

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

ज्ञानिनोऽज्ञानिनश्चात्र समे प्रारब्धकर्मणी ।

न क्लेशो ज्ञानिनो धैर्यान्मूढः क्लिश्यत्यधैर्यतः ॥ १३३ ॥

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.

मार्गे गन्त्रोर्द्वयोः श्रान्तौ समायामप्यदूरताम् ।

जानन्धैर्याद्द्रुतं गच्छेदन्यस्तिष्ठति दीनधीः ॥ १३४ ॥

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.

साक्षात्कृतात्मधीः सम्यगविपर्ययबाधितः ।

किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १३५ ॥

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.

जगन्मिथ्यात्वधीभावादाक्षिप्तौ काम्यकामुकौ ।

तयोरभावे सन्तापः शाम्येन्निःस्नेहदीपवत् ॥ १३६ ॥

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.

गन्धर्वपत्तने किञ्चिन्नैन्द्रजालिकनिर्मिते ।

जानन्कामयते किन्तु जिहासति हसन्निदम् ॥ १३७ ॥

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.

आपातरमणीयेषु भोगेष्वेवं विचारवान् ।

नानुरज्यति किन्त्वेतान्दोषदृष्ट्या जिहासति ॥ १३८ ॥

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.

अर्थानामार्जने क्लेशस्तथैव परिपालने ।

नाशे दुःखं व्यये दुःखं धिगर्थान्क्लेशकारिणः ॥ १३९ ॥

139. 'Wealth brings worry in earning; anxiety in maintenance, grief in loss and sorrow in spending. Woe unto this sorrow-producing wealth!'

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे ।
स्नाय्वस्थिग्रन्थिशालिन्याःस्त्रियाःकिमिवशोभनम् ॥

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.

एवमादिषु शास्त्रेषु दोषाः सम्यक्प्रपञ्चिताः ।
विमृशन्ननिशं तानि कथं दुःखेषु मज्जति ॥ 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.

क्षुधया पीड्यमानोऽपि न विषं ह्यत्तुमिच्छति ।
मिष्टान्नध्वस्ततृड् जानन्नामूढस्तज्जिघत्सति ॥ 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.

प्रारब्धकर्मप्राबल्याद्भोगेष्विच्छा भवेद्यदि ।

क्लिश्यन्नेव तदाप्येष भुङ्क्ते विष्टि गृहीतवत् ॥१४३॥

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.

भुञ्जाना वा अपि बुधाः श्रद्धावन्तः कुटुम्बिनः ।

नाद्यापि कर्मनच्छिन्नमिति क्लिश्यन्ति सन्ततम् ॥ १४४ ॥

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'.

नायं क्लेशोऽत्र संसारतापः किन्तु विरक्तता ।

भ्रान्तिज्ञाननिदानो हि तापः सांसारिकः स्मृतः ॥१४५॥

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.

विवेकेन परिक्लिश्यन्नल्पभोगेन तृप्यति ।

अन्यथानन्तभागेऽपि नैव तृप्यति कर्हिचित् ॥ १४६ ॥

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.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ १४७ ॥

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

परिज्ञायोपभुक्तो हि भोगो भवति तुष्टये ।

विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ॥ १४८ ॥

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.

मनसो निगृहीतस्य लीलाभोगोऽल्पकोऽपि यः ।

तमेवालब्धविस्तारं क्लिष्टत्वाद्बहु मन्यते ॥ १४९ ॥

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 Yogi, 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.

बद्धमुक्तो महीपालो ग्राममात्रेण तुष्यति ।

परं न बद्धा नाक्रान्तो न राष्ट्रं बहु मन्यते ॥ १५० ॥

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.

विवेके जाग्रति सति दोषदर्शनलक्षणे ।

कथमा ब्धकर्मापि भोगेच्छां जनयिष्यति ॥ १५१ ॥

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