

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY EIGHT

[DAASHOORAAKHYAANAM (3)]

{ THE STORY OF THE KING NAMED 'SVOTTHA' }

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 TWENTY EIGHT

DAASHOORAAKHYAANAM (3)
STORY OF THE KING NAMED 'SVOTTHA'

वसिष्ठोवाच

Vasishta spoke

कदाचिदथ मार्गेण तेन कैलासवासिनीमहं स्नातुमदृश्यात्मा व्योमवीथीगतोऽगमम्। (52.01)

निर्गत्य नभसः ससमुनिमण्डलकोटरात् रात्रौ प्राप्तोऽस्मि सुमते दाशूरतरुमूलतः (02)

यावच्छृणोमि विटपकुहरात्कानने वचः कुङ्मलांभोजलग्नस्य षट्पदस्येव निस्वनम्। (52.03)

(Vasishta, as previously explained in a story, had to stay deluded for a second, and had to understand the state of ignorance and the path of Mukti, as per the command of his father Brahmaa.)

Once, I (Vasishta) was going across the path of the sky towards the River Ganges flowing in the Kailaasa Mountain, to take an auspicious bath, and had to go across the roots of the Kadamba tree where Daashoora lived. *(I came to know about the Jeevas and their Mukti achievements explained beautifully in simple language.)*

Coming out of the sky *(Knowledge level)* which holds the 'Constellation of the seven Rishis' *(seven stages of Realization)* in its belly, I reached at night *(the ignorance state)* hey wise Rama, the tall tree *(Highest level of Knowledge)* where Daashoora stayed. Then, I heard some one talking inside the hollow of the tree in that forest, like the humming of the bee stuck inside the closed lotus *(like the sacred hymns of Scriptures).*

दाशूर उवाच

Daashoora spoke

EXPLANATION OF BRAHMAN-STATE IN SIMPLE LANGUAGE

शृणु पुत्र महाबुद्धे वस्तुतोऽस्य समामिमां वर्णयामि महार्थ्यामेकामाऽख्यायिकां तव। (52.04)

Listen my clever son, I will tell you a wonderful tale which can be likened to the 'Samsaara' here.

अस्ति राजा महावीर्यो विख्यातो भुवनत्रये नाम्ना स्वोत्थ इति श्रीमाञ्जगदाक्रमणक्षमः। (52.05)

There lives a 'highly courageous king' who is famed in the three worlds as 'Svottha' (Self-risen). He is endowed with all prosperities, and is capable of conquering the entire world.

अस्यानुशासनं सर्वे भुवनेष्वपि नायकाः शिरोभिर्धारयन्त्युच्चैश्चूडामणिमिवार्थिनः। (52.06)

Like the rich decorating their heads with the excellent crest-jewel, all the chiefs in all the worlds adorn the top of their heads, even the least command of the king.

यः साहसैकरसिको नानार्थ्यविहारवान्केनचित्त्रिषु लोकेषु न महात्मा वशीकृतः। (52.07)

The king fancies adventures very much; he wants to experience wondrous things from wherever. There is nothing in the entire Tri-world which has does not entice him.

यस्यारम्भसहस्राणि सुखदुःखप्रदान्यलं संख्यातुं केन शक्यन्ते कल्लोला जलधेरिव। (52.08)

Who can count the 'joys and sorrows that rise at each and every enterprise of thousand varieties' equalling the non-stop turbulent waves of the ocean?

यस्य वीर्यं सुवीर्यस्य न शस्त्रैर्न च पावकैः केनचिद्भुवने क्रान्तमाकाशमिव मुष्टिना। (52.09)

He is highly valorous and unshaken, and cannot be injured by weapons and fires of any sort, like the sky cannot be captured in the fist.

यदीयां विततारम्भां लीलां निर्माणभासुरां न मनागनुवर्तन्ते शक्रोपेन्द्रहरा अपि। (52.10)

Even Indra, Vishnu and Shiva cannot imitate in the least, his playful enterprise spread-out everywhere, that shines forth with various Creations.

HE HAS THREE BODIES

[The bird lays eggs in the wide sky (anda); is born as a round mass of flesh (Pinda) and then becomes a winged bird (Garunmaya) and thus has three types of bodies; becomes afraid of the surroundings; is intent on eating worms and ants; flies the very instant some sound is heard; it does not enquire about anything. The ignorant man also likewise has three bodies- physical, subtle and causal; is born in Brahmaakaasha; yet always is anxious and worried; is after the worthless sense pleasures; is afraid at the slightest change of circumstances, and tries hard to achieve stability in the unstable life.]

त्रयस्तस्य महाबाहो देहा विहरणक्षमाः जगदाक्रम्य तिष्ठन्ति ह्युत्तमाधममध्यमाः। (52.11)

व्योमन्येवातिवितते जातोऽसौ त्रिशरीरकः तत्रैव च स्थितिं यातः शब्दपातश्च पक्षिवत्। (52.12)

Hey Mighty armed! He has three bodies, the 'excellent, worst and medium' that are capable of filling all the directions, and overpowering the entire world. This 'three-bodied person' is born in the excessively spread-out empty sky itself, and has become established there; and like a bird that reacts to the slightest sound, he also is agitated with the least of the name and form.

तत्रैवापारगगने नगरं तेन निर्मितं - चतुर्दशमहारथ्यं विभागत्रयभूषितं वनोपवनमालाढ्यं
क्रीडाशिखरिसुन्दरं मुक्तालताविगलितवापीसप्तकभूषितं शीतलोष्णात्मकाक्षीणद्वीपद्वयविराजितं
ऊर्ध्वाधोगतिरूपेण वणिङ्मार्गेण संकुलम्। (13,14,15)

There itself, in that extensive spread-out emptiness of the sky, he has built a 'city'- that is endowed with fourteen roadways; adorned with three divisions; garlanded by forests and gardens; beautiful with sporting hills; adorned by seven wells where the pearl creepers stay dissolved; shining with two never diminishing lights - 'one cold and one hot'; and the crowded market-roads of the city that lead upwards and downwards.

तस्मिन्नेवातिविपुले पत्तने तेन भूभृता संसारिणो विरचिता मुग्धापवरका गणाः, (16)

ऊर्ध्वं केचिदधः केचित्केचिन्मध्ये नियोजिताः केचिच्चरेण नश्यन्तः केचिच्छीघ्रविनाशिनः, (17)

असितच्छादनच्छन्ना नवद्वारविभूषिताः अनारतवहद्वाता बहुवातायनान्विताः, (18)

दीपपञ्चकसालोकास्त्रिस्थूणाः शुक्लदारवः मसृणालेपमृदवः प्रतोलीभुजसंकुलाः। (52.19)

In that huge city, the 'king who wandered everywhere' has made 'hosts of moving bodies' (like closed boxes that are separated from each other), that are mechanical (inert, non thinking) in nature.

He has placed some of those above, some below, some in the middle.

Some among them perish after a long time; some perish fast.

These 'moving inert houses' are adorned by 'nine doors' and are covered by a 'black roof'.

The 'numerous windows' kept there, allow the continuous flow of winds.

They are lighted by five lamps.

Three wooden pillars and white wooden logs support the structures.

The outside is kept soft by applying the mud-paste.

There is also collection of pathways to move about.

मायया रचितास्तेन राज्ञा तेषु महात्मना रक्षितारो महायक्षा नित्यमालोकभीरवः। (52.20)

The great king has created by his magic, giant Yakshas as guards, who raise fear by their very looks.

अथापवरकौघेषु चलत्सु स महीपतिः करोति विविधां क्रीडां नीडेष्विव विहङ्गमः। (52.21)

These boxes keep on moving, and the king plays with them in various ways, like a bird moving among its nests (going in and out).

त्रिशरीरशतेष्वन्तस्तैर्यक्षैः सह पुत्रक लीलावशमुषित्वा तु पुनर्निष्क्रम्य गच्छति। (52.22)

He has three bodies my son, and without any control he sports with the magical beings inside that house; discards them again and goes off.

तस्येच्छा जायते वत्स कदाचिच्चलचेतसः पुरं भविष्यन्निर्माणं किञ्चिद्यामीति निश्चला। (52.23)

भूताविष्ट इवावेगात्त उत्थाय धावति पुरं तदायमाप्नोति गन्धर्वैरिव निर्मितम्। (52.24)

My son, he with a restless mind sometimes gets a stable wish to visit some city which is to be built in the future. Then, as if possessed by a ghost, he gets up and runs fast; and he attains the 'city which arrives and which is like the (unreal) magical city built by the Gandharvas'.

तस्येच्छा जायते वत्स कदाचिच्चलचेतसः विनाशं संप्रयामीति तेनाशु स विनश्यति। (52.25)

पुनरुत्पद्यते पूर्णं स्वात्मनोर्वीमिवाम्भसः व्यवहारं तनोत्युच्चैः पुनरारंभमन्थरम्। (52.26)

My son, he with a restless mind sometimes gets a stable wish to get destroyed; then immediately he perishes. Again he rises out of the sky fully like a wave from the ocean; then again he starts his activities, thus beginning the churning process.

स्वयैव व्यवहृत्याथ कदाचित्परिभूयते किंकरोस्म्यहमज्ञोऽस्मि दुःखितोऽस्मीति शोचति, (27)

मुदमेत्य कदाचिच्च स्वयमायाति दीनतां प्रावृड्वर्षकल्लोलासपूरादिव नदीरयः। (52.28)

By his own self-willed activities, sometimes he undergoes a lot of suffering and worries, 'what shall I do? I am ignorant. I am suffering.' and so on; sometimes he feels happy (just for a short time, in ordinary pleasures of the world, or through some pleasant memories) but soon attains a wretched state (by the ever-rising problems of life) like the stream of the river getting turbid by the incessant rains of the monsoon.

जयति गच्छति वल्गति जृम्भते स्फुरति भाति न भाति च भासुरः

सुत महामहिमा स महीपतिः पतिरपामिव वातरयाकुलः। (52.29)

He with a lustrous form wins (over enemies); moves; jumps about; expands; bursts forth and shines; does not shine also. Son, that king is supremely great, like the Lord of waters (ocean) looking turbulent by the stormy winds.

वसिष्ठोवाच

Vasishta spoke

अथापृच्छत्सुतस्तत्र जम्बूद्वीपे महानिशि कदम्बद्रुमपर्णस्थं पितरं पावनाशयम्। (53.01)

In that Jamboo Dveepa, in that dark night, the son questioned his father whose mind was pure, and who was staying in the leaf of the Kadamba tree,

“कोऽसौ स्वोत्थेति ख्यातो भूपस्तातोत्तमाकृतिः कथितं च किमेतन्मे त्वयेति ब्रूहि तत्त्वतः (02)

क्व भविष्यति निर्माणं वर्तमाने क्व गम्यता उभयार्थविरुद्धत्वान्मन्मोहाय वचस्तव। (53.03)

“Who is that king known by the name of ‘Svottha’, with an excellent form?

Tell me dear father, what you intended to teach me through this story?

How can anything exist now which is to be built in the future? How can you go there at present?

Since you are connecting contradictory words in your sentences, I am confused.”

दाशूर उवाच

Daashoora spoke

शृणु पुत्र यथाभूतमेतत्ते कथयाम्यहं येन संसारचक्रस्य तत्त्वमस्यावबुध्यसे। (53.04)

Listen my son, I will tell you everything as it is, so that you will understand the principle of this ‘Wheel of Samsaara’.

असदभ्युत्थितारम्भमवस्तुमयमाततं संसारसंस्थानमिदमेवमाकथितं मया। (53.05)

‘This appearance called the Samsaara, ‘which begins its existence by rising from the unreal; which is illusory in nature; which is spread-out all over’; this alone was described by me like this, in this manner.

SVOTTHA IS SAMKALPA

[‘Samkalpa’ is whatever you have as a fixed idea about yourself, the world, religion, philosophy or whatever, that rises in the mind as a thought, which is founded on the belief in the realness in the world that is perceived which is nothing but the unconnected flashes of sense-information randomly appearing without a gap in the ‘sheer nothingness’.

What is Samkalpa or conception?

The senses bring some information of an object - inert or living; and you instantly have a huge narrative about it with your own version of its goodness, badness, its past history, future consequences, and hold a whole universe in your head, as imagined by you, and coloured by your own desires and wants and beliefs that is centered on the body-based Ahamkaara, and founded on the belief in the world as a solid independent reality.]

परमान्नभसो जातः संकल्पः स्वोत्थ उच्यते, जायते स्वयमेवासौ स्वयमेव विलीयते। (53.06)

The ‘conception (Samkalpa) arising from the Supreme-expanse is known as Svottha’; it is produced by itself; dissolves in itself.

तत्स्वरूपमिदं सर्वं जगदाभोगि विद्यते, जायते तत्र जाते तु तस्मिन्नष्टे विनश्यति। (53.07)

This ‘entire Jagat that is experienced by all the Jeevas’ exists as the very nature of the conception, and comes into being when the conception arises; it perishes if the conception is gone.

ब्रह्मविष्ण्वन्द्रुद्राद्यांस्तस्यैवावयवान्विदुः विटपानिव वृक्षस्य शृङ्गाणीव महीभूतः। (53.08)

Brahmaa, Vishnu, Indra, Rudra and others are said to be its limbs, like the (strong) branches of a tree, or like the (topmost) peaks of a mountain.

SAMKALPA ALONE PRODUCES THE TRI-WORLD PHENOMENON

शून्ये व्योमनि तेनेदं निर्मितं त्रिजगत्पुरं प्रतिभासानुसन्धानमात्रेणैत्य विरिञ्चितां (09)

This 'city of three worlds' is built by him (Svottha), in the empty sky;
just by the nature of conceiving alone, by attaining the state of the Creator;

यत्रेमे विततालोका लोककोशाश्चतुर्दश वनोपवनमालाश्च यत्रोद्यानपरम्पराः (10)

where the cocoons of fourteen worlds are spread-out;
where the successive lines of forests and shrubberies are the hosts of gardens;

क्रीडाशिखरिणो यत्र सह्यमन्दरमेरवः शीतोष्णदीप्ती चन्द्रार्को दीपौ यत्रानलाकृती (11)

where the mountains like Sahya, Mandara and Meru are the sport-hills;
where the Moon and the Sun which shine like the fire, are the cold and hot lamps;

सूर्याशुकचदालोलतरङ्गोत्तुङ्गमौक्तिकाः वहन्ति सरितो यत्र सन्मुक्तावलयश्चलाः (12)

where the pearls seem to float on the surface of the rising waves glittering by the sun-rays,
and the flow the rivers looks like the moving garlands of pearls;

इक्षुक्षीरादिसलिला मणिरत्नबिसाङ्कुराः और्वानलांबुजा यत्र वाप्यः सप्तमहार्णवाः (13)

where the 'Oceans of Sugarcane-juice and Milk' contain the lotus-sprouts of precious gems;
where the dissolution-fires are the lotuses, and the wells are the seven oceans;

अध उर्व्या तथोर्ध्वे खे पुण्यापुण्यधनश्रियः नरामरकिराटानां यत्रान्तः क्रयविक्रयो। (53.14)

where - below and above the Earth, the currency of merits and demerits are used in selling and buying,
by the merchants in the form of Naras, and Amaras.

BODY-HOUSES

तस्मिन्नेव जगत्यस्मिन्पुरे संकल्पभूभृता क्रीडार्थमात्मनश्चित्रा देहापवरकाः कृताः, (15)

In this 'City of the Jagat' alone, the king named 'Samkalpa' constructed multifarious houses called
the 'bodies' to play around.

केचिद्दीर्घाणामान ऊर्ध्व एव नियोजिताः नरनागादयः केचिन्मध्येऽधश्च नियोजिताः, (16)

some named Devas (Girvaanas) are placed in the topmost regions; Naras are kept in the middle,
and Naagas and others are placed below;

वातयन्त्रप्रवाहेन चलन्तो मांसमृन्मयाः, सितास्थिदारवश्चित्रास्त्वग्लेपमसृणामलाः (17)

the bodies are constructed with the clay namely flesh; and they move by the movement of air in
the wind-machines; the bones are the white logs of various shapes, and appear soft and neat, and
stay painted by the smelly skin;

केचिच्चिरेण नश्यन्ति केचिच्छीघ्रविनाशिनः केचित्केशोलपोल्लासरचिताच्छादनश्रियः (18)

some perish after a long time; some perish soon;

some have pretty roofs covered by the soft-grass namely hairs;

कर्णाक्षिनासाप्रमुखैर्द्वारैर्नवभिरन्विताः अनारतवहत्प्राणपवनेनोष्णशीतलाः (19)

they have nine main doors of ears, eyes, nose, and others;

they are hot and cold by the incessant flow of the 'Praana-winds' through them;

कर्णनासास्यताल्वादिवातायनगणान्विताः भुजाद्यङ्गप्रतोलीकाः पञ्चेन्द्रियकुदीपकाः। (53.20)

they are endowed with numerous windows namely the ears, nose, mouth, palate and others;
the pathways are the shoulders and the other limbs;

the five senses of knowledge are the lamps which light up even the vile things.

GIANT YAKSHAS

मायया रचितास्तेषु संकल्पेन महामते अहंकारमहायक्षाः परमालोकभीरवः। (53.21)

Hey intelligent one, inside these houses that are built by the conception by means of the power of
delusion, the 'Giant Yakshas' are the 'Ahamkaaras' that are terrifying to look at.

देहापवरकेष्वन्तर्महंकारयक्षकैः सह संक्रीडतेऽत्यर्थं स सदैवासदुत्थितैः। (53.22)

He always spends more of his time playing with the Yakshas named 'Ahamkaaras' which rise up as
the delusions inside those inner-apartments called the bodies.

यथा कुसूले मार्जारो भस्त्रायां भुजगो यथा मुक्ताफलं यथा वेणावहङ्कारस्तथा तनौ। (53.23)

Like the cat inside the granary, like the serpent inside the pouch, like the pearl inside the bamboo hollow, the (deceitful) Ahamkaara hides inside the body.

FLEETING SAMKALPAS

क्षणमभ्युदयं यान्ति क्षणं शाम्यन्ति दीपवत् देहगहेषु संकल्पतरङ्गाः सागरेष्विव। (53.24)

The conception-waves, like the waves in the ocean, appear for an instant in the body-houses, and the next instant melt away like the lamplight.

भविष्यन्नवनिर्माणं स व्याप्नोति तदा पुरं यदा संकल्पितं वस्तु क्षणादेव प्रपश्यति (25)

असंकल्पमात्रेण स्वनैवाशु विनश्यति।

It finishes the construction of the new city for the future, then itself. When it conceives, it perceives the conceived object in a second; by non-conceiving, it immediately perishes by itself.

श्रेयसे परमायस्य नाशत्वेन तु संभवः स्वयं संकल्पनामात्रं जायते बालयक्षवत्,

अनन्ताय आत्मदुःखाय नानन्दाय कदाचन। (53.26,27) (परमायस्य -परं अत्यन्तं आयस्य भ्रमणप्रयुक्तं आयासं प्राप्तस्य)

The 'complete restful state of Supreme welfare', is possible only through the destruction of this 'extremely tired state of Samkalpa (which has been on the move for long)' which appears like a ghost imagined by a child, and only gives endless pains, never any real happiness.

इदं स्फारं जगद्दुःखं प्रतनोत्यात्मसत्तया असत्तया नाशयति घनमान्ध्यं यथा तमः। (53.28)

This 'expanse of the Jagat' gives pain by appearing as real.

When it is understood to be unreal, it perishes like the darkness of the night (by the appearance of dawn).

स्वयैव दुःखदायिन्या चेष्टया परिरोदिति काष्ठावष्टब्धवृषणः कीलोत्पाटी कपिर्यथा। (53.29)

It weeps by its own pain-giving actions, 'like the restless monkey which gets its scrotum caught inside the crack of the wood, by removing the wedge from the crack'.

संकल्पितानन्दलवस्तिष्ठत्युद्धरकन्धरं अकस्मात्प्रच्युतमधुबिन्दुभुक्करभो यथा। (53.30)

It remains with the high-raised neck expecting the minutest drop of joy (from the ordinary things of the world also), 'like the donkey which waits with a raised neck for a drop of honey to accidentally fall into its mouth from the bee-hive above'. (How can it even aspire for Moksha!)

(It is not just one single conception; countless conceptions rise one after the other without any purpose or meaning.)

क्षणं विरतिमायाति रतिमेति क्षणं स्वयं क्षणं विकारमायाति संकल्पेनैव बालवत्। (53.31)

Suddenly it wants something, suddenly it discards something; suddenly it changes its conceptions, like a child.

एनं सकलभावेभ्यः कृत्वा निर्मूलमादरात् मतिरन्तःपदं याति यथा पुत्र तथा कुरु। (53.32)

Somehow, separate it from the attraction to all the objects with as much effort as possible my son, and make it turn towards the inner state of the Reality-essence.

THREE BODIES

त्रयस्तस्या मतेर्देहा अधमोत्तममध्यमाः तमःसत्त्वरजःसंज्ञाः कारणं जगतःस्थितेः। (53.33)

Three are the bodies of that mind, namely - the worst, best and the middle, namely Tamas (dullness), Rajas (restlessness) and Sattva (goodness), which are the causes for the existence of this Jagat.

तमोरूपो हि संकल्पो नित्यं प्राकृतचेष्टया परां कृपणतामेत्य प्रयाति कृमिकीटताम्। (53.34)

The conception which is of the nature of 'Tamas' is engaged only in the actions natural to the body; and then getting into extreme miserable states, becomes insects and worms.

सत्त्वरूपो हि संकल्पो धर्मज्ञानपरायणः अदूरकेवलीभावं स्वाराज्यमधितिष्ठति। (53.35)

The conception which is of the nature of 'Sattva' engages in righteous activities leading to knowledge; and remains in its own kingdom belonging to it, very close to the left-over state of the Supreme.

रजोरूपो हि संकल्पो लोकसम्व्यवहारवान्परितिष्ठति संसारे पुत्रदारानुरञ्जितः। (53.36)

The conception which is of the nature of 'Rajas' engages in the activities of the world; and remains in the worldly-existence, enjoying the company of the wife and the sons.

त्रिविधं तु परित्यज्य रूपमेतन्महामते संकल्पः परमायाति पदमात्मपरिक्षये। (53.37)

Hey intelligent one! By discarding all these three forms, the conception kills itself and attains the 'Supreme state'.

KILL THE SAMKALPA

सर्वा दृष्टीः परित्यज्य नियम्य मनसा मनः सबाह्याभ्यन्तरार्थस्य संकल्पस्य क्षयं कुरु। (53.38)

Completely renouncing all the perceptions as unreal, controlling the mind through the mind itself, destroy the conception of the objects, that is outside and also inside.

यदि वर्षसहस्राणि तपश्चरसि दारुणं यदि वा विलयात्मानं शिलायां चूर्णयस्यलं

यदि वा अग्निं प्रविशसि वडवाग्निमथापि वा यदि वा पतसि श्वभ्रे खड्गधाराजवे तथा

हरो यद्युपदेष्टा हरिः कमलजोऽपि वा अत्यन्तकरुणाक्रान्तो लोकनाथोऽथवा यतिः

पातालस्थस्य भूस्थस्य स्वर्गस्थस्यापि तत्तव नान्यः कश्चिदुपायोऽस्ति संकल्पोपशमादृते। (53.38 to 42)

Even if you perform penance intensely for thousands of years, even if you hit your body against the rock and smash it, even if you enter ordinary fire or the fire of dissolution, even if you fall into the chasm or on the sharp edge of the sword, even if the dispassionate Shiva, or Vishnu, or the ever-compassionate Lord of the world Brahmaa, or 'Yati (Daattaatreya)' instructs you, whether you stay in the Paataala, or Earth or Heaven, there is no other means to liberate you, except the 'destruction of conception'.

अनाबाधेऽविकारे च सुखे परमपावने संकल्पोपशमे यत्नं पौरुषेण परं कुरु। (53.43)

Taking recourse to extreme effort, try to attain the 'conception-less state, which is unaffected by anything, which is changeless, and which is the state of Supreme bliss'.

संकल्पतन्तावखिला भावाः प्रोताः किलानघ छिन्ने तन्तौ न जाने ते क्व यान्ति विशरारवः। (53.44)

Hey Taintless one! All the objects remain threaded on the string of conception; when the string is cut off, I do not know where the destructive cheats disappear.

असत्सत्सदसत्सर्वं संकल्पादेव नान्यतः संकल्पं सदसच्चैवमिह सत्यं किमुच्यताम्। (53.45)

'Unreal, real'; 'real, unreal'; all these ideas arise due to conception only.

Both 'real' and 'unreal' are conception alone. What realness is here? Tell me!

संकल्प्यते यथा यद्यत्तथा भवति क्षणात् मा किञ्चिदपि तत्त्वज्ञ संकल्पय कदाचन। (53.46)

Whatever is conceived in whichever manner, it becomes that immediately.

Hey Knower of the Truth, do not conceive anything ever.

निःसंकल्पो यथाप्राप्तव्यवहारपरो भव चिदचेत्योन्मुखत्वं हि याति संकल्पसंक्षये। (53.47)

Be without conceptions. Perform actions that naturally come to you.

When the conception perishes, the Chit remains in the perception-less state (turned away from it).

उत्थाय सत्त्वरूपेण योन्या सत्यमयात्मकं न तज्जगद्दुःखमिदं व्यर्थं सदृशमात्मनः। (53.48)

The 'Supreme which is of the nature of Truth alone' (the Reality-state), through the delusion-womb, rises as the variety of beings, and experiences pain for no purpose (wastefully); which is not at all similar to it.

तेन दुःखाय महते किं मृतेन तवानघ यददुःखाय तत्प्राज्ञाः संश्रयन्तीह नेतरत्। (53.49)

Therefore, hey Taintless one, what is the use of dying repeatedly to get more and more pains?

The wise ones take shelter in 'That State' which never gives pain.

अधिगतपरमार्थतामुपेत्य प्रसभमपास्य विकल्पजालमुच्चैः

अधिगम्य पदं तदद्वितीयं विततसुखाय सुषुप्तचित्तवृत्तिः। (53.50)

Realizing the 'Supreme-Reality sought after', quickly casting afar the delusory network with force, attain that 'second-less state' and be in 'complete bliss' with all the mental perturbations at rest.