
for, you are my devotee and my close friend.

वसिष्ठोवाच

Vasishta spoke

भवतामादिपुरुष इक्ष्वाकुर्नाम भूपतिः इक्ष्वाकुवंशप्रभव यथा मुक्तस्तथा शृणु। (117.01)

Hey you born in the dynasty of Ikshvaaku! Hey Rama!

King Ikshvaaku was the first one of your dynasty. Listen as to how he became liberated.

इक्ष्वाकुर्नाम भूपालः स्वराज्यं परिपालयन्कदाचिदेकान्तगतो मनसा समचिन्तयत्,

Once, King Ikshvaaku who was the Ruler of a vast kingdom, thought like this in solitude, by himself,

जरामरणसंक्षोभसुखदुःखभ्रमस्थितेः अस्य दृश्यप्रपञ्चस्य को हेतुः स्यादिति स्वयम्। (117.02,03)

‘I observe that -

this world here is made of objects of various shapes and names, but all made of the different groupings of five elements only;

and all the living beings go through constant changes of the bodies like birth, old age and death;

and all the beings for sure experience some joy or sorrow, again and again.

(It is as if everyone is caught by some unfathomable delusion and are not able to come out of it.)

Why the world came to be about at all?

What could be the cause of this world-existence?’

जगतो न विवेदासौ कारणं चिन्तयन्नपि।

After analyzing for long also, the cause of the world-existence was not found by him.

अथैकदा पृच्छदसौ ब्रह्मलोकागतं (ब्रह्मलोकादागतं) मनुं पूजितं स्वसभासंस्थं भगवन्तं प्रजापतिम्। (117.04,05)

Once he chanced to meet the ‘revered one, Bhagavaan Manu, the source of all Maanavas’, who had arrived from BrahmaLoka, and was seated in his assembly.

इक्ष्वाकुरुवाच

Ikshvaaku spoke

मां योजयति धाष्टर्येन भगवन्करुणानिधे भवत्प्रसाद एवायं भवन्तं प्रष्टुमञ्जसा। (117.05,06)

Bhagavan, hey ‘Ocean of compassion’!

Your grace alone prompts to be bold enough to ask you this question now.

कुतः सर्गोऽयमायातः, स्वरूपं चास्य कीदृशं, कियदेतज्जगत्कस्य कदा केनेति कथ्यते। (117.06,07)

How did this created world appear? What is its nature? How long will this Jagat remain?

Whose, when, by what is it said to exist?

अहं कथं च विषमादस्मात्संसृतिविभ्रमात्विमुच्येय घनास्तीर्णाज्जालादिव विहंगमः। (117.07,08)

How will I be freed of this terrible delusion of world perception,

like a bird escaping from the thickly woven net spread out, all over the ground?

मनुरुवाच

Manu spoke

अहो नु चिरकालेन विवेके सुविकासिनि वितथानर्थविच्छेता सारः प्रश्नस्त्वया कृतः। (117.08,09)

Aha! After a long time, you have asked a very sensible question which will destroy the harmful false phenomenon, and which will fully blossom forth, only when a man develops full discrimination.

(Not all can think and wonder about the mystery of world-existence; it becomes possible, only by the blooming of Viveka along with Vairaagya.)

यदिदं दृश्यते किञ्चिन्नास्ति नृप किञ्चन, यथा गन्धर्वनगरं, यथा वारि मरुस्थले। (117.09,10)

Hey king! Like an illusory city of produced by Gandharvas adept in magic, like the misty mirage-river seen in the hot desert, what you see as the world is not there at all (except as your own conceptions produced in your mind).

(Jagat is just an appearance, produced as some sense-created knowledge. Though seen, it is not real. It is what is superimposed on 'that which is seen through the senses only'.)

यत् नो दृश्यते किञ्चित्तन्न किञ्चिदिव स्थितं,

However, there is something else that is never seen, which alone exists in actuality.

मनःषष्टेन्द्रियातीतं यत्स्यादपि न किञ्चन। (117.10,11)

It is not reachable by the senses along with the mind;

though it is there, it is not anything at all (that can be proved to exist like an object of the world).

अविनाशं तदस्तीह तत्सदात्मेति कथ्यते। (117.11)

That alone is there which is imperishable. It is referred to by the terms 'Sat' 'Aatmaa' etc.

(It cannot be seen by the mind, as any object with a name and form.

It cannot be sensed by the senses, as smell, image etc.

It is there actually, but is not there as an object that you can perceive.

The wonder is, that what is seen is not there; but that what is not seen alone, is there!)

इयं तु सर्वदृश्याद्या राजन्सर्गपरम्परा तस्मिन्नेव महादर्शे प्रतिबिम्बमुपागता। (117.12)

Hey Raajan! All these succession of Creations with limitless perception-experiences of manifold varieties, exist as reflections in that huge mirror only.

(Any perceived rises for the self and becomes an experience instantly. For whom? Itself!

The mirror alone experiences the reflections also, and is the reflections also.

It is the nature of the mirror to be with the reflections.

It is the nature of the Aatman 'the knowing state' to exist as the 'known'.

All that you see as the objects of various shapes and names are just appearances; just the sense-created pictures. Any perceived picture can rise as a probable state of this Aatman, like any reflection can rise from the mirror. It is the power of Brahman to rise as any perceived.

Some reflection gets seen as the Brahmaanda, some other as the grouping of elements inside it.

Any other thing that anyone experiences as something new, is also a probable state of the 'known' only.

This is how the world exists as a mixture of all probable states, that are experienced by the Aatman itself.)

भाः स्वभावसमुत्पन्ना ब्रह्मस्फुरणशक्तयः काश्चिद्ब्रह्माण्डतां यान्ति काश्चिद्गच्छन्ति भूतताम्। (117.13)

अन्यास्त्वन्यत्वमायान्ति भवत्येवं जगत्स्थितिः।

The powers of Brahman manifesting as its own nature, sometimes appear as Brahmaandas, sometimes as the elements; and others appear as other things.

This is how the existence of the Jagat comes into being.

(Actually no one is bound, no one gets liberated, since no one is there other than Brahman and its shine!)

न बन्धोऽस्ति न मोक्षोऽस्ति, ब्रह्मैवास्ति निरामयं, नैक्यमस्ति न च द्वित्वं, संवित्सारं विजृम्भते। (117.14)

There is no bondage; no liberation. (These are also conceptions only.)

Only Brahman exists which is without afflictions. There is no one-ness and two-ness also.

Only the essence of 'knowing' shines forth with its entire splendour, as this Jagat-phenomenon.

(If the reflection believes that it is separate from the mirror, then it is delusion; and it feels bound and seeks liberation; but when it knows that it is the mirror only, then the confusions belonging to the 'separated reflection' vanish off completely. It remains as the mirror only, always.

When the Truth is known, it cannot be undone. Mirror is never bound, nor is liberated!

It knows itself always and not the reflections as separate from itself.

To be aware of this mirror-ness as a no-one, is the excellent state of existence!)

एकं यथा स्फुरति वारि तरङ्गभङ्गैः एवं परिस्फुरति चिन्न च किञ्चिदेव।

Just like the single stretch of water shines forth with varied curvatures of waves,
Chit also appears as all these forms; there is not anything else.

त्वं बन्धमोक्षकलने प्रविमुच्य दूरे, स्वस्थो,

You throw away far, the confusing ideas of bondage and liberation,
and remain established in your own nature as the ego-less Aatman;

भवऽभवभयोऽभयसार एव (भव अभवभयः अभयसार एव)। (117.15)

stay (Bhava) as the very 'essence of fearlessness' (Abhayasaara),
without the 'fear of Bhava' (a-BhavaBhaya)!

(Then, how does 'Jeevatva', the delusion state of living, comes into being?

Any Jeeva-experience is just a delusion produced through one's own conceptions which are caused by the separation felt by the reflection.

The Samvit, perceiving consciousness, raises as countless reflections based on the varieties of intellectual states dominated by the three Gunas, and in turn they raise as various conceptions, and these conceptions appear as the experience-fields with an experiencer, and the Jeeva-state appears, as an ascertained ignorant-state of self-forgetfulness, like the reflection believing that it has a separate existence from the mirror, and does not even know about the mirror, its own essence.)

संकल्पोन्मुखतां याताः सत्यचिन्मात्रसंविदः आपस्तरङ्गत्वमिव यान्ति भूमिप जीवताम्। (118.01)

Hey Lord of the earth!

From the pure power of 'knowing something' which alone exists,
the conceptions that are turned towards the outward appearances (and which exist as the changing states of deep-formed impressions as Vaasanaas), attain the Jeevahood,
like the water rising as the waves.

(Like the water alone gets seen as the waves that appear as if separated from the water-stretch, the Jeeva-ness rises as if it is separated from the Reality state. Jeevatva is a state sunk within the limitless heap of conceptions, where the truth of Reality is completely blocked.)

ते जीवाः संसरन्तीह संसारे पूर्वमुत्थिते,

These delusion-states called Jeevas (which have existence till only the knowledge rises),
exist as the form-based identities, and keep flowing along as the sliding pattern of the Samsaara
which is already there as a totality-state of Viraat (like the waves of an already existing ocean).

सुखदुःखदशामोहो मनस्येवास्ति नात्मनि। (118.02)

The ideas of joy and sorrow belongs to the mind only, and not to the knowing-state.

(For example, you receive daily, some information or other about the deaths of so many people all over the world; but these deaths never affect you; but if the conception is there that the person who dies is your acquaintance or a relative, then you are overwhelmed by grief; so it is, with the joyful experiences also.

All that you consider as 'mine' is precious for you, and you react to the information that concerns the 'mine'. Is it not the conception of 'mine' that is the cause of all this?

Is something important and precious just because it is connected to you? Is it not another form of conceit? (How to know the existence of this Aatman?)

अदृश्यो दृश्यते राहर्गृहीतेन यथेन्दुना तथानुभवमात्रात्मा दृश्येनात्मावलोक्यते। (118.03)

Only when the moon is covered by the sudden blackness, then 'Raahu' who is not seen is understood as existing; so also, through the experience only, the Aatman gets understood as existing.

(Who experiences? Who knows the experience? Analyze!)

न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः

The 'Supreme essence of all', cannot be seen,

by just studying countless Scriptures, or by the magic touch or presence of a Guru.

(An outside person cannot prove your own existence or self-awareness.

You have to make an effort in Vichaara, all by yourself.

Analyze as to how your broken states of experiences get connected by the steady state of the awareness the 'Saakshi', the real you, that stays as a connecting point of all the experiences.)

दृश्यते स्वात्मनैवात्मा स्वया सत्त्वस्थया धिया। (118.04)

One has to probe himself as to who is experiencing any experience, and stay unconnected to the experience, as a witness of the experience only.

(One must learn to stay outside of the Jeeva-ness that rises as the experience of the 'seer and the seen'. How to practise such an outsider-state?)

When travelling along a road, the travellers have to go through so many scenes of many varieties and meet many types of people also on the way, and even have to go through the sight of the good and bad scenes also; but they do not bother at all, and continue in their journey as if nothing has happened; they are not attracted by the gardens or repulsed by the dirty slums they have to cross through.

The sense-patterns that rise as the world-scenes with people and objects, including your own ego-entity, also have to be ignored as some passing scenario that does not mean anything to the 'real you'.

No object should attract or repel 'you, the ascertained state of the witness', the 'eternal traveller'.)

पथिकाः पथि दृश्यन्ते रागद्वेषविमुक्तया यथा धिया तथा एते द्रष्टव्याः स्वेन्द्रियादयः। (118.05)

Travellers on the road look at everything on their path without any attraction or repulsion, and ignore them as not important; the sense-patterns that rise as the inert and living objects in your life-journey also, have to be seen the same way.

(How then to ignore the world scenes?)

Just pay that much attention like carefully driving a vehicle through a crowded path; not more nor less.)

एतेषु नादरः कार्यः सता नैवावधीरणम्।

A man in the path of Knowledge, should not get too much involved in them (believing them to be real), nor avoid them also with effort (feeling averse to them).

पदार्थमात्राविष्टिष्ठन्त्वेते यथासुखम्। (118.06)

They are just some shapes with names (Padaartha) that fill the world-scene (like the props placed on a drama-stage).

(All the objects and people, including the ego-entity with a body, are just patterns sensed by the senses; let them be there as they are; why react to them with attraction or repulsion; just go through any action as per the need of the moment like the passenger inside a moving vehicle.)

पदार्थमात्रं देहादि धिया संत्यज्य दूरतः आशीतलान्तःकरणो नित्यमात्ममयो भव। (118.07)

With the sharpened intellect, cast away far, the importance given to the objects like bodies.

Remain always cool within, freed of all anxieties and reactions.

Be always the quiet witness of all the actions of the body and mind, established in the state of Aatman-awareness.

(The problem is not with the perceived objects. The intense connection to the body that 'I am the body' is the one that binds you to the people and objects.

A person who desires liberation, should never give place to such an idea ever.

To counter such a belief, always try to maintain the idea that -

'I am not the body that is seen through the senses; I cannot be the known object called the body; What I know as a body cannot be the real me'!)

देहोऽहमिति या बुद्धिः सा संसारनिबन्धनी न कदाचिदियं बुद्धिरादेया हि मुमुक्षुभिः। (118.08)

'I am the body'; this ascertained belief alone binds one to the Samsaara.

This idea should never be entertained by the ones who seek liberation.

नकिञ्चिन्मात्रचिन्मात्ररूपोऽस्मि गगनादणुः इति या शाश्वती बुद्धिः सा न संसारबन्धनी। (118.09)

'I am the knowing-one, which is not something that can be understood by the mind or the senses.

I am subtler than the space also, and cannot be sensed outside of myself.'

Such an idea, when it becomes permanent as your natural state, then it does not bind you to the Samsaara.

(In this manner, one should again and again break the body-identity through Vichaara, and slowly get established in the 'silent witness state'. Then, one does not get bound by the perceived.)

यथा विमलतोयानां बहिरन्तश्च भावनं तेजस्तिष्ठति सर्वत्र तथात्मा सर्ववस्तुषु। (118.10)

When the water is taintless, the light shines both inside and outside without hindrance.

Aatman also permeates through all the objects. as their knower-state of awareness.

(What you see around you as objects (including the body) are at once known by you as existing. That 'knowing you' is Aatman; and it permeates all the objects, and exists itself as all, since the awareness of anything is just the changeless awareness only.

Knowledge of the divided objects does not divide the knowing-self.)

संनिवेशांशवैचित्र्यं यथा हेम्नोऽङ्गदादिता

Gold alone exists as all the ornaments like bracelet etc, and yet is conceived as different, by the one who sees just the shapes; but the gold itself is not divided, and stays always as the gold alone.

आत्मनस्तदद्रूपा तथैव जगदादिता। (118.11)

Aatman also is not the divided shape of the body; so is the Jagat filled with various shapes (the undivided shine of the Aatman alone).

विनाशवाडवाक्रान्तं भीमं कालमहार्णवं जगज्जालतरङ्गिण्यो यान्ति भूततरङ्गिकाः। (118.12)

'Kaala' spreads out like a 'limitless huge ocean' with the 'high-rising turbulent waves of Jagat-states' which get annihilated by the 'Vaadava fire of destruction' which keeps swallowing all the 'rivers that enter it, in the form of living things with their possessions'.

(The depth of this 'Kaala-Ocean' is unfathomable, and one can never reach its end.)

तथाप्यद्याप्यपूर्णस्य यः पाता कालवारिधेः तमात्मानं महागस्त्यं राजन्भावय सर्वदा। (118.13)

Deeper than that 'Ocean of Kaala', which has not had its fill even now,

is the more unfathomable depth of Aatman which keeps drinking this Kaala-Ocean also, like a huge Agastya. Raajan! Contemplate on 'that Aatman' as your true Self.

(Unless 'you' are there to watch the change as the changeless thing, how can change ever exist at all? How can Kaala have its existence, if Aatman is not aware of it?

You are the changeless stable knowing state, which knows even the limitless state of Kaala.

Contemplate on that subtle state of the Self.)

(How can you be the 'changing thing'? How can you observe even the changes that occur in the body, if you were that body itself? Then, who is aware of that change also? Analyze and observe the subtle state which is aware of even the bodily movements and its states of ageing and ailments.)

(You are not identifying with the true self, but are identifying with the changing pattern of the body, and its possessions in the form of objects and people, and are lost in the entwined net of Jagat-patterns that are produced by the senses and coloured by the mind.)

अनात्मन्यात्मतामस्मिन्देहादौ दृश्यजालके त्यक्त्वा सत्त्वमुपारूढो गूढस्तिष्ठ यथासुखम्। (118.14)

Renouncing this idea of the self in the non-self (body-self), and also the idea of possession of inert and living things of the Jagat-network, be established in the pure Vaasanaa-less state (Sattva); stay hidden from all as your own dear self, and live a life as you please (as a recluse in the forest, or as a man of the world).
(Changeless self is not affected by any story of the changing body-image.)

कुचकोटरसंसुप्तं विस्मृत्य जननी सुप्तं यथा रोदिति पुत्रार्थं,

Similar to the idiotic as a mother who forgets the child asleep in her bosom, and cries for the lost son, तथात्मार्थमयं जनः,

the 'seeker after Aatman' does not seem to catch the subtle state of the self, though so near to the self as one's own existence; (and, he identifies the self with the body, its connected relatives, and the objects that are possessed as connected to the body; and searches for the Aatman elsewhere).

अजरामरमात्मानमबुद्ध्वा परिरोदिति हा हतोऽहमनाथोऽहं नष्टोऽस्मीति वपुर्व्यये। (118.15,16)

The one who searches for Aatman (in caves and temples and hills) is not able to know the Aatman which is birth-less and eternal as his own existence-state; and laments aloud at the sight of any death like this, 'Ha! I am ruined! I am an orphan! Ha! I am lost!' and so on.

(No one ever dies, be he ignorant or a Knower; the dead man you see as a rotting motionless matter-thing, will not ever experience death, but will be seeing another world-picture as another entity as a man or animal as per his Vaasanaa-dominance, but will not continue as the same consciousness. He will just jump from one dream to another dream, as a different dream-character only. He is just a succession of Vaasanaa-fields, and not a person.

If you are only Vaasanaa-bound, then you will still be caught in its fulfilment-effort only; and will arise as the different fulfilment-states of Vaasanaas, as different entities only, again and again. But, if seeking the Self as another Vaasanaa, then you will be doing the same thing as a single conscious entity, till it also gets fulfilled.

A man in the Vichaara of the Aatman is already in the Aatman-state, and never will lose his continuous awareness or consciousness.

His journey as a true seeker or a Knower will never be broken by any other 'worldly-Vaasanaa interference. A Vaasanaa-less person does not jump through births and deaths, again and again.)

(Jagat is a network of conceptions and imaginations only.)

यथा वारि परिस्पन्दान्नानाकारं विलोक्यते तथा संकल्पवशाच्चिद्ब्रह्म परिबृंहति। (118.10)

Though the ocean is just an expanse of water, its various movements appear as different shapes and are also named differently as waves etc.

Chit-Brahman, the pure knowing state of Reality is an undisturbed stretch of awareness only, and expands as various perception-states because of the conceptions.

(A shapeless rock is conceived as a beautiful statue by a sculptor, so also the empty expanse of awareness takes on the form of the Jagat-statue because of the conception-sculptor.

What you see as the world is what you conceive as the world; and it differs variously from a worm to a Brahmaa.

In the very point of your awareness which is common to all (SattaaSaamaanya), is the entire network of conceptions of the entire perceived.

Limited by a mind-screen, you as the Atman are aware of only a little of the perceived; and believe, that only to be real.

You cannot know of other conceptions of other minds of the other times and places, and so, the idea of limited space rises as another conception along with its counterpart of limited time.)

संस्थाप्य संकल्पकलङ्कमुक्तं चित्तं

Stabilize the Chitta (the perceiving mechanism), being freed of the belief in the conceived world;

त्वमात्मन्युपशान्तकल्पः

stay established as the pure unshaken state of Aatman only (the witness only) with all the faults of division gone;

स्पन्देऽप्यसंस्पन्दमिवेह तिष्ठ

be free of quivering even the least as if, in this quivering state of the conceived world;

स्वस्थः सुखी

remain as your own true self (the true seer of all, not getting identified with the mind and the senses which are the furthermore conceptions);

be happy in the true self-state unaffected by the pleasures and pains of the life;

राज्यमिदं प्रशाधि। (118.18)

and rule the kingdom without any apprehension.

(Why the quivering state of conception should be there at all?)

सर्गात्मभिर्विभुः स्पन्दैः क्रीडते बालवत्स्वयं

A child keeps on making various shapes out of the clay-heap and plays just for amusement, and has no purpose when he makes them or breaks them; (or he can just stay quiet also, without playing).

Similarly you can say that the Brahman plays with these conceptions (quivering states) of creation and destruction, as just the states of ‘delusion probabilities’;

संहारात्मकशक्त्याथ संहत्यात्मनि तिष्ठति। (119.01)

and later as a ‘knower-probability state’, destroys everything through the power of knowledge, and stays quiet in itself, (without any probable state of conception).

स्वयमस्य तथा शक्तिरुदेत्याबध्यते यया स्वयमस्य तथा शक्तिरुदेत्युन्मुच्यते यया। (119.02)

His own power of conceiving binds him to the divided state of limited perception in the absence of true knowledge; and his own power to know oneself, makes him free.

(Actually he is free always; but is deluded as bound.)

(Why the world has to be conceived as a disturbance in the undisturbed Reality?)

It is the very nature of Reality to be so!

The Reality has to shine as the conception-possibilities only! It cannot be otherwise!

Either you know the truth and stay unaffected by the conceptions; or stay as a conception that is lost inside the conception-forest, like a dust-particle sunk inside a dust-heap.

You have however, the freedom to know the truth and stay untrapped by these conceptions, like a man who knows to swim is not in danger, even if he is inside the ocean.)

चन्द्रार्कवह्नितायोरत्नादीनां यथार्चिषः यथा पत्रादि वृक्षाणां निर्झराणां यथा कणाः

तथेदं ब्रह्मणि स्फारे जगद्बुद्ध्यादि कल्पितम्। (119.03,04)

Like the lustre emanating from the moon, the sun, the fire, the hot iron, and the precious gems are conceived as different, though they are the same in essence;

like the leaves of the tree are nothing but the tree, though seen as different,

like the water drops of the waterfall are nothing but the waterfall itself, though seen as different, the Reality also is the same in all, though seen as different.

It alone shines as the Jagat and the varied conception-fields for the ego-entities drowned in delusion, where the ego is also a conception only!

दुःखप्रदमतज्ज्ञानां तदेवातदिव स्थितम्। (119.04)

For the ignorant, who know 'Atat' (know only of the body-self which is not the real-self)

the world is an abode of miseries that is very real;

and the agitation-less Reality, the true self (Tat) exists for him as different (Atat) (as the body-self).

अहो नु विचित्रा मायेयं तात विश्वविमोहिनी, सर्वाङ्गप्रोतमप्यात्मा यदात्मानं न पश्यति। (119.05)

Aha! This Maayaa, the 'delusion which blocks the truth completely and presents a different view of Reality', is indeed amazing indeed, dear one!

The entire world is under the grip of this Maayaa, for one cannot see this Aatman, though the entire perception-state is filled outside and inside by the undivided Aatman,

(Self as 'something that knows the world' 'is'; and so, the body 'is', as 'known by it'.

The body is not the 'thinking self'; it is inert matter, a shape that rises out of the combination of inert elements.)

(Is not the delusion-free life, the true happiness?)

चिदादर्शमयं सर्वं जगदित्येव भावयन्त्यस्तिष्ठत्युपशान्तेच्छं स ब्रह्मकवचः सुखी। (119.06)

The 'self which is just the power to know', mirrors the Jagat, as per the tainted screen of delusion.

If one understands this simple truth, and keeps the wants and the conceptions away, then he lives happily by wearing the 'armour of Brahman-knowledge (as the pure self-state)', (and will not be pierced by the arrows of delusion).

(How to be aware of the self always?)

अहमर्थविमुक्तेन भावेनाभावरूपिणा सर्वं शून्यं निरालंबं चिद्रूपमिति भावयेत्। (119.07)

One should always be without the idea of 'I' as connected to the body;

and contemplate on oneself as just the 'knowing emptiness' that is nameless and formless (empty of everything), and which cannot be thought of.

(Your existence is not dependent on the patterns created by the senses.

'Existence' as you, the 'knowing self' give meaning to the ego and the sense patterns.

Try to hold on to this state by analyzing the non-existence of the ego-entity, which is dependent on the body and other sense-patterns as 'mine'. The 'Self' needs no 'I' or 'mine' as its support.

It alone is; and appears as the world-scenario as seen through the mind-screen.)

(Why are you feeling sad and depressed as if you are trapped in some unbreakable perceived?

Stop seeing all this as real; the truth will naturally shine forth as it is.)

इदं रम्यमिदं नेति बीजं ते दुःखसंततेः

The seed of the suffering is actually the ideas that you attach to the inert sense patterns (objects and people) as 'this is attractive, and this is not';

and you get entrapped in the huge forest of 'succession of suffering', in no time.

तस्मिन्साम्याग्निना दग्धे दुःखस्यावसरः कुतः। (119.08)

If you burn these ideas with the 'fire of equanimity', and get rid of these ideas of attraction and repulsion once and for all, then where is the chance for any sorrow at all?

राजन्नभावनास्त्रेण रम्यारम्यविभागिता पौरुषातिशयेनाशु स्वेनैवान्तर्विलूयताम्। (119.09)

Raajan! Wield the weapon of 'not seeing the objects as real',
and with utmost effort (of equal-vision),
quickly destroy within, the division-thoughts of 'this is good, and this is not'.

(Always see the unreal nature of all. If you think that you are not Brahman, then are you not creating yourself as the second reality that is not Brahman?

How is it possible?

Your very existence is Brahman-existence; the ego is just an added-on imagination.

Be without the imagination, and stay as the Brahman only.)

अभावेन भावनं

By not identifying with the ego and its connected objects and people (as 'I' and 'mine'),

विलूय कर्मकाननं

destroying fully the forest of actions by renouncing the doer-ship (do anything but do not maintain the idea 'I do'),

परं समेत्य तानव

and attaining the 'subtle state of the Supreme which is subtler than space' by the unbroken awareness of oneself (not by remembering it, but by not-remembering the ego),

विशोक एव तिष्ठ भोः। (119.10)

remain without any grief, hey you!

(He who knows the self alone is truly conscious;

rest are just inert body-entities only, and are bound by the laws of Karma and Niyati.)

भरितभुवनाभोगो भूत्वा

(The entire world is just the 'known of the knowing self'.)

Filling up the entire world as the single state of existence that 'knows';

(The world is filled with countless shapes indeed; but these shapes do not divide even the ordinary space; how can they divide the 'knowing you'?)

विभागबहिष्कृतो

discarding the realness that is seen in these divisions;

(Always be aware of the 'division-less knowledge' that is shining as the countless objects that are 'known' by you.)

गलितकलनाभासोल्लासो

dissolving off the misconceptions of division and limitation;

विवेकविलासवान्

staying always with the discrimination of what is real and what is not real;

अधिगतपरानन्दस्पन्दः चिराय

remaining as the blissful shine of the Brahman as the true self only, forever;

निरामयः

remaining unaffected by the afflictions of the world;

शमसमसितस्वच्छाभोगो

remaining pure and blameless like the white (taintless) moon that is oozing nectar;

भवाभयचिद्वपुः। (119.11)

stay fearless as the form of Chit itself.

SEVEN LEVELS OF ASCENDANCE

(What are the seven methodical steps that lead to such a state, listen I will tell you.)

शास्त्रसज्जनसंपर्कैः प्रज्ञामादौ विवर्धयेत्प्रथमा भूमिकैषोक्ता योगस्यैव योगिनः। (120.01)

In the beginning, one should develop one's understanding through the study of the Scriptures, under the guidance of learned Knowers.

This is said to be the first level of the Yogi who is aspiring for the Yoga (union) of the Supreme.

विचारणा द्वितीया, स्यात्तृतीयाऽसङ्गभावना,

Reasoning (Vichaara) is the second (it is a non-stop practice);

the third is the feeling of disinterest towards the world, that rises through the practice of Vichaara (and not by any tragedy-experience in life).

विलापनी चतुर्थी स्याद्वासनाविलयात्मिका। (120.02)

Lamentation (of feeling trapped in the delusion, and the longing for liberation) is the fourth one, where the Vaasanaas dissolve off slowly, because of the extreme longing for self-knowledge.

शुद्धसंविन्मयानन्दरूपा भवति पञ्चमी अर्धसुप्तप्रबुद्धाभो जीवन्मुक्तोऽत्र तिष्ठति। (120.03)

The fifth one is where one is able to grasp the subtle state of the Self.

The JeevanMukta stays here half asleep and half awake, as if slowly waking up in a dream.

(Once he starts waking up, he is already a JeevanMukta only.)

स्वसंवेदनरूपा च षष्ठी भवति भूमिका,

The sixth level, Turyaa (witness state) is of the nature of Self-awareness (Brahman-awareness).

आनन्दैकघनाकारा सुषुप्तसदृशस्थितिः। (120.04)

It is a dense state of unique bliss and is equal to the deep sleep state,

where you are asleep to the world; but are awake to the self.

(You will be in the 'calmness of sleep' always, yet be engaged in the actions of the world.

The inner calmness never is shaken.)

तुर्यावस्थोपशान्ताथ मुक्तिरेवेह केवलं, समता स्वच्छता सौम्या सप्तमी भूमिका भवेत्। (120.05)

The Turyaa state also dissolves off here.

It is a state of liberation alone, where even the word 'liberation' loses its meaning.

The seventh level is equal-ness, purity and placidity.

(The world loses its reality completely, and the witness-state also dissolves off; and Brahman alone shines forth as the single state of existence.)

तुर्यातीता तु यावस्था परा निर्वाणरूपिणी सप्तमी सा परिप्रौढा विषयः स्यान्न जीवताम्। (120.06)

The state of Turyaateeta (beyond Turyaa) is the state of 'Supreme beatitude' (Nirvaana).

It is the seventh and the fully matured state.

It does not belong to the Yogis who still look at the body as a constant information.

(The Turyaa-Yogi wears the costume of the ego-centered body as his, and knows that it is a costume, and so acts as the witness who wears the costume.

'Turyaateeta Yogi' is not aware of the costume also, and is Brahman only, always.

The body is non-existent for him; and the words 'Sadeha' and 'Videha' - with the body, and without the body - have no meaning for him.

The others may see his body; but he does not.

There is no one there but the empty state of Brahman, that moves around the perceived, as its kingdom.)

पूर्वावस्थात्रयं त्वत्र जाग्रदित्येव संस्थितं

The first three levels remain as a part of the waking state (Jaagrat).

चतुर्थी स्वप्न इत्युक्ता स्वप्नाभं यत्र वै जगत्। (120.07)

The fourth is called 'dream (Svapna)'; where the world appears like a dream in the waking state.

आनन्दैकघनीभावात्सुषुप्ताख्या तु पञ्चमी

The fifth state is known as 'Deep sleep' (Sushupta), as it is dense with the bliss (of knowledge) (like the bliss when one is out of a delusion-trap).

असंवेदनारूपाथ षष्ठी तुर्यपदाभिधा। (120.08)

The sixth level is known as 'Turyaa' (fourth state), and perceptions are not seen as real, in that level.

तुर्यातीतपदावस्था सप्तमी भूमिकोत्तमा मनोवचोभिरग्राह्या स्वप्रकाशपदात्मिका। (120.09)

The seventh level which is beyond Turyaa is the excellent state;

it is beyond the grasp of the mind and words;

and is a natural state that shines forth by itself with all the misconceptions dissolved off completely, where one is aware of the subtle state of the self always.

(The divisions of time and place dissolve off for him; he sees everyone and everything as a shine of Brahman only; and the ego does not exist in the least as any entity.)

अन्तः प्रत्याहृतिवशाच्चेत्यं चेन्न विभावितं मुक्त एवास्य संदेहो महासमतया तया। (120.10)

Since the perceived phenomenon is not at all seen as any appearance, because of the complete withdrawal into one's true nature, even to state that he is a Mukta is prone to doubt only, because of the complete equal-ness with the inner essence of Reality.

यद्भोगसुखदुःखांशैरपरामृष्टपूर्णधीः सशरीरोऽशरीरो वा भवेत्येवंमतिः पुमान्। (120.11)

Such a person is endowed with a stabilized state of pure intellect (attained by the extreme Vichaara-practice) and is untouched by the pleasures, joys and pains of the world, be he with a body or not.

(He is not the ego-entity; but Brahman moving about with a pure mind.

Body is real for the ignorant only.

Body-information stays even at the Turyaa state of witness; but not in the state that is 'beyond Turyaa'.

All the four states (Jaagrat etc) dissolve off here.)

न म्रिये न च जीवामि नाहं सन्नाप्यसन्नयं आत्मारामो नरस्तिष्ठेत्तन्मुक्तत्वमुदाहृतम्। (120.12)

'I will not die; nor am I living; I exist, but do not exist also' ;

thus if a human rests in the self happily, then it is known as the state of Mukti.

*(He will be in the complete ascertained truth-level of deathless, birth-less state of Brahman.
He will exist, yet not exist as a person of this world.
He is completely in the awareness of the Self, the Aatman, the pure knowing state only.
If a man can reach that state, then this will be the complete liberation-state he will be in finally.)*

STATE OF THE COMPLETE MUKTI THAT HAS TO BE REACHED BY A MUMUKSHU

व्यवहार्युपशान्तो वा गृहस्थो वाथवैककः अहं न किञ्चित्चिदिति मत्वा जीवो न शोचति। (120.13)

A Jeeva will not grieve if he understands that he is not anything or anyone;
but is the pure 'knowing' (Chit) which shines as all;
whether engaged in the worldly affairs or when alone in solitude,
whether one is a householder or a recluse living alone.

अलेपकोऽहमजरो नीरागः शान्तवासनः निर्मलोऽस्मि चिदाकाश इति मत्वा न शोचति। (120.14)

A Jeeva will not grieve if he understands that -
'I am the expanse of 'knowing' (Chidaakaasha) only;
I am untainted by anything that is known as an action, or thought;
I am not the matter-organism that grows and dies;
I am without any Vaasanaa in the least;
I am the purest state, without any agitation'.

अहमन्तादिरहितः शुद्धो बुद्धोऽजरामरः शान्तः समसमाभास इति मत्वा न शोचति। (120.15)

A Jeeva will not grieve if he understands that -
'I have no inside or outside, am pure (unaffected by any perceived scene),
I have awakened to the truth, am without the ageing factor, am changeless and eternal,
I am quiet and shine equally as all'.

तृणाग्रेष्वम्बरे भानौ नरनागामरेषु च यत्तदस्ति तदेवेति मत्वा भूयो न शोचति। (120.16)

A Jeeva will not grieve if he understands that -
all that he knows as anything is the essence of his knowing-state only;
and so he sees that essence alone in the tip of the grass and the sun in the sky also,
and sees the same essence in the Naagas, Naras and Amaras.

तिर्यगूर्ध्वमधस्तान्मे व्यापको महिमा चितः तस्यानन्तविलासस्य ज्ञात्वेति क इव क्षयी। (120.17)

The essence of Chit-lustre spreads through all, in the ground below me, in the sky above,
and under the ground also. When one knows the 'endless greatness of Chit' as his own shine, how can
he suffer as a body-entity that withers away continuously?

बद्धवासनमर्थो यः सेव्यते सुखयत्यसौ, यत्सुखाय तदेवाशु वस्तु दुःखाय नाशतः। (120.18)

If one is fully rid of all the Vaasanaas as connected to the limited identity, and still enjoys the objects,
then he is unaffected by them, since he sees no realness in them, and is always enjoying only the
self-awareness state of bliss always;

but if one seeks pleasure for the sake of the imagined joy in them,
then those very objects yield misery only (by their impermanence and side-effects)
and lead him towards ruin (by increasing the addiction and attachment towards them).

अविनाभावनिष्ठत्वं प्रसिद्धं सुखदुःखयोः

Joys and Sorrows are the unavoidable parts of the experiences; this is a well-known fact.

तनुवासनमर्थो यः सेव्यते वा विवासनं नासौ सुखायते नासौ नाशकाले न दुःखदः। (120.19,20)

A man, who is slowly reducing the Vaasanaas (fourth level),
or is completely rid of all the Vaasanaas (seventh level),
when he enjoys any object, he does not feel any imagined joy from them,
and when they are gone also, he does not lament for them.

क्षीणवासनया बुद्ध्या यत्कर्म क्रियतेऽनघ तद्गन्धबीजवद्भूयो नाङ्कुरं प्रविमुञ्चति। (120.20,21)

Hey Anagha! If one performs actions without the Vaasanaas,
then those actions, like the burnt up seeds do not sprout again into more actions.

देहेन्द्रियादिना कर्म करणौघेन कल्प्यते,

The actions are supposed to be performed by the tools of the body and the senses (which are not the self).

एकः कर्ता च भोक्ता च क इवाङ्गोपपद्यते। (120.21,22)

Dear one, analyze and tell me, how is it that the doer and enjoyer, both are one and the same?

(The Knower does not have the doer-ship identity at all.

A Mukta who is always in the self-state, sees nothing as real, neither the tools, nor the action, nor the doer. He just exists as the 'totality of Brahman' alone, as self-awareness existing as the world-awareness.)

भावनानां सर्वभावेभ्यः समुत्सृज्य समुत्थितः शशाङ्कशीतलः पूर्णो भाति भासेव भास्करः। (120.22,23)

He discards completely, the 'I-ness' connected to everything,
rising himself to the 'state of the self' as the 'witness' only;
and is always cool like the moon (bereft of any agitation), yet shines as the sun who reveals all.

क्रियमाणा कृता कर्मतूलश्रीर्देहशाल्मलेः ज्ञानानिलसमुद्भूता प्रोङ्डीय क्वापि गच्छति। (120.23,24)

Whatever action he is performing or has done as the duties or enjoyments,
the doership rises away by the force of the 'Knowledge-wind',
and goes off somewhere we know not where, like the fluffy flowers of the 'body Shaalmali tree'!

(Why one is not able to hold on to this knowledge always?

Because of lack of constant practice only!)

सर्वेव हि कला जन्तोरनभ्यासेन नश्यति। (120.24)

Even the Knowledge-gain perishes for this creature bound by birth and death, by the lack of constant practice.

एषा ज्ञानकला त्वन्तः सकृज्जाता दिने दिने वृद्धिमेति बलादेव सुक्षेत्रव्युसशालिवत्। (120.25)

Once you sow this knowledge-seed (through the study of the Scriptures and the company of the Knowers),
inside you, it has to be allowed to grow well-nourished, by the constant practice of daily-watering,
like a seed sown in the fertile land has to be taken care of regularly by removing the weeds etc.

एकः स्फुरत्यखिलवस्तुषु विश्वरूप आत्मा सरःसु जलधिष्विव तोयमच्छम्।

Dear one! Aatmaa, the essence of Reality is one only,
yet shines forth in the form of the entire perceived 'Vishvam',
by spreading through all the objects as their 'knower-state',
like the same water is there in all the oceans and lakes.

संशान्तसंकलनभूरिकलापमेकं, सत्तांशमात्रमखिलं जगदङ्ग विद्धि। (120.26)

By subduing the 'entire perception-state that is abundantly filled with limitless experience-possibilities'
by realizing their single essence,
understand that the entire 'Jagat, the changing patterns of the sense-inputs',
is the single shine of the Reality (Sattaa) alone,
(which is 'you in essence' that are shining forth as the 'Sattva state' of the mind).

यावद्विषयभोगाशा जीवाख्या तावदात्मनः अविवेकेन संपन्ना

As long as there is the 'want of happiness from the sensed objects' which is known as the Jeeva,
till then there is lack of discrimination (Aviveka);
(and one cannot differentiate between the real and the unreal).

साप्याशा हि न वस्तुतः। (121.01)

Even that desire is not there in actuality.

(Any want is just the need of fulfilment, the want of the quiescent state.)

विवेकवशतो याता क्षयमाशा यदा तदा आत्मा जीवत्वमुत्सृज्य ब्रह्मतामेत्यनामयः। (121.02)

When this want vanishes off by the rise of Viveka; then the Aatman discards its Jeeva-state, becomes freed of all afflictions and attains the state of Brahman (the complete fulfilment-state).

ऊर्ध्वादधस्तथाधस्तात्पुनरूर्ध्वं व्रजंश्चिरं मा संसारारघट्टस्य चिन्तारज्ज्वां घटीभव। (121.03)

In this water-well of Samsaara (sliding patterns of sense perceptions), do not be a clay pot (of ego with a body-identity) bound to the rope of worries, always going down from above, and going up from below, again and again (moving up and down between joys and sorrows).

इदं ममाहमस्येति व्यवहारघनभ्रमं ये मोहात्परिसेवन्ते अधस्ताद्यान्त्यधः शठाः। (121.04)

'This is mine' 'I belong to this one';

those idiots who are always caught in such delusions, and who are lost in the worldly affairs through ignorance, go down and down without any control, and are ruined forever.

अस्याहमेष मे सोऽयमहमेवं तु यैः किल मोहो बुद्ध्या परित्यक्त, ऊर्ध्वादूर्ध्वं प्रयान्ति ते। (121.05)

Those who have completely renounced the delusory ideas like,

'I belong to this one' 'this one belongs to me' 'he is so and so' 'I am so and so',

through the practice of rational analysis, go above and above, till they reach their goal of Mukti.

स्वप्रकाशं स्वात्मानमवलम्ब्याविलम्बितं आस्व स्व संपूरिताकाशं जगन्ति नृप पश्य हे। (121.06)

Stay holding on to the self-shining state of the Aatman, which is always there at once, and observe how all the Jagats are filled by the expanse of Chit alone, hey king.

यदैवैवं चितो रूपं ततं बुद्धमखण्डितं तदैव तीर्णः संसारः परमेश्वरतां गतः। (121.07)

The moment you understand the form of Chit as filling one and all without a break, then instantly the ocean of Samsaara gets crossed over, and one attains the state of the Supreme Lord, Brahman.

(How? Realize the truth like this; 'I am the same essence in all those actions done by those Devas and these actions done here by me'.)

ब्रह्मेन्द्रविष्णुवरुणा यद्यत्कर्तुं समुद्यताः तदहं चिद्वपुः सर्वं करोमीत्येव भावयेत्। (121.08)

One should contemplate like this;

'Whatever actions are done by Brahmaa, Vishnu and Varuna, those are all actually the 'Chit alone' doing those actions, and that alone is me.

(That alone shines in me also as the actions done here, through this mind (Sattva-state).)

(Of course, Aatman is action-less; but it shines also as the conceived actions of all the conceived beings (Vishnu and others) as the limitless Brahman; so state the Scriptures.)

येषु येषु यदा यद्यदर्शनेषु निगद्यते सर्वमेवाङ्ग तत्सत्यं, चिद्विलासो ह्यनङ्कुशः। (121.09)

Whatever is stated in the Scriptures of Knowledge (Darshana), is true indeed, dear one! The play of Chit is unrestrained!

चिन्मात्रत्वं प्रयातस्य तीर्णमृत्योरचेतसः यो भवेत्परमानन्दः केनासावुपमीयते। (121.10)

What comparison can be there for the bliss of a person,

who does not have the agitated state of the mind,

who has crossed over the death by understanding the deathless state of the self,

and stays as only the Chit-alone!

(This world is just Brahman alone; and not the solid world as you deem it to be!)

नाप्यशून्यं न शून्यं च नाचिद्रूपं न चिन्मयं नात्मरूपं नान्यरूपं भुवनं भावयन्भव। (121.11)

Realize the truth that, this Bhuvana (the experience-field of countless Jeevas) - is not filled up, nor is it sheer emptiness; it is not something that is non-conscious, not also conscious; it is not the essence within one (as Aatman), and not any other thing also.

एतत्स्वरूपमासाद्य प्रकृतिः परिशाम्यति न देशो मोक्षनामास्ति न कालो नेतरा स्थितिः। (121.12)

When one attains this state, then he comes to rest in his original state; then there is no place or time or something called Moksha; not also any other state of existence.

अहंकृतेर्विमोहस्य क्षयेणेयं विलीयते

By the destruction of the delusion called the ego-state, he dissolves off to his natural state and exists as that only.

प्रकृतिर्भावनामनी मोक्षः स्यादेष एव सः। (121.13)

If anything has to be termed Moksha, then he himself is that (Moksha) which is the natural state of Reality.

प्रशान्तशास्त्रार्थविचारचापलो निवृत्तनानारसकाव्यकौतुकः

निरस्तनिःशेषविकल्पविप्लवः समः सुखं तिष्ठति शाश्वतात्मकः। (121.14)

Then, one has nothing more to study and understand through the Scriptures; is freed of all the curiosities that belong to the world-epics and stories; is completely rid of all confused states of world-events, and remains as an eternal state that is equal and blissful.

(How does he live in the world in such a state of being?)

येनकेनचिदाच्छन्नो येनकेनचिदाशितः यत्रक्वचनशायी च स सम्राडिव राजते। (122.01)

He has to live among other dream-characters; so, he will cover the body with something or other; he will eat whatever that is there; he will sleep wherever (for he has no cravings or choices as such). But still, he will shine like an emperor (for he owns the entire perceived as his shine).

(Of course, he has to be dressed as per the situation, no doubt; but he actually is not so much worried about the appearance as such. Nothing binds him anymore.)

वर्णधर्माश्रमाचारशास्त्रयन्त्रणयोज्झितः

He is out of the control of the systems of caste, duties, conducts and scriptural ordinances.

निर्गच्छति जगज्जालपञ्जरादिव केसरी। (122.02)

He walks out of the cage of the world-prison bound by Karma and its fruits, like a courageous roaring lion walking out of the cage, to roam freely in the forest.

(What state is he in?)

How can one explain what state he is in, with words that belong to the world-affairs?)

वाचामतीतविषयो

He is absorbed in that which is beyond definitions.

विषयाशादशोज्झितः

He is turned away from the experiences of senses, for he sees no object as real.

कामप्युपगतः शोभां शरदीव नभस्थलम्। (122.03)

He shines like the pure autumn sky and stays with unique shine of lustre which cannot be seen with the physical eyes.

(Who can understand the depth of his thoughts?)

गम्भीरश्च प्रसन्नश्च गिराविव महाह्रदः

He is deep and pleasant like the huge lake that is situated deep inside the mountain.

परानन्दरसाक्षुब्धो

He is continuously experiencing the supreme blissful state, and so is never agitated.

रमते स्वात्मनात्मनि। (122.04)

He enjoys the Self by the Self.

(World is Brahman; he is Brahman! What else is there as another, to enjoy?)

सर्वकर्मफलत्यागी नित्यतृप्तो निराश्रयः

He has renounced all the fruits of all actions; for he is action-less. He is always satisfied.

He is not dependent on anything; for he has no 'I' or 'mine'.

न पुण्येन न पापेन लिप्यते नेतरेण च। (122.05)

He is not tainted by merit or de-merit or any other thing also, like worries and anxieties about the future.

(Where is the future for the timeless-one?)

स्फटिकः प्रतिबिम्बेन यथा याति न रञ्जनं तज्ज्ञः कर्मफलेनान्तस्तथा नायाति रञ्जनम्। (122.06)

The crystal stone does not get coloured (tainted) by the reflection;

so also, the Knower does not get coloured by the fruit of the action.

(Reflection is the part of the crystal; and the actions shine from him, as his shine only; not as something done with the doership.)

विहरञ्जनतावृन्दे देहकर्तनपूजनैः खेदाह्लादौ न जानाति प्रतिबिम्बगतैरिव। (122.07)

When he moves in the crowd of people (some may ridicule him, some may adore him),

he does not feel distress or joy by the body getting cut or worshipped,

as if the events are just the reflections of his own self, the Brahman.

निःस्तोत्रो निर्विकारश्च पूज्यपूजाविवर्जितः, संयुक्तश्च वियुक्तश्च सर्वाचारनयक्रमैः। (122.08)

He never is affected by praises when worshipped. He never feels disturbed if not worshipped.

He does all the actions and duties with involvement as if; yet is not involved.

तस्मान्नोद्विजते लोको लोकान्नोद्विजते च सः रागद्वेषभयानन्दैस्त्यज्यतेऽपि च युज्यते। (122.09)

He is not agitated by the world; or the world by him.

Though he has no attachment, hatred, or joy, he still acts as if he has them outwardly, as befitting the situation.

प्रमेये कस्यचिदपि न रोहति महाशयः, प्रमेयीक्रियते चापि बालेनाप्यदुराशयः। (122.10)

In the level of knowledge, no one can surpass him;

yet he is so compassionate and guileless that he can be surpassed even by a child.

तनुं त्यजतु वा तीर्थे वा श्वपचस्य गृहेऽपि वा मा कदाचन वा राजन् वर्तमानेऽपि वा क्षणे,

ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः। (122.11,12)

Raajan! Let him discard the body in a sacred place or in the house of a low caste, at any time or at the present moment, what matters?

He is already liberated and has discarded the body, the very moment he attained the Knowledge; and is always without the body-oriented mind.

अहंभ्रान्तिर्हि बन्धाय मोक्षो ज्ञानेन तत्क्षयः। (122.12)

The delusion of the ego (identification with the limited Self) is bondage.
Its destruction is through knowledge; and that is called liberation.

स पूजनीयः स स्तुत्यो नमस्कार्यः स यत्नतः स निरीक्ष्योऽभिवाद्यश्च विभूतिविभवैषिणा। (122.13)

He (a Knower) is to be worshipped, praised, and saluted with all effort. He is to be waited upon and revered by one, who desires the riches of the highest prosperity, namely the Brahman-state.

न यज्ञतीर्थेन तपःप्रदानैरासाद्यते तत्परमं पवित्रं

आसाद्यते क्षीणभवामयानां भक्त्या सतामात्मविदां यदङ्ग। (122.14)

Dear one! Not through the performance of Sacrificial rites, not by visiting sacred centres, not through penance and charities, can that 'Supreme sacred state' be attained, but only by the devotion towards those Self-realized Yogis who have got rid of the disease of 'Bhava'.

[(यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्

तं तं लोकं लभते तांश्च कामांस्तस्मादात्मजं ह्यर्चयेद्भूतिकामः।

(Whatever the one of purest mind-state conceives as the world-scene or whatever he wishes for, they are realized by him; therefore, he who wants the highest good namely liberation, should seek him and obtain knowledge from him.)]

वसिष्ठोवाच

Vasishta spoke

एवमुक्त्वा स भगवान्मनुर्ब्रह्मगृहं ययौ इक्ष्वाकुरपि तां दृष्टिमवष्टभ्य स्थिरोऽभवत्। (122.15)

Having instructed King Ikshvaaku in this manner, Lord Manu returned to the abode of Brahmaa. Ikshvaaku also followed his advice, and was established in the stable state of the Aatman.

रामोवाच

Rama spoke

एवं स्थिते हि भगवज्जीवन्मुक्तस्य सन्मतेः अपूर्वोऽतिशयः कोऽसौ भवत्यात्मविदां वर। (123.01)

You are the best of those who have realized the Aatman!

You described the state of the perfect Mukti (or Mukta) hey Bhagavan!

If that is how it is, what special unique powers belongs to a JeevanMukta who is purest at heart?

वसिष्ठोवाच

Vasishta spoke

ज्ञस्य कस्मिंश्चिदेवांशे भवत्यतिशयेन धीः, नित्यतृप्तः प्रशान्तात्मा, स आत्मन्येव तिष्ठति। (123.02)

The Knower's mind rarely will ever bother about any divine powers, since he is always satisfied. His mind is completely peaceful. He remains in the Aatman only.

(What can he want to achieve, with Siddhi-powers?)

मन्त्रसिद्धैस्तपःसिद्धैस्तन्त्रसिद्धैश्च भूरिशः कृतमाकाशयानादि का तत्र स्यादपूर्वता। (123.03)

What great speciality is there in the sky-travel etc, which can be attained through the manifold methods of magical chants, penance, and other special prescribed rites?

(These powers can be mastered, even by those who are ignorant and wicked also.)

अणिमाद्यपि संप्राप्तं तादृशैरेव भूरिशः यत्नेन साधितत्वात् तैर्नेतरेणात्मदर्शिना। (123.04)

Since, all the achievements like 'Animaa' etc, are also attained likewise through various methods practised with effort, by anyone, what does a man of Self-realization want with those achievements or even any other special power?

एष एव विशेषोऽस्य न समो मूढबुद्धिभिः।

The only speciality that belongs to a 'Knower of the Aatman', is that he is not equal to the foolish intellects that fill the world.

सर्वत्रास्थापरित्यागान्नीरागममलं मनः भवेत्तस्य महाबुद्धेः, नासौ वस्तुषु मज्जति। (123.05)

Since he has renounced completely the realness in any object anywhere, the mind of such a 'man of stabilized intellect' is taintless, being removed of all the desires, and will not waver as any agitation ever; and will not sink in the objects at any time.

(How to identify a Knower of Aatman?

He has reached that final state of no-identity by reducing these faults, each and every day, by gradually developing dispassion through Vichaara.

He is the Brahman without a form; and some 'Sattva state of mind' is shining as some entity.

How can you define him or understand his state through any symbol? His state is beyond definitions.)

एतावदेव खलु लिङ्गमलिङ्गमूर्तेः

संशान्तसंसृतिचिरभ्रमनिर्वृतस्य तज्ज्ञस्य यन्मदनकोपविषादमोहलोभापदामनुदिनं निपुणं तनुत्वम्। (123.06)

A Knower of the Reality-state has no particular characteristic feature as his identity (alingamurti).

This alone can be his special characteristic that -

he has completely subdued the Samsaara which was holding him for long as a delusion, (and cannot be defined as so and so with such and such a character).

At the most, you can say that he has reduced all the other harmful tendencies like passion, anger, depression, confusion, and other faults that belong naturally to the ignorant.