

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY FIVE

[CONVERSATION BETWEEN VILAASA AND BHAASA]

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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CHAPTER TWENTY FIVE

CONVERSATION BETWEEN VILAASA AND BHAASA

वसिष्ठोवाच

Vasishta spoke

मनसैव मनश्छित्त्वा यथात्मा नावलोक्यते ममेत्यहमिति त्यक्त्वा तत्तामरसलोचन,
नास्तमेति जगद्दुःखं यथा चित्रगतो रविः आयात्यापदनन्तत्वं महार्णववदातता,
पुनःपुनरुपायाति जलकल्लोलकारणं मेघनीलतमःश्यामा संसृतिप्रावृडाकुला। (65.01 to 03)

Hey TaamarasaLochana! (*You with the eyes like that of the longing lotus!*)

(*'Taamarasa' means that which has the essence of longing, and a lotus is known as Taamarasa, since it is always longing for the rise of the Sun. Rama's eyes are filled with the essence of longing, as if wanting more light from the Sun of knowledge; and so he is addressed as 'TaamarasaLochana'.*)

Till a man cuts off the mind to pieces, using his own mind (by training it in Vichaara), and attains the 'understanding of the self as the natural state of experience', by renouncing all the false ideas of 'I' and 'mine', till then the worldly sorrows cannot end.

The 'Sun inside the painted picture' never sets (unless you understand the Sun as just a painted picture and ignore it), and disasters will keep rising without a break.

The 'turbulent waves of the flooding ocean and the terrible monsoon of the worldly-existence (the sliding show of perceptions) black with its dark clouds (ignorance-based desires) causing heavy whirlpools of water' (the mind-delusions) will arrive again and again.

अत्रैवोदाहरन्तीममितिहासं पुरातनं संवादं सुहृदोः सह्यसानौ भासविलासयोः। (65.04)

Herein is related, the conversation of the two friends Bhaasa and Vilaasa that took place long ago in the past, on the summit of the Sahya Mountain.

BHAASA AND VILAASA

['Bhaasa' means that which shines lustrously and can refer to Brahman also.

'Vilaasa' means the display, or sport, or natural expression and can refer to the Jeeva state.

Reality exists as the Vilaasa of Bhaasa only; and so, Bhaasa and Vilaasa are inseparable, and are one only though are referred to by two names.

Bhaasa and Vilaasa are always together as one; but caught in the Kaala, they become two and get caught into the mind-conceived stories of births and deaths. Jeeva gets broken down by the sufferings of life and wastes his life off, in prolonged ascetic practices without seeking the Knowledge through Vichaara.

Bhaasa is the knowledge of the self, and when he meets Vilaasa (the Jeeva), Vilaasa understands the unworthy nature of the Samsaara, and practises dispassion and Vichaara; and eventually realizes the self.

If this is made into a story, this is how it will be, as depicted below.

When the mind can author countless life-stories by the mere information of smell, sound, taste, touch and taste, why not Bhaasa and Vilaasa (Brahman and Jeeva) also become some story characters?!

(*Here is a description of Sahyaa Mountain (strong, difficult to climb), that which is supported or borne with. 'Sahyaa (that which is endured)' can also refer to the perceived world with its varied features that is supported by Brahman.*

Try to simultaneously read both the surface meaning and the subtle concealed meaning given within the brackets.)

अस्त्युत्सेधजिताकाशः पीठेन जितभूतलः तलेन जितपातालस्त्रिलोकविजयो गिरिः, (05)

There is a mountain which pierces the sky with its peak, which is vastly spread-out like another Earth, which has its bottom pushed down to the Nether-world; and so has conquered all the three worlds;

असंख्यकुसुमापूरुःसंख्यनिर्मलनिर्झरः गुह्याकारक्षितनिधिः सह्यनामाऽविषह्यभाः, (06)

(*अविषह्यभा - दृक्प्रसरप्रतिघालिनी भा रत्नादिदीप्तिर्यस्मिन् -spreading in all directions with irresistible splendour of lustrous gems*)

It was covered by countless flowers and countless waterfalls; had treasures of various sorts that were concealed within its slopes, and its splendid lustre shone forth in all the directions because of the abundant varieties of precious stones spread out on it; and it was known as the Sahyaa Mountain.

मुक्तापटलसंपूर्णैर्भानुभासुरभित्तिभिः भासुरः काञ्चनतटैः कटैरिव सुरद्विपः, (07)

The 'Sun shone brightly all over the mountain' 'producing shining pearls in the waterfalls (*Jeeva-states flowing like the waterfalls of Vaasanaas*) and streaks of shining rods through the tree shades (*Scriptures*) and golden light (knowledge) on its slopes'; and because of this, the huge mountain looked like the huge Aeiraavata, Indra's elephant decorated by ornamental mats;

(Any possible state could rise as a perceived-state of any Jeeva, and the Reality-state shone like a beautiful mountain with all its variety of trees and beings.)

क्वचित्पुष्पभरासारो धातुसाराततः क्वचित्क्वचित्फुल्लसरःसारो रत्नशालिशिलः क्वचित्, (08)

At some places it was covered densely by the flowers, somewhere else by various minerals, at another place by vast lakes filled with lotuses, and at some other place by the precious stones.
(The entire mountain was filled with varieties of noises all over.)

इतोरटन्निर्झरवानितः क्वणितकीचकः इतो रटद्गुहावात इतः षट्पदघुंघुमः, (09)

Here was the murmuring sound of the waterfalls, and here the swishing sound of bamboos, here the sound of winds rushing through the holes in the caves, and here the humming sound of bees!

सानौ गीतोऽप्सरोवृन्दैर्वने मृगखगारवः अधित्यकायां मत्ताभ्रो गगनेषु खगारवः, (10)

Inside the bowers of creepers abounding in the mountain ridge, the Apsaraas sang melodious songs; inside the forests, the birds and animals made a lot of noise; on the upper part of the mountain (Adhityakaa), the intoxicated clouds thundered; and the bird-cries filled the sky-region around the mountain.

विद्याधराश्रितगुहो भृङ्गगीताम्बुजाकरः किरातगीतपर्यन्तः खगगीतवनद्रुमः, (11)

The Vidyadharas sang melodious songs inside the caves; the lotus-groves were filled with the humming noise of the bees; the hunter-crowds sang near the edges of the forests to entice animals; the forest-trees were filled with the songs of the birds.

(It was another tri-world as it were!)

स्कन्धेषु देवैर्वलितः पादेषु वलितो नरैः पाताले वलितो नागैर्जगद्गृहमिवापरम्, (12)

Since its shoulders were enveloped by Devas, its feet were enveloped by humans, its underground portion was enveloped by serpents; it was like another 'world-house made of three worlds' that was sheltering all the beings.

कन्दरेषु श्रितः सिद्धैर्निधानैरन्तराश्रितः चन्दनेषु श्रितो नागैः सिंहैः शृङ्गशिखासु च, (13)

Its caves were occupied by the Siddhas (the invisible Brahman-states), its insides were occupied by the treasures (never-ending knowledge); its sandal trees were occupied by the serpents (the learned ignorant ones); its peaks were occupied by the lions (Knowers of the excellent type).

(It at once was in all the three time modes.)

पुष्पाभ्रसंवीतवपुः पुष्परेण्वभ्रपांसुलः पुष्पवात्याभ्रहृद्भ्रान्तः पुष्पपादपपाण्डुरः, (14)

It was clothed by the clouds of flowers that had fallen down; it was covered by the clouds of pollen of the falling flowers; it was intoxicated by the wind that was created by the flowers which were about to fall down; it was white all over by the flowers that were still left on the trees.

धातुधूल्यभ्रकपिलो रत्नोपलतलस्थितैः मन्दारगैरिव पुरस्त्रीगणैरलमाश्रितः, (15)

It was yellow because of the mineral-dust that was spread all over it (and manifested as Aakaashaja or HiranyaGarbha), and was occupied by the Apsaraas on its jewel-rocks (as heavenly enjoyments), as if they were seated on top of the Mandaara trees.

[The sincere seekers of knowledge who were burnt by the passion for truth, who were firm like the rocks, who bore all the rains and the hot sun of obstacles patiently, who shone with excellent virtues, who never made an outward show of their knowledge, were in the sincere non-stop search of the Reality state, though covered by the untruth of darkness all over; and were like the passion-filled girls seeking their lovers in the dark night of Avidyaa.]

अभ्रनीलांशुकच्छन्ना मूकरत्नविभूषणाः शिलाः कनकसुन्दर्यो यत्र शृङ्गाभिसारिकाः, (65.16)

The rocks at the peak were like the 'Abhisaarika girls' (who sought their lovers in the dark nights unseen by anybody) beautiful with their golden hue, were clothed by the dark cloth of clouds, were decorated by the non-shining jewels and stayed close to the peaks unseen by anybody.

ATRI-MUNI AASHRAMA

['Atri' means one who devours, and refers to Kaala, the principle of change, that swallows everything without a break.

Bhaasa and Vilaasa (Brahman as the Jeeva) stay divided as if, because of Kaala only.]

[(तत्रोत्तरतटे सानौ - ब्रह्मलोकसमः स्वर्गरम्यः शिवपुरोपमः अत्रैरस्त्याश्रमः श्रीमान्सिद्धश्रमहरो महान्। (65.20)

On the northern part of the summit, is situated the 'great Aashrama of Sage Atri', which the Siddhas visited often, which was like the residence of Shiva, beautiful like the heaven, which was like another BrahmaLoka, and which was a place where even the Siddhas felt happy.)]

तत्रोत्तरतटे सानौ विनम्रफलपादपे रत्नपुष्करिणीजालवहन्निर्झरवारिणि, (17)

‘In the northern summit’ - where the trees were bent down with the heavy delicious fruits; where the pools abounded in ‘lotuses that were shining like jewels floated along the waterfalls’;

चूतद्रुमलतोन्मुक्तपुष्पस्तबकदन्तुरे विफुल्लाङ्कोलपुन्नागनीलनीरजदिकटे, (18)

where the ‘flower-clusters blooming on the tender branches of the mango trees’ were spread all over the top, like spikes; where the ends of the directions were decorated with the blossoms of flowers of the Kankola, Punnaaga, and blue lotuses;

लतावितानच्छन्नार्के रत्नांशुभरभास्वरे स्रवज्जम्बूरसस्यूते स्वर्लोकाह्लादकारिणि, (19)

where the ‘thick bowers of creepers’ blocked the Sun and the Sun-rays shone through the holes like jewel-streaks; where the juice from the ‘rose apple tree’ trickled and formed a sticky layer everywhere;

ब्रह्मलोकसमः स्वर्गरम्यः शिवपुरोपमः अत्रेरस्त्याश्रमः श्रीमान्सिद्धश्रमहरो महान्। (65.20)

- is situated the ‘great Aashrama of Sage Atri’, which the Siddhas visited often, which was like the residence of Shiva, beautiful like the heaven, which was like another BrahmaLoka, and which was a place where even the Siddhas felt happy.

VILAASA AND BHAASA

महत्याश्रमे तस्मिंस्तापसौ द्वौ बभूवतुः कोविदौ तु नभोमार्ग इव शुक्रबृहस्पती। (65.21)

In that great Aashrama, there lived two Sages Shukra and Brhaspati who were highly learned, like ‘the Shukra and Brhaspati of the heavens’.

(Shukra and Brhaspati here refer to the Vedas which form the basis of Earth-knowledge.)

तयोरथैकास्पदयोस्तत्राभूतां सुतावुभौ फुल्लाङ्कुरौ शुद्धतनू सरस्यम्बुजयोरिव। (65.22)

They lived together at one place, and they had each a son (and brought forth the knowledge representing the duality-state, where Brahman is adored by a Jeeva). The sons (Brahman and Jeeva separated as it were) were of taintless bodies and were like the newly sprouted buds of the lotuses in the pool.

विलासभासनामानौ वृद्धिमाययतुः क्रमातौ पित्रोः पल्लवे दीर्घे लतापादपयोरिव। (65.23)

They were known as Bhaasa and Vilaasa. Like the tender leaves growing from the tree and its creeper, they grew up well under the care of their parents.

आस्तामन्योन्यसुस्निग्धौ सुहृदौ वल्लभौ मिथः तिलतैलवदाल्लिष्टौ तौ पुष्पमोदवत्स्थितौ। (65.24)

The two boys became close friends and were highly affectionate towards each other, and were always stuck together like the sesame seed and the oil, like the flower and its fragrance.

नाऽयुक्तौ पुत्रयुक्तौ तु सुरक्ताविव दम्पती एकं द्वित्वमिवापन्नं सममासीत्तयोर्मनः। (65.25)

They were never separated, like the couple who have a son as their mark of affection.

(Vedas represent the disturbance that rises as the sound in the quiescent state of Brahman; and they kept the separated states of Bhaasa and Vilaasa well-nourished, as various forms of knowledge systems.)

Like the one existing as two, their minds were equal always.

(The Brahman and the Jeeva, though existing as two, are the same like the ocean and its quiver, like the lustre and its shine.)

तौ तथान्योन्यमुदितौ मनोहरताकृती तस्थतुः स्वाश्रमे मौने सरोज इव षट्पदौ। (65.26)

They were happy in each other’s company and had pleasing manners; they both stayed in the ‘Aashram resided by Sages’, like the bees inside the lotus (sucking the honey of learning).

प्राप्तुर्यौवनं बाल्यमुत्सृज्य नववल्लभौ कालेनाल्पतरेणैव चन्द्रसूर्याविवोदितौ। (65.27)

Very soon they left their childhood back, and entered the state of youth where they looked attractive, and shone like the rise of the Sun and Moon at the same time.

जग्मतुर्देहमुत्सृज्य ततस्तौ पितरौ तयोः स्वर्गं जरार्तावुड्डीय नीडादिव विहंगमौ। (65.28)

Then, their parents who turned old discarded their bodies and went off to heaven, like the birds flying off from the nest.

पञ्चत्वं गतयोः पित्रोर्दीनवक्त्रौ बभूवतुः तसाङ्गौ विगतोत्साहौ पद्माविव जलोद्धृतौ। (65.29)

When their parents died, both of them were filled with grief, felt scorched as it were, and lost their cheerfulness like the lotuses that were taken out of the waters.

(Mere learning of the Vedas does not bring about the knowledge of the self; and the Brahman-state which was suffering as the Jeeva-state was lost as it were and lamented aloud unable to reach the quiescent state of the self.)

तत्रोर्ध्वदैहिकं कृत्वा चक्राते परिदेवनं लोकस्थितिरलङ्घ्या हि महतामपि मानद। (65.30)

After performing the funeral rites, both of them lamented much for their dead parents.

Rama! Even the learned cannot go against the ways of the world!

कृत्वोर्ध्वदैहिकमथो व्यथयाभिभूतौ शोकोत्थया करुणयार्तगिरा विलप्य

चितार्पिताविव निरस्तसमस्तचेष्टौ तौ संस्थितौ सुखमशून्यहृदौ विवृतौ। (65.31)

After performing the funeral rites in the proper manner, both Bhaasa and Vilaasa were overwhelmed by grief, lamented for long calling out to their parents in a pathetic manner, and feeling heavy at heart they fell faint and looked like painted pictures, with all their limbs lying motionless.

अतिशोकपराभूतौ तस्थतुर्दृढतापसौ तापसंशुक्तसर्वाङ्गौ तावरण्यद्रुमाविव। (66.01)

Overcome by extreme grief, those two young ascetics looked like a 'pair of forest trees' that had dried up all over by the heat.

विरक्तौ विपिने कालं क्षेपयामासतुर्द्विजौ वियूथाविव सारङ्गावनास्थामागतौ पराम्। (66.02)

Those two Brahmins were like the 'pair of deer lost from the herd'; they felt dispassionate and disinterested in everything, and continued to live in the forest as usual.

(Both were engaged in severe penance and never met each other again. They stayed divided like the Brahman without the perceived and the Jeeva caught in the perceived.)

जग्मुर्दिनानि मासांश्च वर्षाण्यथ तयोस्तदा क्रमाद्द्वावपि संयातौ जरां श्वभ्रद्रुमाविव। (66.03)

Months passed by, years passed by, and those two became old, like the trees growing inside a dry hole.

अप्राप्तविमलज्ञानौ चिराज्जर्जरतापसौ तावेकदा संघटिताविदमन्योन्यमूचतुः। (66.04)

They had not attained the taintless knowledge, and their bodies had emaciated by the practice of hard asceticism. Once they took time to converse with each other, and spoke like this.

(Bhaasa (the Brahman) was in the state of Truth-vision, and Vilaasa (the Jeeva) was ignorant.)

विलास उवाच

Vilaasa spoke

जीविताग्यद्रुमफल हृदावासामृतांबुधे जगत्यस्मिन्महाबन्धो भास स्वागतमस्तु ते। (66.05)

My friend! You are the best fruit borne by the tree of life! You are the nectar that fills the ocean of my heart! Bhaasa! My dear friend in this world! Welcome to you!

एतावत्यो दिनावल्ल्यो मद्वियोगवता त्वया वद क्व क्षपिताः साधो कच्चित्ते सफलं तपः। (66.06)

You have been away from me all these days! How were these recurring routine-days spent by you, tell me! Hey Good man, was your penance fruitful?

कच्चित्ते विज्वरा बुद्धिः कच्चिज्जातस्त्वमात्मवान् कच्चित्फलितविद्यस्त्वं कच्चित्कुशलवानसि। (66.07)

Is your intellect freed of the fever? Have you realized the Self? Has your knowledge been fruitful? Are you well in the true sense?

वसिष्ठोवाच

Vasishta spoke

इत्युक्तवन्तं संसारसमुद्विग्नमलं तथा प्राहाप्राप्तमहाज्ञानं सुहृत्सुहृदमादरात्। (66.08)

When his friend spoke like this, Bhaasa, his friend, understood that Vilaasa was in an anxious-state because of the Samsaara-state, and had not attained the right knowledge still, and spoke in detail like this, with affection.

भास उवाच

Bhaasa spoke

साधो स्वागतताद्यैव दिष्ट्या दृष्टोऽसि मानद कुशलं तु कुतोऽस्माकं संसारे तिष्ठतामिह। (66.09)

Hey Saadhu! Welcome hey modest one! You have been seen today, by my good fortune.

How can I be doing well when I am stuck in this Samsaara?

[When Bhaasa and Vilaasa stay separated, the Samsaara rises as a host of woes only. Through the practice of Vichaara, and the thorough analysis of the Samsaara, the oneness re-appears, and Samsaara disappears.]

यावन्नाधिगतं ज्ञेयं यावत्क्षीणा न चित्तभूः यावतीर्णो न संसारस्तावन्मे कुशलं कुतः। (66.10)

As long as one has not attained that which is to be known, as long as the mind-arena (that stays as a stage for the Vaasanaa-actors) has not perished, as long as the Samsaara has not been crossed over, how can I be doing well?

आशा यावदशेषेण न लूनाश्चित्तसंभवाः वीरुधो दात्रकेणेव तावन्नः कुशलं कुतः। (66.11)

As long as the desires rising in the mind do not get cut off without a trace, like cutting off the weeds with a sickle, how can there be any well-being for us?

यावन्नाधिगतं ज्ञानं यावन्न समतोदिता यावन्नाभ्युदितो बोधस्तावन्नः कुशलं कुतः। (66.12)

As long as 'Knowledge' is not attained, as long as 'equanimity' does not make its appearance, as long as the 'enlightenment' does not arise, how can there be any well-being for us?

आत्मलाभं विना साधो विना ज्ञानमहौषधं उदेति पुनरेवेयं दुःसंस्तिविषूचिका। (66.13)

Hey Saadhu! The 'slithering patterns of the world-scenes (Samsriti)' which afflict the mind like a 'cholera infection', cannot be cured, unless you consume the 'wondrous medicine of knowledge' (which will destroy the reality seen in the unreal world).

शैशावाङ्कुरितोज्जृम्भान्नवयौवनपल्लवः जराकुसुमितोऽभ्येति पुनः संसारदुर्दुमः। (66.14)

This 'worldly-existence' is a 'poisonous tree' that never can be cut off by any other means like asceticism or penance; it sprouts as the childhood (as identified with the flesh-body born to some parents), it grows well, is well-nourished by the 'waters of ignorance', and is soon covered by the 'leaves of youth' with their senseless acts of desire-fulfilment; then it yields the 'flowers of old age' where the mind and body both stay exhausted and weak, and it rises again and again (and the end is always death)!

कायजीर्णतरोरस्माद्धान्धवाक्रन्दषट्पदा पुष्पसितोदेति पुनर्मरणमञ्जरी। (66.15)

The 'body-tree' is worn out by worries and diseases, yields the 'white flowers of old age (as white hair)', and again and again gives out the 'clusters of flowers named death', with the 'humming of bees' namely the 'lamentation of the relatives'.

भुक्तकर्मर्तुर्विरसा पुराणदिवसोम्भिता नीयते नीरसप्राया पुनः संवत्सरावली। (66.16)

The 'years follow one after other in a line', again and again, without any useful purpose served (like acquiring knowledge), with the 'days rising one after another with the same repeated pleasures' 'with no inclination for self-control' and 'painful' 'because of experiencing the results of the selfish actions in various forms'.

महादरीषु देहाद्रेस्तृष्णाकण्टकितास्वपि फलव्यालासु च पुनः क्रियासु परिलुठ्यते। (66.17)

The 'body' is like a 'mountain with huge holes', is spread-out with the 'thorny bushes of thirst for pleasures', and has serpents all over it in the 'form of actions done for desire-fulfilment'.

And, one keeps rolling all over it, falling inside the deep holes seeking base pleasures, is scratched all over by chasing the desired objects, and is bitten again and again by the results of the selfish actions.

दुःखैः सुखलवाकारैर्दीर्घादीर्घैः शुभाशुभैः अपर्याप्तागमापायाः प्रयात्यायान्ति रात्रयः। (66.18)

The 'nights of ignorance' keep on rising again and again, getting filled endlessly with pains of long and short durations, with just a minuscule measure of joy, bringing about good and bad events, with dangers lurking everywhere (where anger, conceit, hatred, cruelty etc pounce on the mind unexpectedly).

अयथार्थक्रियारंभैः कदाशावेशपल्लवैः क्षीयते कर्मभिस्तुच्छैरायुराहतकर्मभिः। (66.19)

Life ebbs away with 'meaningless lowly actions' followed as a routine, filled with enterprises chasing false goals of wealth and pleasures, and sprouts of deceitful actions which will yield painful fruits later on.

उन्मूलिताश्रयालानो मनोमत्तमतङ्गजः तृष्णाकरेणुकोन्निद्रो दूरं विपरिधावति। (66.20)

Mind is a 'rogue elephant' that is mad with intoxication (of desire-fulfilment), has uprooted the stake (of self-essence) that it is tied to, and chases the 'Trshnaa-elephant cow' to any distance, even discarding its sleep (of resting in the self).

जिह्वाचपलतालग्नः कायद्रुममहालये पतच्चिन्तामणौ वृद्धो गर्द्गृध्रो विवर्धते। (66.21)

The 'greed-vulture' which has grown old from birth to the old age, has made a 'nest in the body-tree', and is always intent on satisfying the need of the tongue only, even as the wish-fulfilling gem of life is falling off (without the development of Viveka).

नीरसा निःसुखा लघ्वी पतत्पेलवगात्रिका जीर्णपर्णसवर्णयं क्षीयते दिवसावली। (66.22)

The 'days' are falling off one after the other, faded in hue like the 'dry leaves of a tree', having no essence, yielding no permanent happiness, thin without any worthy achievement, and with their bodies fragile and broken all over (with illnesses and weakness making one unfit for any action).

अवमानरजोध्वस्तमस्तङ्गतवपुःश्रियं मुखं धूसरतामेति हिमैः पद्ममिवाहतम्। (66.23)

Losing the lustre by the dust of insults (and humiliations) thrown at it, the face of the old man becomes pale and colourless, like the lotus hit by the snow (in the old age).

शुष्यतः कायसरसः प्रगलघौवनाम्भसः राजहंसः क्षणादायुरनिवर्ति पलायते। (66.24)

The 'body-lake' keeps drying up as the days pass by in the routine meaningless actions, the 'youth-waters' keep on evaporating, and the 'royal swan of life' escapes within a second, and never comes back.

कालानिलबलोद्धूताज्जर्जराज्जीवितदुमात् भोगपुष्पाणि दिवसपर्णानि निपतन्त्यधः। (66.25)

When the 'storm of Kaala' blows hard (as the ageing process), the tree of life gets shaken violently and the 'pleasure-flowers and leaves of days' (with the brain and the body both becoming weak and non-functional), fall down on the ground (as a mark of a well-wasted life).

भोगभोगिश्रितेष्वन्तर्दुःखदर्दुरधारिषु मनोमोहान्धकूपेषु पूरेषु विनिमज्जति। (66.26)

The mind drowns inside the 'waters of the deep dark wells (of suffering)', where reside the 'frogs of pains (like the fear of death, various illnesses, worries, humiliations, lack of strength to enjoy anything, depressions etc), croaking always (as coughs, grumblings, lamentations, bad words and complaints), where hide the 'serpents namely the desires of sense-pleasures' which will bring about death of the worst kind, if contacted even a little.

नानानुरञ्जनास्पृष्टा तृष्णा तरलपेलवा चैत्यमग्रपताकेव दूरं समधिरोहति। (66.27)

Painted with various colours (of desires), 'Trshnaa the fragile state of shaking mind' is placed high on the 'lofty funeral monument', like a 'symbolic flag of great value'.

अस्य संसारतन्त्रस्य बृहत्कालबिलास्पदः जीविताशामयं तन्तुमन्तकाखुर्निकृन्तति। (66.28)

This 'Samsaara' is like a 'weaver's shuttle', where the 'story of life' is weaved as a 'garment' conceived by the mind; and the 'death-rat' living inside the 'huge hole of Kaala (time)' bites off slowly, the 'string' namely the 'hope of life'.

यौवनोत्कटकल्लोला वहल्लोलासिफेनिला परावर्तमहावर्ता याति जीवितदुर्नदी। (66.29)

The 'violent flooding river of life' flows turbulent with the 'arrogance-waves of youth', covered by the 'sharp shining sword like foam (of rudeness, selfishness, disrespect, disregard and idiocy)', filled with the 'rotating huge whirlpool (of greed, attachment to relatives, want of possessions, fears and anxieties)'.

कलाकुलजगत्कार्यकल्लोलाकुलसंकुला क्रियासरिदपर्यन्ता वहत्याकुलकोटरा। (66.30)

The 'river of actions' has no limits, is filled with 'depths of anxieties', rises with the 'high tides of turbulent waves of world-bound actions' related to many types of learning, skills, talents, and it keeps flowing on and on.

अनन्ता बन्धुजनतानद्यो गम्भीरकोटरे अजस्रं निपतन्त्येता वितते कालसागरे। (66.31)

Countless rivers of 'relatives without any limit', enter the deep depths of the 'ocean of Kaala' and dissolve off, in course of time.

देहरत्नशलाकेयं नाशपङ्कार्णवोदरे न ज्ञायते क्व मग्नेति तात जन्मनि जन्मनि। (66.32)

Dear friend! This 'precious body' which is held on to like a 'sprig of jewels', has fallen and is buried deep inside the 'slush of the ocean of destruction'! In the non-stop journey of births after births, we do not know when it got buried by which idiotic ignorant action!

चिन्ताचक्रे चिरं बद्धं कुक्रियाचारचञ्चुरं चेतो भ्रमति सामुद्रे गर्तावर्ते तृणं यथा। (66.33)

The 'mind' is always tied to the 'wheel of worries', and is talented in moving through the wrong paths only (as prompted by desires), and moves about lost in the life-forest, like a grass-piece caught in the ocean filled with whirlpools and deep hollows.

उद्यमानमनन्तेषु चेतः कार्यमहोर्मिषु क्षणमेति न विश्रान्तिं चिन्ताताण्डविताशयम्। (66.34)

The mind is carried away in the huge waves of countless (routine and desire-prompted) actions, and finds not a second of rest with the 'worry-ghost dancing violently within'.

इदं कृतं करोमीदं करिष्यामीदमित्यलं कलनाजालवलिता मूर्च्छिता मतिपक्षिणी। (66.35)

'This action for this desire is completed, this one I will do for this desire-fulfilment, this I will do for another desire-fulfilment'; such conceptions rise again and again, and envelop the 'mind-bird' all over, and it always stays in a faint condition (unable to do any proper thinking).

अयं सुहृदयं शत्रुरिति द्वन्द्वमहाद्विपः विनिकृन्तति मर्माणि यथा नीलोत्पलानि मे। (66.36)

The mind conceives someone as a friend, someone as an enemy (and is attached to someone and hates someone else), and wears these conceptions like an elephant with a pair of tusks, and crushes the discrimination and thinking powers in me, like crushing the delicate blue lotuses.

चिन्तानद्या महावर्ते वीचिकानिचये चिरं क्षणादुच्छ्रनतामेति मनोमीनः क्षणाद्गतिः। (66.37)

The 'mind-fish', which is caught in the flooding waves inside the whirlpool of 'worry-river', suddenly is thrown up fast (as if free of problems), suddenly is thrown deep down (with more worries).

अनात्मीयानि दुःखानि बहून्येवंविधान्ययं आत्मबुद्ध्या विचिन्वानो जनो गच्छति दीनताम्। (66.38)

In this manner, going after the miseries connected to the non-self (the body identity) as belonging to oneself, the man attains a pathetic condition.

बहुविधसुखदुःखमध्यपाती विततजरामरणप्रवातभग्नः

जगदुदरगिरौ लुठञ्जनोऽयं गतसपर्णवदेति जर्जरत्वम्। (66.39)

Falling amidst varieties of pains and pleasures; shattered to pieces caught in the storm of continuous births and deaths; wallowing in the mountain-womb of the world; a man attains the decayed-state of old age, like a dried-up leaf.

वसिष्ठोवाच

Vasishta spoke

एवं तौ कुशलप्रश्नं कृतवन्तौ परस्परं कालेनासाद्य विमलं ज्ञानं मोक्षं ततो गतौ। (67.01)

In this manner, they both enquired about each other's welfare (the attainment of knowledge).

In course of time, they both attained liberation, by mastering the taintless knowledge of the self.

ततो वच्मि महाबाहो यथा ज्ञानेतरा गतिः नास्ति संसारतरणे पाशबन्धस्य चेतसः। (67.02)

Hey Mighty armed Rama! That is why I tell you, that there is no other means of crossing over the worldly-existence except the 'Knowledge of Reality' for the mind which is chained by attachments. (It is not very difficult, but yet requires dedication and change of conduct as prescribed by the Scriptures.)