

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 SEVENTEEN

[STORY OF UDDAALAKA (2)]

{UDDAALAKA PRACTISES 'VICHAARA'}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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 SEVENTEEN

STORY OF UDDAALAKA (2)

UDDAALAKA'S VICHAARA-PROCESS LEADING TOWARDS SELF-KNOWLEDGE

CHIDING THE FOOLISH MIND

[True, that you have to live in the world and do your duties in the survival process; but that does not mean that you have to be always engaged in those thoughts only. Practise the art of keeping the mind silent even when attending to your daily duties. Be always silent like a cloud rid of its moisture. Be rid of all the wants.]

अयि मूर्ख मनः कोऽर्थस्तव संसारवृत्तिभिः धीमन्तो न निषेवन्ते पर्यन्ते दुःखदां क्रियाम्। (52.08)

Hey foolish mind! For what purpose do you engage in the worldly thoughts?

Wise ones do not get engaged in actions which end up only in painful results.

[When objects do not exist at all except as the conceptions constructed by the story-making mind, what pleasure can be there in possessing the non-existent objects?]

अनुधावति यो भोगांस्त्यक्त्वा शमरसायनं संत्यज्य मन्दारवनं स याति विषजङ्गलम्। (52.09)

He, who goes after the 'imagined sense pleasures', rejecting the 'nectar of quiescence', is actually entering 'the pain-filled forest of poisonous trees', ignoring the pleasant Mandaara garden of the Heaven. [You can try hard and even own the Paataala-world, or covet the world of Brahmaa also; but whichever world you possess is just the knowledge produced by the senses (mind-conception) and is 'sheer nothingness' only, in reality. What pleasure is there in owning the emptiness filled with sense-created patterns? Be quiet within; that alone is the best world of all.]

यदि यासि महीरन्ध्रं ब्रह्मलोकमथापि वा तन्न निर्वाणमायासि विनोपशमनामृतम्। (52.10)

Whether you enter the 'insides of the Earth (Paataala)', or the 'BrahmaLoka', you will not get the 'final beatitude' (Nirvaana) without the 'nectar of quiescence' (Upashamana Amrtam).

आशाशतावपूर्णत्वे त्वमेवं सर्वदुःखदं त्यज्य याहि परं श्रेयः परमेकान्तसुन्दरम्। (52.11)

Since you are a 'personified form of desires only of various types', you are always suffering anxieties and apprehensions. Discard all these desires and attachments, and seek the 'supreme welfare, which is beautiful and pleasant, with no disturbance of any sort'.

इमा विचित्राः कलना भावाभावमयात्मिकाः दुःखायैव तवोग्राय न सुखाय कदाचन। (52.12)

All these ideas of objects and people conceived by the mind, based on the mere inert sense-information, make you go after some, and avoid the others. This makes you intensely suffer in various ways, by not getting what you want and getting what you do not want; but, never do you get any true happiness in the least, by these.

[Just think you foolish mind, you foolish frog, what have you achieved even after gobbling up all the pleasure-worms without stop, till now, in all these days of your life? What are you left with but the 'suffering of old age and illnesses of the mind and the body'?]

शब्दादिकाभिरेताभिः किं मूर्ख हतवृत्तिभिः भ्रमस्यविरतं व्यर्थं मेघे मण्डूकिका यथा। (52.13)

मनो मण्डूकिके व्यर्थमियन्तं कालमन्धया भ्रमन्त्या भुवनं क्षिप्रं किं समासादितं त्वया। (52.14)

Hey foolish mind! Why do you engage wastefully in these meaningless sense-created patterns of sound etc, like the female frog jumping about by the mere sound of the clouds far away?

Hey mind, the female frog! Wandering on this Earth blindly all this time, rushing so fast, what great thing has been achieved by you?

यस्मात्किंचिदवाप्नोषि यस्मिन्वहसि निर्वृतिं तस्मिंश्चेतः शमे मूर्ख नानुबध्नासि किं पदम्। (52.15)

Hey foolish mind! Why do you not try to achieve 'that quiescence state', from which you will get the true bliss, which cannot be described by words and which cannot be grasped by the mind; and attaining which you will end up in the restful state of JeevanMukti?

CHIDING THE MIND THAST ISACTING AS THE SENSES

[(प्राणन्नेव प्राणो नाम भवति वदन्वाक्पश्यंचक्षुः शृण्वन् श्रोत्रम्) (takes on the particular function and becomes that itself)]

आगत्य श्रोत्रतां मूर्ख व्यर्थोत्थानोपबृंहितां धिया शब्दानुसारिण्या मृगवन्मा क्षयं ब्रज। (52.16)

Hey fool of the mind! You create by yourself, within yourself, the 'agitation named the sound' by probing the 'outside agitations of the five elements' as the 'function of the ear-organ', and follow it as a pleasure to be sought for (as music, words etc).

Do not perish like the foolish deer which follows the sound made by the hunter (Maayaa, the power of delusion).

त्वक्तामागत्य दुःखाय स्पर्शोन्मुखतया धिया मूर्ख मा बद्धतामेहि गजीलुब्धगजेन्द्रवत्। (52.17)

Hey fool of the mind! You create by yourself, within yourself, the ‘agitation named the touch’ by probing the ‘outside agitations of the five elements’ as the ‘function of the touch-organ’, and follow it as a pleasure to be sought for (as soft, hard etc). Do not get trapped like the ‘foolish bull elephant’ which madly goes after the cow-elephant used as the bait by the hunter (Maayaa, the power of delusion).

रसनाभावमागत्य गर्द्धनान्ध दुरन्धसां मा नाशमेहि बडिशपिण्डीलम्पटमस्त्यवत्। (52.18)

Hey fool of the mind! You create by yourself, within yourself, the ‘agitation named the taste’ (the sense of taste) by probing the ‘outside agitations of the five elements’ as the ‘function of the taste-organ (nose and tongue)’, and seek the lowly pleasure of foods of various sorts (believing the taste to be inherent the objects) with greed. Do not get destroyed like the ‘fish that is after the meat piece hung in the hook (by the fisherman)’.
(Do you eat the food or does the food eat you?)

चाक्षुषीं वृत्तिमाश्रित्य प्रभारूपचयोन्मुखीं मा गच्छ दग्धतां मुग्ध कान्तिलुब्धपतङ्गवत्। (52.19)

Hey fool of the mind! You create by yourself, within yourself, the ‘agitation named the image’ with the help of the light, by probing the ‘outside agitations of the five elements’ as the as the function of the eyes, and follow it as a pleasure to be sought for (as beautiful, pleasing etc). Do not burn off like the foolish moth which is attracted by the light to only get burnt by the fire.

(You are also attracted by the image created by the light and go after it; the moth also is attracted by the light and goes after it; both of you will meet the same fate for sure.)

घ्राणमार्गमुपाश्रित्य शरीराम्भोजकोटरे गन्धोन्मुखतया बन्धं मा त्वं संश्रय भृङ्गवत्। (52.20)

Hey fool of the mind! You create by yourself, within yourself, the ‘agitation named the smell’ by probing the ‘outside agitations of the five elements’ as the nasal-path inside the hollow of your body-lotus, and follow it as a pleasure to be sought for (as the attractive smell). Do not get trapped like the ‘bee which follows the fragrance of the flower and takes shelter inside the closing lotus at night, to perish only.

कुरङ्गालिपतङ्गेभमीनास्त्वैकैकशो हताः सर्वैर्युक्तैरनर्थैस्तु व्यासस्याज्ञ कुतः सुखम्। (52.21)

The deer, the bee, the moth, the elephant, the fish; all these perish because of the lure of a single sense only. Hey ignorant mind! When all these harmful things are together at one place in you, where is the hope for any happiness at all? (You are sure to perish; no doubt about it!)

CHIDING THE MIND WHICH IS ACTING AS THE VAASANA-PULL

हे चित्त वासनाजालं बन्धाय भवतोहितं स्वात्मनः सहजः फेनस्ततः कुकृमिणा यथा। (52.22)

Hey foolish Mind! The ‘net of Vaasanaas’ ‘that you have yourself have produced’, harms you alone, in various ways as frustrations and disappointments, and is made for your imprisonment only; like the sticky liquid which naturally oozes out of the lowly silk worm, binds the same worm and traps it inside.

शरदभ्रवदागत्य शुद्धिं त्यक्तभवामयां यदि शाम्यसि निर्मूलं तदनन्तो जयस्तव। (52.23)

If you attain the ‘pure-state of the cloudless autumn sky’ ‘by getting rid of all the Vaasanaa clouds’, if you get cured of the ‘disease of the belief in the reality of the worldly-existence’, and if you ‘destroy yourself never to rise again as the agitation-state’, then the victory is yours forever.

EVIL FOSTER-MOTHER

क्षयोदयदशाधार्त्री पर्यन्तपरितापिनीं जानन्नपि जगत्सृष्टिं न त्यक्ष्यसि विनक्ष्यसि। (52.24)

Even after knowing that - this ‘Crated world’ is a (wicked) foster-mother who is the supporter of all the deaths and births along with all types of tragedies and sufferings; who burns you, after the death also with endless births in various wombs or even as blank-existence-levels of plants and trees - if you do not discard her, then you are in for destruction only.

MIND IS NON-EXISTENT ACTUALLY IN THE STATE OF VICHAARA

करोम्यथ किमर्थं वा तवैतदनुशासनं विचारणवतः पुम्सश्चित्तमस्ति हि नानघ। (52.25)

Why am I trying to advise you like this, hey mind? (You are not there at all actually!)

For a man engaged in Vichaara, there is no mind at all, hey taintless one!

यावदज्ञानघनता तावत्प्रघनचित्तता यावत्प्रावृङ्गजलदता तावन्नीहारभूरिता। (52.26)

यावदज्ञानतनुता तावच्चित्तस्य तानवं प्रावृट्परिक्षयो यावत्तावन्नीहारसंक्षयः। (52.27)

(The very spark of Vichaara should have already destroyed you (the agitation) without a trace! Why, because-)

As long as the ignorance remains dense, the mind-state also remains dense;
as long as the monsoon clouds remain, mist will continue to be there in abundance.
As long as the dense ignorance is on the decrease, the mind also thins out gradually;
when the monsoon wears out, the mist also perishes.

(Mind is synonymous to ignorance. If I am doing Vichaara, then ignorance cannot exist any more.)

यावत्तानवमायातं शुद्धं चित्तं विचारतः तावत्तत्क्षीणमेवाहं मन्ये शारदमेघवत्। (52.28)

When the mind that is purified by the destruction of Vaasanaas becomes subtle (thinned out) (vague appearance only) through 'Vichaara' and is freed of all agitations, then I believe that it stays completely destroyed like the autumn cloud.

(You are not there at all in me as any agitation! Whom am I advising now?)

अनुशासनमेतद्यदसतो नश्यतोऽथ वा क्रियते तन्नभोवारिपवनाहननैः समम्। (52.29)

Giving advice to a person 'who is not really there or to one who is already dead', is equal to 'hitting the waters or the winds of the sky (and is meaningless)'.

तस्मात्संक्षीयमाणत्वात्त्यजामि त्वामसन्मयं, मौर्ख्यं परममेवाहुः परित्याज्यानुशासनम्। (52.30)

Therefore, I will discard you completely since you are not existent at all, and have perished already.

It is the 'peak of stupidity' to advise one who has already been discarded fully.

(You can exist as the Vaasanaa-form only; therefore, when the Vaasanaas are completely destroyed by me through intense dispassion and disinterest towards sense objects, how can you exist as any mind-state at all?)

(When the 'agitation state of the mind' is gone, the agitation-less state of the real self alone is left back.)

निर्विकल्पोऽस्मि चिद्दीपो निरहंकारवासनः त्वयाहंकारबीजेन न संबद्धोऽस्म्यसन्मय। (52.31)

I am without any perturbations by nature. I am the shine of the Chit (pure self-awareness).

I do not have the Vaasanaa of the Ahamkaara (limited structure).

Hey mind, the unreal one! I do not have any connection with you who are the seed of the Ahamkaara.

(Mind alone imagines the ego-concept which is based on the concept of the body as real.)

(I am no more attached to the ego; I have discarded it as a non-existent character in a grandma's made-up tale.)

(I will not allow the ego-Vaasanaa to rise up again. I will be always alert in Vichaara.)

EGO-VIRUS

[What is the ego, or Ahamkaara?

Ego is the idea of oneself as some shape with name and form that is connected to many people and objects.

This ego-concept is slowly constructed by the mind from the moment of birth itself.

Ego is the imagined idea one has about oneself. It is not real and is only imagined by the mind.

It is like the virus which attacks the brain and brings about the hallucination of all sorts.]

अयं सोऽहमिति व्यर्थं दुर्दृष्टिरवलंबिता त्वया मूढ विनाशाय शङ्काविषविषूचिका। (52.32)

Hey fool! 'I am so and so'; this is a misconception that slowly develops in you like the elevating level of 'white arsenic' inside the body, and brings about confusions and hallucinations accompanied by various sufferings; and is entertained by you for no good, leading only towards the destruction.

(Why do you not get it treated by the Vichaara-process and be cured of it?)

AATMAN HAS NO MIND

अनन्तस्यात्मतत्त्वस्य तन्वीति मनसि स्थितिः न संभवति बिल्वान्तर्वासितादन्तिनोर्यथा। (52.33)

For the 'endless principle of Aatman (the awareness state)', the state of division (body and the world) as entertained by 'another division called the mind' cannot be feasible, like the elephant cannot be imagined as living inside a tiny pool (Bilva).

महाश्वभीव गम्भीरा दुःखदा वासनाश्रिता त्वयैषा बत चित्तेति नैनामनुसराम्यहम्। (52.34)

Ah! This 'Chitta the perceiving faculty' which conceives the body and the world - is like a 'deep dark hole of a well', where the bottom is not seen at all, which is dangerous with its hosts of devils, snakes, scorpions, and insects in the form of Vaasanaas giving rise to anxieties and apprehensions of various sorts. Therefore, (by renouncing you who are leading me towards that well), I am not going to follow it (the Chitta) (just to fall inside that pit once again).

SEARCHING FOR THE 'I'

[What is thing called the 'I'? My feet move; and I say that I am walking. My hands move; and I say that I am working. All organs that belong to me, as the tools of action and perception, are not the 'I'; yet I identify with each of the organ and mention this term called 'I'! Where is this 'I'? What is this 'I'?]

कः किलायं मुधा मोहो बालस्येवाविचारिणः अयं सोऽहमिति भ्रान्तिस्त्वहंता परिकल्पिता। (52.35)

पादाङ्गुष्ठाच्छिरो यावत्कणशः प्रविचारितं न लब्धोऽसावाहं नाम कः स्यादहमिति स्थितः। (52.36)

Wherefore this delusion of 'I am this form with a name' and the imagined concept of 'I'ness (as getting born to some one, growing old, dying etc, and as the possessor of objects and riches, as being related to many people, as appearing ugly and beautiful and so on), has come from, like the idiotic imagination of an immature child playing games? From the bottom of the foot to the tip of the head, each tiny part has been analyzed by me; yet this 'I' thing is not at all seen. (It is always 'mine' and not the 'I'.) Who indeed is parading as this 'I'? [There is only the Reality-state of pure awareness, and nothing else called the mind or the 'I'.]

भरिताशेषदिवक्कुञ्जं यत्स्यामेकं जगत्त्रये संवेदनमसंवेद्यं सर्वत्रविगतात्मकं

दृश्यते यस्य नेयता न नाम परिकल्पना नैकता नान्यतैवेह न महता न चाणुता। (52.37,38)

The entire Tri-world is seen without divisions and as the object of knowledge alone.

There is only this awareness of a huge expanse with no ends (with no division of space).

There is only a single state of oneness without the second (with no divisions of objects that are numbered).

There is no understanding of objects as one after the other (as seen by the limited Jeeva-state).

All divisions stay dissolved; and there is only the awareness of the 'whole without divisions'.

This is beyond description of any sort. This has no defining name (as Brahman, Aatman or the 'I').

It is not one or something other than the oneness. It is not huge or minuscule.

(I am going to prove to myself that there is no 'I' at all actually here.)

वेद तत्त्वां स्वसंवेद्यमाततं दुःखकारणं विवेकजेन बोधेन तदिदं ह्यन्यसे मया। (52.39)

I know you as an object of knowledge only, hey mind and understand that you are the cause of all the suffering. You will be killed by me now with the knowledge brought about by discrimination.

WHO INDEED S PARADING AS THE 'I'?

(First let me analyze this physical body made of flesh blood and bones, and which is kept functioning through the power of the Praana-winds.)

इदं मांसमिदं रक्तमिमान्यस्थीनि देहके इमे ते श्वासमरुतः कोऽसावहमिति स्थितः। (52.40)

This is the flesh; this is the blood; these are the bones in the body. These are the winds that breathe through. Who indeed is parading as this 'I'? (I do not see any 'I' here.)

स्पन्दो हि वातशक्तीनामवबोधो महाचितः जरा मृतिश्च कायेऽस्मिन्कोऽसावहमिति स्थितः। (52.41)

The vibration of the powers of the winds symbolizes the state of the perceiving-awareness (as alive).

Old age and death belong to the body only. (Agitation of Praana is different from the body.)

Who indeed is parading as this 'I'? (I do not see any 'I' here.)

मांसमन्यदसृक्चान्यदस्थीन्यन्यानि चित हे बोधोऽन्यः स्पन्दनं चान्यत्कोऽसावहमिति स्थितः। (42)

The flesh is some thing else. Blood is something else. Bones are something else.

Hey mind! The understanding power is something else. The vibration (wind) is something else.

Who indeed is parading as this 'I'? (I do not see any 'I' here.)

इदं घ्राणमिदं जिह्वा त्वगियं श्रवणे इमे इदं चक्षुरसौ स्पर्शः कोऽसावहमिति स्थितः। (52.43)

This is the nose. This is the tongue. This is the skin. These are the ears. This is the eye. This is the touch.

Who indeed is parading as this 'I'? (I do not see any 'I' here.)

'THAT ALONE' SHINES AS THE 'NON-I'

(My awareness-state alone shines as the expanse of the world as the pure Bodha or the knowledge).

यथाभूततया नाहं मनो न त्वं न वासना आत्मा शुद्धचिदाभासः केवलोऽयं विजृम्भते। (52.44)

Actually, I am not the mind. (I am more than this agitation called the mind.)

I am not you, the Chitta (the perceiving faculty). I am not the Vaasanaa also.

I am the essence of pure awareness shining forth as all this (as the knowledge of all this).

Only 'that alone' that is left back after everything is gone, the 'Kevala' shines splendorous like this.

अहमेवेह सर्वत्र नाहं किंचिदपीह वा इत्येव सन्मयी दृष्टिर्नेतरो विद्यते क्रमः। (52.45)

I alone am here and everywhere (as the essence of all) (without any 'I' as the limiting adjunct).

I am not also anything here (since I am not an object that can be grasped by the senses or the mind).

This alone is the true understanding. There is no other way to understand the 'I' (except to stay quiet as myself).

(I got fooled into believing in this 'I' as real, because of the ignorance only.)

चिरमज्ञानधूर्तेन प्रोथितोस्मि त्वहंतया वृकेण दृसेनाटव्यां लब्धेन पशुपोतकः। (52.46)

I have been tormented for long by this cunning cheat namely the ignorance, by bringing in the concept of the 'I', like the calf gets cheated by the grass pieces offered by the cunning wolf met in the forest.

दिष्ट्येदानीं परिज्ञातो मयैवाज्ञानतस्करः पुनर्न संश्रयाम्येनं स्वरूपार्थाहारिणम्। (52.47)

By some good fortune, I have understood the crafty thief namely this ignorance.

I will not entertain him again, for he robs me of my true identity itself.

(But how can I, the form of knowledge be connected to the ignorance, like the Sun getting connected to the darkness? Ignorance cannot exist in me at all; and I never suffered at all, through ignorance. What connection do I have with ignorance?)

निर्दुःखो दुःखयोग्यस्य नाहं तस्य न चैष मे, कश्चिद्भवति शैलस्य तत्स्थ एव यथाम्बुदः। (52.48)

I am without pain in my real nature. I do not belong to him (ignorance-thief) who brings about pain; nor does he belong to me. The cloud, though it stays on the hill, has no connection with it.

(How then do I speak to you as another?)

भूत्वा त्वहमिदं वच्मि वेद्मि तिष्ठामि यामि च आत्मावलोकनेनाहमनहंकारतां गतः। (52.49)

I take over the state of Ahamkaara (as a costume), and so talk to you; understand you as another; stay at one place and move to another place (like an actor wearing a disguise).

By contemplating on the division-less self, I have now reached the ego-less state.

(I have no need to talk, or understand, stay or move; yet if the organs do their allotted functions, then it is myself acting as all those; but I am not affected by their existence or non-existence. Who else can be there other than me, the Reality-state?)

नूनमेवाहमेवैते मन्ये ज्ञानक्षुरादयः यान्तु तिष्ठन्तु वा देहे ममैते तु न किञ्चन। (52.50)

I am certain that 'these knowledge-tools are I myself' 'that perceive the world'.

Whether these knowledge-tools stay or go, they are not anything to me.

कष्टं कोऽयमहं नाम कथं केनोपकल्पितः जगद्वालकवेतालस्तालोतालातुलाकृतिः। (52.51)

Ha, the pain of it all! Who is this person called 'I'? How and by whom was this 'I' conceived?

It is a ghost possessing the foolish boy namely the world.

It grows taller than the tallest Taala tree by sheer imagination.

I AM THE 'I-LESS I'

(There was this ignorant I, who was lost in the world-panorama, moving here and there in search of happiness, and never got an iota of happiness ever.)

एतावन्तं चिरं कालं व्यर्थमालुठितोऽवटे अहमत्र तृणोन्मुक्ते दुरद्रौ हरिणो यथा। (52.52)

All this time, I have been wandering wastefully, like a lost hungry deer in the dry rocky-lands that do not have even a single blade of grass.

(Now there is another 'I' which is analyzing the self and not feeling any pain at all!)

स्वार्थमालोकने चक्षुर्यदित्स्मन्मुखतां गतं तदहं नाम कोऽसौ स्याद्योऽस्मिन्दुःखे न मोहितः। (52.53)

If my vision is turned towards the analysis of the Self, then who then can this 'I' be, who is not affected by any pain?

SENSES AND THE 'I'

[The mind conceives the senses that fulfil their own mechanical functions and produce some data particular to them only. These senses are inert, and have no individual consciousness as theirs. Senses are just some tools that have some functions as their own. 'I' is not there at all in any of them. The senses cannot think at all. Then, why do I say that I see, I touch, I hear and so on? How did this I came to be about like a ghost imagined in the darkness?]

स्पर्शनाय निजे तत्त्वे यदि जाता त्वगुन्मुखी तत्कोऽयं स्यादहं नाम कुपिशाच इवोदितः। (52.54)

The 'touch sense (that finds out the existence of other objects and defines them as solid)', moves outwards (in the 'outside' conceived by the mind) and fulfils its own function (like any other mechanical object with a particular function). Then, who is this 'I' who has risen like an evil vampire imagined in the darkness?

रसेष्वभिनिषण्णेऽस्मिन्स्वक्रमे रसनेन्द्रिये अहं मृष्टभुगित्येष कुतस्त्यः कुत्सितो भ्रमः। (52.55)

The 'sense of taste (that finds out the difference in the objects that need to be consumed)', does its own function of differentiating the objects, and gives a tingling sensation in the tongue, and sends a signal to the mind that gets defined as the 'taste'. The why do I foolishly say that I have consumed a tasty meal?

शब्दशक्तिं गते श्रोत्रे वराके स्वार्थपीडिते तदहंकारदुःखस्य निर्बीजस्य क आगमः। (52.56)

The 'wretched sense of hearing', fulfils its own selfish need and defines some disturbance in the air outside as the 'sound'. From where did this painful 'I'ness get produced without any cause at all?

आत्मंभरित्वेन निजे घ्राणे स्वं गन्धमागते अहं घ्रातेति यो माता तं चौरं नैव वेद्म्यहम्। (52.57)

The 'sense of smell' fills its own belly with greed (and differentiates some molecules as smell) and understands the smell. I surely have no knowledge of this thief (I) who says 'I' smelt.

मृगतृष्णाक्रमेणैषा भावना व्यर्थभाविनी भावस्तस्यामसत्यायां यः सोऽयमिति संभ्रमः। (52.58)

This concept of the 'I' that is connected to the inert senses, is like mirage that has falsely risen and is not really there at all. It is a 'meaningless concept' that is only useful for limiting one's perceiving field, and is imagined as an 'individual'. The suffering or bondage of the 'I' is self-invented.

The 'I' is really not existent at all.

(Do the senses do their respective functions because of any Vaasanaa inbuilt in them?

No! They are just inert tools and cannot entertain any Vaasanaa as such.)

वासनाहीनमप्येतच्चक्षुरादीन्द्रियैः स्वतः प्रवर्तते बहिः स्वार्थं वासना नात्र कारणम्। (52.59)

This body will act in the 'outside world' through the senses of eye etc, even when the Vaasanaas are absent, fulfilling its purpose. Vaasanaa is not the cause here.

[Perception is a mechanical process. It is not Vaasanaa-induced. Actions through the knowledge and action organs' can be performed even without any Vaasanaa-inducement, as a mechanical process only.

Taste can be there; but not the attraction or repulsion towards the object of taste.

Taste is for differentiating the good or bad of the food that gets consumed. Taste becomes an addiction through the Vaasanaa. So it is, with all other sense objects that get sensed.

Vaasanaa belongs to the mind that entertains desires and attachment; and not to the inert senses.

Tasting good things, hearing good things, touching soft things etc are not binding; but getting identified with them and getting attracted or repulsive towards them is binding.

Comfort is not binding; but colouring the sensed objects as liked or disliked is binding.)

वासनारहितं कर्म क्रियते ननु चित हे केवलं नानुभूयन्ते सुखदुःखदृशोऽग्रगाः। (52.60)

Hey Chitta, if you just do all your perceiving actions without any Vaasanaa, the states of pain and pleasures will not become the leading experiences.

[Perceived-world is not binding; Vaasanaa alone binds a person. There is no need to run away from the perceived-world. Perception is an inert process only. It is harmless. It does not block the abstract vision of the Reality. Mirage-seeing is not the actual problem; taking a pot towards the mirage river for getting the water is the stupidity that needs to be removed.)

तस्मान्मूर्खाणीन्द्रियाणि त्यक्त्वान्तर्वासनां निजां कुरुध्वं कर्म हे सर्वं न दुःखं समवाप्स्यथ। (52.61)

Therefore hey foolish senses, you just perform your functions of seeing, hearing etc without getting tainted by the Vaasanaa of any sort. By such an unattached functioning, you will avoid all the pains that rise by the presence of Vaasanaa that is existing in the form of attraction and repulsion.

[Vaasanaa is there because of the belief that the sensed objects contain the qualities of pleasure and pain inherent in them. But, the senses are inert and sensed objects are also inert. The pain and pleasure is conceived by the mind only.]

भवद्भिरेव दुःखाय वासनावासिता मुधा बालैः पङ्कक्रीडनकं विनाशेनेव खिन्नता। (52.62)

You alone conceive pain and pleasure in the objects because of your Vaasanaa for pleasure, and when you do not get the object of your want, you feel the pain. The children make many shapes as animals and people with clay and get attached to them; and they cry later when these clay toys get broken.

Your attachment to the sense-objects is similar to their attachment to the clay toys.

VAASANAAS

[What are these Vaasanaas?

Vaasanaas are necessary to exist as a living thing. Minimum Vaasanaas have to be maintained by a JeevanMukta, without the taint of desires and addictions and obsessions.

Vaasanaas do not exist as separate from the Reality-state.

Everything is a wave rising from the Reality-state only. Nothing is inauspicious or sinful.

Nothing at all is there as any world or Vaasanaa-field.

What exists is just the Bodha, the knowledge-essence of Reality rising as the possible fields of experience.

Nothing is good or bad. Everything is the nameless formless 'That' only!]

(The 'Knower' lives without the imagined 'I'. The ignorant live as the 'I' alone, as the ghosts of darkness.)

वासनाद्या दृशः सर्वा व्यतिरिक्तास्तु नात्मनः जलादिव तरङ्गाद्या जस्यैवान्यस्य नानघ। (52.63)

For the knower, all the perceptions rising through the Vaasanaas do not differ from the inner essence of Reality, like the waves etc do not differ from the water-expanse. Not so for the ignorant.

[What binds actually? How do the binding Vaasanaas come into existence?

The insatiable thirst for 'joy' is the cause of it all. 'Joy' is the cessation of the agitation within that rises as the incompleteness. And a man keeps searching for this 'joy' in all the inert sense objects again and again and never gets any real joy; and remains frustrated all through his life.]

तृष्णयैव विनष्टाः स्थ व्यर्थमिन्द्रियबालकाः कोशकारकुक्कुमयस्तन्तुनेव स्वयंभुवा। (52.64)

Trshnaa, the thirst for pleasures, alone is the cause of all the Vaasanaas that haunt the mind.

The 'sense-children' get destroyed because of following the path of Trshnaa, like the silk worms getting trapped by the strings produced from their own bodies.

(Trshnaa is there because of the identification with the body.)

तृष्णयैवेह लुठथ जरामरणसंकटे भ्रमदृष्ट्येव शिखरिपथिकाः श्वभ्रभूमिषु। (52.65)

Because of Trshnaa alone, the ignorant get caught in the delusions of old age and death, like the

'mountain-climbers' falling into the chasms filled with sharp stones, when getting hallucinations through the lack of air.

वासनैवेह भवतां हेतुरेकत्र बन्धने रज्जुः शून्याशयप्रोता मुक्तानामातता यथा। (52.66)

'Vaasanaa-rope' alone is the cause of your bondage, and acts as a rope that ties you to a 'single life-experience of a Jeeva'. Vaasanaa is like the string that moves through the empty hole of desire, inside the pearl of experience (and gives the illusion of a life fully lived).

(Based on the imagination of the reality of the world, the want-phenomenon also is a part of the imagination only, and is not really there as a part of Reality.)

कल्पनामात्रकलिता सत्येषा हि न वस्तुतः असंकल्पनमात्रेण दात्रेणेव विलूयते। (52.67)

This Vaasanaa, the string of wants, is produced out of imagination only, which makes one search for joy in the inert field of perception; and it is not a real entity that needs to be conquered.

(Stop believing in the reality of the world conceived by the mind-idiot; and the Vaasanaa dies off by itself.)

एषा हि भवतामेव विमोहाय क्षयाय च वातलेखेव दीपानां स्फुरतामपि तेजसाम्। (52.68)

Just by wielding the sickle of non-conception, it can be cut off easily.

This Vaasanaa alone leads to your delusion and destruction, like the streak of the wind which increases the intensity of the flames, to only extinguish them in the end.

हे चित्त सर्वेन्द्रियकोश तस्मात्सर्वेन्द्रियैरैक्यमुपेत्य नूनं

आलोक्य चात्मानमसत्स्वरूपं निर्वाणमेवामलबोधमास्व। (52.69)

Hey Chitta, the perceiving faculty! You are the collective power that functions as the five senses.

You are the single state of awareness that rises as the divided world of senses.

Observe your own undivided true nature (by realizing the world as a single state of Bodha, knowledge), and stay without getting covered by the conceptions of division, and stay as the untainted knowledge-state alone.

['I' is also an imagined idea only as previously explained; the sense-objects are also imagined only, being based on the 'sensed experiences'. Joy from the objects also is imagined only.

Living a life based on your imaginations only, how can you avoid pitfalls and sufferings?]

विषयविषयिषूचिकामनन्तां निपुणमहंस्थितिवासनामपास्य

अभिमतपरिहारमन्त्रयुक्त्या भव विभवो भगवान्भियामभूमिः। (52.70)

The state of the 'I' imagined as the self, is just a Vaasanaa which is a 'deadly bacteria inherent with the poison' of the 'want of sense pleasures'. Carefully get rid of this 'I' Vaasanaa which is the root-cause of all the suffering, through the magical chant of 'removing the wants'; be freed of the (non-existent) Samsaara; stay as the no-ground for any fear of any sort; and stay as the 'Supreme Lord' of all.

CHIT IS UNAFFECTED

अपारपर्यन्तवपुः परमाण्वणुरेव च चिदचेत्या तदाक्रान्तौ न शक्ता वासनादयः। (53.01)

Chit, the essence within, has no this or that end to limit it. It is subtler than the subtlest atom that can be comprehended by any mind. It cannot be sensed by the senses, cannot be conceived by the mind, and cannot be defined by the intellect.

Vaasanaas which are of limited nature with limited fulfilment-structures, have no meaning at all, in the state of Chit.

मनः शेमुष्यहंकारप्रतिबिम्बैर्जडेन्द्रियैः वासनावितताः शून्या वेतालत्रासनोद्यताः

तत्कृतेभ्यो विचारेभ्योऽनुभूतेभ्योऽपि भूरिशः भूयोऽप्यनुभवत्यन्तरहं हि चिदलेपिका। (53.03)

I am the Chit-state which is untainted by anything (*Chidaalepikaa*). (Then who suffers?)

Mind is the one that suffers. (Rather, the suffering state is a self-conceived conception.)

Chit-state gets reflected in the intellect (Shemushi) and the Ahamkaara, and raises as the inert senses with their objects of knowledge; and the mind alone suffers. (How does this suffering make its appearance?) 'Suffering' is caused by the incessant subtle agitations rising as varieties of wants and the attraction towards sense objects, that exist as objects and people. The mind keeps on experiencing their presence and absence again and again in the waking state, and also in the dream state.

This suffering is like the harassment done by the vampire who is not really there, since it is made of emptiness only and is spread out widely as the Vaasanaas.

[Body is just a conception of the stupid mind. I am just aware of the body as an object of knowledge.

Whether it stays in the world or in a forest, what matters to me? I am just the pure awareness that has no beginning or end. What matters to me by the presence or absence of the body?]

स्वदुर्भावोपरचितां देहः संसारसंस्थितिं गृह्णात्वथ त्यजतु वाप्यहं हि चिदलेपिका। (53.04)

I am the Chit state which is untainted by anything.

This physical body has appeared due to the idiotic conception of the mind.

Let it accept the life in the world or renounce it; what matters to me, the Chit-state?

चितो न जन्ममरणे सर्वगायाश्चितः किल किं नाम म्रियते जन्तुर्मर्यते केन वापि किम्। (53.05)

There is no birth and death for the Chit-state.

Chit is everywhere as the essence of all as their 'Knower-state'.

How can anyone die or get killed by any one?

IS CHIT ALIVE?

[Chit exists independent of perceptions. It is the essence of all, as their very Knower. It alone adds life to all, by making them its objects of knowledge. Without this awareness-state, nothing can exist at all.

Chit is not 'alive', like a body is alive. Chit is the very support of 'all the embodied states of the Jeevas', as their very awareness-essence. It need not 'live' like a Jeeva, wanting to experience some joy or happiness.]

चितो न जीवितेनार्थः सर्वात्मा सर्वजीवितं किं प्राप्स्यति कदात्मैषा प्रायता यदि जीवितम्। (53.06)

There is no meaning at all for Chit to exist as 'alive'. It is the essence of all; it alone is the support of the lives lived by all. If this state is said to be 'alive', then what and in which situation can it want any separate gain from such a living?

जीव्यते म्रियते चेति कुविकल्पकमालिनी कलना मनसामेव नात्मनो विमलात्मनः। (53.07)

The conception that some one gets born and dies is just a 'garland woven through misconceptions' that is imagined by the mind and belongs to the mind alone; not to the taintless essence of the Chit.

['Awareness' does not think and feel the 'I-ness'; but is just aware of the imagined 'I'!]

यो ह्यहंभावतां प्राप्सो भावाभावैः स गृह्यते आत्मनो नास्त्यहंभावो भावाभावाः कुतोऽस्य ते। (53.08)

He, who is identified with the 'body which is a perceived object (and just a tool of perception)' as the 'I' which is itself an imagination, he alone defines the appearance and disappearance of the body as birth and death. The 'essence of awareness' is not tainted with the imagined 'I' feeling.

How can it feel itself as appearing and disappearing, and imagine its birth and death?

'I' IS NON-EXISTENT (*What is this 'I' feeling?*)

अहंभावो मुधा मोहो मनश्च मृगतृष्णिका जडः पदार्थसंभारः कस्याहंकारभावना। (53.09)

The idea of 'I' is just a meaningless delusion entertained by the mind; mind is also not a real entity but is a mirage that rises as a Vaasanaa-field made of objects; objects are just inert sense-perceptions that are made to appear as solid objects by the mind. To whom does this 'I' feeling belong to?

(If you argue that the body alone is to be referred to as the 'I', then analyze like this.)

रक्तमांसमयो देहो मनो नष्टं विचारणात् जडश्चित्तादयः सर्वे कुतोऽहंभावभावना। (53.10)

'Body' is just a sack of skin filled with blood and flesh. Mind vanishes off when analyzed, and so is not really existent. The 'perceiving-state named Chitta that is made of the intellect, sense-organs, the mind etc', is just an inert process. From where does this 'I-ness feeling' rise as the established entity of 'I'?

आत्मंभरितया नित्यमिन्द्रियाणि स्थितान्यलं पदार्थाश्च पदार्थत्वे कुतोऽहंभावभावना। (53.11)

Senses just keep filling their belly with the sensations of touch, image etc, and do not serve any 'I- entity'. The objects are just the sensations that get produced by the senses.

From where does this 'I-ness feeling' rise as the established entity of 'I'?

गुणा गुणार्थं वर्तन्ते प्रकृतौ प्रकृतिः स्थिता सदेव सति विश्रान्तं कुतोऽहंभावभावना। (53.12)

The Gunas (Sattva, Rajas and Tamas) express themselves through various behaviour-patterns; the inert nature stays as that only as physical objects (including the body); the 'Sat' rests in itself (untouched by all these).

From where does this 'I-ness feeling' rise as the established entity of 'I'?

सर्वगं सर्वदेहस्थं सर्वकालमयं महत् केवलं परमात्मानं चिदात्मैवेह संस्थितः। (53.13)

That which pervades all as their knowledge; that which is in all the bodies as the knowing-awareness; that which pervades all the time and place measures of any mind; that which is the source of all; that state of Supreme Reality which shines as the perceived world; that alone is here as the 'Self-awareness state'.

एवं किमाकृतिः को वा किमादेशश्च किंकृतः किरूपः किम्मयः कोऽहं किं गृह्णामि त्यजामि किम्। (53.14)

When this is the truth, then how can there raise the imagination of the 'I' that can only exist as some limited shape? How can the 'I' exist as an individual entity? Who is to be instructed?

What for the 'I' has to be there? What is it? What is it made up of? Who is this 'I'?

What am I supposed to discard as the not-I, and accept what as the 'I'?

तेनाहं नाम नेहास्ति भावाभावोपपत्तिमान् अनहंकाररूपस्य संबन्धः केन मे कथम्। (53.15)

Therefore, there is nothing called the 'I', which brings about the ideas of presence and absence of the body along with the ideas of birth and death. Since it is proved that I am not the (limited) Ahamkaara, and there is no 'I' at all as any entity, what connection is there with anything and how (since all the connections of objects and people belong to the 'I' alone)?

असत्यलमहंकारे संबन्धः कस्य केन कः संबन्धाभावसंसिद्धौ विलीना द्वित्वकल्पना। (53.16)

When the Ahamkaara is not there at all as a real entity, then who is connected with whom and in what way? When the absence of the connection has been proved beyond doubt, then the idea of duality also dissolves.

एवं ब्रह्मात्मकिमिदं यत्किंचिज्जगति स्थितं सदेवास्मि तदेवास्मि परिशोचामि किं मुधा। (53.17)

Therefore, whatever is there as the perceived pattern of the world, is just the 'essence of Brahman', as its 'knowledge-essence'. I am the Reality state; I am 'That'!

Why do I worry for no reason by hanging on to this 'I'?

एकस्मिन्नेव विमले पदे सर्वगते स्थिते अहंकारकलङ्कस्य कथं नामोदयः कुतः। (53.18)

When one exists in the 'taintless state of Reality as identified with it' and exists as only the 'knowledge essence of whatever is perceived', then how can this idiotic 'Ahamkaara' raise again to create trouble?

नास्त्येव हि पदार्थश्रीरात्मैवास्तीह सर्वगः पदार्थलक्ष्म्यां सत्यां न संबन्धोऽस्ति न कस्यचित्। (53.19)

The objects to not exist at all, except as the sensations produced by the mind.

The 'essence of awareness' alone is everywhere as the support of these sensations. Even if the objects exist as the perceived-patterns, what connection can be there with those inert processes?

इन्द्रियैरिन्द्रियैरङ्गैर्मनो मनसि वल्गति चिदलिसवपुः केन संबन्धः कस्य किं कथम्। (53.20)

Mind alone rises as the power of the senses; and through the sense-organs produced for its play, it conceives the objects and jumps about inside itself as if in an 'outside' (as it happens in a dream).

उपलायःशलाकानां संबन्धो न यथा मिथः तथैकत्रापि दृष्टानां देहेन्द्रियमनश्चिताम्। (53.21)

If iron-rods are piled up on a stone, they still remain unconnected to each other; so also, there is no connection between the Chit and the group of mind, body and senses.

[In the totality of the perception, everything is the 'complete whole of Reality' shining as this world.

The divisions of mine and yours are just mind-made. A JeevanMukta maintains the division-idea as a surface-play only; but is always in the vision of no-division only.]

असदभ्युत्थिते व्यर्थमहंकारमहाभ्रमे ममेदमिदमस्येति विपर्यस्तमिदं जगत्। (53.22)

The ‘great delusion of Ahamkaara (the delusion that ‘I’ as a real entity goes through births and rebirths)’ has risen as a meaningless phrase, and the world is caught in the confusion of ‘this is mine’, and ‘this is his’.

अतत्त्वालोकजातेयमहंकारचमत्कृतिः तापेन हिमलेखेव तत्त्वालोके विलीयते। (53.23)

This idea of ‘I’ as a limited entity rises because of not knowing the truth of Reality; if one realizes the truth of the ‘wholeness’, then it melts off like the snow-flake in the hot sun.

आत्मनो व्यतिरेकेण न किञ्चिदपि विद्यते, सर्वं ब्रह्मेति मे तत्त्वमेतत्तद्भावयाम्यहम्। (53.24)

Nothing at all exists except the ‘essence of Reality’ that is revealing the world through this mind-ness. I know now, that everything is just the Reality-state only, without the division of name and form. I will stay in that ‘knowledge-vision’ only.

(Ahamkaara is just a memory which I maintain for the sake of dealing in worldly affairs. It is not real.)

अहंकारभ्रमस्यास्य जातस्याकाशवर्णवत् अपुनःस्मरणं मन्ये नूनं विस्मरणं वरम्। (53.25)

The delusion of Ahamkaara has risen like the colour that is seen on the empty sky-region. It is better to forget it completely so that it does not rise again as a real thing.

(Like understanding the colourless nature of the sky though seeing the colour, I should ignore this ‘I’-ness and be always in the knowledge of the ‘I-less Reality state’ as the self.)

समूलं संपरित्यज्य चिरायाहंकृतिभ्रमं तिष्ठाम्यात्मनि शान्तात्मा शरत्खं शरदीव खे। (53.26)

I will completely discard ‘this delusion of Ahamkaara’ forever, and will remain quietly in the ‘unbroken awareness of the self (and not as the memory of ‘I’), like the sky remains taintless in the autumn in the autumn-sky (as the self merged in the self).

‘I’ ALONE IS THE CAUSE OF SUFFERING

ददात्यनर्थनिचयं विस्तारयति दुष्कृतं विस्तारयति संतापमहंभावोनुसंहितः। (53.27)

The ‘I’ idea when held on to as the support, yields countless sufferings, increases the selfish acts, and increases ‘anxieties and apprehensions of all sorts’.

स्फुरत्यहंकारघने हृद्व्योम्नि सलिलात्मनि विकसत्यभितः कायकदम्बे दोषमञ्जरी। (53.28)

When the cloud of Ahamkaara fills the heart-space, the clusters of flowers of faults (based on selfishness) bloom up in the Kadamba-tree of the body all around, getting sprinkled by the rain of Vaasanaas.

मरणं जीवितोपान्तं जीवितं मरणान्तगं भावोऽभावाद्व्यवच्छिन्नः कष्टेयं दुःखवेदना। (53.29)

Death is inbuilt in the life, and life is inbuilt in the death (each supporting the existence of the other). It is just a play of the absence and presence of a body-perception (which is not the self). Alas! The pain of it all!

इदं लब्धमिदं प्राप्स्यामीत्यार्तिर्दाहकारिणी न शाम्यत्यर्करत्नानां ग्रीष्मेऽग्निरिव दुर्धियाम्। (53.30)

This ‘Ahamkaara’ exists as the ideas of ‘this I possess now’ ‘this I will have to possess’ (made of the ideas of possessions only) and always keeps burning inside; and it does not subside at all, like the fire of the sun-stones in the summer heat.

(Every moment the ‘I’ memory rises newly with its possession-idea like a mountain rising with a cloud-covered peak.)

नास्तीदमस्तीति चिन्ता धावत्यहंकृतिं जडाशया जडामभ्रमाला शैलावलीमिवा। (53.31)

‘This is not there as my possession’ ‘this is there as my possession’; such worries caused by foolishness, follow the imagined ‘I-ness’, like the inert cold array of water-clouds floating towards the inert heavy array of mountains. *(Jada- Jala- inert, water, cold; Jada- heavy)*

अहंभावे परिक्षीणे शुष्कः संसारपादपः भूयः प्रयच्छत्यरसो न पाषाणवदङ्कुरम्। (53.32)

If the ‘I’ idea is completely erased off through Vichaara (and is ignored except when acting on the stage of the world), then the ‘dried up tree of Samsaara’ does not sprout again (as a reality), like a rock that is completely without the least of moisture.

स्वतृष्णाकृष्णभोगिन्यो देहद्रुमकृतालयाः क्वापि यान्ति विचारात्मन्यागते विनतासुते। (53.33)

The ‘black serpents of Trshnaa’ that you own, and which reside in the hollows of the ‘body-identification tree’, go off somewhere when ‘Garuda, the son of Vinataa’ in the name of ‘Vichaara-self’ makes an entry.

असदभ्युत्थिते विश्वे तज्जाते भ्रमसन्मये असन्मयपरिस्पन्दे त्वहं त्वं चेति कः क्रमः। (53.34)

When the ‘Vishva’ has risen as an unreal conception form only; and is real, only when the delusion of difference is kept alive; and is a ‘show of lie only (rising out of incorrect knowledge)’.

What reality is there is the 'I or you - concepts'?

(Why the world is said to be unreal?)

इदं जगदुदेत्यादावकारणमकारणात् यदकारणमुद्भूतं तत्सदित्युच्यते कथम्। (53.35)

This world without any purpose served, rises in the beginning (with the idea of beginning and end inbuilt in it), for no reason at all! *(Why it should be there?)* How can that which rises with no meaning (like a dream or illusion or hallucination) be defined as an absolute reality? *(That which is not there cannot be really there.)*

THE BODY-CONCEPT

अपर्यन्तपुराकाले मृदि कुम्भ इवाकृतिः देहोऽभवदिदानीं तु तथैवास्ति भविष्यति। (53.36)

मध्येतरपयोमात्रं कंचित्कालं चलाचलं आद्यन्तसौम्यते त्यक्त्वा वारि वीचितया यथा। (53.37)

This body has come into existence now (as your perceived experience) like a pot made of clay (that remains as a pot till it breaks only), and has no existence before its beginning at some time; it will be there at present as your experience and will be in the future also till it dies (like the pot exists for some time serving some temporary need). *(Clay alone as its essence exists before, now and after also)*; similar to where the (ocean) water stays as it is without the change of beginning and end, and yet exists as a quiver of wave for some time which has a beginning and end. *(The wave makes no difference to the original nature of the ocean.)*

[Can't you see that the body is getting ready to perish from the moment it is born itself?]

अस्मिन्क्षणपरिस्पन्दे देहे विसरणोन्मुखे तरङ्गे निबद्धास्था ये हतास्ते कुबुद्धयः। (53.38)

Those, who believe in the stability of the momentary-existence of the body and also the falling wave of the water, are indeed idiots only.

[Objects rise in the perception in some space and time measure only, for a particular moment of perception only; then they stay as memories only, of the past and future. How can you believe in their absolute existence?]

प्राक्पुरस्ताच्च सर्वाणि सन्ति वस्तूनि नाभितः मध्ये स्फुटत्वमेषां कैवास्था हतरूपिणी। (53.39)

The objects do not exist as solid realities in a solid space, but exist as the conceptions of the past and future only, and are seen only in the limited space-vision centered on oneself.

How can one trust in their stability?

[Nothing exists except the Reality-state. As previously mentioned in Leelaa's story, space alone rises as lumps of objects when affected by the mind-agitation. Awareness alone is there, of some perception of a body-entity coming into being and its imagined death state also. What reality is there for the 'mere object of awareness as the I' and why do you identify with it foolishly?]

चित्तं पूर्वं पुरस्ताच्च चिद्देशं शान्तमित्यपि सदसद्वा खसंलीनं मध्येऽस्मिन्किं तवोदितम्। (53.40)

Before your rise as some entity (I) and after the cessation of you (I) also, and also throughout your existence as the body (I) as some entity at some time and place, Chit alone exists as the 'awareness state of witness' and stays unaffected. In what way do you exist as a real entity in the middle, when 'everything that is there, or not there' stays dissolved in the 'Chit-state of Reality', like the objects appearing and disappearing in space?

यथा स्वप्नविकारेषु यथा संभ्रमदृष्टिषु यथा वा मदलीलासु यथा नौयानसंभ्रमे

यथा धातुविकारेषु यथा चेन्द्रियविक्लवे यथातिसंभ्रमानन्दे दोषावेशदशासु च

दृश्यते क्षीयते चैव रूपं सदसतोश्चलं तथैवेयमिह त्वेषा काले न्यूनातिरिक्तता। (53.41,42,43)

Similar to what happens in the dreams, in the excited states of fear and anxiety, in the intoxicated states when drunk, when travelling in a boat, when the body-chemicals are in a state of imbalance, when the organs of knowledge are malfunctioning due to some illness or damage, when overly emotional by sadness or joy, when in extreme states of addictions and obsessions - the objects appear to move, the objects appear suddenly out of nowhere, the existing objects disappear also, and ghosts and visions and hallucinations rise and go. Similarly, the world-state with its appearing and disappearing and moving objects also is a temporary hallucination rising out of ignorance, and will vanish at the rise of knowledge. *(And how do the objects appear and disappear?)*

सा च त्वया कृता नित्यं चित्तं दुःखसुखोदये यथा वियोगयामिन्यो मतयो हन्ति रागिणम्। (53.44)

It is your own making hey Chitta (mind) that you always imagine the absence of the objects when they are there (afraid of the death of your kin and loss of your possessions), and want their presence (as longings) when they are not there. This alone is your measure of joy and sadness. It is like the longing experienced by

the passionate man when he is alone at nights. When the lover is there, the fear of her going off torments; and when she is not there, her absence torments. When can one be happy ever?

मयैवेहासदभ्यासान्मिथ्या सदिव लक्ष्यसे मृगतृष्णोव तेनैतत्त्वत्कृतं मत्कृतं भवेत्। (53.45)

Hey Chitta! Your job is to show the perceived only (like showing a mirage); but I have habituated myself to believe in 'you, the unreal as the real', like believing in the reality of the waters of the mirage. I alone am at fault, not you; and whatever you do, is my doing only!

MIND BECOMES A NO-MIND

यदिदं किञ्चिदाभोगि तत्सर्वं दृश्यमण्डलं अवस्त्विति विनिर्णय मनो यात्यमनःपदम्। (53.46)

When all that is perceived is understood as 'unreal' through the proper practice of dispassion and discrimination, then the mind that produces the 'unreal' will turn into a no-mind state (as pure awareness).

अवस्त्वित्त्वमिति स्फारे रूढे मनसि निश्चये हेमन्त इव मञ्जर्यः क्षीयन्ते भोगवासनाः। (53.47)

When the firm ascertainment of the truth that 'all that is seen is not real', gets established as the natural vision (where the mirage-river gets ignored as unreal), then the Vaasanaas for pleasures also perish like the 'flower clusters in the snow season'.

चित्त्वाद्दृष्टात्मना नूनं संत्यक्तमननौजसा मनसा वीतरागेण स्वयं स्वस्थेन भूयते। (53.48)

The mind, which is freed of all attractions, will stay within itself as itself (as the awareness-principle only), with all agitations gone; and is endowed with the 'Vision of Reality' alone, always.

परमात्मानले क्षिप्तं संवृत्यावयवं स्वयं दग्ध्वात्मानमलं चित्तं शुद्धतामेति शाश्वतीम्। (53.49)

By withdrawing its limbs, by throwing off oneself into the fire of the Supreme Self, and by burning oneself, the taintless mind attains eternal purity.

देहमन्यतया दृष्ट्वा त्यक्त्वा विषयवासनां विनाशमुररीकृत्य मनो जयति वीरवत्। (53.50)

Looking at the body as different (from itself) (like a brave soldier looking at an enemy); renouncing the 'Vaasanaa for pleasures', (like a soldier sacrificing all that was connected to the body in the form of relations and friends and desires); ready to die (like the soldier ready to offer his life in the battlefield); the courageous mind becomes victorious like a brave soldier.

MIND AND THE BODY ARE ENEMIES

[Mind suffers; body also suffers. Body suffers; mind also suffers. However, the mind needs the body to fulfil the wants; and the body needs the mind to move it along.]

मनः शत्रुः शरीरस्य शरीरं मनसो रिपुः, एकाभावेन नश्यते आधाराधेयकार्यवत्। (53.51)

Mind is the enemy of the body. Body is the enemy of the mind (because of tormenting each other). (*Mind conceives the body; yet it becomes entrapped in the body, by identifying with it.*)

If one is absent, both perish, as they are both dependent on each other to complete an action (like the pot holding the water). (*Mind is made of the Vaasanaas, and the body is its basic Vaasanaa that is necessary for fulfilling other Vaasanaas; and the Vaasanaas exist because of the belief in the reality of the world.*)

रागद्वेषवतोर्नित्यमन्योन्यातिविरुद्धयोः एतयोर्मूलकाषेण विनाशः परं सुखम्। (53.52)

Both have to exist co-operating with each other (Raaga), yet suffer also by this unity, and so are against each other (*Dvesha*). They both completely contradict each other. If they both perish by cutting of their root (ignorance) at one stroke, then the bliss obtained is incomparable.

एतयोरेकसंस्थाने मृतिरित्येव या कथा सा व्योमन्यया स्त्रिया भुक्ता धरेति कथया समा। (53.53)

The very idea of death comes into being, when these two are joined together; it is as incredible as saying that 'a lady made of iron is walking in the sky and eating the Earth'. (*अया स्त्रिया*)

अकृत्रिमविरोधस्थौ यत्र संघटितावुभौ धारा इव पतन्त्येव तत्रानर्थपरंपराः। (53.54)

'These two' stay genuinely opposing each other; and when they are at one place together, arrows of sufferings pour out like rains.

मिथो विरुद्धसंसर्गे रतिमेत्यधमो हि यः त्यक्तव्यः स पतद्द्वारावग्निराशावलेपने। (53.55)

The idiot, who is attracted to the union these two contradictory things (and wants to enjoy the pleasures), should be thrown into a 'heap of fire which pours out like unrestrained waters'. (*That would indeed be less painful.*)

संकल्पेन मनः पुष्ट्वा शरीरं बालयक्षवत् आयुरेवाशनान्यस्मै स्वदुःखानि प्रयच्छति। (53.56)

तर्दुःखैर्तापितो देहो मनो हन्तुमथेच्छति पुत्रोऽपि हन्ति पितरमाततायिपदं गतम्। (53.57)

The mind conceives the body like a child imagining a ghost; and makes the body consume the sense-food as long as it lives. The mind gets nourished by the sense-food, but dumps all its pains on the body (in the form of diseases). The body, suffering by those pains, wants to kill the mind (which created it).

(*The mind suffers by the body-ailments.*) The son will indeed kill a father who causes him suffering.

नास्ति शत्रुः प्रकृत्यैव न च मित्रं कदाचन सुखदं मित्रमित्युक्तं दुःखदाः शत्रवः स्मृताः। (53.58)

देहो दुःखान्यनुभवन्स्वमनो हन्तुमिच्छति देहं मनः स्वदुःखानां संकेतं कुरुते क्षणात्। (53.59)

By nature no one is an enemy or a friend. One who gives happiness is considered to be a friend.

Those who give pain are considered as enemies. (*The body and the mind give pain to each other always.*)

The body suffers the pains, and wants to kill the mind which caused the pains.

The mind immediately makes the body a repository of all its pains (by seeking more and more sense-pleasures).

एवं मिथो दुःखदयोः श्लिष्टयोः कः सुखागमः एतयोर्देहमनसोर्जात्यैवातिविरुद्धयोः। (53.60)

मनस्येव परिक्षीणे न देहो दुःखभाजनं तत्क्षयोत्कतया नित्यं देहोऽपि परिधावति। (53.61)

How can happiness ever arise when these two are joined together, tormenting each other?

These two, the mind and the body, by their very nature oppose each other. If the mind is destroyed completely, the body suffers no more. Therefore, the body makes effort always to get it killed

(through the practice of Yoga, breath-control or some harmful intoxication methods even).

नष्टानष्टमनर्थाय शरीरं पदमापदां अलब्धात्मविवेकेन मनसा सुप्रजायते। (53.62)

एते मनःशरीरे हि मिथः पीवरतां गते जडरूपे हि वपुषा पयोदसरसी यथा। (53.63)

The mind having no Self-Knowledge, maintains the body well, as an abode of sufferings only, by leading towards destruction, without bothering whether the body dies or lives. These two, the mind and the body which are both inert, nourish each other and grow well like the cloud and the lake.

मिथो दुःखाय संपन्ने एकरूपे द्विधा स्थिते व्यवहारपरे सार्धं लोके वार्यनलाविव। (53.64)

Coming into existence to only create pain to the other, though different yet united as one, they (the body and the mind) work together always, like the water and the fire (as when cooking).

चित्ते क्षयिणि संक्षीणे देहो ह्यामूलितो भवेत्वर्धमाने तरुरिव शतशाखः प्रवर्तते। (53.65)

If the mind is made to die by removing all the Vaasanaas, then the body becomes rootless (since it is also a Vaasanaa-expression only). If the mind is allowed to bloat up with Vaasanaas, then the body will grow, like a tree of hundreds of branches, through attachment and attraction.

क्षीयते मनसि क्षीणे देहः प्रक्षीणवासनः, मनो न क्षीयते क्षीणे देहे तत्क्षययेन्मनः। (53.66)

If the mind is made to perish, then the body cannot act as a tool for the Vaasanaas, and remains quiet.

If the body is made to suffer (by torturing the body through ascetic practices), then the mind does not perish.

Therefore, the mind alone should be destroyed by getting rid of all the Vaasanaas.

संकल्पपादपं तृष्णालतं छित्त्वा मनोवनं विततां भुवनमासाद्य विहरामि यथासुखम्। (53.67)

Cutting away the entire forest of the mind with its 'conception-trees' and 'desire-creepers', I will cross over to the empty land which spreads far and wide; and wander as I wish (as the Reality-state itself).

प्रक्षीयमाणमेवेदं न मनो मनसि स्थितं प्रशाम्यद्वासनाजालं प्रावृडन्त इवाम्बुदः। (53.68)

The mind which is destroyed, does not exist anymore as the Vaasanaa-fulfilling mind, (but just acts as a tool of perception only). When the monsoon ends, the clouds do not get seen.

धातूनां संनिवेशोऽयं देहनामा रिपुर्मम, प्रक्षीयमाणे मनसि गलत्वेषोऽवतिष्ठतु। (53.69)

The physical body is nothing but a collected group of elements, and is my enemy (that blocks the truth of the self). If the mind is dead and gone, what does it matter whether the body stays or perishes!

यदर्थं किल भोगश्रीर्वाञ्छते स्वकलेवरं तन्मे नापि न तस्याहं कोऽर्थः सुखलवेन मे। (53.70)

All the pleasures are sought for the 'body-thing' only; but, that does not belong to me (like any other object conceived by the mind through the senses); I do not belong to it (connected to it as its soul).

What matters to me by the body getting any least joy?

नाहं देह इति त्वस्मिन् युक्तिमाकर्णय क्रमे सर्वाङ्गेष्वपि सत्स्वेव शवः कस्मान्न वल्गति। (53.71)

To get proved that the body is not the real self, reason out like this.

Even when all the limbs are still there, why then the dead body does not move?

I JUST AM WITHOUT THE 'I'

तस्माद्देहादतीतोऽहं नित्योऽनस्तमितद्युतिः यः सङ्गं भास्वता प्राप्य वेद्मि व्योमनि भास्करम्। (53.72)

Therefore, I am beyond the body-state, exist always without the body also, and never am absent. I am the 'Lord', who lights up the body by my presence and understand the shine of the Sun also in the sky.

नाज्ञोऽहं न च मे दुःखं नानर्थो न च दुःखिता शरीरमस्तु मावास्तु स्थितोऽस्मि विगतज्वरः। (53.73)

I (as the self) am not ignorant. I have no pain. I have no problems. I have no suffering.

Let the body be there or not; I stay now, freed of the fever of delusion.

यत्रात्मा तत्र न मनो नेन्द्रियाणि न वासनाः पामराः परितिष्ठन्ति निकटे न महीभूतः। (53.74)

Where the Self shines, there is no mind; no senses; no Vaasanaas.

The lowly do not stay close to the emperor.

पदं तदनुयातोऽस्मि केवलोऽस्मि जयाम्यहं निर्वाणोऽस्मि निरंशोऽस्मि निरीहोऽस्मि निरीप्सितः। (53.75)

I have attained that quiescent state now. I just am alone (Kevala). I alone am glorious.

I am without any superimposition. I am without parts. I have no wants that need to complete me.

I have nothing to seek for.

इदानीमस्म्यसंबद्धो मनोदेहेन्द्रियादिभिः पृथक्कृतस्य तैलस्य तिलैर्विगलनैरिव। (53.76)

In this state, I am not connected to the mind, body and senses, like the oil extracted from the sesame-seed is unconnected to its broken skin and other parts.

स्वस्मात्पदवरादस्माल्लीलया चलितस्य मे पृथक्कृतमतेः किञ्च परिवारो ह्ययं शुभः। (53.77)

I move about in the world carefree, while remaining in my Supreme natural state, and my mind exists separated from me and is like an obedient servant, and it indeed feels glorious to have these senses as my servants.

स्वच्छतोर्जितता सत्ता हृद्यता सत्यता ज्ञता आनन्दितोपशमिता सदा च मृदुभाषिता (78)

पूर्णोदारता सत्या कान्तिमत्तैकतानता सर्वैकता निर्भयता क्षीणद्वित्वविकल्पता (79)

नित्योदिताः समाः स्वस्थाः सुन्दर्यः सुभगोदयाः ममैकात्ममतेर्नित्यं कान्ता हृदयवल्गभाः। (53.80)

I am now firmly established in the state of my true self, and I am surrounded always by these 'beautiful ladies' who are very dear to me; they are always there giving me company, are equally there, are always in full bloom of health; are extremely beautiful and attractive; and bring about auspiciousness and welfare. They are - 'purity (inside and outside); firmness born out of the truth; strength of character; affection towards all; the vision of Truth; knowledge born through Vichaara; unbroken bliss of knowledge; subdued mind-state; soft speech; complete lack of selfishness and greed getting expressed as generosity; truth and honesty; pleasing nature; never swerving from the natural state of the self; looking at all as one single stretch of knowledge-manifestation only; absence of any sort of fear about the life or death connected to the body-mechanism; absence of the misunderstood duality state'.

सर्वथा सर्वदा सर्वं सर्वस्मिन्संभवत्यतः सर्वं प्रति मम क्षीणे वाञ्छावाञ्छे सुखासुखे। (53.81)

Though all the events connected to the story-part of my life occur at all places, in all ways, at all times, yet I have no likes or dislikes about anything, and am not affected by the pleasures and pains.

विगतमोहतया विमनस्तया गतविकल्पनचित्ततया स्फुटं

उपरमाम्यहमात्मनि शीतले घनलवः शरदीव नभस्थले। (53.82)

My delusion is completely gone; my 'Vaasanaa-made mind' is no more there.

I do not engage in conceiving reality in the 'sensed knowledge' of the world.

I just stay dissolved in the cool essence of Reality, like the cloud remains dissolved in the autumn sky.