

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]

CHAPTER THIRTY THREE

[KRISHNA-ARJUNA CONVERSATION (1)]

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.

## CHAPTER THIRTY THREE

## [KRISHNA-ARJUNA CONVERSATION (1)]

[The Reality-state exists as the world-dream always.

It is a nightmare for the ignorant; but pleasant for the Knower.

Since it is a world that is orderly and proper, we have to invent a Creator for it; and therefore, the Creation exists for us as ordained by some Creator. Creator is the term used for the orderliness that prevails in the Creation.

Creator and Creation; both are interdependent concepts.

If you believe that there is a world bound by beginning and end, and that it runs perfectly on the laws set by Nature, you have no other option but to invent a conscious or inert law-maker.

According to Vasishtha, the Creator-concept is based on the reality you see in the world as an independent solid structure; but the world according to him is produced at every agitation of the mind, newly, again and again as per the whims and fancies of the mind-entity; and the laws and rules also prevail in it, as part of the world-appearance.

Reality is bereft of all the perceived; yet it exists as the dream-like state of the world-appearance for each and every Jeeva as per their delusion and knowing-level.

You cannot catch the Reality and stay off there like an escape resort to escape all this.

‘This’ cannot go away; since it is Reality’s nature to exist as this.

To understand the workings of the perceived and make it a better place to live in; is the purpose of a Jeeva who is endowed with thinking power.]

## वसिष्ठोवाच

Vasishtha spoke

*(The world is a private experience of each Jeeva; then, how can this huge world that uis experienced by all, in the same manner, be said to be a dream-state?)*

यो जीवस्यादितः स्वप्नो नानाकलनकोमलः,

‘That Svapna-state as the very nature of the Reality-state’ rises for the Jeeva-state,

and is pleasing with its variety of experiences;

this particular world-dream (of yours, hey Rama) is sourced from the (particular) Creator of this world.

(This world of ‘this particular Creator’, is set according to his ordained rules.)

तमिमं विद्धि संसारं न सत्यं नाप्यसन्मयम्। (52.01

This dream-state of the Creator alone is known as the Samsaara;

it is not real (for it is a fleeting experience only); and not unreal also, since we experience it as real,

(the reality-state itself bestowing reality to it, like the canvas supporting the pictures).

[The Reality-state cannot be ‘known’ or ‘understood’ as an outside experience; but we can know the fact that it alone exists as the world-phenomenon. And, the world-phenomenon is pleasing only, if you understand how to run the show by not getting caught up in the lined-up Vaasanaa-fields.

Stay in the world as some a liberated knowledge-identity, as a formless-entity devoid of limitation, enjoying the perceived scenario as a beautiful garden of flowering creepers which is always kept blooming in the spring of Brahman, the Reality state, which is the essence of all.

You need not worry about whether the world is real or unreal; for it will always be there as a mirage experienced by you, whether you are a Knower or the ignorant.

Ignore the mirage-world as a recluse, like Vasishtha;

or enjoy the wonder of the mirage, like Vaalmiki;

or close your eyes to the mirage and stay as Reality-state only, like Shuka;

or play the game of the world like a talented player like Vaasudeva Krishna.

With the ‘Knowledge of the Reality’ as your vision, and freed of all desires and wants; you can stay happily in any world-story as the Brahman-mind; and like a talented swimmer, swim freely in the turbulent ‘Ocean of Bhava’, the world-appearance.]

THE WORLD HERE, IS THE DREAM OF A CREATOR, IN WHICH WE, THE MINI-JEEVAS ARE AWAKE, OR STAY TRAPPED IN

[Every Jeeva is like a mini Brahmaa of its own world-experience, with its own copies of people and objects; and is the state of changing identities as forced by the Vaasanaas.

Brahmaa or Viraat is the totality-state of one particular set of minds (brains) which see the same world of objects, unlike the dream-state where the objects of the dream-worlds are different for each dreamer.

‘Viraat’ is a name given to the ‘totality dream-world experience’ of a single mind-process made of several mind-processes.

His controlled-dream is the controlled-Jaagrat Jagat, for the Jeevas of his particular Creation.]

न पुम्स इव जीवस्य स्वप्नः सम्भवति क्वचित्

The dream of a Jeeva (as the Jaagrata here) does not occur ever, like the fleeting dream-experience one has here (which is different for each one).

*(This world we experience as 'Jaagrata' is a totality-dream, in which we are awake as one particular set of Vaasanaa-fields.)*

तेनैते जाग्रतो भावा जाग्रत्स्वप्नकृतोऽत्र हि। (52.02)

Therefore, the objects of this Jaagrata here, stay the same for all, though it is a dream of the Creator (or is just the conception of the Creator).

[The world-appearance is the dream-like experience, but is prolonged and is not dream-like, because it is the Creator existing as the mind-structure, with the properly formed conceptions.

For the Jeeva-minds, the same dream of the Creator is experienced as the waking-state; and their haphazard dreams at night, occur as a part of this waking-state only.]

जीवस्वप्नमिमं दीर्घं क्षिप्रताप्रतिभासतः असत्यमप्यवस्तुत्वाद्विद्धि वेद्यविदां वर। (52.03)

Hey Best of Knowers! Understand that, this life-dream is of a longer duration, compared to our dream-experiences which get over fast; but it is also not real, and is not some solid independent existence.

स्वप्नात्स्वप्नान्तरमिव गच्छन्तो जीवजीवकाः असत्यमेव पश्यन्ति घनसत्यतयानघ। (52.04)

Hey Anagha! Moving from one dream-state of life to another as different identities (with no memory of the previous existence) the 'mini Jeeva-states' see the unreal only as the extreme state of reality, because of ignorance.

अजडे जडता तात जडे चाजडतोदिता

Dear Rama! In the non-inert state of Reality, the inert world-state gets seen; in the inert-state of the physical body, the conscious 'I' gets seen.

असत्ये सत्यता जीवजीवानुभवमोहतः। (52.05)

and always the unreal (world-appearance) only is seen as the real, because of the attachment and addiction to the experienced events.

भानोरप्यन्तरखिलं पश्यन्तस्त्रिजगद्भ्रमं भ्रमन्ति स्वप्नसंभ्रान्ता इव जीवा भिदालिभिः। (52.06)

Within the undivided shine of the Reality-Sun, these Jeevas experience the mirage of the Tri-world, and roam about, lost in their dream-existences, with the succession (aali) of varied division-concepts (Bhida).

[Jeeva carries the essence of Brahman as the Self, like carrying the wish-fulfilling Chintamani; but idiotically aspires for fleeting things only, and produces them as his Vaasanaa-experiences.]

सर्वगत्वादनन्तत्वात्स्वस्य जीवस्य जीवतः यद्भावयन्ति चेतन्ति तदेवाश्रिति सत्यवत्। (52.07)

Since their own essence of limitless Reality is spread out, all over, (like the mind alone extends as the dream-world), whatever they conceive, that alone, they instantly experience as real.

पुण्डरीकाक्षनिर्दिष्टमसंसक्तगतिं शुभां यामालिङ्ग्य महाबाहो जीवन्मुक्तो महामुनिः

पाण्डोः पुत्रोऽर्जुनो नाम सुखं जीवितमात्मनः क्षिपयिष्यति निर्दुःखं तथा क्षेपय जीवितम्। (52.08,09)

Hey mighty armed Rama!

Taking recourse to which auspicious 'Path of non-attachment', that was instructed by Lord Krishna with the lotus-like eyes (Pundareekaaksha)-

the son of Paandu named Arjuna, the Great Sage, who was liberated while living, lived happily, the rest of his life without any suffering;

you also live your life in that way only (following the same path of non-attachment).

रामोवाच

Rama spoke

भविष्यति कदा ब्रह्मन्सोऽर्जुनः पाण्डुनन्दनः कीदृशीं च हरिस्तस्य कथयिष्यत्यसक्तताम्। (52.10)

Brahman! When will this Paandu's son Arjuna be born?  
How will Hari teach the path of 'non-attachment' to him?

वसिष्ठोवाच

Vasishta spoke

अस्ति सन्मात्रमात्मेति परिकल्पितनामकं

(स्वे महिम्नि प्रतिष्ठितः)

There exists some 'indescribable state of Reality' (SanMaatram) -

(that we cannot understand through our intellect; we can only surmise its existence as our basic essence;)  
and we have coined out a word named 'Aatman' (the knowing-essence) to refer to it  
(since the basic essence of all of us is the 'knowing' only).

[That Reality-state (Paramaatman) has to be the 'common basic essence' of all the 'individual basic essences' of all the Jeevatman-states, inside all our divided selves.]

स्थितमात्मन्यनाद्यन्ते नभसीव महानभः। (52.11)

'That SanMaatram' exists in the beginning-less endless Aatman (our knowing-essence),  
like a 'huge expanse of emptiness' staying inside the 'empty expanse.'  
(as some 'dense deeper huge emptiness' that supports this 'Jeeva-emptiness').

दृश्यते विमले तस्मिन्नयं संसारविभ्रमः कटकादि यथा हेम्नि तरङ्गादि यथाम्भसि। (52.12)

This 'delusion of worldly-existence' is seen in that taint-less essence (of Reality) only,  
like the bracelet etc (forms) seen in the (formless) gold, as conceptions;  
and like the wave etc (various names, dividing it)) seen in the undivided ocean-waters.

THE FUTURE CONTEXT OF THE CONVERSATION BETWEEN ARJUNA AND SRI KRISHNA

चतुर्दशविधा भूतजातयः प्रस्फुरन्त्यलं तस्मिन्संसारजालेऽस्मिञ्जालेशकुनयो यथा। (52.13)

In this perceived-state of this particular Brahmaa,  
fourteen types of beings shine forth in this net of Samsaara, like the birds trapped in a net.

तत्रैते यमचन्द्रार्कशक्राद्याः शंसितक्रमाः भूतपञ्चकसंसारलोकपालत्वमागताः। (52.14)

This Creation, needed care-takers and law-makers;

so, these powerful entities namely Yama, Chandra, Arka (Sun), Indra and others who are praised in the Scriptures (through hymns), have become the guardians (Lokapaalas) of this world made of five elements.

इदं पुण्यमुपादेयं हेयं पापमिदं त्विति तैः स्वसंकल्पघटिताद्वेदनात्स्थापिता स्थितिः। (52.15)

'This is meritorious', 'this should be sought'; 'this is sinful', 'this should be avoided';  
thus they set forth the ordinances according to their own conceptions.

(Bhagavaan Yama was the controller of the life-spans of the beings and rendered punishment as per their actions.)

तस्याद्य यावदनघ प्रवाहपतिते निज कर्मण्यचलसंकाशस्थिरं चित्तमवस्थितम्। (52.16)

Hey Anagha! From then onward, this Yama never swerves from his ordained duties, and is stable like a mountain in his mind, even now.

(This is what will occur in the future!)

भगवान्स यमः किञ्चिद्गते प्रतिचतुर्युगे तपः प्रकुरुते भूतदलनात्पापशङ्कया। (52.17)

However, as time passes by, Yama will feel apprehensive about his work and will feel remorseful about killing all, and will perform penance once in four Yugas, to get rid of the sin acquired by the killing of the beings on earth.

कदाचिददष्टौ वर्षाणि दश द्वादश वापि च कदाचित्पञ्चसप्तादि कदाचित्षोडशापि च

उदासीनवदासीने तस्मिन्नियमसंस्थितौ न हिनस्ति जगज्जाले मृत्युर्भूतानि कानिचित्। (52.18,19)

Sometimes he performs penance for eight years; sometimes for ten or twelve years; sometimes five or six years; sometimes even for sixteen years. When he is thus away from his work, thus engaged in the discipline of penance, this Mrtyu, does not kill anyone of the world-network.

तेन नीरन्ध्रभूतौघनिःसंचारं महीतलं भवति प्रावृषि खेदी कुञ्जरौ मशकैरिव। (52.20)

Because of this, this Earth-pedestal abounding in beings without any gap, becomes a difficult place to move about, and will look like the sweating elephant covered by abundant flies in the rainy season.

अथैतानि विचित्राणि भूतानि बहुयुक्तिभिः क्षिपयन्ति सुरा राम भुवो भारनिवृत्तये। (52.21)

Then Rama, the Suras try to lessen the weight of the Earth, through many different ways (by producing calamities and wars).

एवं युगसहस्राणि व्यवहारशतानि च समतीतान्यनन्तानि भूतानि च जगन्ति च। (52.22)

In this manner, thousands of Yugas and hundreds of such narratives have passed away; countless beings of countless worlds, along with their worlds have passed away.

वैवस्वतोऽद्य तु यमो य एष पितृनायकः अनेन त्वधुना साधो परिक्षीणेषु केषुचित्युगेषु

अधविघाताय वर्षाणि द्वादशात्मना व्रतचर्येह कर्तव्या दूरास्तजनकर्षणा। (52.23,24)

At present (in the future context), this Yama, the son of Vivasvaan, the Lord of Pitrs, after some Yugas had passed away, had to perform the duty of ascetic penance for twelve years, staying away from all the beings, for dissolving off his sins.

तेनेयमुर्वी नीरन्ध्रा भूतैर्मर्त्यैरमृत्युभिः दीना प्रपन्ना गुल्मेव भारभूतैर्भविष्यति। (52.25)

Because of this, the Earth will be filled gap-less with mortals who do not die; and will become pathetic-looking, and burdened like a bushy-land that is overgrown with wasteful forests.

भूभारपरिभूताङ्गी हरिं शरणमेप्यति कान्ता दस्युपराभूता दीना पतिमिव प्रिया। (52.26)

Unable to bear the weight of the beings, she (Earth-Goddess) will take shelter in Lord Vishnu, like a wife who is attacked by a robber runs to her husband for protection.

(Nara and Naaraayana are the two Sages who incarnate as Arjuna and Krishna.)

हरिर्देहद्वयेनाथ महीमवरितप्यति देवांशैरखिलैः सार्धं नरनारायणं गतैः। (52.27)

Then Hari will descend down to the Earth, with two bodies of Nara and Naaraayana, accompanied by all the divine attendants.

वसुदेवसुतस्त्वेको वासुदेव इति श्रुतः देहो भविष्यति हरेर्द्वितीयः पाण्डवोऽर्जुनः। (52.28)

One of Hari's bodies will be known as Vaasudeva, the son of Vasudeva; the other body will become Arjuna, the son of Paandu.

युधिष्ठिर इति ख्यातो धर्मपुत्रो भविष्यति अंभोधिमेखलाभूपः पाण्डोः पुत्रः स धर्मवित्। (52.29)

Yudhishtira will be born as DharmaRaaja's (Yama's) son;

he will be the 'Ruler of the Earth, adorned by the girdle of oceans, and a 'Knower of Dharma'.

दुर्योधन इति ख्यातस्तस्य भ्राता पितृव्यजः भविष्यति दृढद्वन्द्वो भीमो बभ्रुरहेरिव। (52.30)

His father's brother (Dhrtaraashtra) will get a son named Duryodhana.

His rival will be Bheema, like the mongoose is for the snake.

अन्योन्यं हरतोरुर्वी तयोः संग्रामलोलयोः अष्टादशात्राक्षौहिण्यो घटिष्यन्त्यत्र भीषणाः। (52.31)

When these cousin brothers battle each other for the kingdom, a terrifying war will occur between the eighteen Akshauhini armies.

(आत्रा सेना, आसमन्तात् त्रायत इति। - defend from all sides)

(one Akshauhini - battle-formation consisting of 21,870 chariots, 21,870 elephants, 65,610 horses, and 109,350 infantry)

तत्क्षयेण विभारत्वं भुवो विष्णुः करिष्यति राघवाऽर्जुनदेहेन बृहत्गाण्डीवधन्वना। (52.32)

Vishnu will reduce the weight of the Earth, through the body of Arjuna who holds the great Gaandiva bow.

विष्णोर्जुननामादौ प्राकृतं भावमास्थितः हर्षामर्षान्वितो देहो नरधर्मा भविष्यति। (52.33)

Vishnu with the name of Arjuna will be ignorant and act like an ordinary man moved by the emotions of love and hatred.

सेनाद्वयगतान्दृष्ट्वा स्वजनान्मरणोन्मुखान्विषादमेष्यत्युद्योगं युद्धाय न करिष्यति। (52.34)

Observing the two armies consisting of his own relatives and friends arrayed there, ready to die, he will be filled with grief, and will refuse to fight.

तमर्जुनाभिधं देहं प्राप्तकार्यैकसिद्धये हरिर्बुद्धेन देहेन बोधयिष्यति राघव। (52.35)

(बुद्धेन देहेन - स्वतःसिद्धात्मबोधेन, कृष्णदेहेन)

Raaghava! In order to fulfil the mission of his descent (destruction of people), Hari with the body of the Knower as Krishna's form, will instruct the 'Knowledge of Brahman' to the other ignorant body named Arjuna.

### श्री भगवानुवाच

Bhagavaan Krishna spoke

['Bhagavaan' is a title given to a person who has mastered sixty four type of sciences; and does not refer to just any realized Yogi of the ordinary type.

Krishna was the most learned and talented of his times.

He was offered this honoured title, by the great Rishis of his time.

Krishna, the dark-hued master born in the Yaadava clan, was the king of Dwaaraka.

He was a disciple of Sage Kapila; was realized by the age of eight itself, under the tutorship of Sage Saandeepany.

He never was attracted towards the human pleasures of women and wealth; was a master of hypnotism; was a great wrestler; had assisted Maharshi Vyaasa in sorting out the Vedas into the Upanishads and KarmaKaanda portions; had mastered many Siddhis; and was always in the Brahman-state from his childhood itself.]

*(Arjuna! You believe that you are the body, and you are worried now, about the death of all these people who are connected to this particular body named Arjuna. Understand first, that this body is not the 'real you'.*

*The physical body is made of elements, is inert, is born, will decay and perish.*

न जायते म्रियते वा कदाचित्

The essence of Reality within you the imagined ego-entity, does not get born like the body ever, nor does it deteriorate like the body ever.

नायं भूत्वा भविता वा न भूयः

It is not something that has newly come into existence (like the body),

will not become something else through change (like the body),

will not change into something else also as a dead thing in a future time (like the physical body).

अजो नित्यः शाश्वतोऽयं पुराणो

It is unborn; is always there; is eternal; and very ancient.

न हन्यते हन्यमाने शरीरे। (52.36)

It does not get killed, when the body is killed.

*(That is the real you.*

*The 'real you' is the essence of Reality. It produces the body-perception as a Vaasanaa-costume only.*

*Even when the body is not there, it continues as it is, without any disruption.*

*Death never can happen to this 'perceiving awareness', which is shining through a mind-channel named Arjuna.)*

य एनं वेति हन्तारं यश्चैनं मन्यते हतं उभौ तौ न विजानीतो नायं हन्ति न हन्यते। (52.37)

If anyone thinks that this inert body can kill some other person, or can get killed by someone else; both of them are not aware of the simple truth that the state of death does not belong to the inner self. This (self) does not kill or get killed.

[What lies dead as a body is the shape made of five elements only.

It is just a picture perceived by the mind.

Body is just an inert thing made of five elements like all the other inert objects that you see.

The real person is not the inert body; but a mind-content empowered by the Reality-state.

That mind-entity will instantly produce another body as its tool, and will experience the same situation or another situation of life instantly, not aware of the death of the previous body-form.

No Jeeva experiences death, since Jeeva is just an imagined-state of the Reality-state.



Every Jeeva is a superimposed limitation-state of the Reality state.

Reality-state has no limits or limitations. It is a single stretch of awareness undivided by the mind-construes.

Reality-state is just a potential state which can rise as any probable state of experience, with a Jeeva-state connected to that experience. It exists as the world of any mind-content; as seen by that mind.

Reality permeates all like space, and is not divided. The space cannot be destroyed by the breaking of pots, Reality-state also is not destroyed by the destruction of the body.

The picture of the body which is imagined from childhood as a shape seen inside the mirror, and also as the 'I', is newly created at each and every moment by the mind.

Body is just an image produced by the mind. Body is just a sensed object.

It is seen as produced, is seen as growing, is seen as deteriorating, and is also seen as dead.

That which sees this change, is changeless.

All these various changing-states of the body are just some pictures produced by the mind, by its own self-created beliefs.

These pictures are just pictures produced by the senses; and are not real.

The Reality which is the real self does not die, if the body dies.]

**अनन्तस्यैकरूपस्य सतः सूक्ष्मस्य खादपि आत्मनः परमेशस्य किं कथं केन नश्यति। (52.38)**

Reality state of self is limitless (is not limited by a form), and is of a single state (second-less), is subtler than the space-element (is division-less and permeates all).

It is the Supreme Lord which exists as all.

How and by whom can it get destroyed?

[You are not limited by the body entity; it is just a perceived object like any other perceived inert object of the world. All the bodies are inert only and are not independent entities.

The undivided state of Reality alone reveals all the worlds seen through various mind-processes or agitations that are supported by Praana. You are untouched by the fault of the perceived scenes.

You as Arjuna, and all the others standing in this battlefield, are just appearances rising out of the quiver of Praana.

Nothing is born; nothing dies; but Reality alone exists as all these appearances.]

**अनन्तमव्यक्तमनादिमध्यमात्मानमालोक्य संविदात्मन्**

Hey 'essence of awareness'!

Analyze and understand that you are the self-essence (pure state of knowing),

which is limitless (Anantam);

which is never manifest as any shape (except as a knowing principle) (Avyaktam);

which has no beginning and middle also;

**संविद्वपुः स्फारमलब्धदोषमजोऽसि नित्योऽसि निरामयोऽसि। (52.39)**

you are just the 'subtle state of awareness' or 'revelation' or the lustre of pure-knowing.

You are spread out without divisions; you never can get any fault (taint)

you are unborn; you are eternal; you are bereft of all afflictions.

(That alone is you and your essence, and not this body which is inert and non-conscious.)

[You are just doing your duty as a Kshatriya, where you have vowed to protect Dharma.

Even if you kill these relatives of yours in this battle-field as a necessary part of your duty as a Kshatriya, you will not incur any sin; for you never can kill what is not there in reality.]

**अर्जुन त्वं न हन्ता, त्वमभिमानमलं त्यज, जरामरणनिर्मुक्तः स्वयमात्मासि शाश्वतः। (53.01)**

Arjuna! You (the Self) are not the killer.

Discard completely, the conceit of ego (as the Arjuna-identity) (where you believe that you are a body born to some parents and are connected to all these enemies as a relative).

You are the Aatman which is free of the ageing and death, and are eternal.

[Your form and the forms of all others are just sense created images in the emptiness; and a life drama goes on as if real.

How can appearances kill appearances?

How can imagined ghosts destroy other imagined ghosts?

Discard the conceit of ego where you believe that you are a body born to some parents and are connected to all these enemies as a relative.

You are the Aatman which is free of the ageing and death.

No one here also will die actually; since it is just a mind-made scene of a battlefield, as per the demands of your Vaasanaa. You have to go through it, to finish off this Vaasanaa; since you are still not out of the Arjuna-identity. Stay as the eternal limitless undivided state of Reality like me; and be free of anxiety while performing your duty.]

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते हत्वापि स इमान्लोकान्न हन्ति न निबध्यते। (53.02)

He who is freed of the body-identity and the self-imagined idea of oneself, who is not tainted by the incorrect understanding of the truth, even if he kills the enemies in a battle-field, he does not kill anyone actually, and is not bound by the sin of killing (for the duty of the king is to protect the people from the wicked rulers).

[This battlefield (or the life event you are facing now) is your own doing, rising out of your own Vaasanaas. All this time, you entertained the single thought of revenging your enemies; procured great weapons through penance, and had vowed to avenge the insult rendered to your wife, Draupadi, the Queen of the Kuru dynasty. That Vaasanaa of revenge alone, has landed you here in this battlefield, and you are facing your own co-brothers in the battle-field as your enemies. Suddenly how can you run away from the scene that is your own creation? Now, it is time that you come out of these idiotic ideas of 'I' and 'mine', and analyze the true 'I' which is free of all the Vaasanaas.]

यैव संजायते संविदन्तः सैवानुभूयते

Whatever idea rises within, that alone gets experienced (in the outside).

अयं सोहमिदं तन्म इत्यन्तः संविदं त्यज। (53.03)

Discard the (body-based) ideas of 'I am so and so' 'this is how the world is (as the belief in the life-narrative' 'that is mine' (I have to conquer the kingdom) etc, which are deep-rooted within you.

अनयैव च युक्तोऽस्मि नष्टोऽस्मीति च भारत अभितः सुखदुःखाभ्यामवशः परितप्यसे। (53.04)

Hey Bhaarata! 'I am Arjuna, and have to take revenge on my wicked co-brothers', 'I have lost my kingdom'; like this, you are suffering extreme pains in the mind, helplessly caught in the joys and sorrows of your life-story.

[You are not an ordinary person of the world; you are Bhaarata, the descendant of the great King Bharata. You are 'Bhaa-rata' also, because you are always attracted towards learning. Why are you suffering like this like a helpless man, getting attacked by the joys and pains of the world-stories? Why do you feel that you are incurring a sin by killing your enemies, and so will suffer in hells later? Of course, the killing of even an animal is a sin if done by any ordinary person of the world, who is moved by hatred and greed. But, here you are not killing for fulfilling any hatred or for the want of a kingdom. You are fighting the robbers who looted you brothers out of your rightful position as rulers. These relatives of your have always acted unjust and wicked. And if Bheeshma and others are supporting these wicked, as part of their duties, then you have no other option left but to fight and kill them. You are fighting to uphold Dharma, and not for fulfilling any personal revenge of yours. This battle is the righteous battle that is occurring between the good and the bad. How can you incur sin by fighting for Dharma? Why do you suffer because you will be inflicting pain on these bodies, and are hesitating now to wield your great Gaandiva bow? All these idiotic thoughts of anxiety are rising in you because of your ego-identity only!]

(You are a Kshatriya who is dominated by the Rajo-Guna and have to be powerful and stronger in the body, so that you can protect the Brahmins and Rishis who are dominated by the Sattva Guna, and so cannot fight.)

स्वात्मांशैः क्रियमाणानि गुणैः कर्माणि भागशः अहंकारविमूढात्मा कर्ताहमिति मन्यते। (53.05)

Only a fool who is identified with the mind-produced identity of the ego (as the body-self), believes himself to be divided from others, and takes on the ownership of the actions done through his mind-limbs which are activated by the three Gunas.

[You willed the destruction of the wicked as per your Dharma, and this battlefield has risen as the mind-field of you and all those others who are standing here, ready to fight and kill. Just watch like an audience, this fight between the evil and the good; and be a witness for the actions of your mind and senses, which are just used as tools for erasing the wicked out of this earth. Let the senses do their functions and produce the scene of battle in this emptiness, as prompted by the Vaasanaas belonging to you, your brothers and co-brothers.]

चक्षुः पश्यतु कर्णः शृणोतु त्वक्स्पर्शत्विदं रसना च रसं यातु

Let the eyes see; let the ears hear; let the skin touch; let this tongue taste; and produce a world in the emptiness like a mirage-scene.

*(What is real here? 'I' itself is a false entity who is not there at all.)*

कात्र कोऽहमिति स्थितिः। (53.06)

What is there as the state of the 'I'? Who is this 'I' at all?

[Just the Reality-state is there, revealing a battle-field as per the Vaasanaas of the mind-agitations.

Neither you are there as real, nor these people in front of you, whom you call the relatives.

When no one is there, the scene in front is just a sense-created falsity, which you can only be a witness to, without feeling any agitation. Watch the limbs of the Arjuna-shape fulfilling the Vaasanaa for fighting; and be equal-minded when any shape falls dead, including yours if it happens so. Though the bodies die, the minds of these others and yourself will not cease to be, and will be alive in another perceived scene produced by their Vaasanaas.]

*(Why you have to suffer this anxiety-state, owning all that happens as some imagined 'I'?)*

कलनाकर्मणि रते मनस्यपि महात्मनः न कश्चिदत्राहमिति क्लेशभागे क एव ते। (53.07)

When the mind alone is engaged in its Vaasanaa-fulfilling event,  
when, you as a Knower of the Truth, understand that there is nobody called the 'I' here,  
(be it you or these others),  
which object agitates your mind, for which you are grieving so much?

[This battle you are facing, is not just your doing.

You have arrived here at this final scene of life, after the prolonged suffering you had for all these years in a forest-life. Your wife, your brothers, the citizens, the enemy kings and other world beings are also connected in this great scene of the battle, and this battle is a total outcome of the Vaasanaas of many minds, like the world we experience every day.]

बहुभिः समवायेन यत्कृतं तत्र भारत एकोऽभिमानदुःखेन हासायैव हि गृह्यते। (53.08)

*(न सामवयिकं दुःखं एकः शोचितुमर्हति।)*

Hey Bhaarata! When something has been produced jointly (samavaaya) by so many minds filled with their own emotions of hatred and greed and revenge ; how can one person who was also one of the causes for such an event, suddenly feel remorseful and run way from it all?  
He will indeed be an object of ridicule only.

[The Yogis who are established in the self-essence within, do not get into such problems at all, since they are free of all the Vaasanaas. For instance, this battle-field was not any part of my Vaasanaa, for I, as Vaasudeva, have always been without any Vaasanaa all through my life on the earth here; and have done only the duties that belong to me as a king of Dwaaraka, always established in the witness state of the self (the Turyaa state).

The Yogis who are in the path of Yoga, do actions as a purification method only, as a Samaadhi-practice (the absorption-state) and do actions without the ego and its body-based attachments.

Their body moves in the appropriate manner; their mind thinks the appropriate thoughts, their intellect makes the appropriate decisions; and the senses act in the appropriate manner; and all of these are under complete control, like the horses driven by a talented charioteer, who is seated in the chariot of the body.)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये। (53.09)

The Yogis (who are striving towards the goal of liberation) perform their actions,  
using the body, mind, intellect and senses as mere tools of action only,  
without any attachment (to the results thereof), for the purification of the mind only.

अहन्त्वविषचूर्णेन येषां कायो न मारितः कुर्वन्तोऽपि हरन्तोऽपि न च ते निर्विषूचिकाः। (53.10)

Those Jeevas, whose body is not infected by the poisonous powder of 'Ahamtva' (body-based identity), are freed of the horrifying effects of the poison (fainting, swooning, incoherent, pain etc) (freed of the attraction, repulsion, hatred, conceit, arrogance, etc), even while performing the actions and enjoying the results of those actions.

[The bodies of the ignorant are already dead by the belief in the death, since they believe themselves to be the bodies. These fools are already poisoned by the 'I' of the body-self. They spend every moment of their life in the fear of death. They die again and again, as the body-creatures because of the firm belief in their death. Their actions are the weird movements of the poison-effect only! The Knowers, on the other hand, are not poisoned by the 'I-ness', and their bodies do not stay poisoned by the fear of death since they do not own any body at all. The Knowers exist as the empty knowing-state only, without the identity with the form. Whatever actions they do, whatever joys they enjoy as part of the world, do not affect them in any manner, since they do not have any 'I' at all that lives and dies as the body. They are not afflicted by the poisonous virus that kills the body; and are free of all the anxieties that are connected to the ego.]

न क्वचिद्राजते कायो ममतामेध्यदूषितः प्राज्ञोऽप्यतिबहुज्ञोऽपि दुःशील इव मानवः। (53.11)

The body which is 'polluted by the dirt' (Medhya) of 'mamataa' (mine-ness). Such a person (who is tainted by the 'mine' feeling) is of an improper conduct only, even if he is a man of wisdom or a highly learned person.  
[(मेध्य – destined to be sacrificed (not worthy of living))]

['I' exists as the 'mine' only!  
What can a man identified with the body achieve ever?  
He will spend his entire life in pampering and beautifying the body, earn wealth to fulfil the body-related relatives, will always strive to possess something or other as lands, houses, fame and positions. But, everything becomes wasteful, since his body withers away by the constant pricks of anxieties and worries. When his body is tainted by the dirt of 'mine' as the attachment to inert and living objects, what can he shine as, but a donkey burdened with weights?  
Even if learned and skilful in many actions, even if he has the entire information store at his fingertips, everything goes waste if he is attached to the body-related possessions.  
All the four goals of life, Dharma/Artha/Kaama/Moksha; 'the proper desire-fulfilment, supported by the honest wealth-procurement, through righteous means, leading towards liberation'; remain unfulfilled, since he is polluted by the wants of the body.)

निर्ममो निरहंकारः समदुःखसुखः क्षमी यः स कार्यमकार्यं कुर्वन्नपि न लिप्यते। (53.12)

On the other hand, a Yogi, who has no mine-ness (and possession-madness), who is free of the ego-virus, who equally bears both happiness and sorrow (as part of the fictitious life-story), is never tainted whether doing actions ordained by the Scriptures or the ordinary actions of his day to day life.

*(Even if you cannot instantly get rid of the ego as Arjuna, the son of Paandu, then listen as to how you should conduct yourself now. Do not forget that you are a Kshatriya and are born to fight the wicked.)*

इदं च ते पाण्डुसुत स्वकर्मक्षात्रमुत्तमम्,

Hey Paandu's son! For you, this duty prescribed for the 'Kshatriya class of people' alone is befitting.

(क्षात्रं - fighting tendency for up keeping Dharma)

*(You cannot run away from the battle-field and live the life of recluse.*

*Your own nature of a Kshatriya will prevail in the life of a recluse also.)*

अपि क्रूरमतिश्रेयः सुखायैवोदयाय च। (53.13)

Though apparently cruel by nature (in the eyes of others), the actions of a Kshatriya leads to highest good, by protecting the good people who do not have the ability to fight the wicked.

*(If you engage in the battle and fight the enemies to the best of your ability, then it bestows happiness in this world, in case of victory; and higher worlds of heavenly pleasures, in case of death.)*

अपि कुत्सितमप्यन्यदप्यधर्ममयक्रमं, श्रेष्ठं ते, स्वं यथा कर्म तथेहामृतवान्भव। (53.14)

Though it may be despised (as a violent act), though different from the duties of other classes of people (who do not have to fight with swords and weapons), though it may look like unrighteous way of doing things (since it inflicts wounds on others), the duty that belongs to you as a Kshatriya is the best action to be performed by you as befitting your nature. (It is not wrong and not unrighteous.)

Performing the duty that belongs to you without any attachment will itself, lead you towards the 'Knowledge of the Self' gradually.

*(You are a learned person and are the best of the intellects; it is not difficult for you to act without attachment to the doer-ship.)*

मूर्खस्यापि स्वकर्मैव श्रेयसे किमु सन्मतेः,

Even an ordinary man of the world (who has no analyzing capacity), gets the proper results of his action, if he does his ordained actions with sincerity.

What to say of an intelligent person (who can analyze and think properly).

मतिर्गलदहंकारा पतितापि न लिप्यते। (53.15)

Even if fully absorbed in the actions of the world as if caught in floods (like me the king of Dwaarakā), the intellect that is not agitated by the 'I' ness of the (body-based) ego, is never tainted (and does not get tainted by merit or sin).

[Be established in the Yoga of ego-less state, and do the actions that have to be performed by you as the son of Paandu; and remain free of attachment towards your relatives and friends.

Here, you are not in a family-union; but are standing in the battle-field, ready to kill the wicked.

The enemies you are facing, are on the side of the wicked Duryodhana; and deserve to be killed.

Even if the outcome of the battle is a blood-river that destroys the entire country, you have no right to worry about it; since this battle is a joint-outcome of many events of many minds; and cannot be prevented.

Even if you run away, you will be chased and killed, even if you do not wield your weapon.

You cannot prevent this battle which is happening in a large way, as a joint result of many Vaasanaa-fields.

You are Paandu's son and are here to fight along with your noble brothers.

Destruction of the wicked alone should be your duty now; and kill all these wicked men ruthlessly; and establish peace in the kingdom. If you remain without attachment and do actions that belong to you, you will not be bound (by the results of the actions.)]

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय,

Hey Dhananjaya! (You have earned enough wealth and fame through your noble actions!)

Do your actions properly to the best of your ability without attachment, without worrying about the results, without the fear of death, and stay as a witness only.

[You cannot cry over what cannot be prevented.

If you had taken this decision of staying away from the duties of a Kshatriya when you were very young; may be you could have escaped being a part of this story.

But now it is too late! The Vaasanaas of all the people here are in their full form now. Your Vaasanaa also is one of the causes. What you have started has to be gone through, whether you like it or not.]

निःसङ्गस्त्वं यथाप्राप्तकर्मवान्न निबध्यसे। (53.16)

When you perform the actions that belong to your life, without attachment (to the results), then you won't be bound (by the results, success or failure).

[Brahman alone is there, as real, as your self-essence.

Brahman is the sun that shines as the witness of all the actions done by the mind.

Be the form of Brahman only, and manifest as the perceived scene.

The battlefield is just some probable state of Brahman rising through some Vaasanaa-agitations.]

शान्तब्रह्मवपुर्भूत्वा कर्म ब्रह्ममयं कुरु,

Remain in the quiescent state of Brahman, as the Brahman, and turn the action also into Brahman itself (staying as the Brahman itself appearing as that experience)

(and witness the actions of 'Arjuna, a false entity made of Vaasanaas').

ब्रह्मार्पणसमाचारो ब्रह्मैव भवसि क्षणात्। (53.17)

When the actions are done from the level of Brahman as the awareness state of Brahman, then one instantly is in the Brahman-state only.

*(Then, it is just an offering done to Brahman by Brahman as Brahman; and is Brahman only, all over.*

*This is the greatest worship ever; the best offering ever, done to the Supreme Lord.*

*Who is this Supreme Lord but the essence of awareness within you; or rather which alone is you; and you are within it, as a probable state of agitation.)*

ईश्वरार्पितसर्वार्थ ईश्वरात्मा निरामयः ईश्वरः सर्वभूतात्मा भव भूषितभूतलः। (53.18)

Offering all the actions along with their results to the Supreme Lord (Ishvara),  
with the Supreme Lord alone as your essence;  
without the ego-based afflictions; remaining only as the Supreme Lord of quiescence;  
remaining as the essence of all the beings; be the ornament of the Earth.

सन्यस्तसर्वसंकल्पः समः शान्तमना मुनि सन्यासयोगयुक्तात्मा कुर्वन्मुक्तमतिर्भव। (53.19)

Renouncing all the mind conceived realities; remaining equal in all the events of life;  
with a mind removed of all its anxieties and apprehensions; silent within, without any agitation;  
established firmly in the 'Yoga of renunciation', where the ego remains renounced;  
doing all the actions that belong to you to the best of your ability;  
be in the state of liberation, namely the 'Knowledge-vision'.

अर्जुन उवाच

Arjuna spoke

सङ्गत्यागस्य भगवन्स्तथा ब्रह्मार्पणस्य च ईश्वरार्पणरूपस्य संन्यासस्य च सर्वशः,

तथा ज्ञानस्य योगस्य विभागः कीदृशः प्रभो, क्रमेण कथयैतन्मे महामोहनिवृत्तये। (53.20)

Bhagavan! How are all these defined; namely the renunciation of attachment,  
the offering to Brahman, the renunciation in the form of offering it to the Supreme Lord Ishvara;  
the path of knowledge and the path of action?

Please explain these terms hey Prabhu, to remove the great delusion from my mind.

श्री भगवानुवाच

Lord Krishna spoke

PARAM BRAHMA

सर्वसंकल्पसंशान्तौ प्रशान्तघनवासनं न किञ्चिद्भावनाकारं यत्तत्ब्रह्म परं विदुः। (53.22)

That alone is known as the state of 'Supreme Brahman' (Param Brahma) -  
where all the conceptions superimposed on the sense-perceptions remain quietened;  
where all the dense Vaasanaas remain subdued;  
and there are no thoughts about the world as anything to be discarded or sought for.

THE PATH TO BE TAKEN - JNAANA AND KARMA YOGAS

तदुद्योगं विदुर्ज्ञानं योगं च कृतबुद्धयः

'Those with fulfilled intellects' know that -

any enterprise leading towards that state, as the path of Jnaana (removal of ignorance through Vichaara practice), and the path of Karma (conducive to the attainment of Knowledge, even while engaged in the duties of the life);

OFFERING TO BRAHMAN

ब्रह्म सर्वं जगदहं चेति ब्रह्मार्पणं विदुः। (53.23)

They also know that - 'Brahman is everything'.

The Jagat and 'I' are also offered to Brahman and dissolved off; this ascertained-state is known as the 'offering to Brahman'.

अन्तःशून्यं बहिःशून्यं पाषाणहृदयोपमं शान्तमाकाशकोशाच्छं न दृश्यं न दृशः परम्। (53.24)

Brahman-state is always emptiness inside; emptiness outside;  
the quietness equalling the heart of a stone; pure like the hollow of the sky;  
no perceptions; no seeing also;  
but staying beyond, always as the unknowable.

EMPTINESS RISES FROM THE EMPTINESS AS THE JAGAT

तत ईष्यदुत्थानमीषदन्यतयोदितं स जगत्प्रतिभासोऽयमाकाशमिव शून्यता। (53.25)

From 'That alone',

this world-appearance rises as it were, as if slightly different from it; but is emptiness only in nature, and is not there actually.

*(How does this world-appearance appear as if different from it?*

*This world-appearance needs an 'I' to perceive it, in a limited form.)*

भावोऽहमिति कोऽप्येष प्रत्येकमुदितश्चितेः कोटिकोट्यंशकलितः

Chit alone, as some minuscule point even of a minuscule point of awareness, rises as this 'I' with its limited field of perception.

*(This 'I' stays as one with the perceived because of ignorance; and believes in the limited field of perception as the only reality that exists. This 'I' is just a point of delusion and rises as a false entity and sees a false world as its reality.)*

क इवैनं प्रति ग्रहः। (53.26)

Why should one hold on to this worthless idea (of the body-based 'I')?

अपृथग्भूत एवैष पृथग्भूत इव स्थितः

Though not separate from Chit as the essence of 'knowing', this 'I' stays as if different and separate.

पृथक्त्वं हि न,

This separateness is not in the Brahman-state (since it is undivided).

पर्यन्तो नाहमित्यवगच्छति। (53.27)

This separateness ends when one understands that 'I (Brahman) am not the limited -state of the I (Aham)'

[The 'I' of a person is actually synonymous with what he desires and owns as 'his'.

The 'I' is 'mine' only in actuality; a man suffers a lot, even if a broken needle he owns is lost.

The ignorant Jeeva is made of his possessions only, as the body, family, house, lands, properties, gold, riches, position etc.

Since he is not stabilized in his mind, his 'I' is a monkey that restlessly tries to possess all the objects that he fancies.

And by losing the precious body at death, the ignorant lose everything in an instant, with the life lived for no purpose.

All desire-fulfilment actions are done for the self alone; but this true self is not made of possessions.]

यथेहाहं तथेहास्ति घटादीहापि मर्कटः

The attachment to 'I' ness alone is the (mine-ness) the attachment to the possessions of pot etc as mine; and this mine-ness is like a monkey that is restless and jumping from one object to another.

स्वमीहैवं तथाम्भोधिः

This Self is like the complete ocean, which needs nothing else for its fulfilment, and which is all, (where all the 'I's and 'mine's dissolve off, as a complete fulfilled state).

*(Hold on to this Supreme self which is all, and discard the individual self that is made of possessions only.)*

किमहंतां प्रति ग्रहः। (53.28)

Why hang on to this idiotic 'I' (mine-ness), which is not the true self?

THE 'CHANGELESS ONE' BEHIND THE CHANGING PHENOMENA

विकल्पभेदे स्फुरिते संवित्सारमयात्मनि वैचित्र्येण विचित्रेपि किमेकत्वेऽपि नो ग्रहः। (53.29)

This 'I' you hold on to as the self is made of possessions only, as the body etc; and is just a state of manifoldness (Vikalpa Bheda).

The 'I' keeps on changing at every moment as 'mine' with the thought of an object desired (Vaicitrya).

*(This 'I' is different in the dream-state, is different in the waking state and is unconscious in the sleep-state.)*

This 'I' is just a change factor alone (Vicitra).

However, there is another 'I' which does not change at all, but 'just is the essence of knowing' (samvitsaaramaya).

Why not hold on to this 'I' which is changeless and is not dependent on objects for its existence and which is the same in all the three states of Svapna, Jaagrat and Sushupti (ekatva)?

## SANNYAASA

[Arjuna! You questioned me as to what is Sannyasa, the 'True renunciation'.

Renunciation is not the discarding of one's duties and running away to the forest or hills.

Renunciation is not an escape from the perceived, or feeling disgust towards the perceived.

The 'real renunciation' is the renunciation of this 'I' which is continuously changing in the form of its possessions.

Destroy the 'desires and attachment' to the objects and people, which are based on the attachment to the false 'I'.

When you understand through Vichaara, the difference between the false self and the real self, then the false 'I' dies, like a ghost at the rise of reason.

Then the attachment to actions as the 'doer' also dies a natural death.

The desires also vanish off and the real self is left back, as a completeness-state.

Then, there does not rise the conflict about the results attained by the performance of the duties.

The anxiety about the results do not trouble the mind any more.

This 'renunciation of the fruits of actions though engaged in action' - is known as the true Sannyasa by the learned.]

इति ज्ञातविभागस्य बुद्धौ तस्य परिक्षयः,

In this manner, when one understands the division of the real and unreal in his intellect, through the Vichaara practice, then the 'I' and the 'mine' dissolve off.

कर्मणां यः फलत्यागस्तं संन्यासं विदुर्बुधाः। (53.30)

The renunciation of (attachment to) the result of the action (not performing the action for some desire-fulfilment like the ignorant), then it is known by the wise as 'Sannyasa'.

## TYAAGA IS ASAMSANGA

[You should give up the conceptions that you superimpose on the objects as auspicious and inauspicious, liked and disliked, beautiful and ugly, sinful and meritorious and so on.

You must live in the world doing your allotted duties of life untouched by anything, staying like a water drop on the lotus leaf.]

त्यागः संकल्पजालानामसंसङ्गः स कथ्यते। (53.31)

'Tyaaga' means 'giving up'.

Giving up of all these conceptions superimposed on the objects and people, is known as 'Asamsanga', the state of non-attachment.

## ISHVARAARPANAM

[What is Ishvaraarpana, the offering or worship offered to the Ishvara, the Supreme Ruler of all?

There is no Super-entity as a Ruler, but the Reality-state alone gives reality to the existence of Ishvara, the deity with form also.

Worship of this real Ishvara, the self as you, is the destruction of the 'duality that is seen as the appearance of the world'.

The world you see is rising from your own mind as beliefs, ideas, and memories.

When the mind is cleansed of its impurities, the Supreme Ishvara alone is left back, as the self.

First, cleanse all the heap of dirt piled on this real Ishvara in the form of the 'false-I' and its twin brother of foolishness; and make the Ishvara shine forth in all his glory as the 'Knowledge Vision'.

This is the excellent form of 'Ishvaraarpana'!]

समस्तकलनाजालस्येश्वरत्वैकभावना गलितद्वैतनिर्भासमेतदेवेश्वरार्पणम्। (53.31,32)

'Understanding only the Supreme Lord as the originator of all the perceived duality', and 'the dissolving off of the idea of duality seen in the appearance', is known as 'Ishvaraarpana'.

[No object is there as such, in actuality. Time, place, objects are mind-construes only.

All the Jeevas do not see the same world; but the world exists as a combined conceptions of all the minds.

Chit-essence alone is there as the 'knowing-state'.

'Chit alone' is seen as the divided state of the world, by the desire-filled minds, through ignorance.]

अबोधवशतो भेदो

The world appears divided, because of the ignorance or lack of correct knowledge.

नाम्नैवेषां चिदात्मनि बोधात्मा किल शब्दार्थो

The world is just made of names (sound-forms) allotted to the haphazard shapes drawn by the mind on the empty expanse of Chit.

The world is just a collection of ideas made of sound-forms (shabda) and their meanings.



['Shabda' is the disturbance in the quiescent state, and rises as a sound named the world.

Sound is not the noise; but just some misconception.

World exist as the Shabda and the meaning superimposed on it.]

*(When you realize this fact, the division-sense vanishes off by itself; and the division-less state alone is left back as real.)*

जगदेकं न संशयः। (53.32,33)

Jagat is the one-ness state only, without division. There is no doubt at all!

I, THE SELF, IS ALL

[Arjuna! You always have seen me as your close friend Krishna, the Yaadava king.

Though others see me as this form of dark-hued Krishna, I always stay as the Brahman-state only; and the world I see is my own shine as the self.

I as the self, I am in you also as the same essence shining forth as your mind-construe.

I have changed the Krishna-mind into the Sattva-state of the self-knowledge.

You are still acting as the ignorance-tainted mind.]

अहमाशा जगदहं खमहं कर्म चाप्यहं कालोऽहमहमद्वैतं द्वैतं चाहमहं जगत्। (53.33,34)

(In my Knowledge-Vision) I alone shine as all the directions.

I am the Jagat. I am the the void-ness (which is filled with objects).

I am all the actions performed through this Krishna-channel.

I am the Kaala, the change-factor that rises as the world-scenario.

I am non-dual principle which supports the duality seen as the Jagat.

[I alone am, as myself, rising as the perceived, yet without the perceived.

I am the self shining through your mind also.

Kill the Arjuna identity. Always be engaged in Vichaara, till you arrive at the truth of the self.]

मन्मना भव मद्भक्तो मयाजी मां नमस्कुरु मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः। (53.34)

Always engage the mind in the Vichaara of me (the Self).

Always be devoted to me only, the self-essence within you (not to the deities with forms).

Perform the 'Yajna of Knowledge' (as the study of the Scriptures and offer the fruit of liberation to me, by realizing the self).

Offer salutation to me, the self in you (for there is nothing else but me).

Through the intense practice of Vichaara, you will reach me for sure, by joining the mind to the self-state, and making me the only goal of your life.

अर्जुन उवाच

Arjuna spoke

[Hey Devesha! I always looked at you as an ordinary human till now.

I understand now that you are not of this human birth.

Though you look like a Yaadava-form to my eyes here, I know that your real identity is something else.

You also are a greatest Sannyasin, in the garb of a king.

Who are you actually?

Are you any Sage with some identity, or Brahman-state itself rising as the Supreme Knowledge to save me from my ignorance?

Which one should I take shelter in?

What should I understand you as?

How will conduct myself towards you?

How will I achieve that supreme achievement by taking shelter in your true form?]

द्वे रूपे तव देवेश परं चापरमेव च

Hey Lord of lords!

कीदृशं तत्कदा रूपं तिष्ठाम्याश्रित्य सिद्धये। (53.35)

You have two forms, one is the formless Supreme and the other as an ordinary deity with form.

In what way, and which form of yours should I take shelter in, for my Success in this path (Siddhi)?

When should I practise this?

श्री भगवानुवाच  
Lord Krishna spoke

सामान्यं परमं चैव द्वे रूपे मे विद्धि मेऽनघ

Hey Anagha! Understand that I stay as two-forms always, one is Supreme, and the other is ordinary.

[Though I am established always as the state of the Supreme Brahman, and am always formless like the space expanse, I have a shape made of many parts and hold the weapons of Shanka, Chakra and Gadaa in my hands as the Deva-form Vishnu, and reside in the Vaikuntha. Vishnu-form is the form-identity I hold on to, and function as the protector of the Tri-world. Here you see me in a human form as the son of Vaasudeva, which I have taken to revive Dharma on this Earth.]

पाण्यादियुक्तं सामान्यं शङ्कचक्रगदाधरम्। (53.36)

One is the ordinary one, with the limbs like hands and feet, and holding the Shanka, Chakra, and Gadaa in the hands (as Lord Vishnu).

परं रूपमनाद्यन्तं यन्ममैकमनामयं ब्रह्मात्मपरमात्मादिशब्देनैतदुदीर्यते। (53.37)

My other one is of supreme nature (beyond the reach of impure minds tainted by the Ahamtaa and mamataa), is beginningless and endless, and is bereft of afflictions.

It is referred to by profound terms like Brahman, Aatman, Paramaatman etc.

[You are also in essence the Supreme only; but you are not aware of it, and are stuck with the delusion of Arjuna-identity. I am always aware of my Brahman-identity effortlessly, like you are always aware of your Arjuna-identity. Your identity is just a memory maintained by your mind; my identity is not a remembered one, but actual, and is not in need of the mind to sustain it.

My supreme form is the single second-less state, and is bereft of all afflictions that belong to the human-form.

Of course, it will not be possible for you now to imagine even the state of Brahman; for your mind is clouded by anxieties, worries and attachments towards your kin.

You do not know your true self, because of ignorance.

At least, you can believe me to be Lord Vishnu with four arms who is in this human form now, and take shelter me and have faith in my words.)

यावदप्रतिबुद्धस्त्वमनात्मज्ञतया स्थितः तावच्चतुर्भुजाकारदेवपूजापरो भव। (53.38)

As long as you have not attained the highest Knowledge-level, because of not realizing the Self, you engage yourself in worshipping my four-armed form with devotion.

[Have faith in me and my words; follow my instructions with sincerity and take recourse to reasoning; then you will yourself understand the truth of my statements; then, you will stay as the 'Supreme Self' which is birth-less and deathless; and you will not get born again, for you will understand that -

the 'birth, death etc all belong to the physical body made of elements only; but the un-dead mind alone continues as different life-states, if ignorant; and the dead mind continues as the JeevanMukta state'.

You keep worshipping the form-deity till your mind is purified, and then practise Vichaara, and realize the true self.)

तत्कर्मात्संप्रबुद्धस्त्वं ततो ज्ञास्यसि तत्परं मम रूपमनाद्यन्तं येन भूयो न जायते। (53.39)

By practising this worship-method (and purifying the mind), you will slowly get enlightened, and will know my other form, which is beginningless and endless; after that you will not get born again.

यदि वा वेद्यविज्ञातो भावस्तदरिमर्दनं तन्ममात्मानमात्मानमात्मनश्चाशु संश्रय। (53.40)

(मम आत्मानं आत्मनश्च आत्मानं आशु संश्रय)

Hey 'AriMardana'! (You are indeed a terror to your enemies; but still you have to conquer the inner enemies of attachment and anxiety).

If you are pure enough (in the intellect) to understand the subtle truth of the Self (and are ready for the 'Supreme Vision of Knowledge') (and transcend the state of form-worship), then realize that the 'self-essence in me as my own self that is shining as Krishna or Vishnu, is the same self which is shining as the 'Arjuna-world of perception'.

[Minds alone differ; not the self.

Self-essence is the Reality which shines through so many minds jointly as the world-appearance.]

इदं चाहमिदं चाहमिति प्रवदाम्यहं तदेतदात्मतत्त्वं तु तुभ्यं ह्युपदिश्याम्यहम्। (53.41)

You must be wondering why I am talking about the Krishna-I, Vishnu-I and also the self-I as different though they are the same. I will explain to you this truth about the Aatman which shines forth as all.

[Self alone is shining forth as all the 'I's, as you me and all the others. Self is not the self-contained by any form or name; and is actually not any self at all; but is the Reality-state alone which is beyond the comprehension of the mind.]

मन्ये साधु विबुद्धोसि पदे विश्रान्तवानसि संकल्पैरवमुक्तोऽसि सत्यैकात्ममयो भव। (53.42)

Hey good one! I believe that you are now awakened, and are resting in that Supreme state.

If you are now free of the conceptions of -

'I am Arjuna', 'these are my relatives', 'I will not fight the enemies even if they are wicked' and so on, then stay as the Reality itself, as your self.

[You will be ascertained then, that the Reality alone rises as all the divided forms, and you will not worry about the destruction of these appearances of bodies, whether it is yours or theirs.

This alone is the taintless vision of a Yogi who is one with the Aatman within.]

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि पश्य त्वं योगयुक्तात्मा सर्वत्र समदर्शनः। (53.43)

See all the beings in the Aatman and Aatman in all the beings, as the single shine of Aatman.

This Vision of Truth will be achieved for sure, if you follow the path of Vichaara, and stay as one with your natural state of Reality. Then, you will be equal minded at all situations of your life-story.

(What will it be like when the division-less is seen as real?

The Aatman (Reality) alone as the 'knowing', stays as the many 'known'.)

सर्वभूतस्थमात्मानं भजत्येकत्वमात्मनः सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते। (53.44)

When anyone takes shelter in the 'single essence of the Self' (Ekatva) through Vichaara, then he will see the Self-essence as the essence of all beings (and will ignore the divided state of the world, like ignoring a mirage-river even if it is seen as real).

Such a one, whether he is engaged in the absorbed state of the Aatman, or remains engaged in the life-duties, will not swerve from this Vision of the Truth;

and will not be afflicted by the false concepts of birth and death.

['All' are 'one' only in essence, like all the golden ornaments are gold only, in essence.

That 'one' is the 'essence of knowing' that is within all, as their subtle essence.

'You' as the Arjuna-form, as the Reality-state itself, are 'knowing' and staying as the world seen by a mind identified with the Arjuna-body. 'I' as the same Reality-state, am also 'knowing' and staying as the world seen by the mind that is not identified with the Krishna-body. I just watch the story of Krishna in it, but am out of it always. (Turyaa state)

I never swerve from the vision of my true self as Brahman, whatever form I have to act with.

In that state of Brahman, even the word Aatman is meaningless; since there is no essence as connected to one and many, but 'that alone' is, which is not the one or the many.

That which is not any 'I', which is not even the 'knowing-state' is 'that Reality'.

Even the Aatman is unreal in that state.) (Turyaateeta state)]

What is 'Ekatvam'?

एकत्वं सर्वशब्दार्थ एकशब्दार्थ आत्मनः,

'One-ness' alone is the meaning of all the sound-forms (removed of all the superimposed meanings).

The meaning of the sound-form 'Eka' (one) refers to Aatman only.

(All the sounds refer to the Brahman only, since it alone is all.)

आत्मापि च न सन्नासद्गतो यस्याशु तस्य तत्। (53.45)

(आत्मापि च न सन्, असद्गतो यस्य, तस्य आशु तत्)

For him, who is removed of the ‘knowing’ (Aatmaa) itself, ( since there is no Jagat at all to know), and for whom, everything (all the words with meanings) have become unreal (Asat), then that alone is left back instantly (as the quiescent Reality-state, that is beyond all the words and meanings).

WHAT IS THIS AATMAN?

[What is this Aatman inside you and me, that is empowering all thoughts and actions that we perform as limited identities?

It is not just in me or you, but all the beings in all the worlds, are empowered by the same Aatman-essence.

Since the body is inert and cannot experience anything, the Aatman alone must be experiencing the world in actuality.

It alone is experiencing a life, as all these horses, elephants, soldiers, your brothers, your wives, your enemies and as every Deva and Naaga and human and animal.

It alone shines forth as all these mind-construes, and stays as those world-appearances.

That essence alone really exists; and not these mind-made appearances.

That essence alone is the real ‘I’ or the true self.]

त्रैलोक्यचेतसामन्तरालोको यः प्रकाशकः अनुभूतिमुपारूढः सोऽहमात्मेति निश्चयः। (53.46)

That which empowers the ‘seeing’ (of the Jagat),

from within all the minds of the Tri-world,

and rides as the owner of the experience,

that is the ‘Aham, the Aatmaa’;

this is the ascertained fact.

[Why then, everyone experiences a different state of the world, good or bad?

Bhaarata! If the Tri-world is imagined as a huge stretch of liquid, then each mind experiences the same liquid with different self-made flavour, and tastes it differently.

Some Jeevas taste it as the nectar-milk of Knowledge-Vision, some tother Jeevas taste it as salty, through ignorance.

But, the tasting-essence is the same in all.

‘Taste’ is added by the mind, and so the world appears different for each and every one.

But, the one who experiences the taste is the same in all.

A Knower stays just as the tasting alone; but the ignorant exist as the taste itself, and suffer.]

त्रैलोक्यपयसामन्तर्यो रसानुभवः स्थितः गव्यानामब्धिजानां च सोऽयमात्मेति भारत। (53.47)

Hey Bhaarata! That ‘taste’ which is experienced in the Tri-world water (liquidity),

as all the liquid-forms like the sweet-milk from the cow, like the saltiness in the sea, (sweetness from the sugarcane, and so on); that alone is Aatmaa (which ‘knows’ the taste).

[You are not able to know the true self, because you are always absorbed in the ‘known phenomenon’ of the world.

You are identified with the ‘known’ called the body as the ‘I’; like a fool getting identified with a tree that is always in front of him, and feels that he is the tree.

Search within, for that one, which ‘knows’ the ‘known’.

If that is not ‘knowing’, then nothing can exist as the body and the world.

The ‘knowing’ alone ‘knows’ the Arjuna-world as the ‘known’.

If it was not there, nothing called the world can be ever there.)

अन्तः सर्वशरीराणां यः सूक्ष्मोऽनुभवः स्थितः मुक्तोऽनुभवनीयेन सोऽयमात्मास्ति सर्वगः। (53.48)

That subtle experience within all the bodies (as the ‘knowing principle’),

which is itself free of all the ‘known’ sense-perceptions, is alone the Aatman which is everywhere.

[If all the sense-created knowledge just vanishes, then of course, no Arjuna, no battlefield, and no Krishna can ever exist; and ‘that alone’ gets left back. ‘That left-over state’ is not supported by the perceived for its existence; it just exists by itself.]

समग्रपयसामन्तर्यथा घृतमिव स्थितं तथा सर्वपदार्थानां देहानां संस्थितः परः। (53.49)

Like the ghee remains hidden inside the milk anywhere and everywhere, though not seen, so also the Supreme exists in all the objects and bodies as their very essence of existence.

(It is realized as the ghee-state, when the mind-milk is curdled by the Scripture-knowledge; is churned by Vichaara-stick, understood intellectually as the butter; and heated by the fire of dispassion.)

‘BRAHMAN-I’

[When a BrahmaJnaani talks, he cannot but use the ‘I’ for the Brahman itself as his identity; for he can never identify with the form he is acting with, even as a pretense; so, Krishna here talks as the Brahman-I.]

सर्वाम्भोनिधिरत्नानां सबाह्यभ्यन्तरे यथा तेजस्तथास्मि देहानामसंस्थित इव स्थितः। (53.50)

The ocean is filled with gems that shine brightly at all times; their lustre is not limited by the waters or the air outside the waters; their lustre fills all over, as the undivided shine inside and outside of the ocean. So also, ‘I the Aatman’ am inside all the bodies as if inside; but not inside any body also (since the body is just a mind-agitation inside me).

[Actually, I am not inside or outside; but shine as the lustre of ‘knowing’; and the world shines forth as the ‘known’, as my very essence. My lustre alone fills all over, as the inside and outside, like the gem concealed within the waters of experiences.]

यथा कुम्भसहस्राणां सबाह्यभ्यन्तरे नभः जगत्त्रयशरीराणां तथात्माहमवस्थितः। (53.51)

Like the emptiness called space exists undivided inside and outside of all the thousands of pots, I stay inside and outside of all the bodies of the Tri-world.

[I, like the space, am not divided by the pots of bodies; rather, do not know of the existence of division also, as the pots.]

मुक्ताफलशतौघानां तन्तुः प्रोतवपुर्यथा तथायं देहलक्षाणां स्थित आत्मास्त्यलक्षितः। (53.51)

Like the invisible string going through all the hundreds and hundreds of pearls, acting as their support, yet not seen at all; the ‘knowing-essence of Aatman’ alone exists in crores and crores of bodies, unseen and unknown.

[Tell me, what exists that is not ‘known’?

Any mind-process can ‘know’ only a little; and is blindfolded by delusion; that is why, the mind of the ignorant-Jeeva cannot know much; but sees only that much alone, what the tiny mind-screen receives as information; and this information can be true or false. The Jeeva which ‘knows’ and believes the false Bodha, is bound; the Jeeva which ‘knows’ the true state of Reality, is liberated. But the fact remains that ‘knowing’ alone is the essence of both the ignorant and the Knower.]

ब्रह्मादौ तृणपर्यन्ते पदार्थनिकुरंबके सत्तासामान्यमेतद्यत्तमात्मानमजं विदुः। (53.53)

That which exists as the ‘common essence’ of all the multitude (nikurambaka) of objects from Brahmaa (Creator) onward to a tiny grass shoot, is known as the ‘unborn Aatman’.

[The inner-essence remains changeless, and is not affected by any ‘perceived state of any mind which is just a delusion-state of some level or other’.]

तदीषत्स्फुरिताकारं ब्रह्म ब्रह्मैव तिष्ठति अहंतादि जगत्तादि क्रमेण भ्रमकारिणा। (53.54)

Brahman remains only as the Brahman (unchanged), shining forth just a little as the states of the Ahamtaa, Jagat etc, which are the products of delusion (like the slight quivering-state of the ocean).

आत्मैवेदं जगद्रूपं, हन्यते हन्ति वात्र किं, शुभाशुभैर्जगद्दुःखैः किमस्यार्जुन लिप्यते। (53.55)

Aatman alone shines as this Jagat. What gets killed or what kills here?

How can the Aatman get tainted hey Arjuna, by the good, bad, or sufferings in the world?

[Aatman just sees; is aware of it all; but is not a part of the world-story concocted by the mind.

Aatman is not affected by the imagined births and deaths of the Jeeves-stories narrated by the mind.

Aatman is the taintless mirror which reflects all the events produced by the mind-content; it is not affected by the presence or absence of the reflections.

Aatman alone is all; or rather ‘all’ is not there at all; but there exists, only the subtle state of Reality which we refer to as Aatman and Brahman, in our limited vocabulary. Mind is also an imagined name given to the imagination process, where one imagines the coolness (joy) in the mirage-river of the world.]

प्रतिबिंबेष्विवादार्शसमं साक्षिवदास्थितं नश्यत्सु न विनश्यन्तं यः पश्यति स पश्यति। (53.56)

He, who is established as the Aatman, which remains as the witness, and which exists like the mirror for all the reflections called the objects, does not perish when the reflections perish - he alone has the True Vision;

इदं चाहमिदं नेति इतीदं कथ्यते मया एवमात्मास्मि सर्वात्मा मामेवं विद्धि पाण्डव। (53.57)

Paandava! To explain the ‘Truth of the Aatman’, I have to use words like ‘This I am’ ‘This I am not’, (dividing the Brahman-state as the witness of the ‘seer, seen and seeing state of perception’, as if outside of it). I am the Aatman, the Aatmaa of all. Know ‘me’ as ‘that alone’ which is beyond description.

इमाः सर्वाः प्रवर्तन्ते सर्गप्रलयविक्रियाः आत्मन्यहंताचितस्थाः पयःस्पन्दा इवाम्बुधौ। (53.58)

All these phenomena of Creation and dissolution-states occur in the Aatman, as the ego-based conceptions, inside the mind, like the quivering of waters seen in the ocean.

यथोपलत्वं शैलानां दारुत्वं च महीरुहां तरङ्गाणां जलत्वं च पदार्थानां तथात्मता। (53.59)

Like the subtle stone-ness concealed inside the rocky hills, like the subtle wood-ness concealed inside the wood, like the subtle water-ness concealed inside the waves, so is the Aatman subtly concealed inside all the objects. (It is realized only through the subtle reasoning process.)

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि यः पश्यति तथात्मानमकर्तारं स पश्यति। (53.60)

He alone sees the truth-state of existence, who sees the Aatman (self) in all the beings and all the beings in the Aatman, and the Aatman as a non-doer.

नानाकारविकारेषु तरङ्गेषु यथा पयः कटकादिषु वा हेम भूतेष्वात्मा तथाऽर्जुन। (53.61)

Arjuna! Like the water in the waves which rise up in various ways, or like the gold in the bracelets and other golden things shaped in a variety of ways, the Aatman is in all the beings.

नानातरङ्गवृन्दानि यथा लोलानि वारिणि कटकादीनि वा हेम्नि भूतान्येवं परात्मनि। (53.62)

Just like all types of waves toss about in the waters, just like various types of ornaments like the bracelet etc are in the gold, so are the beings in the Supreme Aatman.

पदार्थजातं भूतानि बृहद्ब्रह्म च भारत एकमेवाखिलं विद्धि पृथक्त्वं न मनागपि। (53.63)

Bhaarata! The beings born in the material bodies (referred to as Jeevas) and the Great Brahman; all these are of the same single essence (like the mirror and its reflections). There is no difference in the least.

किं तद्भावविकाराणां गम्यमस्ति जगत्त्रये, क्व ते वापि जगत्किं वा किं मुधा परिमुह्यसि। (53.64)

What else is there as the support in all the Three-worlds for these states of births and deaths (other than the Aatman)? What else is there (as the support) for the worries that clog your mind (for the death of the relatives)? What other thing (is the support) for the world? Why do you get deluded for no reason?

JEEVANMUKTAS

इति श्रुत्वाऽभयं त्वन्तर्भावयित्वा सुनिश्चितं जीवन्मुक्ताश्चरन्तीह सन्तः समरसाशयाः। (53.65)

Having heard all these statements (from the Scriptures); absorbed in the contemplation of the Aatman with complete ascertainment; the JeevanMuktas wander on this Earth, noble in disposition, with the equal-essence (SamaRasa) ruling the mind.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत्। (53.66)

They have no ego-conceit or delusion.

They have conquered the faults of attachment.

They are always absorbed in the Supreme.

They have cast away all the desires.

They are free of the dual phenomena of pains and pleasures.

Freed of ignorance, they attain the changeless-state through sincere non-stop Vichaara of the Self.