

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART TWENTY THREE  
['KNOWLEDGE KNOWS KNOWLEDGE' IS 'JAGAT']

Sanskrit text, Translation and Explanation

by

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**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 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

वसिष्ठोवाच  
Vasishta spoke

JAGAT IS REAL, FOR IT IS BRAHMAN

चित्पश्यति जगन्मिथ्या स्ववेदनविबोधिता व्योम्नि मायाञ्जनसिक्ता दृगिवाचलान्तरम्।

*(How does the Chit devolve to the lower state of perception?)*

Chit (Self-state) perceives the unreal world, by swerving from the knowledge state.

This 'swerving from the Knowledge-state' is known as the 'Non-Brahmanness' (Abrahmataa).

The entire world exists real as the 'Abrahmataa-state'. This 'swerving from the knowledge state' is known as 'delusion'. This delusion is similar to where, by the application of the magical collirium in the eyes, one sees the huge mountain with its peak reaching high into the sky and as covered by dense forests, in the 'emptiness of the sky' itself.

ब्रह्मसर्गश्चित्तसर्गो द्वावेतौ सदृशौ मतौ परमार्थस्वरूपत्वादक्षुब्धत्वात्सदैव च।

*(Each mind conceives its own world, and the 'totality of all these conceptions' is known as the Brahmaa or Viraat. The total conception of the worlds, necessitates a Creator Brahmaa, as a huge mind. This 'Creator Brahmaa' again gets a form, and exists in his own world, and takes care of the creation-minds.)*

'Brahmaa' is the 'totality state of the world that is made of individual mind-states'.

'Brahmaa's totality state of the world' and the 'mind-worlds of the individuals'; both are to be considered as the same (as unreal as the picture of the world that is drawn on a canvas).

Both are of the 'essence of the Supreme' and remain unperturbed; and exist as Brahman.

The canvas itself shines as the total world-picture drawn by the Brahmaa, and also as the tiny portion of world-picture drawn by you, a Jeeva, and by other Jeevas.

The picture is not outside of the canvas, but is the canvas itself.

The picture is the canvas alone, and is real as the canvas (but unreal as the picture).

The canvas is one with the picture and is covered by it fully, like the sense information hiding the empty Chit-state beyond. When this 'Chit- canvas' sees the picture as outside of it; then it is 'Abrahmataa' shining forth as the 'Jagat-reality'.

ज्ञानरूपतयाबाह्यं बाह्यं चानुभवात्तथा सत्यरूपमतः सत्यां विद्धि बाह्यार्थरूपताम्।

*(What is the Jagat made of? Is it real or unreal?)*

The world that you are experiencing as an individual, is made of 'knowledge' only.

'Knowledge' is the understanding-power. This is the Aatman.

When this knowledge understands the information of senses, it is known as Jagat.

What little you know and experience as a single mind-entity, that alone is 'your measure of the world'.

The 'world that you know and experience' is the 'tiny bit of knowledge' that you have about the world.

Where is this 'knowledge of the world' situated? Inside you only!

The knowledge is within you, and you are experiencing it, as if it is outside.

The world you see is of the nature of knowledge alone, and is experienced as if outside through delusion.

The 'outside world' is real as the knowledge-shine, since it is your own knowledge-state as the Self.

Understand that, 'whatever is seen outside is also real' (as knowledge-expansion, the Brahman) (but unreal as the changing pictures of the world).

बाह्यार्थवादविज्ञानवादयोरैक्यमेव नः वेदनात्मैकरूपत्वात्सर्वदाऽसदसंस्थितेः।

*( 'Vijnaana Vaada' says that the word-reality which a human being perceives does not exist; only the consciousness can be said to exist which lights up the momentary interconnected events that make up the cosmic flux. 'Baahyaartha Vaada' says that the outside world of objects alone is real.)*

Our opinion actually unifies the 'Baahyaartha vaada' and 'Vijnaana vaada'.

What is inside is alone outside; and so both are the same; and so, both are real.

*(Why imagine a second reality?)*

'Knowledge (or understanding)' alone is the nature of the world at all times; and is the shine of the 'awareness state' alone. There is no possibility of anything as 'unreal' at all!

*(A solid world which you believe in, as an absolute independent reality is unreal; but as a knowledge shine, it is the same Self; and so is real.)*

अक्षुब्धखानिलालोकजलभूशान्तिशालिनी तता शून्या महारम्भा ब्रह्मसत्तैव सर्वतः।

The unperturbed quiescent state of the five elements, namely the Aakaasha, wind, fire, water and earth is alone the Reality state of Brahman. (Even if the pictures in the canvas appear to be agitated, they stay quiet as the canvas-state.) There exists only the all pervading, empty, potential state of Brahman. Brahman alone exists; and there is no question of anything existing as unreal, outside of Brahman.

तस्मै सर्व ततः सर्वं तत्सर्वं सर्वतश्च तत्तच्च सर्वमयं नित्यं तस्मै सर्वात्मने नमः।

Salutation to that one which is all, which pervades all, from which is all, which is from all, which is of the nature of all things, which is eternal, and which is the essence of all.

*(All the words that refer to the noun, pronoun, verb, adjective, etc are all just the state of knowledge only; and Brahman only. Every name is the name of Reality; every sound refers to the Reality-state.*

*What else is there? It is like oneself existing as all, and playing with oneself as a second.)*

‘PERCEPTION’ IS ‘KNOWLEDGE-EXPANSION’

चिन्मयत्वाद्यदा चेत्यमेति द्रष्टृचितैकतां तदा दृश्याङ्ग्यैवैतच्चेत्यते नान्यथा चिता।यदा चिन्मात्रमेवेयं

द्रष्टृदर्शनदृश्यदृक् तदानुभवनं तत्र सर्वस्य फलितं स्थितम्।

*(What happens when you are perceiving an object?)*

*‘Perceiving entity’ is the ‘Self-awareness’, the ‘knowledge of one’s own existence’.*

*The ‘object’ is the ‘knowledge that belongs to the senses and the mind’.*

*‘Knowledge of oneself’ exists as the ‘knowledge of the object’.*

*That is how the perception of an object becomes possible.*

*It is like the light imagining itself as divided light pieces, within itself. Nothing changes, nothing divides.)*

Self exists as the ‘knowledge of one’s existence’. The object exists as the ‘knowledge of the senses as narrated by the mind’. Everything is of the nature of Chit alone (Knowledge-awareness).

The ‘perceiving entity’ understands the ‘information of the object’, and ‘knows’ the object.

The ‘Knowledge of the object’ becomes one with his ‘Self awareness state’.

The body is also is a form of knowledge, which is identified as the ‘I’.

‘Knowledge of the Self-existence’ becomes one with the ‘knowledge of the object’ at the time of perception.

The ‘one’ alone exists as the ‘complete undivided knowledge-state’ at the time of perception.

How can knowledge get divided? (You know so many things; are you divided by them?)

Since, everything is of the nature of Chit (that which collects all knowledge bits as one), the object gets perceived as the single Chit-state, and not as separate from Chit.

The ‘tri-fold phenomenon of perception’, which includes the ‘perceiver perceiving the perceived’, is of the ‘nature of Chit alone’ at the time of perception, and it stays as the fructified experience of all (as the object perception).

*(The ‘knowledge bits of information’ group together as if, and produce an ‘I’, like the fragile layers of the banana leaves producing a solid trunk.*

*‘Knowledge awareness of oneself’ exists as the ‘knowledge of the world’ in the potential state.*

*‘I’ gets added to the ‘knowledge of the world’, as a part of it.*

*You (unreal entity) do not see a world; the world (Knowledge) produces you to see it!*

*You (unreal entity) are empowered by the ‘Knowledge awareness of oneself’; so the world gets seen.)*

द्रष्टृदृश्ये न यद्येकमभविष्यच्चिदात्मके तद्दृश्यास्वादमज्ञः स्यान्नादृष्ट्वेक्षुमिवोपलः।चिन्मयत्वाच्चित्तौ चेत्यं

जलमप्स्विव मज्जति तेनानुभूतिर्भवति नान्यथा काष्ठयोरिव।सजातीयैकताभावाद्यद्वत्काष्ठं न चेतते दारु तद्वदपि

द्रष्टा दृश्यं नाज्ञास्यदाजडम्(न आज्ञास्यत् आजडम्)।यादृक्सत्तानि काष्ठानि तादृग्रूपं त्वचेतनं जानन्ति

नेतरत्तस्माद्दृश्यं चिद्दृश्यचेतनम्।

The perceived object cannot be experienced, if the knowledge was not inside and outside both ways.

You know ‘your own existence’ even if you stupidly believe that you are the body-entity. That is knowledge.

You know the sense-information, and what the mind explains it as. This is also knowledge.

Knowledge is the ‘awareness state’ (consciousness), and is referred to by the term ‘Chit’.

At the instance of a perceiver perceiving an object, (conscious seeing the inert), the perception cannot occur at all, if even one part of it was not in the Chit-state.

Unless the knower (perceiver) and the known (perceived) are not of the same nature, the perception cannot take place at all.

For example, when you crush the sugarcane with the stone, the stone cannot receive the knowledge produced by the senses as the image, taste, etc of the sugarcane, because it does not have 'Self-awareness' and also no 'sense organs'. The stone does not even know that it exists.

The stone is the 'known', and is not the 'knower'. A stone cannot perceive any object.

*(When you see a tree, you know that the tree is there. This 'knowledge of the existence of the tree' is part of you, as your knowledge-state, and is one with it; and does not exist as separated from you.*

*Chit (Self) is the 'knowing power' and the world is what it knows through the screen of the mind.*

*'Tiny knowledge bits' of all the individuals, jointly exist as the 'totality state of the creation'.*

*Jagat is just a single expanse of Knowledge; and is known as 'Chidambaram' Chit-expanse.)*

Chit as the self, and Chit as the object; both are of the form of knowledge alone.

Like a water-drop falling into the ocean, the knowledge of the object dissolves into the knowledge-state of the Self, and becomes one with it; not otherwise, as observed in the nature of the wooden sticks.

*(If everything is Chit, why not the wooden stick become one with the tree?)*

Though the wooden-stick is of the nature of the tree from where it is cut, it does not perceive the tree, because it is of the nature of its source only (both are inert). They do not have the 'Self-awareness'.

Though everything is Chit, the Chit-point which is completely bereft of 'Self-awareness', cannot grasp the knowledge of the object.

*(It is as if the light itself creates the dark parts in itself, by hiding from itself!*

*Therefore some Chit parts are self-aware; and some are not.)*

Whatever the nature of the sticks, they exist like that only, as the non-conscious things.

They do not know of the other. 'Knowledge' is absent in them.

'Totality-mind' conceives these sensed objects as inert and non-conscious; therefore they stay that way only.

Therefore the perception is the 'knowing of the perceived'; and is possible through 'Self-awareness' only.

Unless 'you' exist and 'know that you exist', the perceived object cannot exist.

The information processing is necessary to have the world-experience.

You exist as your 'existence awareness'. If you are not aware of your existence, then you are also inert only.

महाचिदात्मनैवास्ति जलानिलधराशमतं नैतेषु स्पन्दबुद्ध्यादि प्राणजीवाद्यभावतः।प्राणबुद्ध्यादयः सत्तां  
भावनावशतो गताः भावना चिच्चमत्कारः स यतेच्छमुदेति च।

Because of the great principle of Chit (Self-state) only, there is the (knowledge of the) water, wind, earth and stone. In these things, there is no capacity to move (voluntarily) or understand anything, as they lack the Praana and the Jeeva-ness. *(To stay deluded also, you need the support of the 'Self-awareness'.)*

*(Why some part of the Chit is a conscious Jeeva, and some other is not conscious, and inert only?*

*Because they are conceived to be so! What is conceived as what, that remains as that only.)*

Of course, the Praana, the Jeeva states are also imagined only; and are conceived as real.

Imagination is also a feat of Chit. It appears as and when randomly.

Anything that is conceived becomes the experience with an 'I'.

Conception rises in the Chit as various measures of duality; and they are experienced by the add-on ghost of the 'I'.)

जगत्तया शान्ततया ब्रह्मसत्तावतिष्ठते पुंस्तया गत एवात्मा रेतोवटकबीजयोः।सर्वाग्राणुमये बीजे योऽस्मादग्रतो  
ऽणुकः स स तत्तद्भवत्यग्रं बीजं स्वात्मनि संस्थितः।ब्रह्म सर्वपरमाण्वात्मा योऽस्मादर्थतोऽणुकः स स तत्तद्भवद्वस्तु  
वस्तुब्रह्मैव तिष्ठति।

*(How the 'many-ness' gets produced?)*

The reality of Brahman exists as the state of the world and remains in the quiescent state, without any change. Its essence alone is the 'power of reproduction' in humans and the tree-seeds.

*(The Reality state is the potential state for many Jeevas to come into existence.*

*The ignorant Jeeva which is identified with the inert body, manages to produce more inert bodies through delusion. Devas who are not identified with the inert form, produce Jeevas with their minds.)*

Brahman is the minutest subtle atom forming the essence of all the things, like the seed is the essence of all the trees. Brahman is the 'knowledge-essence' which can exist as 'any knowledge-form' (as any object). The seed is made of 'minute atoms which are foremost in producing objects'; and the seed exists as the 'potential state for innumerable trees', and 'this potential state is its essence'.

Aatman is more subtle, and is not made of atoms; yet it is the subtlest essence in all the Jeevas, and acts as the 'foremost seed' of all.

The 'potential state to become the tree' is the 'essence of the seed'.

The 'potential state to become any Jeeva' (any 'seer, seeing the seen' state) is the 'essence of Brahman'.

This essence alone is the 'state of Reality'.

The seed acts as the cause of the tree, and exists separately, and is dependent on the 'time and place factors'.

Brahman, the potential state of knowledge itself, exists as the object-knowledge, without staying separately.

Brahman as the 'Jeeva-I' exists as the 'object-state' also, at once; it is not in need of 'time and place factors'.

The potential state of Brahman alone is the probable state of the object also, and does not differ from it.

'I-Brahman' and the 'object-Brahman' become one at the time of perception; and the perception takes place.

'I-Brahman' is a misconceived knowledge of the 'Self-awareness'; and the 'object awareness' is also a misconceived knowledge that rises due to 'Abrahmataa'.

'Self-awareness' rises as the 'many-awareness' because of delusion.

द्रव्यमेव यथा द्रव्यं तिर्यग्ध्वमधस्तथा सर्वमेव तथा ब्रह्म येन तेन यथा तथा।

When you perceive the object, it is the same object whether you observe it sideways, or upwards or downwards. Whatever you perceive in whichever manner, it is nothing but 'knowledge of some form or other'. Be it any world, or be it any Jeeva of whichever level of existence, the world that gets experienced is of the form of knowledge alone. (*What can exist as any object, if you do not 'know' it as 'knowledge'?*)

हेमत्वमेव नान्यत्वं हेमरूपशते यथा शान्तत्वमेव शान्तस्य सर्गाहंत्वगणे तथा।

Even if gold is made into hundreds of shapes, there is nothing but gold in the gold objects.

The 'quiescence of the Self' alone stays as the 'quiescent state of the world'.

There is only the quiescent state! Call it the Brahman or the world! The world and the 'I' etc also appear in the same manner as the 'shine of Brahman' only, as the 'knowledge-forms'.

IN MY VISION AS A BRAHMARSHI

पार्श्वस्थस्वप्नमेघौघा यथा तव न काश्चन सर्गप्रलयसंरम्भास्तथा खात्मान एव मे।पङ्कता कल्पिता व्योम्नो या पुत्रकपताकिनी सा यथा शान्ततमाततं खमेवेदं तथा जगत्।संकल्पभ्रम एवान्तः पुष्पीभूय जगत्स्थितं जलावनितलक्लिन्नबीजं कल्प इव द्रुमः।

The 'hosts of clouds in the dream of a person sleeping next to you' are never your part of experience.

Your dream is 'emptiness' to the person sleeping next to you; and his dream is 'emptiness' for you.

Even if he is getting drenched in a heavy thunderstorm inside his dream, you will see only the emptiness around him. For me also (a Knower of Brahman), whatever worlds you all are experiencing through delusion are made of emptiness only.

The creation, dissolution and all such modifications that you believe in (as your theories), are of the nature of emptiness only, in my state of the Self.

Whether you imagine the 'dirty mire'(as a worm), or a 'flag of Gandharvas flying high in the empty sky' (as a Deva), that is just the 'quiescent-state of Reality' that is spread out as the 'expanse of emptiness only'.

The world is like that only! Sheer emptiness! Sheer silence!

Each one of you are experiencing some conceived world in the emptiness, as the emptiness only!

The world exists as the 'blossomed flower' of the 'conceiving delusion in the mind'; like the wet seed inside the moist ground growing into a huge tree.

(*A seed will sprout only if it is placed in a moist ground. Only a mind with Vaasanaas will sprout.*)

THE KNOWLEDGE VISION

अनहंतात्मनो जस्य सत एकत्वमासतः जरत्तृणलवायन्ते ननु नामाऽणिमादयः।त्रैलोक्ये तन्न पश्यामि

सदेवासुरमानुषं एकरोमांशविश्वस्य यल्लोभाय महात्मनः।यथा तथा स्थितस्यापि यत्र तत्र गतस्य च

द्वैतसंकल्पसंदोहा न सन्त्यधिगतात्मनः।विश्वमेव नभो यस्य शून्यं सर्वं महात्मनः कुतः कस्य कथं तस्य

भवत्विच्छा निरात्मनः। शान्ताशेषविशेषस्य निरेषणविशेषतः सतामसतां सदृशौ क आकलयितुं क्षमः। मारैर्न किञ्चिन्म्रियते जीवैः किञ्चिन्न जीवति शुद्धसंविन्मयस्यास्य समालोकस्य खस्य च।

For a knower, who has no 'I' ness and who stays as the blissful state of the Self, don't the 'Siddhis like Anima etc', equal the worthless pieces of dried up straw?

I do not see anything that can that can attract a 'Knower of the Self' in all the three worlds filled with the Devas, Asuras and humans.

For such a great one who has the knowledge-vision, the entire perceived phenomenon is worthless like a tiny piece of hair on the body. Whatever is the life-style he adapts to, and wherever he stays, the 'milking of duality-conceptions' is not there for the Knower ever.

From what, for whom, how can a desire arise for the great one, who is without the individual ego (chasing pleasures), since the entire perceived world for him is just the expanse of the limitless sky and is completely empty. Who can describe the knower, for whom wealth and poverty are alike, and who has subdued all the ideas of particularities, and who is special because of his desireless state?

He does not die (break down) when deaths are seen; he does not live (feel overjoyed) when lives (births) appear. He is of the nature of pure consciousness and sees everything as emptiness alone.

मिथ्या लोकस्य कचतो भ्रान्त्या मरणजन्मनी असत्यपि भ्रान्तिभाजि मृगतृष्णानदीतटे। सम्यक्परीक्षितं यावन्न भ्रान्तिर्न परीक्षकाः न नाम जन्ममरणे केवलं शान्तमव्ययम्।

For the ignorant, who are standing on the 'banks of the non-existent mirage-river of delusion', births and deaths shine as delusions alone, and affect them with joys and sorrows, though they are not real.

When the delusion is analyzed well through reason, then neither the 'analyzers' nor the 'delusion', not even the 'births and deaths' are left back as real, except for the 'quiescent unchanging state of the Self'.

दृश्याद्यौ विरतिं यात आत्मारामः शमं गतः स सन्नेवासदाभासः परितीर्णभवारणवः दीपनिर्वाणनिर्वाणं

अस्तंगतमनोगतिं आत्मन्येव शमं यातं सन्तमेवामलं विदुः। आबुद्ध्यादि जगद्दृश्यं यस्मै न स्वदते स्वतः

आकाशस्येव शान्तस्य तमाहुर्मुक्तमुत्तमाः।

He who is established in the unshaken bliss of the Self, he who has become disinterested in the perceived patterns, he whose mind remains quiet without agitations, he who has crossed over the 'Ocean of worldly existence' (Bhava), exists as the 'Brahman-awareness' alone, though appearing with a form to others.

He whose 'I-ness' is extinguished by the absence of attachment to the objects and people, like the 'lamp by the absence of oil', he whose mind's movements have ceased to be, he who remains as one with the quiescent state within, he alone is said to be the taintless one, well-established in the state of Nirvaana.

The scenes of the world presented by the intellect, senses and the mind, do not interest him any more.

He is silent within, like the silent space-expanse.

The excellent men of wisdom know him alone, as a 'Mukta'.

#### POWER OF VICHAARA

अहमस्त्यविचारेण विचारेणाहमस्ति नो अभावादहमर्थस्य क्व जगत्क्व च संसृतिः।

By the absence of 'rational analysis', 'I' comes into existence. Through 'rational analysis', 'I' does not exist at all. Since the 'I' exists without referring to any one, it is a wasteful sound only.

If the 'I' is gone, then where is the Jagat, where is the Samsaara?

*(If the ghost of the 'I' is understood as non-existent, then there is only the Brahman-shine left back.*

*Do not fear! You will not cease to exist, if the 'I' is gone! It is just an imagination!)*

संविदसंवेदनादेव बुद्ध्याद्याकारवत्स्थितं रूपालोकमनोरूपं जगद्वेति चिदम्बरम् ।

Chidaakaasha (Chidambaram) (expanse of emptiness) alone exists in the form of intellect etc (perceiving mechanisms), by conceiving something outside of itself; and perceives the changing pattern of the world, which is filled with the forms, sights and mind.

#### ADVICE TO RAMA

सर्वार्थरिक्तमनसः सतः सर्वात्मनस्तव सर्वथा सर्वदा सर्वं सर्वमाचरणं शिवम्। यत्करोषि यदश्रासि यज्जुहोषि ददासि यत्यत्तपस्यसि हंस्येषि तत्सर्वं शिवमव्ययम्।

For you also (Rama) who have a mind which is completely empty of everything, who are in the state of the Self which is the essence of all; all the actions are the auspicious state (Shivam) only, in all ways, at all times. Whatever you do, whatever you eat, whatever sacrificial rites you perform, whatever you give in charity, whatever penance you perform, whatever joys you enjoy, all that is the 'unchanging state of auspiciousness' (Shivam). *(Whatever rises in you as actions of the mind, body or intellect is the Brahman-shine alone, and is auspicious.)*

यदहं यत्त्वमाशा यद्यत्क्रियाकालखादयः यत्लोकालोकगिरयस्तच्चिद्योम शिवं ततम्।

'Whatever appears here as me, as you, as the directions', 'whatever actions are there in the frame of time and empty space', 'whatever appears as the solid world with its sights and sounds' (Lokaaloka mountains), all that is 'Chidaakaasha alone'. It is the all pervading auspicious expanse of Shivam alone. *(It is like the light itself, moving inside itself, as a light-shape.)*

यद्रूपालोकमननं यत्कालत्रितयं जगत्यज्जरामरणात्यर्थादि तन्महाचिन्नभः शिवम्।

Whatever forms are seen, whatever is thought of, whatever is the perceived world seen as framed in the three modes of time (present, past and future), whatever is seen as old-age, death and the sufferings, that all is the great Chidaakaasha, the auspicious Shivam.

निश्चिकित्सो निराभासो निरिच्छो निर्मम मुनिः भूत्वा निरात्मा निर्वाणस्तिष्ठ संतिष्ठसे यथा।

Attain the state of the Self, which is in no need of any treatment, which is without any superimposition, which entertains no desires, and which has no idea of possessions ('mine' idea); and remain as the sheathless Brahman (Nirvaana), so that you are well established in the state of Brahman. Always remain in the silent state (as a Muni).

गतेच्छमननं शान्तमनन्तस्थमभावनं व्यवहारोऽस्तु ते मा वा स्पन्दास्पन्दैर्यथानिलः।

Removed of all the desires and wasteful thoughts, quiet within, staying as the endless principle, without any voluntary conceptions, do the regular actions of the world; or refrain from them if you feel so, like the wind which moves or does not move (if that is your wish as mentioned at the beginning of the Vairagya Prakarana, since it makes no difference what life you choose to live as). *(Even the purpose of killing Emperor Raavana also had lost its meaning in Rama's Nirvaana state; and Rama was now free to refrain from those duties also.)*

निर्वासना निष्कलना शान्ता पुरुषतास्तु ते शास्त्रेण यन्त्रवाहेन वाह्या दारुमयी यथा।

May the embodied state of the Self be there for you, which is bereft of Vaasanaas and conceptions, and is quiet! Live as guided by the scriptures like the wood moved by the 'wood-carrying vehicle' (and not scattered and left to roll on the street).

(विदितब्रह्मतत्त्वस्ययथेष्टाचरणं यदि शुनां तत्त्वदृशां चैव को भेदोऽशुचिभक्षणे।)

(If a man who knows Brahman, acts as he likes without obeying the ethical system of the society, then what difference is there between a realized man and the dog which eats dirty things?)

भूतालोकस्तु माऽऽस्नेहो मा वाऽऽस्नेहश्च बाह्यगः अनिर्देशधरालोकश्चित्रदीपवदास्यताम्।

When you perceive the outside world of beings (relations and friends), do not have abundant attachment or non-attachment. Stay like a lamp painted on a canvas, whose light is not defined as real or unreal. *(Be like the silent canvas when moving among the pictures of the world.)*

निर्वासनस्य विरसस्य निरेषणस्य शास्त्रादृते क इव तत्त्वविनोदहेतुः।शास्त्रार्थसज्जनमतोऽप्यलमस्य तस्य संवेदनेष्वनभिसंधिमतः स्वरूपम्।

For a man without Vaasanaas, who finds no taste in any perceived world, and who has no desires, what else can be the enjoyment of the Self (rest and relaxation), other than acting according to scriptures? Though he is in the taintless state of Brahman, when he moves through the life events he acts according to the scriptural dictum and as approved by the noble; yet not attracted by anything as real. That is his (JeevanMukta's) nature.