

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM  
[KNOWLEDGE SECTION]

BOOK FIVE

[DATTATREYA GEETAA (4)]

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 region, engaged in the penance of knowledge. She is well-versed in all philosophies, and is a scholar in the 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.

दत्तात्रेय उवाच  
Dattaatreya spoke

कथं मुक्ते व्यवहतिरिति पृष्ठं पुरा तु यत्ते प्रवक्ष्यामि राम शृणु सम्यक्समाहितः।

You had asked previously as to, how a man who is liberated can go through the normal actions of the world. I will answer that question; listen attentively.

### THREE TYPES OF KNOWERS

मुक्ता हि ज्ञानिनो लोके ह्युत्तमाधममध्यमाः।

Muktas in this world are of three types, Uttama, Adhama and Madhyamas (excellent, worst and the middle ones).

*(‘Ut, Madhya, and Adha’ terms mean upward movement, stuck in the middle, and downward movement. The ‘Uttama Knower’ has no chance of falling down ever. He is like an eagle with wings, and can never again walk on the ground like the dull-headed animals. His abode is the expanse of Chit-sky. It is a state of complete freedom.*

*The ‘Adhama Knower’ has to be very careful always, and tread his path with caution, for any smallest slip and he will be lost for long in varied world-existences that rise through his dormant Vaasanaas. He is still making effort to grow wings, but the animal nature of his, is still not fully dead.*

*The ‘Middle Knower’ is in-between the higher and lower states. He can fall down also; or go up also according to the intensity of his dispassion.*

*However, since the Vaasanaa for liberation has already sprouted in the lower and middle levels, Mukti is assured for them also, for sure. The level of intellectual proficiency and the intensity of dispassion will decide the span of the Saadhanaa time.*

*Mukti is already attained for all; to know that one is already a Mukta is the goal of Saadhanaa.*

*Mukti can be instantly realized; or after months, or years, or even after many life-existences also, as per the degree of intensity and hard effort involved.*

*But once the liberation Vaasanaa has sprouted, any person has to be referred to as a ‘Jnaani’, the Knower of the Self only. At least he knows that there is some higher goal to be achieved as the Self-knowledge.*

*He no more belongs to the ignorant crowd.*

*His mind is a fertile land, where the seed of Knowledge has fallen.*

*His effort lies in making the land free of weeds, and well-nourish the seed with the waters of Vichaara.)*

#### THE LOWEST, THE ‘MANDA JNAANI’

*(Karma, the action that yields results is of three types; the stored results of many existences, ‘Samcita Karma’; the results which have begun to fructify, ‘Praarabdha Karma’; and the results of the future actions, ‘Agaami Karma’.*

*For the lowest type of Knower, the ‘collected results of Karma’ are already destroyed by his knowledge.*

*‘Future Karma-results’ do not affect him, for he does all his actions without the doer-ship, and so his present actions do not affect him any more. But what actions are already fructifying in the present life cannot be stopped; and he has to suffer them in many ways.*

*What have already made a home in his mind as past habits and impressions, are hard to conquer.*

*He is considered as the lowest, because he still believes in the realness of the Karma; still has a trace of the mind as a residue. He still has the sense of good and bad, still has the sense of duty; and so suffers by his own conception of Karma and its result.)*

प्रारब्धोपनतैर्भोगैः खिद्यमाना क्षणे क्षणे स्वरूपज्ञास्तु ये राम ते मन्दज्ञानिनः स्मृताः।

The lowest type are those who try hard to understand the Self-state, but suffer every moment, by the onslaught of the experiences of life that are resulting from the Karma, that is already beginning to bear fruit. They are the dull type of Jnaanis; and are still unable to grasp the pure state of the Aatman.

*(Their physical and mental ailments that they have brought upon themselves, by their foolish actions of the past, will still hold sway over them. Their intellect will not be able to grasp the abstract truths so easily.)*

## MIDDLE TYPE OF JNAANIS

*(These type of Jnaanis have realized the Self-state, and are in some unique joy-state, and are dependent on the contemplation practices to remain absorbed in the Self-state. They stay in the witness state always, and are not affected by the suffering that rise from the Praarabdha Karmas.)*

ये तु प्रारब्धसंप्राप्तान्भुञ्जाना अपि नो विदुः मधुक्षीबा रसमिव मध्यास्ते ज्ञानिनः स्मृताः।

The middle ones are always in the absorption of the Self, and like the intoxicated drunkards, do not get affected by the experiences of the life resulting from their previous actions.

*(They also have a slight trace of the mind left back, as the belief in Karma and its results, the division of good and bad, etc.)*

## UTTAMA (EXCELLENT) TYPE OF JNAANIS

*(These excellent ones are always established in the Samaadhi as their natural state; and are engaged in any type of life they choose; are not affected by any situation of life in the least.)*

ये तु प्रारब्धकोटीनां फलैरपि विचित्रितैः न स्वस्थितेः प्रच्यवन्ते नोद्विजन्त्यापदां गणैः न विस्मयन्ति चाश्चर्यैर्न हृष्यन्ति महासुखैः अन्तःशान्ता बहिर्लोकसमास्ते ज्ञानिषूतमाः।

The Knowers who are excellent, are quiet inside, but act out their duties normally like others in the outside world. Even if they have to experience the multifarious results of millions of past births, they do not swerve from their Self-state in the least. They do not feel anxious by the onset of hosts of tragedies; do not get surprised by anything; do not get overly excited by any great pleasure also.

## DIFFERENT LEVELS OF JNAANIS

एवं बुद्धिविभेदेन ज्ञानपाकविभेदतः प्रारब्धशेषमहात्म्याद्व्यवहारा विचित्रिताः मधुमत्तादिवत्तेषां व्यवहारोऽपि सम्भवेत्।

In this manner, because of the difference in the intellectual capacity, because of the difference in the knowledge-maturity, and because of their own unique life-situations, their actions also differ; yet all of them act from the intoxicated level of Aatman only, like the drunkards.

*(All the three types are out of the delusion of the world; but are at different levels. All the three types are addicted to the 'Knowledge of the Aatman'.)*

हरितायन उवाच इति दत्तात्रेयमुखाच्छ्रुत्वा भार्गवनन्दनः भूयः पप्रच्छ मुक्तानां व्यवहारक्रमं क्रमात्।

Haritaayana spoke: Hearing these words from Dattaatreya, Parashurama again requested, that the way of life led by the JeevanMuktas should be explained in detail.

परशुराम उवाच  
Parashurama spoke

भगवन्भूय एतन्मे विस्तरेण निरूपय यथा बुद्धिविभेदेन ज्ञानपाकविचित्रता।ज्ञानं त्वेकविधं स्वात्ममात्रभानात्मकं ननु।उपेयं च तदेव स्याद्यन्मोक्षस्तत्प्रथात्मकः।तत्कथं बुद्धिभेदेन पाकभेदसमाश्रयम्।साधनान्यपि भिद्यन्तेऽथवा नेति तदीरय।

'Bhagavan! Explain to me as to how the difference in the knowledge maturity rises, because of the difference in the intellectual abilities.

'Knowledge' is of a single form only, and reveals the Aatman as the same in all; is it not so? That alone is to be sought by all, for it rises forth as the state called 'Moksha'.

How can it fructify differently for different people because of the differences in the intellectual comprehension? Do the practices leading to Mokhsa also differ then, explain to me.'

हरितायन उवाच इति पृष्ठः पुनस्तेन दत्तात्रेयो दयानिधिः विस्तरेण तमेवर्थं प्रवक्तुमुपचक्रमे।  
Haritaayana spoke: Thus questioned, Dattaatreya, the wealth of compassion, explained the same to him.

दत्तात्रेय उवाच  
Dattaatreya spoke

### SAADHANAA, THE MEANS

शृणु राम प्रवक्ष्यामि रहस्यं ह्येतदुत्तमम्।

Listen Rama, I will reveal this excellent secret to you.

*(‘Saadhanaa’ is the practice involved in attaining the goal of Moksha.*

*‘Saadhya’ is the goal to be achieved.*

*‘Saadhaka’ is the one who is trying to achieve the goal prescribed.*

*‘Sadh’ means that which has already been prescribed for you, as a goal to be accomplished.*

*‘Siddhi’ is the accomplishment of that goal.*

*‘Siddha’ is the one who has attained that goal.*

*Though the goal to be reached is the same, each Saadhaka stays in a different level of achievement because of various factors. Everyone has to practice the study of Scriptures, and has to do Vichaara under the guidance of a Knower, no doubt; but all do not ascend the goal with the same speed.)*

साधने न विभेदोऽस्ति ज्ञानं न चित्रसाधनम्। तारतम्यात्साधनानां फलप्राप्तिर्विभेदिता।

There is no difference in the methods of Saadhanaa, nor is the knowledge possible through different practices (except the Vichaara). Because of the difference in the level of Saadhanaa, the fruit that is attained also differs accordingly (as ripe, half ripe etc).

पूर्णं तु साधने ज्ञानमनायासेन सिद्ध्यति अपूर्तितारतम्येन त्वायासापेक्षणाद्भवेत्।

If the Saadhanaa is complete (faultless), then the knowledge is attained with ease; but because of various levels of incompleteness (faults of the Saadhaka), it will be in need of more effort (as per the student’s level of dispassion and sincerity).

वस्तुतः साधनं किञ्चिद् ज्ञाने नैवोपयुज्यते। ज्ञानं क्वचिन्नैव साध्यं सिद्धत्वात् स्वभावतः।

The goal to be reached, is the realization of the Self. It is known as ‘Jnaanam’, the ultimate knowledge. To know the Self, there is no practice prescribed actually.

Knowledge (Self-realization state) is not a thing to be achieved, since it is already there as self-attained.

*(You have to be aware of the true self; that is all, like a king who has forgotten that he is the king and is acting like a wretched beggar, has to just realize that he alone is the king actually.*

*He is already the king; but he has to cure his amnesia; that is all.*

*‘Self-awareness’ is already there as the original identity; one needs to be aware of it, and get rid of the wretched ego-identity. This is known as Saadhanaa.)*

चैतन्यमेव विज्ञानं तत्सदा स्वप्रकाशकम्। तत्र का साधनापेक्षा नित्यभानस्वरूपके।

Self-awareness (Chaitanya) itself is to be realized as the knowledge, and it always is there as self-revealed. What Saadhanaa can be prescribed to attain that which is already shining unbroken (as the ‘existence-awareness’ of all)?

*(Everyone is aware of their existence; this self-awareness is Aatman. This is the real identity of everyone. Yet all are identified with the mind, intellect, body etc, and suffer through the worldly existence.)*

SAADHANAA IS FOR FINDING THE HIDDEN GEM OF AATMAN

चैतन्यं निहितं चित्तकरण्डेऽतिसुनिर्मले। अनन्तवासनापङ्कमग्नं नैवोपलक्ष्यते। निरोधसलिलैः सम्यक्  
वासनापङ्कमार्जने विचारशितयन्त्रेण यत्राच्चित्तकरण्डके चिरात्संघटिते राम सुयुक्त्या उद्धाटिते ततः  
भासमानं तु मणिवच्चैतन्यमुपलभ्यते।

This 'Chaitanya' (awareness-state) which shines as self-awareness, is kept hidden inside the Chitta-basket (perception-state of the mind), which is extremely pure.

It is buried deep inside the wet soil of countless Vaasanaas; and so is not observed.

The dirty wet soil has to be scrubbed and washed well, with the waters of self-control (restraint through reason); the Chitta-basket has to be rubbed continuously with the sharp chisel named 'Vichaara'.

The basket has to be opened with extreme care; then, the 'Chaitanya' that is shining like a gem is obtained.

SAADHANAA RESULTS IN DESTROYING THE VAASANAAS

राम तस्माद्वासनानां निरासे साधनं स्मृतम्।

Rama! Therefore, the practice involves the 'removal of the Vaasanaas' only.

#### VAASANAAS AFFECT THE INTELLECT

*(Vaasanaa means the deep impressions, dormant wants, desires, attachment to people and objects, belief in the realness of the world, misunderstanding, conceit of learning and arrogance, want of fame and wealth, want of gods and deities, want of asceticism, desire to be good and virtuous, and so on.*

*In fact, every thought you have is an outcome of Vaasanaa only.*

*Every action of yours is prompted by some Vaasanaa only.)*

वासनाल्पाधिक्यभावाद्बुद्धिस्तु विविधा भवेत्।

Because of the scantiness or abundance of Vaasanaas, the intellect also functions differently.

यस्य यावद्वासनौघो बुद्धिमाच्छाद्य संस्थितः साधनापेक्षणं तस्य तावदेव भृगूद्वह।

Descendant of Bhrgu! An aspirant has to continue his Saadhanaa of purifying the mind, till the hosts of Vaasanaas covering his intellect get destroyed without a trace.

#### THREE TYPES OF VAASANAAS

वासना विविधा प्रोक्तास्तत्र मुख्या वदामि ते। अपराधकर्मकामभेदेन त्रिविधा हि सा।

Vaasanaas are various; I will mention a few prominent ones.

Vaasanaas are divided into three categories as per the difference of 'Aparaadha', 'Karma' and 'Kaama'.

FIRST ONE: APARAADHA – THE LACK OF FAVOUR OR THE LACK OF FAITH

*('Aparaadha' means the 'lack of favour'.*

*Not having faith in the one who imparts knowledge, because of some conceit, is 'Aparaadha'.*

*Not having faith in the Scriptures, and feeling averse to the studies is also 'Aparaadha'.*

*This Vaasanaa is the basic fault in the path to Self-Realization.*

*Lack of faith, rises also because of the learning-conceit.*

*Those who master Scriptures surface wise, do not understand the abstract thoughts, and stick to the word-technicalities only.*

*Too much of belief in the world-existence also causes this Vaasanaa to exist.*

*The habit to deny the knowledge, because it is in a particular language also causes this Vaasanaa.*

*Lethargy and laziness also makes one disfavor the study of Knowledge-texts.*

*Exhibiting faith on the surface to a Guru, and not actually grasping the truths explained by him; is also 'Aparaadha' only.)*

अश्रद्धेवापराधः स्याद्मुख्यः स्वात्मविनाशनः।विपरीतग्रहश्चापि ह्यपराधस्तु पौरुषः।

The foremost fault that leads to self-destruction, is the 'lack of faith' in the Guru and the Scriptures, (because of conceit, pride, learning etc). Even grasping the 'Purusha concept' differently, is also a fault only.

*(If the term 'Purusha' (embodied Aatman) is understood as a male-person or a body-entity, it shows that the person is incapable of understanding abstract thoughts. This is because the mind that is seeped in the worldly attachments overflows with Vaasanaas, and cannot grasp any word-meaning of any Scripture.*

*When 'Purusha', the embodied Jeeva gets explained, if one misunderstands it as an entity with form, then it is also 'Aparaadha' only.)*

प्रायः कलासु कुशला अपराधवशान्ननु सत्सङ्गशास्त्रयोगैश्च परं तत्त्वं हि नो विदुः।

Mostly, the people who are learned in various arts, and those who believe that they are of superior intellects, have this fault of arrogance and pride; and will not be able to grasp the subtle principle of Aatman, even if they are in contact with the Knowers, or are engaged in the study of the Scriptures.

*(If the humbleness towards the teacher is lacking because of the wealth, age, gender, caste differences, then the knowledge is not absorbed. Unless one understands that 'he does not know', he will not be able to learn anything from anybody. These learned men stick to the technicalities of the words; and waste their time in debates and arguments only.)*

निर्विशेषं परं तत्त्वं नास्ति नैव च सम्भवेत्।अस्ति तन्नैव विज्ञातुं शक्यते केनचित्क्वचित्।ज्ञात्वापि परं तत्त्वं नैतत्त्वं परं भवेत्।एतज्ज्ञानात्कथं मोक्ष इत्यादि बहुधा स्थितः।विपरीतग्रहो वापि चैतत्संशय एव वा।

अपराधः पौरुषस्तु वासनाद्या प्रकीर्तिता।शास्त्रविद्यासु कुशलाः शतशोऽथ सहस्रशः अनया विहता राम संसृतिं समुपागताः।

The fault of incorrect understanding rises as many counter arguments against the Aatman-state itself. They will argue like this. 'There exists no supreme principle that is bereft of all attributes; and it cannot exist also. If it is really there, then it cannot be understood at all by anyone anywhere. Even if it is known, it cannot be proved to be the highest. How can Moksha become possible by knowing this?'

Such a fault in thinking may be due to wrong understanding, or doubt even.

Misunderstanding the 'Purusha', is said to be the first prominent Vaasanaa.

Even hundreds and thousands of scholars who has mastered all the Scriptures, have fallen because of this, and are trapped in the Samsaara.

SECOND ONE: 'KARMA VAASANA' – IMPRESSIONS AND HABITS OF PAST ACTIONS

पुरा दुष्कृतसंस्कारवशाद्बुद्धौ तु यत्स्थितं मालिन्यमुपदेशस्य ग्रहणप्रतिबन्धकं येनाचार्यः सम्यगुक्तमपि नो गृह्यते खलु।सा कर्मवासना प्रोक्ता दुर्जेयापि निरोधतः।

Next is the 'Karma-Vaasana', the results of past actions.

The dirt, that has stagnated in the brain because of the past selfish wicked acts, becomes a blockage and prevents the understanding the instruction of a Guru; and such a person does not grasp anything, even if the Guru explains it clearly. This is known as Karma-Vaasana, and is difficult to conquer even through restraint.

THIRD ONE: 'KAAMA VAASANA' – VAASANAAS OF DESIRE

कामः कर्तव्यशेषः स्यादनन्तो बहुशाखकः।रामाम्भोधौ तरङ्गाणां संख्यां कुर्याद्दि कश्चन पार्थिवानामणूनां वा तथा तारागणस्य वा एकस्यापि हि कामानां संख्यातुं नैव शक्यते।इयं राम तृतीया ते सम्प्रोक्ता कामवासना।

आकाशादपि विस्तीर्णा ह्यचला भूधरादपि आशापिशाची प्रोक्तेयं राम या कामवासना।अनयैव हि सर्वोऽयं लोक उन्मत्त्वत्स्थितः येन दन्दद्वयमानोऽयं लोक आक्रन्दते सदा।केऽपि लोके धन्यतमा महामन्त्रसमाश्रयात्विनिर्मुक्ताः तया भान्ति नराः सर्वाङ्गशीतलाः।

*(Kaama is the unexpressed 'incompleteness sense' in any being, which rises as the need for the attainment of some other thing, so as to bring in the sense of completeness and fulfillment.)*

'Kaama' is the 'want-factor' that rises as some action to be completed.

'Kaama' (not just passion, but any wish or want factor), refers to the longing one has, because of lacking something.

It is limitless; and splits out as countless branches of actions that need to be completed.

Rama! Someone can even count the number of waves in an ocean, or the mud particles on the ground, or count the stars even; but one can not count the desires of a single person also.

Rama! This is the third one named 'KaamaVaasanaa' which I told you about.

This KaamaVaasanaa is broader than the sky-expanse (and expresses itself as countless desires which never end ever).

It is unshakable even than the Mountain, and is known as the desire-vampire (AashaaPishaaci). Getting possessed by this vampire, the entire world acts like insane. Getting burnt by her, everyone keeps screaming always. Some fortunate ones of this world, take resort to the magical chant (of dispassion), become free of her, and become cool all over the body (by the nectar of dispassion).

#### 'DESTRUCTION OF VAASANAAS' IS SAADHANAA

एताभिस्तिसृभी राम वासनाभिर्यतो मनः समाक्रान्तमतो नूनं तत्तत्त्वं नावभासते।अतः सर्वसाधनस्य वासनानाशनं फलम्।

Because the mind is seized by these three Vaasanaas, that principle of Aatman does not shine forth at all. Therefore, all the practices whatever are there, result in the destruction of Vaasanaas alone.

तत्राद्या ह्यपराधत्वनिश्चयाद्विनिवर्तते।

The first one (Aparaadha) gets removed, by developing faith, in the instructions given by the Guru and in the Scriptural statements.

द्वितीया जन्मनैकेन निवर्तेतापि जन्मभिः ऐश्वरेण प्रसादेन नान्यथा कोटियुक्तिभिः।

The second one (Karma) (residual results of actions) can go off in a single birth or many births, by the grace of the Supreme alone, and not by millions of virtuous acts like charity etc.

तृतीया विनिवर्तेत वैराग्यादिसुसाधनेः दोषदृष्ट्यैव वैराग्यं भवेन्नैवान्यथा क्वचित्।

The third one (Kaama) will go off by the practice of developing dispassion and indifference to worldly enjoyments, attachments etc. Dispassion will rise by seeing the fault in the worldly objects, not otherwise by any other means.

THE 'VAASANA-MEASURE' DECIDES THE SUCCESS OR FAILURE

प्रोक्तानां वासनानां वै स्वल्पानल्पविभेदतः तस्याश्चाल्पानल्पभावापेक्षा भवति भार्गव।

Bhaargava! These above mentioned Vaasanaas may be more in number or less in a seeker, who is after Moksha; and the conquering of them requires the effort also in the same measure.

#### 'MUMUKSHUTVA', THE DESIRE FOR MOKSHA

तत्रायं सर्वमूलं स्यान्मुमुक्षुत्वं न चेतरत्।मुमुक्षामन्तरा यत्तु श्रवणं मननादिकं न मुख्यफलसंयुक्तं केवलं शिल्पवद्भवेत्।न शिल्पज्ञानमात्रेण प्राप्यते परमं पदम्।

The first effort that proves the root for all efforts, is the desire for liberation; and nothing else.

*(Unless one makes the realization of the truth as his life's mission, success is not possible.)*

If the desire for liberation is not there, then whatever is heard, remembered will not lead to the main fruit of Knowledge; but will be like learning to sculpt a statue. Just by learning to sculpt talks with profound words, the supreme state cannot be attained.

*(A person with only the surface learning of the Scriptures, will indeed become familiar with all the profound words of the texts; that is all. He will be able to talk for hours beautifully on the subject; but actually will be sunk in the mire of Vaasanaas. His knowledge will only be a surface knowledge, where he can discuss some profound topics with many scholars, impress all with his learning, and manage to gain fame and name; like learning to carve a beautiful but lifeless statue.)*

मुमुक्षामन्तरा यैस्तु श्रुतं सम्यग्विचारितं शवालङ्कारवत्सर्वं तेषां व्यर्थं भवेत्खलु।

Without the desire for liberation, whatever has been heard and well-analyzed, will go waste like the decorations done to a corpse.

*(Sometimes, when one hears about the greatness of Moksha in a discourse, he may feel a temporary gush of Mumukshutva; but it will not last for long.)*

व्यर्था सापि भवेन्मन्दा मुमुक्षा राम सर्वथा यथा फलश्रुतेरिच्छा सामन्या न फलावहा।फलश्रुत्या कस्य नाम न स्यात्सा जीवधर्मिणः।तस्मादापातरूपाया मुमुक्षाया न वै फलम्।

Rama! Even if the desire for liberation is feeble (and not the mission of life), and has risen just by hearing about the fruit to be attained, then it is just an ordinary wish with no purpose served, and will not bring the required fruit. Any ordinary Jeeva will desire for any reward of a fruit if he hears it (and may not do any effort to get it later). Therefore, there is no fruit of Moksha for such a momentary desire for liberation, which is just a passing wish.

MOKSHA SHOULD BECOME THE MISSION OF LIFE

यथा मुमुक्षा तीव्रा स्यात्तथा तस्याऽचिरं फलम्।

The fruit is obtained very soon, if the desire for liberation is intense.

COMPLETE ENGROSSMENT, INTENSE LONGING AND DISPASSION ARE NECESSARY

मुमुक्षा या मुख्यतमा सा साधनगणेष्वलं प्रवृत्तिमुत्पादयेत् वै सा हि तत्परतोच्यते।यथा सुदग्धसर्वाङ्गो न शीतान्यदपेक्षते तथा यदा विमुक्त्यन्यन्नापेक्षते हि सर्वथा।सा मुमुक्षा भवेतीव्रा समर्था फलसाधसाधने।एषा विमुक्तेरन्यत्र दोषदृष्ट्यैव जायते।तीव्रवैराग्यमुखतः क्रमेण तीव्रतामियात्।

If the 'Mumukshaa' (desire for liberation) is very strong and dominates the mind as the only goal to be achieved to the exclusion of other desires, then it will make one develop interest in various methods.

This alone is known as 'Tatparataa' (engrossment in the practice).

Like a person whose whole body is burning does not want anything but some coolness, the true seeker after liberation does not like anything else, except the liberation.

Such a 'Mumukshaa' is intense; and is capable of bestowing the desired fruit.

This intense longing for Moksha, sees everything that is not conducive to Moksha as faulty only (and renounces it without any regret).

This intensity develops gradually, by the intense dispassion towards the worldly objects.

VICHAARA-PRACTICE SHOULD BE NON-STOP

दोषदृष्ट्या हि वैराग्यं विषयप्रीतिनाशनम्।वैराग्येण मुमुक्षुत्वं तीव्रं तत्परतोदयम्।तत्परत्वं साधनेषु प्रवृत्तिरतितीव्रतः।अतितीव्रप्रकृत्यैव द्रुतं फलमवाप्नुयात्।

The dispassion which destroys the longing for the worldly pleasures, rises by seeing the faulty nature of the perceived. Dispassion leads to intense Mumukshaa, and then rises the 'Tatparataa' (engrossment in the practice). 'Engrossment in the practice' means 'intense occupation in the practices that lead to Moksha', like doing Vichaara, studying Knowledge texts, seeking the company of Knowers, without a break.

Only through such a serious engrossment, does the fruit gets achieved fast.

हरितायन उवाच  
Haritaayana spoke

इति दत्तात्रेयवचो निशम्य भार्गवः पुनः पप्रच्छ सन्दिग्धमनाः संशयं सुमहत्तरम्। भगवन्भवता प्रोक्तं सत्सङ्गो मूलकारणं ईश्वरानुग्रहश्चापि दोषदृष्टिरपीति च। किमादिकारणं मुख्यं तत्प्राप्तिर्वा कथं भवेत्। नहि निष्कारणं किञ्चिद्भवेदिति हि निश्चयः। तत्कथं स्याद्विना हेतोरेतन्मे वद विस्तरात्।

Hearing these words of Dattaatreya, Bhaargava again placed a serious doubt with a troubled mind. 'Bhagavan! You told me that the company of the Knowers alone is the root-cause, and also mentioned divine grace and seeing the faulty nature of the perceived also, as the causes for getting the knowledge.

*(How one develops a desire for Moksha? What is the cause for it?)*

Which is the most prominent cause here? How its attainment is made possible?

Nothing can happen without a cause for sure. Tell me in detail as to how this happens for no reason.'

*(How does anyone suddenly feel the want of 'Moksha'? Why one in a million alone gets such a desire?*

*What causes such a rare Vaasanaa to rise in anyone?)*

इति पृष्ठः प्राह रामं दत्तात्रेयो दयानिधिः।

Thus questioned, Dattaatreya the store-house of compassion, spoke to Rama.

दत्तात्रेय उवाच  
Dattaatreya spoke

भार्गव शृणु ते वक्ष्ये श्रेयसः परमोद्भवम्।

Bhaargava! Listen, I will tell you how the greatest welfare (Desire for Moksha) rises.

HOW A MAN EVOLVED TO BECOME A MUMUKSHU IN BRAHMAA'S CREATION

परा सा या चितिर्देवी स्वस्वातन्त्र्यस्य वैभवात् स्वात्मन्येव जगच्चित्रं दर्पणप्रतिबिम्बवत्। सैव हैरण्यगर्भाख्यां तनुमास्थाय वै परा अनाद्यज्ञानसंच्छन्नजीवानां हितकाम्यया उन्मेषयदागमाब्धिं सर्वकामप्रपूरणम्। तत्र जीवाः स्वभावेन विचित्रकामवासनाः। कथं तेषां शुभं भूयादेवं चिन्तापरायणः असृजत्काम्यकर्माणि फलविचित्राणि सर्वशः। सदसद्वापि हि जनः करोत्येव स्वभावतः तथा च केनापि कर्मपरिपाकवशेन तु भ्रमन्योनिविभेदेषु मानुष्यमुपसङ्गतः कामनावशतः काम्ये कर्मण्यभिमुखो भवेत्। कामनाया विशेषेण यदेश्वरपरो भवेत् तदैश्वराणि शास्त्राणि प्रसङ्गादवलोकयेत्। काम्यकर्मफलश्रुत्या प्रवृत्तः काम्यकर्मणि विहतस्तत्फलाप्राप्त्या वैगुण्यात्सूक्ष्मकर्मणः कर्तव्यजिज्ञासयैव कंचित् सत्पुरुषं व्रजेत्। तत्प्रसङ्गवशात्क्वापि माहात्म्यं शृणुयात्क्वचित्महेश्वरस्य च ततः प्राक्पुण्यपरिपाकतः तस्य प्रसादने भूयात् प्रवृत्तिरपि भार्गव। तस्मात्प्राक्पुण्यपाकेन सत्सङ्गमभिगम्य तु प्राप्नोति श्रेयः सोपानपङ्क्तिमत्यन्तदुर्लभाम्।

That Supreme Chiti-Devi, by her own independent nature, reveals the picture of the world like the mirror revealing the reflections. She alone takes the form of HiranyaGarbha, and desiring the welfare of the Jeevas, who are sunk in ignorance from beginningless times, created the 'Ocean of Vedas', which fulfills all the desires in a proper manner (as particular rites performed for getting particular results).

'Jeevas are by nature filled with various types of desires as Vaasanaas; how to bring welfare to them?'

Thinking like this, HiranyaGarbha conceived some particular actions with particular results, which fructified as various desire-fulfillments.

A man usually is engaged in some action or other, good or bad; and, by the results of the actions he will be pushed through many wombs. By some good action fructifying at some time (according to the rules set by Niyati, the time factor), he may get a human birth by chance, and then, forced by some desires, he will engage himself in such actions that give particular results (rites and rituals).

May be later, for some higher purpose to be fulfilled, he may be inclined to show devotion to Ishvara; and will study some Scriptures related to that Ishvara.

He will understand that, some particular rites or actions lead towards the fulfillment of his desires, and will engage himself in performing them (but the result may also not arise as expected.)  
 He may not get the fruit as ordained because of some subtle faults in the performance, and to know the right way of performing them, will approach those who are well-versed in such rites.  
 In that context, he may by chance, hear about the greatness of some great deity, and because of his meritorious actions getting fructified, he may feel interested in propitiating that Ishvara, hey Bhaargava.  
 In this manner, he slowly gets engaged in doing the right actions only, and gains merits.  
 By the fructification of those merits, he will again and again seek the company of noble men with knowledge, and acquire the ladder which is not easy to attain, and which will lead him towards the excellent state of Mukti step by step.

प्रायः सत्सङ्गमूलैव श्रेयःप्राप्तिरुदीरिता।क्वचिदुत्कृष्टपुण्येन चोत्कृष्टतपसापि वा श्रेयः प्राप्नोति सहसा  
 ह्याकाशफलपातवत्।तस्मात्कारणवैचित्र्याच्छ्रेयःप्राप्तिविचित्रता।

Mostly, the company and guidance of the noble Knowers alone, forms the basic cause for the attainment of the excellent welfare called Moksha. Sometimes, through extraordinary merit, or extraordinary penance also, one can attain this welfare, like a fruit suddenly falling from the sky.  
 This is how, the attainment differs due to the differences in the causes.

### DIFFERENCES SEEN AMONG THE KNOWERS

तथा च बुद्धिभेदेन वासनातारतम्यतः साधनानां तारतम्याद्विचित्रा ज्ञानिनां स्थितिः।

Similarly, because of the difference in the intellectual efficiency, and also because of the difference in the Vaasanaa-levels, and the differences in the practices, the levels of the Knowers also differs.

स्वभावाद्यस्य वै बुद्धेर्वासना विरला भवेत्तस्याल्पसाधनेनैव ज्ञानसिद्धिर्भवेदलम्।

Naturally whoever has lesser number of Vaasanaas that trouble the intellect, he will get the fruit of knowledge by minimum practice itself.

यस्य स्वभावात्संशुद्धं वासना न हि लेशतः तस्य स्वल्पनिमित्तेन भवेज्ज्ञानं महत्तरम्।

Naturally whoever is pure in character, and has no trace of any Vaasanaa at all, for him the excellent knowledge rises with a minimal effort.

यस्य स्वभावादत्यन्तवासनानिबिडं मनः तस्य ज्ञानं जातमपि समाच्छादितकल्पकम्।तेनैव साधितं  
 भूयश्चिरादभ्येति पूर्णताम्।

Naturally whose mind is thick with countless Vaasanaas, for him, the knowledge though understood will be blocked, and will not bear fruit; and he has to work hard in destroying his Vaasanaas for a long time, to realize fully what he has learnt.

अत एव ज्ञानिनां तु दृश्यते विविधा स्थितिः।चित्तपाकविभेदेन स्थितिभेदो भृगूद्ब्रह्म।

That is why all the Knowers are at different levels.

Hey Bhrgu's son! The level differs as per the 'maturity-level' of the Chitta.

तस्माद्बुद्धौ वासनाभिस्त्वावृत्तेस्तारतम्यतः ज्ञानं भिन्नं लक्ष्यते हि स्थितिभेदस्तथा भवेत्।राम पश्य स्थितेर्भेदं  
 ज्ञानिनां तु परस्परं ब्रह्मविष्णुमहेशानाम्।स्वभावविज्ञानिनस्तु ते।तेषां पश्य स्थितेर्भेदं स्वभावप्रभवैर्गुणैः।नैषां  
 ज्ञानस्य मालिन्यं वक्तुं शक्यं कथञ्चन।

Therefore, the amount of Vaasanaas that cover the intellect, make the knowledge-level also different.  
 That is why the Knowers are of different dispositions.

Rama! Observe the differences that characterize the Knowers like Brahmaa, Vishnu and Maheshvara.  
 Observe how they have different characters, by their natural qualities.

It cannot be said that this is the fault of the Knowledge itself.

स्वभावगुणमाहात्म्यं भिन्नमेव तथापि हि यथा ज्ञानिशरीरं तु गौरं न श्यामतां व्रजेत् एवं चित्तस्वभावोऽपि नान्यभावं प्रपद्यते।

The differences observed in the characters of the Knowers are there, because of their natural tendencies of the mind. The fair hued body of a Knower cannot turn into dark-hue by attaining the Self-state; so also, the qualities of the mind also cannot change.

अस्मान्नाम तथा पश्य ज्ञानिनोऽत्रिसुतान्स्थितान्दुर्वाससं चन्द्रमसं मां च भिन्नस्थितिं गतं क्रोधिनं कामिनं त्यक्तसर्वलिङ्गपरिग्रहम्।वसिष्ठं पश्य कर्मिष्ठं सनकादींश्च व्यासिनः नारदं भक्तिसंमग्नं कवयन्तं च भार्गवं दैत्यपक्षसंश्रयिणं गुरुं देवसमाश्रयं वाग्मिनं च व्यासमपि शास्त्रनिर्माणतत्परं जनकं पश्य राजानं भरतं त्यागिनं तथा।भिन्नस्थितीन्स्वभावेन ज्ञानिनः पश्य चापरान्।

Rama! Durvaasa Muni, Chandra, and myself are the three sons of MahaaMuni Atri. Though we are all Knowers, we are different in our characters.

Durvaasa is an angry person, Chandra is a passionate person, and I have renounced all the identities. Observe Sage Vasishtha; he is always engaged in spreading knowledge to others, and is highly disciplined in performing his duties well.

Sanaka and others have renounced everything, and live like recluses.

Naarada is drowned in his devotion for Vishnu.

Shukra stays on the side of Daityas and sings advice for them; Brhaspati is on the side of Devas, and is their Guru and is well-known for his learning.

Vyaasa is always engaged in authoring Scriptures.

Janaka is a king. BharataMuni is an all-renouncer.

Observe how other Jnaanis that you know also behave differently.

#### ‘BAHU MAANASAAS’ - EXCELLENT KNOWERS OF ABUNDANT MIND STATES

रहस्यं ते प्रवक्ष्यामि शृणु भार्गवनन्दन।

I will tell you the secret of it, listen BhrguNandana!

‘EXCELLENT KNOWERS’ DO NOT HAVE KARMA VAASANAA AND APARAADHA VAASANAA

त्रिविधा या वासनोक्ता द्वितीया तत्र या भवेत्कर्मजा मूढतारूपा सा सर्वेभ्यो महतरा।येषां तल्लेशकश्चित् नास्ति मेधाविनस्तु ते।

I mentioned three types of Vaasanaas to you. The second one among them is born out of Karma-results and is the form of dullness only, and is the strongest of all.

*(One who has engaged always in worldly pleasures and has spent the life in chasing the body-based goals, will not have a sharp intellect, and will have a dull brain only; he will not be able to think abstract thoughts.)*

If this type of Vaasanaa is not present in the least, then they are indeed highly intellectual.

*(Persons who are naturally detached, and not given to selfish acts, have better thinking ability.)*

‘EXCELLENT KNOWERS’ CAN ENTERTAIN WANTS AND WISHES

*(The excellent Knowers have faith in the Guru, and faith in the Scriptures. Their intellects are already pure and efficient, because of their good habits in life.*

*The first and second types of Vaasanaas (Aparaadha, and Karma), both are not there in them.*

*The third type (Kaama), does not cause much trouble even if it is there.*

*They are always into Vichaara-practice, and are naturally self-disciplined; they do not need to exert themselves in removing the few harmless desires.*

*They are out of the body-identity, and do not have the need to practice dispassion, study etc outwardly.*

*They just live a normal life. They may enjoy the harmless pleasures of the world also.*

*They may pursue the worldly achievements also.)*

अपराधविहीनानां तेषां कामादिवासनाः अभ्यासेनाविलीनाश्च ज्ञानस्याप्रतिबन्धकाः। ततो वैराग्यादिकं तु न तेषामुपयुज्यते न वा भूयोऽपि मननं समाधिश्चोपयुज्यते।

They do not have any 'Aparaadha-Vaasanaa', and therefore, the other Vaasanaas born out of desire etc (KaamaVaasanaa) though not dissolved off fully, do not prove as obstacles to their Vichaara-practice. They don't have to practice dispassion outwardly, nor they have to engage themselves in regular studies, and there is no need for any Samaadhi also, to get rid of the perceived.

सकृच्छ्रवणमात्रेण मननं ध्यानमेव च तत्काल ईषत् संप्राप्य ज्ञातासन्दिग्धतत्पदाः भवन्ति जीवन्मुक्तास्ते जनकप्रमुखा इव। विपरीताभ्यासवशान्नैव तैः क्षपिताः खलु कामादिवासनाः सम्यक्सूक्ष्मा निर्मलबुद्धिभिः।

By just hearing once the instructions, they instantly practice Vichaara and contemplation; understand the essence of knowledge without any problem; and live as JeevanMuktas like King Janaka and others. These special ones, did not do any effort to remove the 'KaamaVaasanaas', since they had attained the Self-state through the powerful thinking ability of their pure intellects.

अतस्तैस्तत्पदे ज्ञाते चापि पूर्वस्थितास्तु ताः कामादिवासनाः प्राग्वत्प्रवर्तन्ते निरन्तरम्। न ताभिरीषद्वा बुद्धेस्तेषां लेपो भवेत् क्वचित्। विद्वद्भिस्ते हि संप्रोक्ता मुक्ताश्च बहुमानसाः।

Therefore, though they have attained the Knowledge-vision, the 'Vaasanaas of Kaama' continue to get fulfilled as before. Their intellects do not get tainted in the least, by these residual Vaasanaas. These type of Knowers are praised by the men of wisdom as liberated, and as endowed with abundant minds or as 'BahuMaanasaas'.

*(These excellent Knowers are established in the identity of Chit always; and any information processing of any object will not affect them in the least, like the ocean is not affected by the turbulence of its waves. The Ocean is free to rise as any wave; and the excellent Knower can experience any world-scene that he fancies.)*

#### 'NASHTA MAANASAAS'- KNOWERS WITH DESTROYED MINDS, THE MIDDLE ONES

*(These types of Knowers struggle against the Vaasanaa-filled mind, and destroy it through great effort. They do not feel comfortable with desires, like the excellent type. They have to forcefully stay as recluses, and keep away the objects of desire. What is a destroyed mind?*

*A man stuck with 'KaamaVaasanaa' engages in gapless information processing; and is beset with anxieties and worries about his family, and other things. By practice, he develops dispassion, and after a long time is able to silence the mind. He is rid of the KaamaVaasanaa completely. His mind is destroyed, and so he does not care much for any worldly achievement or pleasure; and stays away from all.)*

#### 'KARMA-VAASANAAS' AND 'KAAMA VAASANAAS'

राम कर्मवासनाभिरतिमूढं तु यन्मनः तस्य ज्ञानं नैव भवेत् शिवोदितमपि क्वचित्। दृढापराधयुक्तानामपि न स्यात् कथञ्चन।

Rama! In the mind which has become dull and exhausted by the 'KarmaVaasanaa' (results of past actions), the knowledge can never rise, even if taught by Shiva also.

Knowledge is not possible for those who have done extremely wicked acts and are selfish.

*(But Kaama-Vaasanaa can be subdued with effort.)*

यस्यापराधरूपाऽपि कर्मरूपाऽपि वासना स्वल्पा कामात्मकाश्चापि बहुलास्तस्य भार्गव। बहुलश्रवणैस्तद्वत् मननैश्च समाधिभिः चिरकालेन विज्ञानं बहुक्लेशेन जायते। तस्य व्यवहृतिः स्वल्पा तत्राभ्यासप्रकर्षतः मनो यदि भवेत् नष्टप्रायं निर्वासनत्वतः। ज्ञानिनस्त्वीदृशाः प्रोक्ता मध्यमा नष्टमानसाः।

*(Suppose a Saadhak has faith in Guru and Scriptures, has been living a disciplined life with no fault, yet has desires of various sorts as connected to the family and the world, then he has to make a lot of effort indeed.)*

Suppose one has less of these Aparaadha-Vaasanaa, and less of Karma-Vaasanaa, but more of Kaama-Vaasanaa; then he has to work hard for long, in attending studies, discourses, analysis, self-control, and contemplation practices; and show restraint inwardly and outwardly also, at all times; and get the knowledge with great difficulty. He has to stay away from people and objects outwardly, and practice hard in solitude, and try to control his mind.

Later after a long time, when the desire-Vaasanaas are destroyed with effort, then the mind remains destroyed. Such Jnaanis are known as the Knowers with dead minds, and they belong to the middle category.

‘KEVALA JNAANIS’ - ‘SEEKERS WITH ALIVE MINDS’ - ‘THE LOWEST ONES’

तेषामेव तु केषाञ्चिदभ्यासस्याप्रकर्षतः वासनाविरलं यस्मादनष्टं मानसं भवेत्।समनस्कास्तु ते प्रोक्ता मन्दज्ञानयुतास्तु वै केवलज्ञानिनस्त्वेते जीवन्मुक्तास्तथेतरे।केवलज्ञानिनो दुष्टदुःखभाजो भवन्ति हि।

प्रारब्धतन्त्रास्ते प्रोक्ता देहान्ते मुक्तिभागिनः।

In some seekers, if there is of lack of intensity in the practice, some Vaasanaas would be left back, and their mind will not be dead.

They still retain tainted mind-states and are of only the ‘surface level Jnaanis’ (Kevala-Jnaanis), with only the intellectual comprehension of truths, and are still away from their goal.

The other two categories (BahuMaansaas, and NashtaMaansaas) are known as JeevanMuktas.

The Kevala-Jnaanis are prone to suffer in the world. They are said to be bound by the actions of the past and suffer all through their life; and may be liberated at the death of the body.

PRAARABDHA KARMA DOES NOT AFFECT THE KNOWERS WITH DESTROYED MINDS

ये नष्टमानसाः प्रोक्तास्तैः प्रारब्धं पराकृतम्।मनोभूमौ तु प्रारब्धबीजं भोगाङ्कुरं भवेत्।मनोभूमेरभावेन तत्प्रारब्धं तु कालतः कुसूलस्थं बीजमिव विनश्येन्नष्टशक्तिकम्।

Those who are said to be with destroyed minds, get freed of the Praarabdha Karmas, through extreme effort (by not identifying with the ego, and by staying unattached to the doership).

*(Past actions do not affect them any more.)*

The seed of past Karmas can sprout in the fertile mind-field only. Since their minds are dead (and burnt), whatever results of past Karmas are there, will perish in course of time, like the seeds that rot inside the granary and lose their power.

BAHUMAANASAA (THOSE WITH MANY MINDS)

यथात्यन्तमेधावी युगपद्दश पञ्च च कार्याणि कुरुते क्वापि भवेदस्खलितोऽपि च।भूय एवंविधा दृष्टाः

क्रियानैपुण्यसंश्रयाः यथा गच्छन् वदन् कुर्वन् युगपल्लक्ष्यते जनः।तत्र चैकेन मनसा कथं स्यात्त्रिविधा क्रिया।

अध्येतृणां बहूनाञ्च युगपल्लक्ष्येद्गुरुः अपभ्रंशानुचरितं वर्णभेदव्यवस्थितम्।राम यस्ते हतः शत्रुर्जुनो

हैहयाधिपः सहस्रबाहुर्युगपद् हेतिभिर्बहुभिः पृथक् अयुध्यदस्खलन् क्वापि मेधावी दृष्ट एव ते।तेषां मनो बहुविधं

भूत्वा ततत्क्रमानुगं यथा कार्यं बहुविधं साधयेत्तद्देव हि उत्तमज्ञानिनामात्मदृष्टिर्बाह्यगतापि च अविरोद्धा सर्वदा

स्यात् येषां ते बहुमानसाः।

A talented person of the world sometimes can handle five to six jobs simultaneously, and will never make a mistake also. These Knowers also are capable of handling skillfully many jobs at the same time, like a man is observed as walking, talking and doing some work also, at the same time.

How with a single mind, there can be an action with three minds?

*(Can anyone do many works simultaneously?)*

A teacher who is teaching Vedic recitation to many students, can observe the corrupted and wrongly recited tone of the syllables of all the students, at the same time.

Rama! You had killed the king of Haihayas, your enemy; he had thousand arms and was highly skilled in using all his thousand arms at the same time, each with a different weapon, without a single slip also.

Even these ordinary people are capable of attending to many works at the same time, as needed.

So also, these excellent Knowers known as 'BahuMaanasaas' (endowed with abundance of mind), though they are engaged in so many works of the outside world, their vision is always established in the Aatman, and is unobstructed.

तत्प्रारब्धं मनोभूमौ भवेदङ्कुरितं पृथक् भवेत्ज्ञानाग्निना दग्धं भूतं भूतं पुनः पुनः।प्रारब्धबीजाङ्कुरः  
स्यात्सुखदुःखसमागमः।तद्विमर्शः फलं प्रोक्तं कुतो दग्धाङ्कुरे फलम्।

If any past action sprouts as some result in the mind-field, it will instantly burn off in the fire of their unbroken knowledge-state, again and again as and when it forms.

What is the sprout of Praarabdha Karma after all, but the rise of joyful and sorrowful experiences!

Dwelling on it, is the fruit of that Karma. When the sprout itself is burnt, where is the chance of any fruit?

आहतैरनुसन्धानैस्तेषां व्यवहृतिर्भवेत् यथा प्रौढो हि बालेन सह खेलन् हि दृश्यते।

हृष्टो विषण्णश्च शिलागजादीनां विनाशने एवं हृष्यन्ति सीदन्ति कार्येषु बहुमानसाः।

They will bring out voluntarily the needed emotions, as suitable to the varied situations of life, when moving with others. It is usually observed that an adult expresses joy along with the child, when playing with the stone-made toys shaped as elephants and other animals, and expresses sadness when they get broken.

So also, these excellent Knowers called as 'BahuMaanasaas', express the emotions of happiness and sorrow in the actions, while moving along with the ignorant people.

यथाऽन्यकार्यसक्तस्य हर्षोद्वेगौ न चान्तरौ एवं तेषां व्यवहृतौ समा सर्वत्र संस्थितिः।मेधाविनां ज्ञानिनां तु  
वासनानाशहेतवे विरुद्धवासनाभ्यासनिरोधादेरभावतः अनुवृत्तिर्भवेत्पूर्ववासनाऽनाशहेतुतः।अतः केचित्कर्मनिष्ठाः  
कामिनः क्रोधिनाः।उत्तमज्ञानिनो भान्ति विविधाचारतत्पराः।

A person who is fully absorbed in some other action feels no sorrow or joy inside, even when these emotions are expressed on the surface level (when reacting to others); similarly these Knowers also are always equal-minded when engaged in the world-actions.

These excellent Jnaanis don't have to practice with effort, the destruction of the Vaasanaas through restraint and other methods, and struggle to destroy the Vaasanaas. Their previous harmless Vaasanaas continue to be there, even after they are established in the Aatmans state.

That is why, some are engaged seriously in some works, some are passionately in love with their spouses, some express anger at the slightest fault of others.

The excellent Knowers in this manner, are engaged in various works they have preference to.

MANDA-JNAANI, THE DULL HEADED KNOWER

समनस्कस्तत्र यो वै मन्दज्ञानी निरूपितः तेनापि वेद्यमखिलमसत्यत्वेन निश्चितम्।स्वरूपवितौ नो किञ्चित्  
भासते हि समाधिषु।

He also, who is known as the dull-headed Knower with the mind still in tact, knows everything, and has the ascertainment of the unreal nature of everything.

He absorbs himself in contemplation of the Self now and then; and nothing of the world shines for him in the Samaadhi state.

*(He has to seek the Samaadhi state to remove himself from the agitations of the perceived world.*

*He still cannot still be one with the Samaadhi as his natural state.*

*He struggles hard, oscillating between the real and the unreal, pulled and pushed equally by both.*

*He wants to understand the Self; but his dullness of the intellect blocks the understanding.*

*He wants to have dispassion; but needs to practice a lot of outward restraint also, in order to succeed.*

*His Saadhanaa path stretches out as long.)*

## SAMAADHI -EQUALNESS OF ALL AGITATIONS

समाधिर्वै स्वरूपस्य विमर्शो नान्य उच्यते।

‘Samaadhi’, the balanced state of quiescence’ is the absorption in only the Self-state, and nothing else. (Samaadhi is the Chiti-state, the ‘Existence Awareness’ that is common in all.)

निर्विकल्पस्वरूपंतु सर्वाश्रयतया सदा स्फुरत्येव हि सर्वेषां तदस्फूर्तो न किञ्चन। तथा विकल्पविकलं स्फुरेत्प्रोक्तदशासु चातावता नहि सर्वेषां समाधिः स्याद्धि भार्गवाये तद्विमर्शसंयुक्ताः स तेषामेव संस्मृतः।

This Nirvikalpa state of Samaadhi (as the thoughtless-state) shines in all as the basic essence, always; and is the support of all perceptions. If it does not shine, nothing else shines.

It shines bereft of any disturbance in all the acts of seeing the objects, as the in-between instance also.

Bhaargava! This alone is not enough to experience the Samaadhi-state.

Only those who do Vichaara, recognize this Samaadhi state through knowledge (as previously explained).

व्यवहारपरा वित्तिरपि वेद्यविवर्जिता। विदितं नाभसं नैल्यं यथा भूयोऽवलोकने असत्यमेव विज्ञातं न वित्तिस्तेन संयुता। अन्यथा नैव भेदः स्यात्तत्त्वात्त्वविभासयोः।

The realized Knowledge-state (Vitti), which is engaged in the worldly affairs, is completely removed of the realness seen in the perceived.

When one understands the blueness of the sky as not real (not as the natural colour of the sky), and looks at the blue sky again, he ignores the blueness as unreal, and does not know it as blue.

Otherwise there is no difference in, what the ignorant and the Knower see as the perceived. (Blueness of the sky does not go away, even if you know that the blue ness is not the natural colour of the sky.)

तथाऽसत्यगृहीतस्य वेद्यस्य नहि वेदने सम्बन्धः कुत्रचिद्वा स्याज्ज्ञानिनामत एव हि।

Similarly, when everything is understood as completely unreal, then there is no association with any ‘known’ thing anywhere, for these Knowers.

## ‘UNMANI’ TYPE OF KNOWERS – THE ‘BEYOND THE MIND’ KNOWERS

वेद्यहीना भवेद्विर्बाधितस्य विभासनात् अमनस्कस्य सुतरां यतः सा चोन्मनी दशा। मनो वै निश्चलं यत्र तदुक्तं चोन्मनी दशा।

There are more excellent type of Knowers called ‘Unmani’, where the mind is completely absent.

Their Chit-state will be bereft of the perceived, since nothing gets seen as real, in that state.

Where the mind stays completely motion-less, then it is known as the ‘Unmani state’.

(Mind is motionless, when it does not do any function at all, as related to the perceived.

The world is not seen at all; and Brahman alone is experienced inside and outside.

For such great Knowers, the world looks more like a cartoon world made of just lines drawn in the sky.)

## MOTIONLESS MIND

मनसश्चलनं तत्स्यात्सत्यवेद्यस्य सङ्गतिः।

Mind is said to move, when it relates to the objects, by believing in their realness.

(Some have dead minds, some have alive minds, some have many minds, some are beyond the mind also. Who is the most excellent of them all?

Those who have both the motionless and the moving state of the mind; they are the most excellent of all.

The excellent ones are skilled in any information processing, as the Brahman itself. They are like the expert swimmers who enjoy swimming in the turbulent ocean. They never drown ever.

The middle ones refrain from information processing and remain quiet. They stand at the shore, far away from the turbulent waves, and are safe.

The lower ones are lost in the chaotic flood of information processes and struggle hard to swim. They will drown again and again, and yet try hard to reach the shore.)

उत्तमज्ञानिनश्चैते दशे युगपदस्थिते।स सर्वदा व्युत्थितस्य समाधिस्थश्च भार्गव।तस्मात्तस्यापि वेद्येन रहिता  
वित्तिरास्थिता।एवमेतद्धि संप्रोक्तं पृष्टं यद्यत्पुरा त्वया।

For the excellent Knowers (BahuMaanasaas), who are engaged in various world-activities, these two states of the mind exist simultaneously; as the stable state of the mind, and also as the moving state of the mind.

Such a Knower always is in the absorbed state of Samaadhi; and is also awakened out of it.

Therefore, his Chit also stays bereft of the perceived only.

I have explained the questions posed by you previously.