The knowers of Brahman are free from injunctions and prohibitions; these are all for the neophytes.

133. In the experience of their fructifying Karma, the enlightened and the unenlightened alike have no choice; but the knower is patient and undisturbed, whereas an ignorant man is impatient and suffers pain and grief.

134. Two travellers on a journey may be equally fatigued, but the one who knows that his destination is not far off goes on quicker with patience, whereas the ignorant one feels discouraged and stays on longer on the way.

135. He who has properly realized Brahman and is not troubled by erroneous conviction, 'desiring what and to please whom will he suffer following the afflictions of his body and mind?'

The last line is a Śruti quotation from Verse I.
136. When the conviction of the unreality of the world has been reached, there is neither desire, nor the desirer. In their absence the pain caused by unfulfilled desires ceases like the flame of a lamp without oil.

137. When the visitor knows the magician’s city of Gandharvas and its objects as unreal, he desires nothing and laughs at its deceptive nature.

138. Similarly a wise man does not seek enjoyment in the pleasing objects. He is convinced of their defects, their impermanence and illusoriness, and gives them up.

139. ‘Wealth brings worry in earning, anxiety in maintenance, grief in loss and sorrow in spending. Woe unto this sorrow-producing wealth!'
140. What real beauty is there in women, who are but a conglomeration of fleshy muscles, bones and glands? They are a mass of flesh encaged in restless limbs.

Vāsiṣṭha Rāmāyaṇa, Vairāgya Prakaraṇa 21.1. To remove any strong attachment, two methods are generally applied: (i) to forget it by shifting the interest or by concentration on a higher thing; and (ii) to see the defective side of the alluring thing causing attachment. Attachment implies idealization of a thing, seeing defects balances it. One-pointed pursuit of Brahman is necessary for the seriously spiritual aspirant.

एतमादित्याभासन्वर्धितां सम्यक्प्रकृष्टिः ।
विभूषणिनिं तानि कथं हनिष्काशो पञ्जति ॥ १४१ ॥

141. Such are the defects of worldly pleasures, elaborately pointed out by the scriptures. No wise man, aware of these defects, will allow himself to be drowned in afflictions caused by them.

ध्रुव्यो पीढ़मानोपि न विषं हनुमिच्याति ।
विभाषग्नास्तं जानन्मामुद्यस्तज्ञवत्सति ॥ १४२ ॥

142. Even a man afflicted with great hunger does not wish to eat poison, much less one who is already satisfied with sweetmeats.
A man who knows the unreal character of the world and the objects of desire will not pursue them even if he is troubled by desires. Not to speak of the man who neither lacks this understanding nor has the desires.

143. If by the force of his fructifying Karma a wise man is compelled to enjoy the fruits of desires, he does so with indifference and great reluctance like a man who is impressed for labour.

144. The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations, always sorrowfully think ‘Ah, the bonds of Karma are not yet torn off’.

145. This sorrow is not due to the afflictions of the world but a dislike for it, for the worldly afflictions are caused by erroneous conviction about its reality.

Why should they, being Jñānis, ‘sorrowfully’ think, is the question. This sorrow is not due to the insufficiency of
enjoyable things. i.e., it is not a negative attitude. The stress is on the spirit of renunciation resulting from knowing the unreality of the world and not so much on the idea of worldly things causing misery. He is anxious to be disentangled from Karma as a result of his knowledge and not to suffer from delusion.

146. A man endowed with discrimination sees the defects of enjoyment and is satisfied even with little, whereas he who is subject to illusion is not satisfied even with endless enjoyments.

147. ‘The desires are never quelled by enjoyment but increase more like the flame of a fire fed on clarified butter.’

Manusamhitā 2.94. It is an oft-quoted verse spoken by King Yayāti after years of enjoyment. The story occurs in Viṣṇupurāṇa

148. But when the impermanence of pleasure is known, the gratification of desires may bring the idea of ‘enough of it’. It is like a thief, who
having been knowingly employed in service does not behave like a thief but like a friend.

\[\text{मनसो निघोहतस्य लीलाभोगोहतपकोडपि यः }\]
\[\text{तमेवालुभतिस्तारं क्रियत्वात्महु मन्यने }\]

149. A man who has conquered his mind is satisfied with even a little enjoyment of pleasure. He knows well that pleasures are impermanent and are followed by grief. To him even a little pleasure is more than enough.

Cf. Patanjali’s Yogasutras 1.50. The commentator says in Yogamañiprabhā that impressions remain even if enjoyment ceases. That may not trouble a hardened Yogin, but will cause anxiety to a discriminating Yogi whose mind is delicate like the eye-ball which cannot bear even the slightest taint of impurity.

\[\text{बद्दुधुको महीपालो प्रामांत्रेन तुध्यति }\]
\[\text{परंतु बद्द्रा नाक्रान्तो न शैर्ष बहु मन्यते }\]

150. A king who has been freed from prison is content with sovereignty over a village, whereas when he had neither been imprisoned nor conquered he did not attach much value even to a kingdom.

\[\text{विवेकसे जाग्यति सति दोषदर्शनलक्षणे }\]
\[\text{कथमा न्यकोमापि भोगेच्छां जनयिष्यति }\]

151. (Doubt): When discrimination is ever awake regarding the defects of the objects of