

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FIVE

[KALANAA- THE DISTURBED STATE OF REALITY]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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 FIVE

KALANAA- THE DISTURBED STATE OF REALITY

वसिष्ठोवाच

Vasishta spoke

यथा शर्वोऽपि लिङ्गानि न बिभर्ति बिभर्ति च त्वमेवमिह कार्याणि कुरु मा कुरु चानघ। (13.40)

The 'Supreme Lord Shiva (is always in the state of Brahman-knowledge)'; he supports all the eightfold varieties of Creation (by his very presence); yet does not support also (as he is the essence of all).

You also likewise perform your duties, and yet do not be a performer of actions, (being established in the Brahman-knowledge) hey taintless one!

त्वमेव वेत्ता त्वमजस्त्वमात्मा त्वं महेश्वरः आत्मनोऽव्यतिरिक्तः संस्त्वयेत्थमिदमाततम्। (13.41)

You are the one who is aware of all the perceptions (as the Reality state of Brahman).

You are unborn (and are not the physical body which takes birth and dies).

You are the essence of all (as the knowledge-essence of all).

You are the Supreme Lord (with no second one).

You alone pervade everything in this manner, being not distinct from the Self.

(You are the essence of Knowledge shining as Knowledge only, without any separateness.)

येनात्मदृश्यसद्भावादभितो भावनोऽञ्जिता स न संगृह्यते दोषैर्हर्षामर्षविषादजैः। (13.42)

The 'Knower', who is rid of all the duality ideas, never is caught by the faults rising from joys and distresses that get experienced because of ignorance only, by the realization that 'everything that appears around him is of the form of knowledge only that shines through his awareness essence'.

रागद्वेषविनिर्मुक्तः समलोष्टाश्मकाञ्चनः युक्त इत्युच्छते योगी त्यक्तसंसारवासनः। (13.43)

Free of all the attractions and repulsions, equally viewing a lump of clay and gold (as just illusory appearances/ as just information-contents), a yogi (who is one with his inner-essence at all times) and who has renounced all the Vaasanaas connected to the world, is said to be one with the Aatman (the Reality-state itself).

स यत्करोति यद्भुङ्क्ते यद्ददाति निहन्ति यत्तत्र मुक्तधियस्तस्य समता सुखदुखयोः। (13.44)

He, 'who is completely free of attachments' is equal-minded in all the pains and pleasures that he encounters in life - 'in whatever actions he may do, in whatever things he may enjoy, in whatever actions of offering anything to others, and in whatever he destroys'.

(Once the inner identity with the true essence becomes natural, then the Knower just leads the life like any other person, without transgressing the rules of Dharma. Whatever his outward actions are, he is unconnected to them and stays as a witness only.)

प्राप्तं कर्तव्यमेवेति त्यक्तेष्टानिष्टभावनः प्रवर्तते यः कार्येषु न स मज्जति कुत्रचित्। (13.45)

He, who has removed from his mind all thoughts of likes and dislikes, and performs the actions that fall to his lot as his prescribed duties of life, never drowns in the delusions.

चित्सत्तामात्रमेवेदमिति निश्चयवन्मनः त्यक्तभोगाभिमननं शममेति महामते। (13.46)

Hey intelligent one! A 'Knower, who is well-ascertained that the world is nothing but the essence of Chit-awareness shining as Knowledge', renounces all the ideas of enjoyment that is to be got from the objects, and attains the quiescent state.

(Chitta is the main perceiving-process empowered by Chit, the Reality-state of awareness.

Mind is the agitation that vibrates as the pictures of the world.)

मनः प्रकृत्यैव जडं चित्तत्वमनुधावति मांसगर्धन मार्जारो वने मृगपतिं यथा। (13.47)

सिंहवीर्यवशाल्लब्धं मांसं भुङ्क्तेऽनुगो हरेः चिद्दीर्यवशतः प्राप्तं दृश्यमाश्रयते मनः। (13.48)

मन एवमसत्कल्पं चित्प्रसादेन जीवति भावयन् विश्वमेवैकं चिन्तामेत्य चिदप्युत। (13.49)

The mind by nature is inert, and follows the objects that are revealed by the principle of awareness, like the cat greedy for the meat following the lion (to grab a few 'left over meat pieces' after the lion attacks some animal). Any worthless animal following the lion gets to eat the meat obtained by the lion's own prowess; the (inert worthless) mind likewise experiences the objects revealed by the power of awareness, the 'Reality state'. *(Mind is nothing but the imagination imagined by the imagination-power of Chit; and has no real existence.)*

In this manner, the mind that comes into existence as a false entity only, lives by the grace of Chit-state, by conceiving this ever-changing (unreal) phenomenon of the world; and, by remembering the 'Aatman, the source of all' attains the Chit-State too (by melting off).

जडं यत्किल निर्हीनं चित्ता दीपिकयौजसा तन्मनः शवसंकाशमचिदुत्तिष्ठते कथम्। (13.50)

The mind is inert by nature; how can it ever rise up without getting empowered by the light of awareness, since it is similar in nature to a dead body bereft of consciousness?

'KALANAA'-DISTURBANCE

[Kalanaa- means some disturbance, a slight quiver, a slight agitation, like the sudden sound heard in silence, like a tiny spot appearing in pure whiteness, like the slightly faded state of the pristine waters of the lake.

'Kalanaa' is the fault imagined in the faultless state. 'Kalanaa' means that which blocks the true state.

'Kalanaa' is what you conceive as real on the inert sense-knowledge.

In the 'pure awareness that is the essence within each Jeeva', the perception itself rises as a 'Kalanaa', thus giving rise to a Jeeva-state. Perceiving-state is the Jeeva state. Jeeva-state itself is the 'Kalanaa'.

'Kalanaa' is when the division-less awareness is disturbed by the knowledge of the divided objects.]

चित्स्वभावपरामृष्टा स्पन्दशक्तिरसन्मयी कल्पना चित्तमित्युक्त्या कथ्यते शास्त्रदृष्टिभिः। (13.51)

The 'unreal conception,' the 'power of vibration (agitation) rising by the contact of awareness'; 'that alone' is referred to by the term 'Chitta (the process of agitation empowered by Chit)', by those learned in the Scriptures.

यश्चित्तफणिफूत्कारः सैवेयं कलनोच्यते चिदेवाहमिति ज्ञात्वा सा चित्तमेव गच्छति। (13.52)

The 'hiss of the hooded serpent namely Chitta' alone, is known as the 'Kalanaa'.

By realizing 'I am the Chit' (and by getting rid of the false 'I' feeling completely), this 'Kalanaa' dissolves off into Chit itself. (*The disturbance also gets realized as the nature of Chit only.*)

[Though Brahman-state is not a divided state of the perceived and non-perceived, theoretically you can define the Brahman as two states of Nirvikalpa (free of disturbance) and Savikalpa (with the disturbance).]

चेत्येन रहिता यैषा चित्तब्रह्म सनातनं चेत्येन सहिता यैषा चित्सेयं कलनोच्यते। (13.53)

The 'self-awareness state that is bereft of perception' is the ancient principle of Brahman.

The 'self-awareness-state with perception' is the 'Kalanaa'.

[Mind is nothing but the perceived-state of Brahman.]

किंचिदामृष्टरूपं यद्ब्रह्म तच्च स्थिरं मनः, कल्पना सत्सदैवैतत्सदिवोपस्थिता हृदि। (13.54)

At the level of perception, the 'slightly faded state of Brahman' becomes widely known as the mind; and the 'conception-state of the mind' always stays as real in its 'central essence only'.

[Brahman-state with this 'Kalanaa' is known as Chitta, the perceiving state.]

चित्तमित्येव रूढेयं यदैव कलनोदिता, तदैव चित्त्वं विस्मृत्य सा जडेव व्यवस्थिता। (13.55)

The 'Brahman-state' gets established as 'Chitta' when the 'Kalanaa' exists; 'this alone' forgets the 'awareness-state that forms its essence', and remains sunk in experiences as if inert (with the limitations of space and time).

संपन्ना कलनानाम्नी संकल्पानुविधायिनी अवच्छेदवती वाग्रा हेयोपादेयधर्मिणी

सैषा चिदेव जगतामागतेव स्वशक्तिः न संप्रबोधिता यावद्रूपं तावन्न बुध्यते। (13.56,57)

Staying at the level named 'Kalanaa', chasing the conceptions (of Vaasanaa-fulfilment),

and having a vision of division only (as 'I' and the world made of many objects),

with the well-established nature of seeking something and discarding something,

'Chit-state itself' takes on the 'state of Jagat (the changing patterns of Bodha)' by its own power.

It does not wake up from this state till it is realizes this Truth (through a teacher's guidance, or the study of knowledge texts, or by one's own pursuit of Vichaara).

अतः शास्त्रविचारेण वैराग्येण परेण च निग्रहेणेन्द्रियाणां च बोधयेत्कलनां स्वयम्। (13.58)

Therefore, one should sincerely complete the 'study of Knowledge-scriptures (like Vaasishtam)', develop a natural dispassion towards the world of objects (through the rational analysis of the worldly ways, like king Janaka), should be able to have a natural inborn control of the senses (not just physical abstinence, but by not superimposing joy on the objects of senses), and remove the 'Kalanaa' (the disturbed-state of Brahman) through the proper 'knowledge process'.

['Kalanaa' is the incorrect understanding of the Reality; removing this 'Kalanaa' is termed as liberation.

This does not mean that the world-appearance will vanish off like a dream, when the 'Kalanaa' is removed.

The world continues as before with the same perceptions; but the vision is entirely different.
This is the vision of Knowledge.

Suppose you see a ferocious animal suddenly, and get frightened; but after observing with scrutiny, you understand that the animal is not really an animal, but actually it is your friend wearing the costume of an animal. Then, with the new inborn understanding, you act differently towards the animal. Your fear is gone off forever. You always see your friend only, though the costume of the animal is still visible. You never are affected by his weird animal-act.

So also, a 'Knower of Brahman' also sees the world like everyone else, thorough his senses and mind; but is always aware of Brahman alone as all, and is never affected by the changing patterns of the world.

He does not see the world with his physical eyes; but sees with the knowledge-eye only.]

WHAT IS KALANAA?

['Kalanaa' is your very Jeeva-identity; the disturbance in the undisturbed awareness state.]

कलना सर्वजन्तूनां विज्ञानेन शमेन च प्रबुद्धा ब्रह्मतामेति भ्रमतीतरथा जगत्। (13.59)

For all the beings of any world (who are trapped in the birth and death illusions), when enlightened through the understanding of the statements of the texts and also by the constant practice of subduing the mind, this 'Kalanaa' attains naturally the state of Reality (the complete awareness of oneself as Reality); otherwise ('itarathaa' -if such a practice is not there), it remains rotating as the changing patterns of the Jagat.

['Kalanaa' is your drunken state of delusion.]

व्यामोहमदिरामतां लुठितां विषयावटे आत्मावेदनसंसुप्तां कलनामेव बोधयेत्। (13.60)

अप्रबुद्धा यथा ह्येषा न किञ्चिदवबुध्यते संकल्पकलनेवान्तर्दृश्यमानाप्यसन्मयी। (13.61)

This 'Kalanaa' (namely the false idea of 'yourself' with a name and form) is intoxicated by 'consuming the liquor of delusion', is 'rolling like a wretched creature' in the 'dirty hole of the sense pleasures', and has forgotten itself (its true identity) in the 'drunken stupor' (of seeing the non-existent world as real).

This alone needs to be woken up (through Vichaara).

[How then does this drunken thing see the world in the stupor-state also?

The very 'seeing of the world as real' is its stupor-state of drunkenness.]

When not woken up, it does not understand anything of what is real.

Though the world gets seen in this stupor also, it is not really real (like an imagined palace seen inside the mind).

[You yourself as the 'Jeeva state of perception' are the inertness of 'Kalanaa'.

You exist as the 'Kalanaa' because of the pure awareness alone, which makes possible the perception-state.]

तया परमया दृष्ट्या कलनैषान्तरस्थया मञ्जरी गन्धशक्त्येव पदार्थेषु विराजते। (13.62)

Because of the 'supreme vision of the Chit' alone, this 'Kalanaa which is the very nature of the Chit-state' shines as the 'objects of knowledge', like the 'cluster of flowers by the power of fragrance'.

(The fragrance is the essence of the fragrant flowers; the pure awareness alone is the essence of all the knowledge that shines as the objects. If awareness as the 'real you' were not there, what object can exist as an object of knowledge?)

[Why then we all have limited vision of the world only, if we are really the all-pervading state of Chit?]

तनुः संकल्पिता यैषा कलनेति जगत्त्रये सा हि किञ्चिद्विजानाति नित्यं ज्ञानैकधर्मिणी। (13.63)

This 'awareness state (that forms the essence of all Jeevas)' is of the nature of 'knowing' only.

In all the three worlds, this all-pervading state is conceived as 'limited', by the superimposition of a form on itself; and stays as a 'Kalanaa'. That is why, a limited vision of the world alone becomes possible (through a limited structure of the mind acting through the limited structure of a body-tool).

चेतनेन जडा राम कलनोपलरूपिणी पद्मिनीवातपेनासौ परेणैव प्रबोध्यते। (13.64)

Like the lotus blooming by the contact of the sun, this 'Kalanaa' (namely the Jeeva-state) which is inert like a rock, rises because of the 'supreme state of Reality alone'.

(A lotus can bloom by the rising of the sun only; a rock can be set in motion by another force only; so also this Jeeva-state is capable of all its perceptions because of this awareness-essence alone.)

[The Kalanaa, the perception-state of the 'many', is inert like a carved statue. It cannot do anything by itself.]

यथा शिलामयी कन्या चोदितापि न नृत्यति तथेयं कलना देहे न किञ्चिदवबुध्यते। (13.65)

Just like a 'stone statue of a girl' will not dance even when you push it, this 'Kalanaa' also cannot understand anything in the least, without the factor of awareness.

(Whatever you see and understand, whatever motions you make of the body and its limbs, whatever emotional actions you do in life, all these belong to the dull inert rock-like state of 'Kalanaa' that is empowered by the awareness essence.

In all your actions, the pure awareness alone stays as the support of all the actions of the mind and body.)

लिपिकर्मनृपैर्युद्धं क्व कृतं घर्घरारवं क्वचिन्न चन्द्रकिरणैरोषध्यः प्रतिबोधिताः। (13.66)

When have the 'painted pictures of the kings', battled with roaring noises?

The 'painted moon-rays' never affect the growth of the herbs.

असृगालिसगात्रैश्च शवैः क्व परिवल्गितं, क्व गीतं मधुरध्वानं वनपाषाणखण्डकैः,

क्व पुंसा विहितैरकैः क्षपितं यामिनीतमः, क्व संकल्पमयैः छाया क्रियते व्योमकाननैः। (13.67,68)

When have the corpses covered by blood, jumped away?

When have the forest-rocks, sung melodious songs?

When has the darkness of the night, removed by the suns carved by the men?

When do the forests of the sky that are imagined in the mind, give out shade?

[‘Kalanaa’ cannot stay as the ‘perceived phenomena’ without the support of Chit-state.]

क्व जडैरुपलाकारैर्मिथ्याभ्रमभरोत्थितैः मृगतृष्णामयैरेभिर्मनोभिः क्रियते क्रिया। (13.69)

These minds (mind-entities) are made of mirages only; are inert like the stones; have appeared because of the overflowing of stupid delusions only; how can they do any actions at all?

यथातपे क्षते स्फारे मृगतृष्णातरङ्गिणी कलना तद्वदेवेयं स्फुरत्यात्मनि सत्यलम्। (13.70)

The ‘mirage of a flowing river’ rises in the presence of the wide-spread hot sun; so also, this ‘Kalanaa’ rises in the presence of Reality-state alone.

PRAANA -THE ENERGY STATE OF MOVEMENT

[The mind is empowered by the power of Praana, the energy, the force that is spread out as the world.]

यदेतत्स्पन्दितं नाम तन्मनोऽधिगतं शठैः मरुतां विद्धि तां शक्तिमन्तः प्राणशरीरिणीम्। (13.71)

That which vibrates, is known as the mind, by the ignorant. Understand it to be the power of the

‘movement-force’, which covers the Jeeva as the Praana-sheath (which enables the movement of the body/mind).

[Praana is the power of agitation, movement, or the quivering-state that exists as the ‘mind phenomenon’.

The Knowers are always in the un-agitated state, as the very essence of Praana itself.

These noble ones are not the ordinary Jeeva-states that are empowered by the Praana.]

येषां संविदनाक्रान्ता संकल्पलवनिश्चयैः अनाक्षिप्तसकारा प्रभैषा पारमात्मिकी। (13.72)

For those, ‘whose awareness stays uncorrupted by the least of Vaasanaa-conceptions’, and ‘is not of the form of taste maintained in the objects’, this ‘Praana’ is the ‘supreme state of awareness’ only (and is not different). [For the ordinary Jeevas, the world is made of differences and divisions only. These ignorant Jeeva-states exist as the ‘vibrating states of agitations’ only; and are empowered by the ‘force of movement, namely Praana’.]

अयं सोऽहमिदं तन्म इति या कलनाविला प्राणात्मतत्त्वयोस्तस्याः संज्ञा जीवेति कथ्यते। (13.73)

‘This one, he, I, this, that, mine’; this is the ‘Kalanaa’ (the knowledge of divisions); it is the ‘disturbance that connects the Praana and the Aatman-essence’. This union of the ‘Praana and Aatman’ through ‘Kalanaa’ rises as the ‘conscious entity’ that is covered by an inert body. This alone is termed as the ‘Jeeva’.

[Aatman, the reality-state of pure awareness, when tainted by the disturbance, stays as the ‘Praana-force’ which empowers the mind to exist as the ‘world-state of Jeeva-ness’.]

धीश्चित्तं जीव इत्येताः संकल्पस्यासतो मताः संज्ञाः कल्पितास्तज्ञैर्न राम परमार्थतः। (13.74)

The ‘Intellect (Dhee, the power to analyze), the mental faculty, the Jeeva’- all these differently known terms are just the names invented for the ‘unreal conception’ by the wise. Actually they are not different.

(‘Kalanaa’ alone is known by such different names.)

मनो नो न मतिर्नापि धीरेषा न शरीरकं, अस्तीह परमार्थेन स्वात्मैवेहास्ति सर्वदा। (13.75)

In actuality, there is no mind; no thinking; no intellect; and no physical body.

Always the Reality alone exists as it is (without any disturbing factor).

आत्मैवेदं जगत्सर्वात्मा कालक्रमस्तथा स चाकाशादच्छतरो नास्तीवास्त्येव चामलः। (13.76)

‘Aatmaa, the Reality-state alone’ is ‘this Jagat and all the beings’, and also the ‘movement of time’ that binds all; yet it is purer than even space (and penetrates through all as the very essence of knowledge).

It is so taintless that it exists as if it is not there at all.

अच्छत्वादसदाभासः संविद्रूपतया तु सत्, आत्मा सर्वपदातीतः स्वानुभूत्यानुभूयते। (13.77)

It is so pure that it is as if non-existing (unlike the objects that are sensed by the mind).

Being the ‘awareness essence that knows all’, it is real (unlike the mind and its objects which are the ‘known’).

‘Aatmaa’ is beyond all the states of Jaagrata etc, and is experienced as one’s own existence only.

[Aatmaa cannot be remembered or meditated upon as another object.

A realized Knower just stays as the Aatman itself; he does not preserve it as a memory like the body-identity.]

मनस्तत्र परिक्षीणं यत्र संवित्परात्मनः अन्धकारक्षयस्तत्र यत्रालोकः प्रवर्तते। (13.78)

Mind (the form of Avidyaa) stays destroyed, where the 'Supreme essence' is experienced as oneself.

The darkness stays destroyed, when the light is present.

[You as the mind-entity cannot perceive the Aatman as an outside object.]

यत्रात्मसंविदोऽच्छायाः संकल्पोत्थतया मताः तत्रात्मनो विस्मरणं स्मरणं चित्तजन्मनः। (13.79)

The 'awareness essence of Aatman' is extremely pure (and is in no need of remembrance).

When the conceptions rise as the perceived scenes, the Aatman stays forgotten (by believing oneself as the body-thing), and only the 'memory of the perceived bodies that are produced by Chitta' remains as real.

[Jeeva-state is similar to the insane state, where one forgets one's true identity and thinks and acts as a lion, or a bird, or a king, or whatever. When the madness is cured, no magic happens; but the patient stays as himself without thinking of himself as anything other than himself. He just 'is' as he is!]

परस्य पुंसः संकल्पमयत्वं चित्तमुच्यते अचित्तत्वमसंकल्पान्मोक्षस्तेनाभिजायते। (13.80)

'Chitta' is nothing but the imagining (conceiving) of another (body-form) as oneself.

'Liberation' is attained, when one is freed of this 'Chitta-state and this incorrect conception'.

एतावच्चेतसो जन्म बीजं संसारभूतये, संकल्पोन्मुखतां यातः संविदो वा किलात्मनः। (13.81)

'This sort of identification as another' is alone the 'Chitta,' and the 'birth of Chitta' alone is the 'seed for the existence of the Samsaara', where the 'understanding nature of the Aatman' is turned towards the '(superimposed) conceptions'.

निर्विकल्पाच्चितः सत्ता संकल्पाङ्ककलङ्किता कलनेत्युच्यते तेन पुंस्त्ववद्बुद्ध्यते मनः। (13.82)

The 'faultless state of Nirvikalpa' alone is the '(supporting) essence of Chitta', and

when the 'pure state' is tainted by various conceptions as its body, it is known as 'Kalanaa'.

Then the mind (quivering state) gets ready for the production of the world (the Kalanaa), like a man in the presence of a woman (ready to produce his offspring).

PRAANA AND THE MIND

प्राणशक्तौ निरुद्धायां मनो राम विलीयते द्रव्यच्छायानु तद्द्रव्यं प्राणरूपं हि मानसम्। (13.83)

When the power of the Praana (movement) is controlled, the mind (which exists as the image of the body-identity) melts off, like the image in the mirror vanishing off along with the destruction of the mirror.

Mind exists in the form of the Praana alone.

देशान्तरानुभवनं प्राणो वेत्ति हृदि स्थितं स्पन्दवेदनतो यत्तन्मन इत्यभिधीयते। (13.84)

When you experience the objects outside of the perceived field (as only the ideas, other than the directly perceived sense-objects), it is known by the Praana alone which is centered in the awareness;

and this agitation-experience is known as the 'Manas'.

['Praana' is the energy or force that empowers all the functions of the body also. One such function is the breathing-function that belongs to all the living beings.]

वैराग्यात्कारणाभ्यासात्युक्तितो व्यसनक्षयात्परमार्थावबोधाच्च रोध्यन्ते प्राणवायवः। (13.85)

Through the cultivation of dispassion (by understanding the transitory nature of objects),

through the practice of breath-control (which will stop the thought-processes for a few seconds at least),

through the contemplation methods (based on Vichaara),

through the control of the outgoing tendency of the mind (towards sense objects),

and by understanding the true nature of the Aatman, the 'Praana-movements' come under control.

दृषदो विद्यते शक्तिः कदाचिच्चलनैधसां न पुनर्मनसामस्ति शक्तिः स्पन्दावबोधने। (13.86)

Maybe the power of burning a stick may exist in a stone sometimes; but there never is the power for the mind to vibrate or perceive by itself (without the Praana vibration).

[Mere practice of breath-control is alone not enough to control the mind. 'Practice of dispassion and practice of Vichaara that are supported by the discrimination of the real and unreal', are very much necessary for attaining the goal of liberation.]

स्पन्दः प्राणमरुच्छक्तिश्चलद्रूपैव सा जडा, चिच्छक्तिः स्वात्मनः स्वच्छा सर्वदा सर्वगैव सा। (13.87)

The 'vibration' is the 'power of the Praana' that functions as the 'movement of the breath' also, and is inert. 'Chit-power of the Aatman' is pure, always exists everywhere, without any movement.

चिच्छक्तेः स्पन्दशक्तेः च संबन्धः कल्प्यते मनः मिथ्यैव तत्समुत्पन्नं मिथ्याज्ञानं तदुच्यते। (13.88)
The 'mind' is what conceives a connection to the 'vibrating power of Praana and the power of Chit'. This connection is not real, and is known as 'false knowledge'.

एषा ह्यविद्या कथिता मायैषा सा निगद्यते परमेतत्तदज्ञानं संसारादिविषप्रदम्। (13.89)
This alone is known as Avidyaa; and is named as Maayaa. This is the extreme level of ignorance; and produces the 'poison called the worldly-existence and other bindings'.

चिच्छक्तेः स्पन्दशक्तेश्च संङ्गे संकल्पकल्पनं न कृतं चेत्परिक्षीणास्तदिमा भवभीतयः। (13.90)
If the 'Chit-power of awareness and the power of movement (Praana)' are not imagined as joined together (as the mind), then all the fears of the worldly-existence will disappear completely.
[How does the Praana-power bring forth the mind-state?]

वायुतः स्पन्दशक्तिर्या सा चिता चेत्यते यदा सचेत्या चित्तदैवान्तः संकल्पाद्याति चित्तताम्। (13.91)
The 'power of vibration (Praana)' functions as the 'wind-movement' within the body; and when the 'Chit' functions as the perceiving state, it perceives itself as another, and attains the state of 'Chitta' through conceptions. This 'Chitta state' is falsely conceived by the 'Chit', like a ghost imagined by a child. When the 'vibrating power of the wind (energy of movement)' produces the 'perceived phenomenon' through the 'power of Chit', 'that Chit which appears as the perceived phenomenon (as the seer and the seen)', attains the 'state of the mind' through the conception within.
CHITTA IS NON-EXISTENT ACTUALLY

चित्ततैषा चितो मिथ्या कल्पिता बालयक्षवत् अखण्डमण्डलाकारस्पन्दरूपा चिदेव यत्। (13.92)
This 'state of the mind of the Chit' is a 'misconception', like the ghost conceived by a child. Chit alone exists as the 'movement (agitation, disturbance)' of the 'form of the unbroken field of the perceived (that is false)'.

सैषा चित्ता तदन्येन केन संबाध्यते किल, अखण्डशक्तेरिन्द्रस्य केन स्यात्सह संगरः। (13.93)
Which other thing can be there (as a second reality) that can affect this state of Chit?
Who can combat the Lord who is endowed with unbroken power?

अतः संबन्धिनोऽभावात्सम्बन्धोऽत्र न विद्यते, संबन्धेन विना कस्य सिद्धं तत्कीदृशं मनः। (13.94)
Since there is nothing outside of it to bring in the connection, there is no connection at all; and if there exists no connection, then how can the mind make its appearance?

चित्स्पन्दयोरेकतायां किं नाम मन उच्यते, का सेना ह्यमातङ्गसङ्गसंघट्टनं विना। (13.95)
When the 'Chit and the power of movement' are one and the same (like the wind and its movement), then what is there as the mind? How can an army exist in the absence of the horses, elephants collecting together?

तस्मान्नास्त्येव दुष्टात्म चित्तं राम जगत्त्रये, सैषा संयक्परिज्ञानाच्चेतसो जायते क्षतिः। (13.96)
Therefore, there does not exist at all any rascal called the 'Chitta' anywhere in the three worlds Rama! This thing called the Chitta, perishes by the true understanding of reality.

मुधा मैवमनर्थाय मनः संकल्पयानघ मनो मिथ्यासमुदितं नास्त्यत्र परमार्थतः। (13.97)
Hey Taintless one! Do not wastefully imagine this thing called the mind and get into difficulties. Mind has arisen as a false conception; it does not exist actually.

मा त्वमन्तःक्वचित्किंचित्संकल्पय महामते, मनः संकल्पकं राम यस्मान्नास्तीह कुत्रचित्। (13.98)
Hey Intelligent one! Do not conceive anything at anytime. Mind is just the other name for conception; it does not exist anywhere as a reality.

असम्यग्ज्ञानसंभूता कल्पना मृगतृष्णिका हृन्मरौ तव संशान्ता सम्यगालोकनान्मुने। (13.99)
This mirage-river in your heart-desert (of the Jeeva-state) is an illusion rising out of incorrect knowledge. Hey disciplined one, it subsides through the correct knowledge.
[Death is defined as loss of consciousness, and as being without a body. Mind is already dead only!]

जडत्वान्निःस्वरूपत्वात्सर्वदैव मृतं मनः, मृतेन मार्यते लोकश्चित्रेयं मौर्ख्यचक्रिका। (13.100)
Mind is always dead only, since it is inert (not conscious) and is without any form.

'This dead thing' alone attacks the people and destroys them. This wheel of ignorance is amazing!

यस्य नात्मा न देहोऽस्ति नाधारो नापि चाकृतिः तेनेदं भक्ष्यते सर्वं चित्रेयं मौर्ख्यवागुरा। (13.101)

‘Mind’ has no ‘essence of awareness’, has no body, has no support, has not even a shape; yet, everything gets eaten by this! The trap of ignorance is amazing!

सर्वसामग्र्यहीनेन हन्यते मनसापि यः नीलोत्पलदलाघातैर्मन्ये दलितमस्तकम्। (13.102)

He, who gets destroyed by the mind which has no weapon at all, is like a person who gets his head crushed by the ‘delicate petal of a blue lotus’.

जडेन मूकेनान्धेन निहतो मनसापि यः मन्ये स दह्यते मूढः पूर्णचन्द्रमरीचिभिः। (13.103)

He, who gets destroyed by the mind which is inert, mute and blind, is like a fool who gets burnt by the ‘cool rays of the Full-moon’.

विद्यमानोऽपि यः शूरो लोकस्तेनाभिभूयते अविद्यमानमेवेदं हन्यते मुग्धतोदिता। (13.104)

A valorous man, who is real and living, can indeed defeat a weak person. (No doubt about it!)

However, this mind rising from the ignorance kills a fool, though not real and though not existing.

मिथ्यासंकल्पकलितं मिथ्यावस्थितिमागतं अन्विष्टमपि नो दृष्टं, का तस्य किल शक्तता। (13.105)

‘Mind’ is just a name given to false conceptions; it has become established falsely; is not found to be there even after searching; what great strength does it have (that one should perform Saadhana to subdue it)?

अहो नु खलु चित्रेयं मायामयविधायिनी चेतसाप्यतिलोलेन लोकोऽयमभिभूयते। (13.106)

Alas! ‘This great feat of Maayaa’ is indeed amazing!

The ‘entire world of beings’ gets conquered by this ‘unsteady mind’!

मौर्ख्यं यदापदान्विष्टः का हि नापदजानतः पश्य मौर्ख्यादियं सृष्टिरज्ञानेनैव जन्यते। (13.107)

Foolishness is always chased by harms; what harm will not come to a man who has no intelligence? Observe! This Creation is produced for the fools only, through the lack of knowledge!

हा कष्टमपि दुर्बुद्धेः सृष्टिमौर्ख्यवशं गता असतैव यदेतेन जीवेनाप्युपपाद्यते। (13.108)

Alas! This Creation is completely dominated by foolishness and sought by the idiot, though it is filled with difficulties only. Though not real, it is sought after by the Jeeva, for getting into more troubles only.

SRSHTI- THE CREATION IS PRODUCED BY THE FOOLISH MINDS ONLY

[‘Srshti, the mind-produce is comparable to the water that always moves towards harmful ends only.]

मन्ये मौर्ख्यमयी सृष्टिरियमत्यन्तपेलवा वास्तरङ्गप्रवाहेण कणशः परिशीर्यते, (109)

नीलाञ्जनालवालेन यन्त्रेणैव विचूर्ण्यते, इन्दोराभोगपूर्णस्य करस्पर्शेन मुह्यति। (13.110)

I indeed think of this Creation to be made of foolishness only and extremely fragile, (since it can be destroyed in a second through Vichaara itself);

it is like the (mirage) water which (through imagination) flows downwards as waves (towards desire-fulfilment) and breaks itself into pieces;

it (through imagination) gets shattered by the dark whirlpool (of problems) by a rotating machine, as if;

it (through imagination) is affected by the touch of the rays rising from the distant Full-moon (of sense-objects) and rises in tides (of joys and sorrows).

(How can a non-existent river flow, or break or rise?)

रिपुभिर्नयनोन्मुक्तैर्दृष्टः सूत्रैर्निबध्यते, संकल्पकृतया शूरसेनया परिभूयते। (13.111)

‘Srshti’ is like getting bound by the (imagined) strings that rise from the eyes of the enemy, when sighted by him. ‘Srshti’ is like getting conquered by the army of valorous men imagined by oneself!

तस्मात्किलेयं मनसा न स्थितेनैव कुत्रचित्कल्पितेन मुधान्येन कृपणेन निहन्यते। (13.112)

Therefore, this mind is not at all there anywhere, and yet gets killed by another wretched person (the person who is trying to control it) who is imagined by itself wastefully (as through the many prescribed methods of mind-destruction)!

THE IGNORANT ARE NOT FIT FOR THIS KNOWLEDGE

मूर्खलोकमयी सृष्टिर्मन एवासदुत्थितं यः शक्तो न वशीकर्तुं नासौ रामोपदिश्यते। (13.113)

This Creation which is made of foolish men, is just the mind that has risen as a false-state.

Rama, he who cannot control his (non-existing) mind should not be instructed at all about all this.

[A worm that relishes only the drainage-waters cannot grasp the sacredness of the Ganges that flows from Shiva’s crest.]

अभिजाताऽस्वरूपैषा प्रज्ञा क्षोदेषु न क्षमा नोपदेशगिरां योग्या परिपूर्णव संस्थिता। (13.114)

His Prajnaa-state, which has not formed at all yet, is spread out all around in the physical objects of the world only, and is not capable of abstract thinking. It cannot qualify for receiving instructions, since it is fulfilled as it were, through worldly attachments only.

[The ignorant impure minds are never free of fears and anxieties. Vichaara is something that is never practised in the ordinary world-situations also.]

बिभेत्येषापि वीणायास्तन्त्रीगुणतनुध्वनेः, बन्धोरपि सनिद्रस्य बिभेति वदनघृतेः। (13.115)

The ignorant fool jumps with fear even if a slightest sound of a Veenaa-string is heard (suddenly). He fears even the facial contours of a sleeping relative!

असतोऽपि जनादुच्चैर्गीताद्गीता पलायते स्वेनैव मनसाप्यज्ञा किलैषा विवशीकृता। (13.116)

The ignorant fool runs away frightened, even if any one just screams aloud about enemies (or ghosts or wild animals) that are not there also! The fool is indeed completely under the control of his own mind!

सुखलवविवशा द्विषेव तस्माद्दृढयगतेन निजेन चेतसेव

विधुरितधिषणा न वेत्ति सत्यं तदपि कथं परिमोहितो मुधैव। (13.117)

Losing the senses, like a man who has eaten the poisonous delicacy for want of the minuscule pleasure, being burnt by one's own mind in his heart (central essence) as if by an enemy, empty of discrimination in the intellect, the fool does not understand the 'Truth' at any cost; and observe how he suffers through delusion wastefully!

MY INSTRUCTION IS NOT FOR THE FOOLS

[Though for the first time in the entire RaghuaKula history, I am discoursing in detail about the profound knowledge of Brahmaa himself, most of those assembled here remain unaffected, and sit here like dumb animals only, just adding up to the crowd strength. They have no doubts, no questions, and do not seem to need any guidance also.

My knowledge is definitely not for these animals that are in the form of humans.

They lack the required qualities of dispassion and discrimination; they are not free of the Vaasanaa-domination also. What use does this discourse have for them?]

संसारसागरसारकल्लोलैरुद्धमानया मतेर्मानन्द मूकत्वं यया जनतायार्जितं

आत्मलाभमयोदारकलाभिरिह सा मया विचारोक्तिभिरैताभिः शास्त्रेऽस्मिन्नोपदिश्यते। (14.02)

Dear Rama! You revere me much! (*My teaching is mainly directed at you only!*)

The populace 'which is carried uncontrollably by the turbulent waves of the worldly-existence, and which remains dumb (without any enquiring thought) in the mind (without asking any question in the presence of a Knower like me also)' is not given instructions by me through this 'discourse that contains the thought-provoking ideas describing the path towards the attainment of the Aatman-state in various ways'.

[If I make an effort to teach the sacred knowledge to these idiot-minds, then I should myself be considered as an idiot only.]

न पश्यत्येव यो नित्यं तस्य कः खलु दुर्मतिः विचित्रमञ्जरी चित्रं संदर्शयति काननम्। (14.03)

Which fool will exhibit a 'beautiful painting of a colourful forest' to a person who is incapable of seeing (has blindness or eye-infection or lack of appreciation)?

कः कुष्ठघर्घराघ्राणं नानामोदविचारणे मूर्खमात्मोपदेशेन प्रमाणीकुरुतेऽमतिः। (14.04)

Which brainless idiot will discuss about 'various scents' with a fool afflicted by leprosy and whose nose makes a gurgling noise?

विपर्यस्तेन्द्रियं मतं मदिराघूर्णितेक्षणं धर्मनिर्णयसाक्षित्वे कः प्रमाणीकरोत्यधीः। (14.05)

Which idiot will get his words proved by inviting a 'drunkard with his rolling eyes and faltering limbs', to act as a witness in judging a case?

कः शवं वा श्मशानस्थं समवायकथाशतं परिपृच्छति संदेहे कश्च मूर्खं प्रशास्ति च। (14.06)

Who will clear his doubt by questioning 'a corpse, or the crowd assembled there in the cremation ground, who are engaged only in gossiping about hundreds of occurrences connected to the dead ones', and who will answer that fool ever?

येनाशयबिलस्थोऽपि मूकोन्धोऽपि न निर्जितः मनोव्यालः स दुर्बुद्धिः कथं नामोपदिश्यते। (14.07)

How can anyone teach the idiot who has not been able to subdue his 'mind-snake which resides in the snake-hole of his own heart (brain), and which is dumb and blind' (though it is so easy)?

जितमेव मनो विद्धि वस्तुतः यन्न विद्यते, निकटात्सा चिरास्तैव या शिला नैव विद्यते। (14.08)

Understand the mind to be already conquered when it is non-existent actually!

The rock though close-by is very far, since it is non-existent!

(One can never catch a rock which is seen in imagination, but is not really there.)

मनो न विजितं राम येनासदपि दुर्धिया तेनाग्रस्तविषेणैव म्रियते विषमूर्छया। (14.09)

Rama! The fool, who has not conquered the mind which is not really there, will die of the poisonous faint even without consuming any poison!

ज्ञः पश्यति सदैवात्मा स्पन्दने प्राणशक्तयः इन्द्रियाणि स्वधर्मेषु मनो राम किमुच्यते। (14.10)

A 'Knower' is always conscious of the 'self-essence alone', Rama! He sees just the 'power of Praana' vibrating, and the inert senses engaged in their functions. Whatever is there as the mind?

प्राणानां स्पन्दनी शक्तिर्ज्ञानशक्तिः परात्मनः इन्द्रियाणां निजा शक्तिरेकः कोऽत्र निबध्यते। (14.11)

The 'vibrating power' of the Praanas is nothing but the 'Knowledge-power' of the Chit.

The 'power of the senses' also is one such power of the Supreme Self. Who is bound here?

सर्वास्तदंशवस्तस्य सर्वशक्तेः किलात्मनः पृथक्ता वाच्यता चेयं कुतो नाम तवोत्थिता। (14.12)

All that is there is the expression of the Reality-state which is all-powerful.

What for do you attribute different names to it?

किं नाम जीव इत्युक्तं येनेहान्धीकृतं जगत् चित्तं चैवासदेव त्वं विद्धि का तस्य शक्तता। (14.13)

What is thing called 'Jeeva' by which the world is blinded?

Know the 'Chitta' to be unreal only! What power does it have?

मनोनिर्दग्धदृष्टीनां दृष्ट्वा दुःखपरम्परां मतिर्मै करुणाक्रान्ता राम मुग्धेव तप्यते। (14.14)

Rama! Observing the 'continuous pain experienced by those whose understanding is completely burnt away by the unreal mind', my mind is filled with compassion for them, and is worried as it were.

कः किलात्र कुतः खेदो यन्मूर्खः परितप्यते, दुःखायैव हि जायन्ते करभाः प्राकृतास्तथा। (14.15)

Who is there as such (as different from the Chit)?

Wherefore starts this pain (which is not one's true nature)?

What for is this fool suffering so much (imagining a world)?

These donkeys and idiots (in human shape) are born only to suffer (and always carry the weight of problems)!

विनाशायैव जायन्ते जडा देहेष्वबुद्धयः अनारतोदयाः पापा बुद्बुदा जलधेरिव। (14.16)

These blockheads, these fools get born in these bodies to perish through harms only.

Like the bubbles in the ocean, 'wicked selfish acts' rise out of them continuously.

['Yes! I do feel pity for these fools who refuse to come out of their idiot-states, and voluntarily go through sufferings of various types at each and every minute of their lives, because of their desires and attachments to the objects of the world.

You may also feel compassion for them, as a realized Knower; but get rid of such a wasteful compassion that rises in your mind for these idiot-beings. Their suffering is self-made. Nothing can be done if they prefer ignorance to knowledge.

Like the countless animals, flies and mosquitoes that get born to die only, these human shaped animals also are born, just to die only! Why do you waste your thoughts on them?]

कियन्तः पश्य पशवः प्रत्यहं प्रतिमण्डलं सूनावद्भिर्निहन्यन्ते कैवात्र परिदेवना। (14.17)

Look- how many animals daily get killed by the butchers in every country!

What is there to lament about it?

अर्बुदान्यनिलो हन्ति क्षमाजातेषु चान्वहं दंशानां मशकानां च कैवात्र परिदेवना। (14.18)

At each and every moment, the wind kills countless biting insects like the mosquitoes that get produced from the ground. What is there to lament about it?

दिशं प्रति गिरीन्द्रेषु पुलिन्दाया वने वने निघ्नन्ति मृगलक्षाणि कैवात्र परिदेवना। (14.19)

In each and every direction, in each and every mountain, in each and every forest, hunters kill lakhs of animals! What is there to lament about it?

जले जलचरव्यूहान्सूक्ष्मान्स्थूलो निकृन्तति ग्रासार्थं निर्दयो मत्स्यः कैवात्र परिदेवना। (14.20)

In the water holes, the big fish kills cruelly countless groups of subtle life-forms, to swallow them!

What is there to lament about it?

लिक्षामणुकणक्षामां क्षुधा खादति मक्षिका, तां कोशकारः, क्षुधितो दंशस्तमपि चञ्चलं,
तं दंशं दर्दुरो भुङ्क्ते, व्यालस्तमपि दर्दुरं, सर्पमुग्रं खगो हन्ति, बभ्रुश्चैनं निकृन्तति,
बभ्रुं हिनस्ति मार्जारो, मार्जारं श्वा निकृन्तति, ऋक्षः कौलेयकं हन्ति, ऋक्षं व्याघ्रो निकृन्तति,
सिंहोऽभिभवति व्याघ्रं, शरभः सिम्हमति च, शरभो नाशमायाति मत्तमेघविलङ्घने,
मेघा वातैर्विधूयन्ते, वायवो गिरिभिर्जिताः, गिरयो वज्रनिष्पिष्टाः, शक्रस्य वशगः पविः,
विष्णुना क्रियते शक्रो, विष्णुर्गच्छति जन्तुतां सुखदुःखदशामेतां जरामरणपालिताम्। (14.26)

The lice that are small like the tiny atoms are eaten by the hungry mosquito;
it in turn gets eaten by the spider; the hungry forest-insect eats off the ever-moving spider;
that insect is eaten by the frog; the snake eats that frog;
the ferocious serpent is killed by the bird and it is attacked by the mongoose also;
the cat kills the mongoose; the dog kills the cat; the bear kills the dog; the tiger kills the bear;
the lion defeats the tiger; Sharabha (a fabulous animal having eight legs) eats the lion;
when thundering clouds fill the sky, 'Sharabha' unable to bear the sound, falls down from the mountain
and dies; clouds get scattered by the wind; wind gets blocked by the mountain;
mountains get hit by the thunderbolt-weapon; that weapon is under the control of Indra;
Indra is controlled by Vishnu; (*Vishnu takes incarnations or exists in all the created beings as Vaasudeva.*)
Vishnu takes the form of so many animals (Avataars); and the animals go through joys and pains,
and are cared for by the 'ageing and the death deities' like their food.

जन्तवोऽपि महाकाया अपि विद्यायुधान्विताः लिक्षाभिरङ्गलग्नाभिरुपजीव्यन्त एव हि। (14.27)

Animals though huge, though learned and capable of wielding weapons, are sought by the parasites like
the insects, worms etc which cling to their bodies (causing ailments of various sorts).

अजस्रमेवमालूनविशीर्णं भूतजङ्गलं परस्परमलं मोहादद्यते रक्षतेऽपि च। (14.28)

Countless crowds of living things that are stuck to the Earth, get destroyed by each other, eat each other
and hoard them as food for future also, being blinded by the delusion factor.

अनारतं विनश्यन्ति विविधा भूतजातयः अनारतं च जायन्ते लिक्षायूकपिपीलिकाः,
जलकोशेषु जायन्ते मत्स्येभमकरादयः, भूमावन्तः प्रजायन्ते कीटौघा वृश्चिकादयः,
अन्तरिक्षेऽपि जायन्ते आकाशविहगादयः, वनवीथिषु जायन्ते सिंहव्याघ्रमृगादयः। (14.29 to 31)

Various types of living things perish at every moment without a break, and at every moment lice, bugs,
and ants get produced without a break. Fishes, water elephants and crocodiles get born in the water-holes;
creatures like the scorpions get produced below the ground; the sky-birds get born the sky itself; animals
like the lions, tiger and deer are born in the forest paths.

प्राण्यङ्गेष्वपि जायन्ते विचित्राः ककुभं प्रति, स्थावरेष्वपि जायन्ते घुणा जघनकादयः, (32)

शिलान्तरेषु जायन्ते कीटभेकघुणादयः विष्टायामपि जायन्ते नानाकीटगणास्तथा। (14.33)

Many other living things are produced from the animal bodies also in all the directions; termites and other
wood-based insects get produced in the plants; insects, frogs, and other rock-based insects get produced
in-between the rocks; varieties of worms get born in the faeces also.

[For which animal or insect can you worry about? Which idiotic human can you feel sympathy for?
These are all just the Vaasanaas that exist in various levels of Sattva, Tamas and Rajas.

Unless the Vaasanaa for Knowledge is there, the Knowledge of Vaasistam is wasted on the men, even if taught directly by me.
This ignorant lot is also to be considered as some human shaped animal-crowd only that rises from the ground and dies without
any purpose. Do not waste your thoughts by sympathizing for them. Do not make effort to teach them this precious knowledge.
They will discard the knowledge like wasteful prattle. They are happy to live their foolish lives. Leave them to live through
their own idiotic beliefs and the resultant harms.]

एवमेतेष्वसंख्येषु जन्मस्वपचयेषु च अजस्रं करुणावन्तो नन्दन्तु प्ररुदन्तु वा। (14.34)

Looking at these countless living things that get born and die, let the compassionate ones cry, or let
the sadist ones feel happy!

अनारतमृतावस्मिन्ननारतसमुद्भवे संसारसंभ्रमे युक्ता तुष्टिर्न च दुःखिता। (14.35)

In this pompous show called the world, where living things get produced and destroyed without a break, one should not be excessively happy or sad about anything.

पङ्क्तयस्त्वेवमेवेमा वृक्षपर्णगणैः समाः उत्पत्योत्पत्य लीयन्ते भूतानां भूरिसंभवाः। (14.36)

Rows and rows of multifarious beings abundantly rise and perish, like hosts of leaves coming again and again on the tree, only to fall on the ground and dry up.

यः प्रवृत्तः कुबुद्धीनां दयावान्दुःखमार्जने स्वगतच्छत्रनिर्मृष्टसूर्याशु खिद्यते नभः। (14.37)

The compassionate idiot, who wants to eradicate all the pains from the whole world, is struggling hard to bring the entire sky that bears the heat of the sun, under his little umbrella!

[Compassion, a quality of Sattva is indeed a good quality to nurture in the lower levels of spirituality.

A Knower transcends even the level of Sattva and stays as Brahman that exists as all.

Whom should he feel compassionate about, when he sees nothing but the shine of Bodha?]

न तिर्यक्समधर्माण उपदेश्या नरा भुवि कथार्थकथनेनार्थः कः स्थाणुनिकटे वने। (14.38)

The men who live like the lowly crawling animals of the ground (just eating and reproducing), should never be given instructions on knowledge. In a forest filled with pillar-like trees, what meaning is there in any meaningful words addressed to them?

किं किल स्फारमनसां पशूनां च विशेषणं, कृष्यन्ते पशवो रज्ज्वा मनसा मूढचेतसः। (14.39)

What is the similarity between the cows and the people whose minds chase the sense pleasures?

The cows are pulled by ropes tied to their necks; the foolish men are pulled by the mind!

स्वचित्तपङ्कमग्नानां स्वनाशारब्धकर्मणां मूर्खानामापदं दृष्ट्वा प्ररुदन्त्युपला अपि। (14.40)

Looking at the fools who are sinking in the mire of their own minds and who are doing actions leading to their own destruction, even the stones (like the moon-stone) weep!

अनिर्जितात्मचित्तानां समन्ताद्दुःखदा दशाः तन्मार्जनं कृतप्रज्ञो नाऽतः संप्रतिपद्यते। (14.41)

For those who have not conquered their minds, the painful states abound all around (because of their own foolishness). A man of wisdom never tries to eradicate the pains of all the ignorant lot.

विनिर्जितात्मचित्तानां दुःखानि रघुनन्दन सुविचार्याणि (सुविचाल्यानि) तेनात्र ज्ञातज्ञेयः प्रवर्तताम्। (14.42)

Hey Joy of Raghu dynasty! For those who have conquered their minds, pains (of any sort) are to be cast away. Therefore, 'one who knows that which is to be known', should engage in that only (by seeing everything as the undivided state of the Self itself).

मनो नास्ति महाबाहो मा मुधोप प्रकल्पय, अनेन कल्पितेन त्वं वेतालेनेव हन्यसे। (14.43)

Hey Mighty armed Rama! There is nothing called the mind at all. Do not imagine such a thing wastefully. By imagining it, you will only get tormented as if by a ghostly spirit!

यावद्विस्मृतवानात्मतत्त्वं मूढो भवद्भवान् तावत्तव मनोव्यालो बभूवाभ्युदितस्ततः। (14.44)

As long as you stay forgetting the principle of Aatman and remain ignorant, till then the wicked serpent of your mind will keep rising its hood.

इदानीं भवता ज्ञातं यथाभूतमरिदम संकल्पाद्धर्धते चित्तं तदेवाशु परित्यज। (14.45)

Hey conqueror of enemies! Now you must have understood the fact that the thing called Chitta grows through conception only; that alone you must renounce completely.

दृश्यमाश्रयसीदं चेतत्सचित्तोऽसि बान्धवान्, दृश्यं संत्यजसीदं चेतदचित्तोऽसि मोक्षवान्। (14.46)

If you are going to take support of this world (as real), then you are with the Chitta and are bound for sure. If you renounce the perceived world (as unreal), then you are without the mind and are indeed liberated.

अयं गुणसमाहारो बन्धायैव समाश्रितः संत्यक्तो भव मोक्षाय यथेच्छसि तथा कुरु। (14.47)

If you are holding on to this collection of the three Gunas, then it will bind you for sure.

Be ready to get liberated by renouncing it completely. Now you can do whatever you choose to.

[Live your life on Earth as a JeevanMukta supported by this knowledge. You can handle the life-situations (the story-part of your life) in any way as you deem fit. However, teach this knowledge to those deserving ones only.

Do not be overcome by compassion to those who do not deserve it. Be discreet.

This knowledge is not to be offered to those who are of impure minds.]

BE A STHITAPRAJNA, A MAN OF STABILIZED INTELLECT

नाहं नेदमिति ध्यायंस्तिष्ठ त्वमचलाचलः अनन्ताकाशसंकाशहृदयो हृदयेश्वरः। (14.48)

'I, the limited ego is not there; this perceived world is also not there'.

Contemplate on this statement and remain unmoving like a mountain.

Be the lord of the heart (the centre of all existence); and be taintless like the endless space.

आत्मनो जगतश्चास्य त्वमङ्ग कलनामलं राम द्वित्वमयीं त्यक्त्वाशेषस्थः सुस्थिरो भव। (14.49)

Dear Rama! Renounce the 'dirt of this perceived phenomenon' which is made up of the 'Aatman and the world'; and is of a dual nature. Be in the 'state of the Aatman with nothing else remaining'; and stay stabilized in your true nature.

आत्मनो जगतश्चान्तरद्रष्टृदृश्यदशान्तरे दर्शनाख्ये स्वमात्मानं सर्वदा भावयन्भव। (14.50)

'Aatman-state with the world' is made of the perceiver who is perceiving something always.

Contemplate on the presence of awareness only which is the 'changeless state of perceiving' only (bereft of the perceiver and the perceived).

स्वाद्यस्वादकसंत्यक्तं स्वाद्यस्वादकमध्यगं स्वादनं केवलं ध्यायन्नित्यमात्ममयो भव। (14.51)

Contemplate on the state which 'tastes only' that is in between the tasted object and the tasting subject, by renouncing both the tasted and the taster; and remain as the 'Aatman essence' only.

रामानुभवनीयस्य तथानुभवितुः स्वयं अवलम्ब्य निरालम्बं मध्यं मध्ये स्थिरो भव। (14.52)

Rama, catch that state which is in need of no support, which is in-between the 'experienced object' and the 'experiencing subject', and remain stable in that middle state.

भवभावनया हीनं भावाभावदशोज्झितं भावयन्नेवमात्मानमात्मसंस्थः स्वयं भव। (14.53)

Contemplate on that 'state of Aatman which is rid of the world-state and is completely freed of the states of presence and absence of objects'; and be in your own essence by yourself.

आत्मसतां त्यजन्नेतां चेत्यं भावयसि स्वयं यदा राम तदा यासि चित्तामतिदुःखदाम्। (14.54)

If you discard the reality of the Aatman and believe in the reality of the perceived through ignorance at any moment, then Rama you will instantly be in the extremely painful state of Chitta.

चित्तां शृङ्खलामेतां स्वरूपज्ञानयुक्तिः बिलाच्चित्तान्महाबाहो स्वात्मसिंहं विमोचय। (14.55)

Hey mighty armed! The state of Chitta is the binding chain; the Aatma-lion is trapped inside the hole of Chitta; free it by the practice of the true knowledge of oneself.

परमात्मदशां त्यक्त्वा चेत्यं परिपतन्नलं यदा गच्छसि संकल्पं चेत्यं संपश्यसे तदा। (14.56)

If you even for a second leave off the awareness of your true essence and get absorbed in any perceived thing, then you will without control slip into the conception state and will see only the perceived as real.

आत्मनो व्यतिरिक्तं सच्चित्तमित्यङ्ग संविदा मनः संपद्यते दुःखि क्षीयते त्यक्तया तया। (14.57)

Dear Rama! When the awareness stays different from itself as the Chitta, the mind gets instantly produced and it will suffer through pains; by renouncing such a state, it dissolves off.

आत्मैवेदं जगत्सर्वमित्यन्तः संविदोदये क्व चेता क्व च वा चित्तं किं चेत्यं चेतनं च किम्। (14.58)

When the realization rises that the entire perceived phenomenon of the world is just the Aatman (the Knowledge-state of the Self), then where is the seer, where is the mind, where is the seen, where is even the conscious principle?

अहमात्मेति जीवोऽस्मीत्येतावच्चित्तकं विदुः अनेनेत्थमनाद्यन्तं दुःखं राघव तन्यते। (14.59)

'I am the Aatmaa (inside the body) and I am the Jeeva' (experiencing the world); such thoughts alone (of various terminologies) make the so called mental structure. Because of this, the pain which has no beginning or end keeps growing.

अहमात्मा न जीवाख्याः सताः संतीतराः क्वचित् इत्येव चित्तोपशमः परमं सुखमुच्यते। (14.60)

'I am the Aatmaa, and the states of Jeeva and others do not exist at all';
this way of subsiding the mind is the greatest bliss ever.

आत्मैवेदं जगदिति जाते राघव निश्चये असत्ता चेतसो जाता भवत्येव न संशयः। (14.61)

Hey Raaghava! If the ascertainment rises that Aatmaa alone is the Jagat, then naturally the non-existence of the Chitta will occur.

एवं सत्यावबोधेन स्वात्मैवेदमिति स्थितिः मनः सुगलितं विद्धि सूर्यभासा तमो यथा। (14.62)

By such a realization of the truth, the state rises where everything is understood as one's own essence of Reality-state, which is all; then know the mind as completely dissolved off, like the darkness in the presence of sunlight.

मनःसर्पः शरीरस्थो यावत्तावन्महद्भयं तस्मिन्नुत्सारिते योगाद्भयस्यावसरः कुतः। (14.63)

As long as the mind-serpent stays coiled inside the body-house, till then there is a great fear. If that is thrown off through the union (Yoga) of the limited self with the Supreme self, what is there to fear?

भ्रान्तिमात्रोत्थितश्चित्ते वेतालोऽतिबलोऽनघ सम्यग्ज्ञानेन मन्त्रेण प्रसभं विनिपात्यताम्। (14.64)

Hey Anagha! The vampire, which is produced in the Chitta through sheer delusion, is indeed very strong; by the magical hymn of the correct knowledge quickly throw it off.

देहगोहाद्रते चित्तयक्षे बलवतां वरे निराधिर्विगतोद्वेगस्तिष्ठ नास्ति भयं तव। (14.65)

After throwing off the extremely powerful ghost of Chitta from the body-house, you just remain without any mental affliction and be freed of all the anxieties; there is nothing to fear anymore.

नीराग एव निरुपार्जन एव चास्मीत्येतावतैव गलिता तव चित्तसत्ता,

निर्दुःखमुत्तमपदं परमं गतोऽसि तिष्ठोपशान्तपरमैषण एवमन्तः। (14.66)

When you stay without any attraction towards the world, without trying to attain any of the desired objects, the Chitta-state will just melt off into nothingness.

You have reached the excellent state freed of all pains.

Stay with even the desire for liberation also subsided off within.

एवमनुसरन्नाम चित्तसत्तामपावनीं संसारबीजकणिकां जीवबन्धनवागुरां

आत्मा त्यक्तात्मरूपाभो मलिनामाप तद्दृशं चित्तं समनुधत्ते धत्ते च कलनामलम्। (15.01,02)

The 'Reality essence namely Aatmaa', in this manner as described now, discards the 'knowledge of its pure state' and attains the 'foul state of the perceived', by following the 'reality of the non-sacred Chitta that stays as the seed for the Samsaara and as the trap for binding the Jeeva'.

Aatmaa, the essence of Reality-state takes on itself the 'state of Chitta' and thus holds on to the dirt of 'Kalanaa' (as its very nature).

TRSHNAA – THE INSATIATE THIRST FOR THE SENSE-PLEASURES

वर्धमानमहामोहदायिनी भयकारिणी तृष्णा विषलतारूपा मूर्च्छामेव प्रयच्छति। (15.03)

Trshnaa, the longing thirst for pleasures, is of the form of a poisonous creeper and produces the increased state of delusion (by superimposing the quality of joy in the objects), is frightening (since its harmful nature is not visible in its attractive looks), and gives only a faint-ness state (when contacted).

यदा यदोदेति तदा मोहप्रदायिनी तृष्णा कृष्णानिशेवेयमनन्तात्मविकारिणी। (15.04)

Whenever and in whatever form she rises, then this Trshnaa who is adept in blinding the intellect with delusion, covers up the endless expanse of Aatman (self-essence of knowledge) in various ways, like the dark monsoon-night with its torrents of showers.

कल्पानलशिखादाहं सोढुं शक्ता हरादयः, तृष्णानलशिखादाहं सोढुं शक्ता न केचन। (15.05)

Hara and others can bear the heat of the flames of the dissolution-fire; but no one can bear the heat of the flames of Trshnaa-fire.

(*'Thirst for pleasures' burns one till the desire gets finally satisfied, even if one has to sacrifice all his principles, people, and values of life.*)

तीक्ष्णा कृष्णा सुदीर्घा च वहत्यङ्गं सदा निजं शीतलैवासुखोदका घोरा तृष्णाकृपाणिका। (15.06)

'Trshnaa-sword' is very sharp (since it is a piercing pain of wants), dark (because of ignorance), and very long (extends to any length for its fulfilment); looks cool and shiny on the outside (with the expectation of joy), but is cruel (hurtful) in nature and brings about unhappiness later (like a sword-cut).

यान्येतानि दुर्न्तानि दुर्जराण्युन्नतानि च तृष्णावल्ल्याः फलानीह दुःखानि राघव। (15.07)

Raaghava! Whatever pains are experienced after the desire-fulfilment, as the harmful ends, as the unpalatable results, and as the failure of fulfilment (when the object of fulfilment is unattainable), are all the fruits yielded by the 'Trshnaa-creeper' only.

अदृश्यैवाति मांसास्थिरुधिरादि शरीरकात् मनोबिलविलीनैषा तृष्णा वनशुनी नृणाम्। (15.08)

Trshnaa is the 'wild female-wolf of the forest' for the men. She stays hidden in the dark mind-hole (filled with ignorance); and eats away the flesh, bones and blood from the body (in the form of various ailments) without getting seen by anyone.

क्षणमुल्लासमायाति क्षणमायाति शून्यतां जडा विदलयत्याशु तृष्णाप्रावृत्तरङ्गिणी। (15.09)

Trshnaa is the 'muddy stream of the monsoon', rising like a flood at one time, disappears again at another moment, is cold (freezes the brain), and breaks through all the obstacles (like the rocks and trees).

दृष्टदैन्यो हतस्वान्तो हतौजा याति नीचतां मुह्यते रौति पतति तृष्णयाभिहतो जनः। (15.10)

A man hit by Trshnaa looks so pitiable, has no self-respect, has no strength, and reaches the most wretched state ever, is confused, weeps in pain, and falls on the ground senseless.

न स्थिता कोटरे यस्य तृष्णाकृष्णभुजङ्गमी तस्य प्राणानिलाः स्वस्थाः पुंसो हृदयरन्धगाः। (15.11)

The Praana-winds (that empower the various functions of the body) and move about through the nine holes of the body, stay healthy for a man in whose hollow of the mind, the dark serpent of Trshnaa has no place. (Otherwise, like the serpent sucking off the air, Trshnaa will suck off the health of the body also.)

नूनमस्तंगतो यत्र तृष्णाकृष्णनिशाक्रमः पुण्यानि तत्र वर्धन्ते शुक्लपक्ष इवेन्दवः। (15.12)

When the 'dark fortnight of Trshnaa' (where the mind wanes away through longing) sets, the merits (of good unselfish acts) increase gradually like the 'digits of the Moon in the bright fortnight'.

यो न तृष्णाघुणावल्ल्या क्षतः पुरुषपादपः पुण्यप्रसूनैः स सदा दशां याति विकासिनीम्। (15.13)

The 'man-tree' that is not attacked by the creeper of 'Trshnaa-termite' always stays with bloomed flowers of meritorious acts.

अनन्ताकुलकल्लोला विवर्तावर्तसङ्कुला प्रवहत्याशयारण्ये तृष्णान्धानां नदी नृणाम्। (15.14)

For the men blind in their intellect, Trshnaa is the 'wild river that flows in the dark mind-forest crowded by the desire-trees', with all her countless turbulent waves of anxieties and abundant dangerous whirlpools of calamities.

तृष्णयेमे जनाः सर्वे सूत्रयन्त्रपतत्रिवत् भ्राम्यन्ते प्रविशीर्यन्ते संहियन्ते च भूरिशः। (15.15)

Because of this Trshnaa, all the people suffer like the birds chained by the strings, which move here and there (to acquire the wealth or possessions), then suffer with the shattered wings (wanting to hold on to the possessions), and perish in the end like wretched creatures (possessing nothing).

मूलान्यपि सुसूक्ष्माणि कठिनाशयकर्कशा तृष्णा परशुधारेव वल्गन्ती विनिकृन्तति। (15.16)

Trshnaa is like the 'axe with the sharp edge', and is hard and ruthless; she cuts off even the subtle roots of goodness and the sprouts of noble qualities immediately, even before they rise up.

निपतत्यवटे मूढस्तृष्णामनुसरज्जनः नीलामनुपतञ्छवभ्रतृणशाखां यथैणकः। (15.17)

A man who follows the path of Trshnaa, falls into the 'dark chasms of calamities', like the 'Aienaka deer' which fall into the dark chasms, desirous of eating the green grass growing in those holes.

नोन्मत्तापि जरा चक्षुस्तथा जरयति क्षणात् यथा जरयति क्षामा तृष्णा हृदयरूपिका। (15.18)

Even the old age that is well-rooted does not blind the eyes, like the 'emaciated (being always hungry) devil of Trshnaa' seated in the heart.

तृष्णयाशयकौशिक्या ह्यमङ्गलभूतया रुढ्या भगवानेष विष्णुर्वा मनतां गतः। (15.19)

Even Lord Vishnu turned into a dwarf (Vaamana), because of this inauspicious owl of Trshnaa hiding in his heart (for he wanted to own all the three worlds).

कयाचिदेव दैविक्या हृदि ग्रथितयानया तृष्णया भ्राम्यते व्योम्नि रज्ज्वेवार्कोऽन्वहं किल। (15.20)

The sun himself is rotated in the sky as if held by a rope maybe because of this Trshnaa making a place in his heart by a divine order (since he wants the position of a Deva).

सर्वदुःखमयाकारां जगतीजीवनच्छिदं तृष्णां परिहरेत्क्रूरामुरगीमिव दूरगः। (15.21)

Trshnaa's form is made of pains of various types, and she shatters the life of all the people of the world. One should avoid her from far itself like a poisonous serpent (which can shoot the poison even from far).

तृष्णया वायवो वान्ति शैलास्तिष्ठन्ति तृष्णया, तृष्णयैव धरा धात्री, त्रैलोक्यं तृष्णया धृतम्। (15.22)

The winds blow because of Trshnaa; the mountains stand because of Trshnaa; the Earth supports all, because of Trshnaa; the Tri-world is also held by Trshnaa alone (as the Vaasanaa-field of some one or other).

सर्वैव लोकयात्रेयं प्रोता तृष्णावरत्रया, रज्जुबन्धात्विमुच्यन्ते तृष्णाबन्धान्न केचन। (15.23)

The entire goings on of the world is stringed by the 'stinking leather rope (bodily pleasures) of Trshnaa' alone. One can free oneself from the binding of the ordinary rope; but not from the binding rope of Trshnaa.

तस्माद्राघव तृष्णां त्वं त्यज संकल्पवर्जनात्, मनस्त्वकल्पनं नास्ति निर्णीतमिति युक्तिः। (15.24)

Therefore, Raaghava, discard this Trshnaa, by ridding yourself of all the conceptions (of wants), When the conceptions are absent, the mind does not exist at all; and this gets proved by proper reasoning.

अयं त्वमहमित्येव प्रथमं तावदाशये, मा दुराशां महाबाहो संकल्पय तमोमयीम्। (15.25)

The basic conception that supports all other conceptions is the bodily based ideas of 'he', 'you', 'I' etc. Hey mighty armed! Never conceive the ignorant belief of the body-identity at all.

एतां दुःखप्रसविनीमनात्मन्यात्मभावनां न भावयसि चेद्राम तदा तज्जेषु गण्यसे। (15.26)

The idea of the self in the non-self (body) alone causes all the pains.

If you do not entertain such a conception, then Rama you will be revered as one of the Knowers.

एतामहम्भावमयीमपुण्यां छित्त्वानहम्भावशलाकयैव

स्वभावनां भव्य भवान्तभूमौ भवाभिभूताखिलभूतभीतिः। (15.27)

Cutting away this impure idea of the 'I-ness' (based on the body-identity) with the sword of the 'non-I ness', by contemplating oneself as the true essence of Reality, hey Noble one, remain in the state beyond the worldly-existence, with all the fears of the world subdued.

रामोवाच

Rama spoke

स्वभावगम्भीरमेवैतद्भगवन्वचनं तव यदहङ्कारतृष्णां त्वं मा गृहाणेति वक्षि माम्। (16.01)

यद्यहङ्कारसंत्यागं करोमि तदिदं प्रभो त्यजामि देहानामानं संनिवेशमशेषतः। (16.02)

Hey Bhagavan, you are instructing me not to hold on to the Trshnaa of Ahamkaara (body-attachment as the self); and your words are innate with deep meaning. If I renounce this Ahamkaara completely, hey Prabhu, then I will be renouncing the idea of the body also completely.

जानुस्तम्भेन महता धार्यते सुतरुर्यथा अहङ्कारेण देहोऽयं तथैव किल धार्यते। (16.03)

अहङ्कारक्षये देहः किलावश्यं विनश्यति मूले क्रकचसंलूने सुमहानिव पादपः। (16.04)

A huge tree is supported by its main trunk coming out of the earth, deep-rooted inside. The body is also supported likewise by the Ahamkaara. If the Ahamkaara is destroyed, the body also has to perish like the huge tree falling down when its base gets cut off.

तत्कथं संत्यजाम्येनं जीवामि च कथं मुने एनमर्थं विनिश्चित्य वद मे वदतां वर। (16.05)

Therefore, how will I renounce it and yet be alive, hey Muni?

Explain this principle properly, hey Best among orators!

वसिष्ठोवाच

Vasishta spoke

सर्वत्र वासनात्यागो राम राजीवलोचन द्विविधाः कथ्यते तज्ज्ञैर्ज्ञेयो ध्येयश्च मानद। (16.06)

Hey lotus-eyed Rama! Hey humble one! The 'renunciation of Vaasanaas' everywhere is said to be of two types by the learned; one is through the knowledge direct (Jneya), the other is through meditating (Dhyeya), (concentrating on the statements of the scriptures continuously).

DHYEYA PRACTICE

[The ignorant Jeevas exist only as the patterns produced by the senses, in the form of relatives and possessions. A slightest change in the surrounding patterns of house and the family; and they will shatter to pieces like King Lavana. Such dependence on the outside objects and people should be got rid off by the aspirants of liberation.]

अहमेषां पदार्थानामेते च मम जीवितं नाहमेभिर्विना कश्चिन्न मयैते विना किल

इत्यन्तर्निश्चयं कृत्वा विचार्य मनसा सह नाहं पदार्थस्य न मे पदार्थ इति भाविते

अन्तःशीतलया बुद्ध्या कुर्वतो लीलया क्रियां यो नूनं वासनात्यागो ध्येयो राम स कीर्तितः। (16.09)

I exist only in these objects, these are necessary for my life,

I am nothing without them, they are nothing without me ;

renouncing such an ascertainment and analyzing well in the mind,

if one contemplates that ‘I do not belong to these objects, all these objects also do not belong to me’

(since the Ahamkaara and the object both are just the Bodha-expression only);

and performs his duties without anxiety and endowed with a cool intellect,

then such a ‘method of renouncing the Vaasanaa’ is known as the ‘meditative (Dhyeya) method’.

(This method suits those students who are still aware of the objects and the people as real.)

JNEYA PRACTICE

सर्वं समतया बुद्ध्या यं कृत्वा वासनाक्षयं जहाति निर्ममो देहं ज्ञेयोऽसौ वासनाक्षयः। (16.10)

The ‘renunciation of the Vaasanaas’ which is done with ‘complete understanding of the truth’, and where the body-identification is completely gone, is known as the ‘Knowledge method’ (Jneya method).

(When objects are not seen at all as objects, but as just sense produced knowledge only, where can raise the question of the body also?)

DHYEYA PRACTICE AND JNEYA PRACTICE

अहङ्कारमयीं त्यक्त्वा वासनां लीलयैव यः तिष्ठति ध्येयसंत्यागी जीवन्मुक्तः स उच्यते। (16.11)

One who follows the meditative method (Dhyeya method) and is able to effortlessly renounce the ‘Vaasanaa of Ahamkaara’, gets to be known as a ‘JeevanMukta’.

निर्मूलकलनां त्यक्त्वा वासनां यः शमं गतः ज्ञेयत्यागमयं विद्धि मुक्तं तं रघुनन्दन। (16.12)

Hey Joy of Raghu dynasty! Know that person also to be liberated one, when he has attained a quiescent state by following the method of renouncing the Vaasanaas through the practice of knowledge (Jneya method), and thus has uprooted completely the delusion of the world (for he finds the words ‘bondage and liberation’ also as meaningless).

ध्येयं तं वासनात्यागं कृत्वा तिष्ठन्ति लीलया जीवन्मुक्ता महात्मानः सुजना जनकादयः। (16.13)

Noble men like the great king Janaka and others have easily done the ‘renunciation of the Ahamkaara-Vaasanaa’ through the ‘Dhyeya method’ and stayed as JeevanMuktas (while living in the world).

[‘Dhyeya’ alone turns into ‘Jneya’ through practice.]

ज्ञेयं तु वासनात्यागं कृत्वोपशममागताः विदेहमक्तास्तिष्ठन्ति ब्रह्मण्येव परावरे। (16.14)

They renounced the ‘Ahamkaara-Vaasanaa’ through the ‘knowledge method also’ and have attained the ‘supremely quiescent state’, and stay as the ‘bodiless liberated ones’, being established in the ‘essence of Brahman who transcends all’.

द्वावेव राघव त्यागौ समौ मुक्तपदे स्थितौ द्वावेतौ ब्रह्मतां यातौ द्वावेव विगतज्वरौ। (16.15)

These two renunciations hey Raaghava, are equal and are established in the state of liberation.

Both these renunciations lead to the state of Brahman.

Both of these renunciations are free of the fever of delusion.

युक्तायुक्तमती स्वासे केवलं विमलेऽनघ एकः स्थितः स्फुरद्देहः शान्तदेहः स्थितोऽपरः। (16.16)

Both of them, the one absorbed in contemplation only (Yuktamati) and the one performing actions in the world (Ayuktamati) remain in the taintless Self-state only, hey Taintless Rama! One remains performing the actions projecting a body-image; the other remains with the subdued body-image.

एकः सदेहो निर्मुक्तस्तिष्ठत्यपगतज्वरः त्यक्तदेहो विमुक्तोऽन्यो वर्ततेऽज्ञेयवासनः। (16.17)

One is with the body-idea and remains liberated with the fever of the delusion gone; the other has renounced the body-idea and remains liberated without any Vaasanaas.

[A JeevanMukta, who has to live in the midst of the ignorant, has to exist with the projected body-idea so that he can communicate with the others, and has to maintain a false body-Vaasanaa; whereas the JeevanMukta who lives in solitude does not have to maintain a body-idea for the sake of others, and lives as a bodiless entity only. For him body-information is of no importance.]

आपतत्सु यथाकालं सुखदुःखेष्वनारतं न हृष्यति ग्लायति यः स मुक्त इति कथ्यते। (16.18)

When difficulties occur in the course of time, when met with pains and pleasures without a break, he who neither gets excited or distressed is known as the liberated one.

ईप्सितानीप्सिते न स्तो यस्येनिष्ठानिष्टवस्तुषु सुषुप्तवच्चरति स मुक्त इति कथ्यते। (16.19)

There are no wants or dislikes for him. He who moves as if in deep sleep when met with the desired or undesired events, is known as the liberated one.

हेयोपादेयकलने ममेत्यहमिहेति च यस्यान्तः संपरिक्षीणे स जीवन्मुक्त उच्यते। (16.20)

When the disturbing ideas of discarding and seeking in the form of 'mine' and 'I' as related to the body-identity are completely removed from one's mind, then he is known as a JeevanMukta.

हर्षामर्षभयक्रोधकामकार्पण्यदृष्टिभिः न परामृश्यते योऽन्तः स जीवन्मुक्त उच्यते। (16.21)

He who does not entertain in his mind, the states of excitement, distress, fear, anger, thirst for pleasures, meanness etc is known as 'liberated while living'.

सुषुप्तवत्प्रशमितभाववृत्तिना स्थितं सदा जाग्रति येन चेतसा,

कलान्वितो विधुरिव यः सदा मुदा निषेच्यते मुक्त इतीह स स्मृतः। (16.22)

He who goes through his life with all thoughts silent as if in deep sleep; yet awake in the mind always and cheerful like the 'crescent-moon' always, is known as 'liberated while living'.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम ॥

When the Sage was speaking these words, the day ended; the Sun (Ina) set; the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites; and as the night ended, they all returned along with the rays of the Sun.

॥एकादशो दिवसः॥

[ELEVENTH DAY COMPLETED]