

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावाशिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

## UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY EIGHT

[STORY OF VEETAHAVYA (1)]

{VEETAHAVYA'S VICHAARA-PRACTICE}

Sanskrit text, Translation and Explanation

by

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**DEDICATED**

**TO**

**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

## CHAPTER THIRTY EIGHT

STORY OF VEETAHAVYA (1)  
VEETAHAVYA'S VICHAARA-PRACTICE

## वसिष्ठोवाच

Vasishta spoke

अथेमामपरां राम शृणु दृष्टिं पदप्रदां मुनिना वीतहव्येन ययाऽऽस्थितमशङ्कितम्। (82.03)

Rama! Now listen to this other 'Supreme understanding bestowing the Self-state', through which 'Muni VeetaHavya (brother of Brhaspati)' was firmly established in the 'Self-state'.

वीतहव्यो महातेजा विबभ्राम वने पुरा विन्ध्यशैलदरीर्दीर्घा रविर्मरुदरीरिव। (82.04)

VeetaHavya, who shone with the lustre of wisdom, once wandered in the Vindhya Mountain, in search of a cave for long, like the Sun seeking the hollow of the Meru Mountain (to rest at last). (Why?)

अस्मात्क्रियाक्रमाद्धोरात्संसारभ्रमदायिनः आधिव्याधिमयाकारात्कालेनोद्वेगमाययौ। (82.05)

He had gradually developed disinterest in the 'horrifying routine works of the world that produced the illusion of the reality of the worldly-existence' that was made of only the ailments of the mind and the body'.

निर्विकल्पसमाध्यंशलभ्योदारपरेच्छया स जहार जगज्जीर्णां स्वव्यापारपरम्पराम्। (82.06)

He entertained the auspicious desire for resting in the state of 'Nirvikalpa Samaadhi', and had discarded the 'shattered-state of the world which bound him to meaningless duties of no purpose'.

*(At last, he found a good place suited for his contemplation purpose in a plantain-grove, and constructed a small hut out of plantain leaves.)*

विवेश रम्भारचितं निजपर्णोटजान्तरं कृतगौरं सुसौगन्ध्यमलिनीलमिवोत्पलम्। (82.07)

Like a dark bee entering a lotus (desirous of honey), he entered inside a 'leafy hut made of plantain leaves which was white and fragrant with the pollen of the flowers' (so as to attain the bliss of Samaadhi).

तत्रासने समे शुद्धे स्वास्तीर्णहरिणाजिने विशश्रामाचले शान्ते वीतवर्ष इवाम्बुदः। (82.08)

There, he sat on a seat that was equal and clean, and on a deer-skin spread out by him, like the cloud that had emptied its waters resting on the silent mountain-top (he had also emptied himself of all the desires).

बद्धपद्मासनस्थौ पाष्णर्योरधिकराङ्गुलिः शृङ्गवच्छान्तचलनमतिष्ठत्स्पष्टकन्धरम्। (82.09)

Seated firmly in the lotus-posture, he placed the finger on the heels, and kept his neck straight like a non-moving steady peak.

स जहारालमालोकाद्द्विग्विकीर्णं मनः शनैः विशन्मेरुदरीं सायं भानुर्भास इवोत्करम्। (82.10)

He slowly withdrew the 'mind that was spread-out all over as the vision of the world through the senses', slowly through the Vichaara-practice, like the Sun withdrawing all his rays when entering the hollow of the Meru in the evening.

बाह्यानाभ्यन्तरांश्चैव स्पर्शान्परिजहत्क्रमात् इदमाकलयामास मनसा विगतैनसा। (82.11)

Slowly, he discarded one by one, the objects of the senses that were outside and their thoughts also that were inside, and started to think like this with his mind cleared of all the Vaasanaas.

## VEETAYAHAVYA'S VICHAARA-PROCESS

[Controlling the mind-agitation was not so easy, as he had thought!

He could not directly enter the Samaadhi-state by just contemplating on the self-state.

Thoughts rose up in many ways; as the statements of Scriptures, as the terms of Aatman, Brahman etc, as so many instructions of the Knowers he had met and so on. He was not able to get out of the thoughts of the Vichaara itself.

The mind again and again brought forth the world of senses as real, and it was difficult for him to consider the world as unreal and non-existent. Even if one has got rid of all the desires connected to the world, it is not easy to disbelieve the reality of the world. The very idea that 'I am trying to attain the self-state' becomes a steady agitation that is not easy to get rid of.

Intellect itself becomes a blockage with its addiction to constant Vichaara-process.

The only way to end the Vichaara is through Vichaara itself. And, this is how VeetaHavya tackled this problem.]

अहो नु चञ्चलमिदं प्रत्याहतमपि क्षणात् न मनः स्थैर्यमायाति तरङ्गप्रौढपर्णवत्। (82.12)

Alas! This mind is indeed very restless. Though controlled, it does not get stabilized, like a leaf trembling when caught in the flooding waters.

चक्षुरादिभिरुद्धामै रूपैराहितसंभ्रमैः अजस्रमुत्पतत्येव वीटेव तलताडिता। (82.13)

Like a ball bouncing back from the ground, it again and again jumps up with the thoughts of the images (in the form of people and objects to which is attached very much, as the perceived-reality) which are produced by the unrestrained senses like the eyes etc.

त्यजदेवानुगृह्णाति वृत्तिरिन्द्रियवर्धिताः यस्मान्निवार्यते तस्मिन्प्रोन्मत्त इव धावति। (82.14)

In the very process of discarding a thought, it produces more thoughts augmented by the senses. From wherever it gets removed, it runs back there again like insane.

घटात्पटमुपायाति पटाच्छकटमुत्कटं चित्तमर्थेषु चरति पादपेष्विव मर्कटः। (82.15)

From the pot it jumps to the cloth and from the cloth to the cart! The idiot mind moves from one object to the other, like a monkey jumping from one tree to the other without any purpose.  
(I have to analyze these senses first of all, and stop their actions of producing the reality of the world.)

पञ्चद्वाराणि मनसश्चक्षुरादीन्यमून्यलं दग्धेन्द्रियाभिधानानि तावदालोकयाम्यहम्। (82.16)

I will analyze well, these eyes etc, the wretched ones termed as the 'senses, which act as the five doors of the mind'.

INERTNESS AND CONSCIOUSNESS AND THE SELF-STATE OF AWARENESS

[In the world, we divide all the objects as inert and conscious only.

'Conscious' means the power to act independently, and 'inert' means 'that which needs another force to move it'.

'Reality-state of the self' is neither conscious nor inert.

Usually, the body itself gets considered as a conscious-entity; and they talk of a mind also as something inside the body which thinks and is conscious, though no one knows where the mind is situated inside the body.

The body is considered as a conscious-entity with a mind, and all the other objects like rock, cloth, pot etc are considered to be inert. VeetaHavya reasons out that the body is inert, and the senses alone act to produce the world scenario.

Then, he understands that the sense-actions also are inert non-conscious processes, and Chitta the conceiving process (that superimposes qualities on the unconnected sense-perceptions and understands them as solid objects) is the cause of the world-existence. He proves through reasoning that the Chitta is also inert and non-conscious, and gets rid of the world-reality along with the Chitta, like throwing off a dust bag along with its collected dirt.]

हे हे हतेन्द्रियगणाः किं मे बोधाय नेह वः वेला विलुलिताम्बूनामब्धीनामिव चञ्चलाः। (82.17)

Hey! Hey! You despised wretches of senses! (You have fooled me for so long!)

Is it not the time for my enlightenment now? (I will get out of your trap, by analyzing you all.)

You are as unstable as the oceans with their turbulent waters! (Each of you is like an ocean!)

[You all five do not rise at the same instant; but rise up only one after the other; and though you are all unstable at all times, with each of you rising only momentarily, you all five wretched things grouped as one unit, somehow manage to produce the illusion of a world filled with steady solid objects.]

मा कुरुध्वमनर्थाय चापलं चापलाशयाः,

You with fickle wants! Do not act with greed and bring harm on yourselves!

[You are always after some desire-fulfilment; are fond of seeing the family members, friends, the measure of wealth acquired, the actions with results, and even temples and hermitages; and produce them all at the command of the mind. Yet, you always bring about only harm to the body and the mind.]

स्मरतातीतवृत्तीनि दुःखजालानि भूरिशः। (82.18)

Remember all the past incidents which abound in sufferings!

(When has sense-pleasure brought any good as such?)

[You all rise from the mind only, as the limbs of the mind, or the extensions of the mind.

You are just inert processes acting through the body-limbs, which are also produced by you only, as the conceptions.

You are not at all conscious of what you are doing. You all five are inert, and are after another inert object as the sensed object. Seeing any object as the image, smell etc is just an inert process only. The eye is inert, the seeing is inert; the object is also inert. What a waste of enterprise that goes on as some inert-process only!

And, I as an idiot am always fooled by the sense-processes and firmly believe in the reality of the world!]

रूपाणि मनसो यूयं जडा एव किलाधमाः जडे तूत्सिकता व्यर्थं मृगतृष्णेव वल्गति। (82.19)

You all are just the extended-forms of the mind. You lowly things are inert only.

Going after another inert object is a wasted-act indeed; for the object rises up like a mirage only.

[Mirage is a natural phenomenon of the desert, and is just a connected action of the heat of the desert and the eyes and the brain. It is an inert process produced by the inert laws. You cannot stop seeing the mirage; but running towards it to quench the thirst is foolishness. World-scenes are also the mirage-like visions produced by the inert processes of senses; and, expecting joy out of these mirage-like objects is foolishness.]

असारात्मस्वरूपाणामनालोकवती सदा अन्धानामुद्धतिर्येयं सादृश्यायैव जायते। (82.20)

You things are inert and have no existence at all as such (as conscious-entities), and are not aware of anything at anytime; and 'your moving in the wrong direction (led by desires and conceit)' can only be compared to the 'movement of the blind men who walk in the wrong directions and fall inside the dark holes'.

[Stop your idiotic functions. I have no use for them anymore!

I am in no need of the sense-created world for my existence as the self. What matters what scenes you produce as the world?

Everything is a lie concocted by the mind. Lie is a lie, pleasant or sad!

I am not bothered by these lies that you present as the 'world objects'. Leave me alone!]

चिदात्मा भगवान्सर्वं साक्षित्वेन करोम्यहं हतेन्द्रियगणा यूयं किं निरर्थकमाकुलाः। (82.21)

I am the one who is 'consciousness in essence'. I am the 'Bhagavaan' (who owns all).

I alone watch over your actions. You dumb group of senses! Why are you jumping about wastefully?

[Eyes just open, eye-lids part, and the world that is made only of shapes, rises forth instantly.

So it is with all the other senses. They just produce the sense-perceptions without any purpose as such, like the mirage that rises by the heat of the desert, as a natural phenomenon of the desert.]

मिथ्यैव मे विवल्गन्ति नीरूपा नयनादयः अलातचक्रप्रतिमाः सर्परज्जुभ्रमोपमाः। (82.22)

These senses namely the eyes etc jump about meaninglessly, and are not really acting on their own.

They are as false as the 'wheel of the fire in the rotating torch', or as false as the 'snake seen in the rope'.

[There is just the awareness shining as the knowledge of something instantly; the senses, mind are all terms later invented to explain that instant-knowledge.]

तेनात्मना बहुजेन निर्जाताश्चक्षुरादयः मनागपि न संबन्धो द्युपातालतलाद्रिवत्। (82.23)

The self (the awareness state of oneself) alone knows everything by being just aware.

It alone is aware of the senses also along with their functions. It does not need the senses to know itself.

The inert senses of eyes etc acting through the physical limbs have no connection at all in the least, with the conscious Aatman, like the bright sky above is not at all connected with the mountains that lie under the dark depths of the Earth.

*(These senses bring about harm like vicious snakes; and are unclean by running after the desire-fulfilment.)*

भीतः पान्थ इवाहिभ्यः पुक्कसेभ्य इव द्विजः दूरे तिष्ठति चिन्मात्रमिन्द्रियेभ्यस्त्वनामयम्। (82.24)

The 'pure awareness-essence of Reality (ChinMaatram) (shining through the mind-screen)' is unaffected by any sense-perception that is there as presented by the senses (since knowledge is not affected by the known-objects).

The 'Chit-state' stays at a distance from the senses and their functions, like a frightened traveller stays far from the poisonous snakes lying on the path, or the Brahmin staying at a distance from the unclean Chaandaalas.

चित्सत्तामात्रकेणालं संक्षोभो भवतां मिथः तिष्ठति स्वैरमादित्ये दिनकार्यवतामिव। (82.25)

In the presence of the Sun, the affairs of the world as connected to each other exist, but the Sun is not in the least bothered by these world-activities. So also, the very presence of this awareness (Chit) alone makes possible your chaotic behaviour as connected to each other.

*(All the five senses work in unison in producing the illusion of the object, because of the presence of the awareness only.)*

CHITTA, THE MASTER-CONTROLLER OF THE SENSES

[Senses are like inert tools; they have no desires; and they cannot conceive.

'Eye' can only see the shapes and divisions and the colours.

The other senses also do just their allotted functions without any purpose.

Who then makes them run towards particular objects and people?

It is the Chitta, the conceiving villain! Let me handle that idiot now and bring him under control!]

चित्त चारण चार्वाक चतुर्दिक्कुक्षिभिक्षुक श्वेव व्यर्थमनर्थाय मैवं विहर हे जगत्। (82.26)

Hey Chitta! You alone herd these senses like a shepherd, and control their movements.

You present the world as the place of enjoyment with your beautiful vision of the world, and are always pampering the body like a Charvaaka (who talks pleasingly about the material world as connected to the body).

Yet you are a lowly beggar wandering in all the four directions, trying to fill your ever-hungry belly.

Do not keep moving in the world (wanting this and that) like the idiot dog running madly from here to there and there to here, without any purpose!

अहं चिद्वदिति व्यर्थमसत्या तव वासना अत्यन्तभिन्नयोरैक्यं नास्ति चिन्मनसोः शठ। (82.27)

You have ‘this one Vaasanaa’ as your stable ground; that is the ‘false idea that you are conscious like the self (and make one identify with you as the self)’. Hey cheat! How can you be the same as the Chit; for you both are entirely different from each other? You are just the inert-process acting through the senses, and the Chit is the awareness-state which does not act at all.

जीवाम्येवाहमित्येषा तवाहंकारदुर्मतिः मिथ्यैव जाता दुःखाय न सत्या सत्यवर्जिता। (82.28)

And, just by holding on to ideas and memories that your store, you exist as the concept ‘*I am living inside a world*’, and have managed to imagine the Ahamkaara also, based on the shape (body) you perceive as yours. This idiotic concept of yours is produced to bring harm only, and not at all true; it has not the least truth in it.

अहंकारोदये सोऽस्मीत्येतां संबन्धतां त्यज न किञ्चिदपि मूर्ख त्वं किं व्यर्थं तरलायसे। (82.29)

When the Ahamkaara raises (as a memory maintained steadily by you), you immediately jump about as ‘*I am alive and living as the body and name*’! Drop this foolish idea, you idiot! There is no ‘Ahamkaara’ and no ‘living’ also! Why do you jump about in vain in an imagined life-story?

संविच्चित्तमनाद्यन्तं संविदोऽन्यन्न विद्यते देहेऽस्मिंस्तन्महामूर्ख किं त्वं स्याश्चित्तनामकम्। (82.30)

The ‘self-awareness state which is aware of the perceived’ is beginning-less and endless; there exists nothing but this awareness!

You are indeed the form of foolishness at its extreme!

How can you be there in this body with the name of Chitta?

(When awareness alone exists as real, how can the body imagined by you or you the imagining-factor can exist inside the body?)

विषपर्यवसानेयं रसायनवदुत्थिता भोक्तृताकर्तृताशङ्का बत चित्त मुधैव हि। (82.31)

Hey Chitta! The anxieties connected to the ideas of enjoyment and doer-ship (expecting results) dominate you all over, because of your going after the sense-objects, which rise like the nectar oozing with joy, and give only pain at the end, like the poison.

मोपहासपदं गच्छ मूर्खेन्द्रियगणाश्रयं न कर्ता त्वं न भोक्ता त्वं जडोऽस्यन्येन बोध्यसे। (82.32)

Hey fool! Do not go to the ridiculous state of taking shelter with the senses (and go after the sense-objects).

You are not the doer or the enjoyer. You are inert, and cannot act by yourself.

You are made to act by some one else.

कस्त्वं भवसि भोगानां के वा भोगा भवन्ति ते जडस्यात्मैव ते नास्ति बन्धुमित्रादि तत्कृतः। (82.33)

You are inert and cannot be conscious of anything.

What are enjoyments to you or you to the enjoyments? (Both are inert and cannot be conscious of each other.)

You are inert and have not an iota of consciousness to know anything!

How can ‘you’ have relatives or friends (and act attached to them)?

यज्जडं तद्धि नास्त्येव सदेवासत्तयान्वितं जत्वकर्तृत्वभोक्तृत्वमन्यत्वानामसंभवात्। (82.34)

‘That which is inert’ has no existence at all since it is dependent on another one’s support.

There is no possibility of the inert thing acting like the ‘knower of object’, or the ‘doer of actions’, or as the ‘enjoyer of objects’. The ‘Reality alone’ is covered by this unreal thing, and the unreal thing looks like as if it is acting as the knower, doer and enjoyer (like a costume worn by an actor looks as if it alone is the real person).

(You say that you are conscious as the Ahamkaara-entity, and its varied actions and enjoyments? How can that be possible?)

प्रत्यक्चेतनरूपश्चेत्त्वं तदात्मैव ते वपुः भावाभावमयी चित्तसत्ता ते केव दुःखदा। (82.35)

If you are really the conscious entity, as you appear to be, then, you are made of the conscious-essence only (as the Aatman); then, how can you exist as the ‘pain-oriented mind-entity, which is connected to the presence and absence of the inert objects’?

[Consciousness and inertness cannot be connected at all!

Consciousness is not a painful-state also; it is just awareness; then how you can be conscious, and also suffer and stay attached to the objects and people, as if your very existence depends on them only?]

यथा कर्तृत्वभोक्तृत्वे मिथ्यैवाधिगते त्वया मया ते प्रमाज्येते शृणु युक्त्या कथं शनैः। (82.36)

Since you have falsely taken on yourself the doer-ship and enjoyer-ship (as the body-centered ego),

I will erase them off completely (so that the conscious-essence alone is left back without the ‘dirt of inertness’).

(I will cure you of the misconception of you being conscious.) Listen as to how gradually it gets done.

MAKING THE NON-EXISTENT CHITTA UNDERSTAND ITS NON-EXISTENCE

स्वयं तावत्भद्रवानेष जडो नास्त्यत्र संशयः जडस्य कीदृक्कर्तृत्वं नृत्यन्तीह कथं शिलाः। (82.37)

Revered Mind-Sir! You are indeed inert! (*You are just a conceiving-process!*) There is no doubt about it! How can an inert thing do anything by itself? How can the 'inert statues' dance (by themselves) in this world? (*They need a conscious-entity to make them move.*)

उपजीव चिरं तस्माच्छुद्धं तद्भागमैश्वरं जीवसीच्छसि हंसि त्वं वृथा यासि विवल्गसि। (82.38)

Therefore, you the inert thing, must always take support from the 'conscious part of existence, your Ruler who is pure and untainted by the perceived'.

You are living, wanting, killing, moving and jumping for no reason, believing yourself to be doing all these things, whereas you are doing all these acts by the support of the 'pure conscious-state' only!

क्रियते यत्तु यच्छक्त्या ततेनैव कृतं भवेत्, लुनाति धात्रं पुंशक्त्या लावकः प्रोच्यते पुमान्। (82.39)

हन्यते यस्तु यच्छक्त्या स तेनैव हतो भवेत्, निहन्ति खड्गः पुंशक्त्या हन्तैव प्रोच्यते पुमान्। (82.40)

पीयते यस्तु यच्छक्त्या पीतं तेनैव तद्भवेत्, पात्रेण पीयते पानं पाता यस्तूच्यते नरः। (82.41)

Whatever action is done with whatever tool, the action is said to be performed by him alone who used his strength in using that tool. A man cuts the crops using a sickle with his man-power; and he alone is known as the cutter (reaper), not the sickle. If a man is killed by a sword wielded by a valorous person, he is said to be killed by the valorous person alone, and not by the sword. The sword kills by the strength provided by the man, and the man alone gets the credit of killing. When a man drinks from a cup by his own effort, the drink is drunk by the man alone; though the cup is used in drinking, the man alone is said to have drunk the water from the cup.

प्रकृत्येवासि सुजडः समस्तज्ञेन बोध्यसे तेनात्मैवात्मनात्मानं चिनोतीदं हि नो भवत्। (82.42)

You are by nature, completely inert and stay always dead-like. You are awakened by the 'self-state of awareness' only. Therefore, the self alone chooses the perceived through you by its own power, and you are in no way capable of doing anything by yourself.

अनारतं बोधयति त्वामात्मा परमेश्वरः बोधनीया बुधैर्मूढाः किलावृत्तिशतैरपि। (82.43)

The 'Ruler supreme (the self)' (Parameshvara) alone, always keeps you the inert thing, awake and moving. Fools are indeed kept awake by the learned by hundreds of repetitions of the same thing!

[And you are one such fool parading as VeetaHavya!

You are also made to wake up and move again and again, by the conscious-state behind you.

And your countless agitations are possible because of the power of the conscious-state alone.]

[When the 'body that moves as a conscious-entity with a mind', is analyzed, the inert things are all discarded and what is left back as conscious is, just the awareness-state of the self, which is neither conscious nor inert.]

आत्मसत्तैव बोधैकरूपिणी स्फुरतीह हि तयैव चित्तशब्दार्थावङ्गीकृत्य त्वया स्थितम्। (82.44)

The 'essence of the self alone as the state of knowing' rises forth as the world made of 'objects of knowledge' in the form of the moving and non-moving things.

(*The very word Chitta as a conceiving-mechanism is there because of the self alone!*)

By this 'shine of the self alone', the 'word Chitta' and the 'meaning endowed with it as the perceiving mechanism' - both - have been taken over by you, and you exist as that.

(*Your existence is the existence of ignorance, the absence of knowledge.*)

एवं चित्त त्वमज्ञानादात्मशक्तेरुपागतं ज्ञाने त्वया विगलितं तीव्रे हिममिवातपे। (82.45)

Hey Chitta! In this manner, you come into existence by the 'self not knowing itself'. When the true self-knowledge shines, you will dissolve off without a trace, like the snow in the extremely hot sun.

तस्मान्मृतं त्वं मूढ त्वं नासि त्वं परमार्थतः तदेवाहमिति व्यर्थमतो मास्त्वसुखाय ते। (82.46)

Therefore, you are already dead, you are inert and do not exist at all in truth. Therefore, do not keep on prattling that 'I am the conscious self' (the doer of all actions) and bring about only troubles.

असत्या चित्तकलना इन्द्रजाललता इव विज्ञानमात्रमेवेह ब्राह्ममङ्गं विजुंभितम्। (82.47)

'The agitation of the Chitta shining as the perceived' is unreal, like the creeper rising suddenly by magic. The self alone as the 'Knowing-state' expands itself as the Brahman, as the 'knowledge/understanding of the world'.

नरामरजगद्रूपैर्ब्राह्मी शक्तिरुदेत्यलं सामुद्रकणकल्लोलजालैर्वलेव वल्गति। (82.48)

This 'power of Brahman to expand as the knowledge-state' rises forth as the Naras, Amaras, and all the objects of the world, and leaps up like a 'tide rising high with all the chaotically-moving drops of the ocean-waters'.

(If you are not inert, then the world cannot be there with the ego. Either you are inert and non-existent, or conscious and stay as the self-awareness alone. You cannot be both!)

चिन्मयश्चेद्भवेर्मूढ तत्तस्मात्परमात्पदात् नित्यमव्यतिरिक्तं त्वं किमन्यत्परिशोचसि। (82.49)

If you know yourself as the (conscious) self alone hey fool, then you are always not different from that Supreme-state at all! What else are you lamenting about?

(Are you crying that you will lose the world? Then listen!)

सर्वगं सर्वभावस्थं सर्वरूपं हि तत्पदं तत्प्राप्तौ सर्वमेवाज्ञ प्राप्तं भवति सर्वदा। (82.50)

That state (of self) is all over everywhere, is in all objects, and is of all the forms (as Bodha, the knowledge-essence of the Knower). If that state is attained, everything gets always attained, hey ignorant fool!

न त्वमस्ति न देहोस्ति ब्रह्मास्तीह महत्स्फुरत् अहंत्वमिति निःस्पन्दे स्फुरत्यातिहि कस्य का। (82.51)

You are non-existent, and the body conceived by you also is non-existent, and only the 'expansion-state of knowledge referred to as Brahman' exists.

The 'I' 'you' etc raise up as appearances in the 'agitation-less state of Reality'.

What grief is there, for whom? (Why are you crying, for what loss? You yourself are not there!)

आत्मा चेत्त्वं तदात्मैव सर्वगोऽस्तीह नेतरः आत्मनोऽन्यज्जडत्वं चेतत्त्वं नास्त्यस्ति तद्वपुः। (82.52)

If you are the 'self-awareness state called the Aatman', then the Aatman alone is in all, as the 'knower of the objects'; and nothing else. If you are some inert-state which is different from the Aatman, then you are surely non-existent; for 'That alone is there'.

आत्मैव सर्वं त्रिजगत्तदन्यत्तु न किञ्चन तत्त्वं किञ्चित्त्वमात्मान्यद्यदि तत्त्वं न किञ्चन। (82.53)

Aatman alone is all that is there as the Tri-world; and there is nothing else. You too gain some sort of reality whenever you are, in the presence of the Aatman only; you do not have any independent existence. [Unless one is aware of an object, it cannot exist at all. The existence of any object anywhere at anytime can come about, only when it is a part of some mind; but any mind is just an inert-process acting as the senses, and doing the conceiving function based on those sense-perceptions; so the mind also needs the support of the awareness for its function.]

अहं त्विदमहं तन्म इति व्यर्थं किमीहसे असद्वपुः किं स्फुरति शशशृङ्गेण को हतः। (82.54)

'I am a child, now I am a youth, now I am an adult, those toys were mine, those sense enjoyments were mine, and all the family members are mine' - (imagining life-events) like this, why are you chasing things as if stuck by madness? After all, you are not real at all! Who has been ever killed by the hare's horn?

तृतीया कलना नास्ति चिज्जडांशेतरा शठ छायातपनयोर्मध्ये तृतीयेवानुरञ्जना। (82.55)

There cannot be a 'third principle' other than the 'conscious and the inert' (as connected to the world-phenomenon), hey you wretched thing, like there cannot exist any other 'third factor' other than the 'shade and the sun's heat'.

सत्यावलोकनाज्जाते चित्तजाड्यदृशोः क्षये संपद्यते यत्तु तज्जं स्वसंवेदनमात्रकम्। (82.56)

If by the 'realization of the truth', the 'concepts of conscious and inert' get dissolved off, then what gets left over is just the 'awareness of the self' alone.

तेन मूढ न कर्तृत्वं न भोक्तृत्वं तवापि हि तदेवासि परं ब्रह्म त्यज मौर्ख्यं भवात्मवान्। (82.57)

Therefore, hey idiot, there is no doer-ship or enjoyment that belongs to you in any way; you are also the 'shine of ParaBrahman' only. Discard off the foolishness and stay as the self-state only.

YOU ARE JUST A TOOL USED BY AATMAN TO REALIZE ITSELF

केवलं ज्ञत्वविषयमुपदेशार्थसिद्धये त्वया करणभूतेन करोत्यात्मेति कथ्यते। (82.58)

It is said that the Aatman realizes itself by the Aatman, making you as a tool of thinking, in order to succeed in the instruction given about self-knowledge.

असत्स्वरूपं करणं जडं निरवलंबनं निःस्पन्दनं न स्पन्देत कर्तृसंबोधनं विना। (82.59)

अकर्तुः करणस्यास्य शक्तिः काचिन्न विद्यते, दात्रस्य लावकाभावे कर्तुं किमिव शक्तता। (82.60)

खड्गप्रहारविच्छेदक्रियायां पुंसि शक्तता न खड्गे सुजडे चित्त सर्वाङ्गेष्वपि शक्तता। (82.61)

Any tool becomes a tool by the will of the person using it, or it stays as nothing; it is inert and cannot act without the support of the tool-user. It cannot move and will not move unless in contact with the user.

The tool cannot act at all, and has no power, unless it is put to use as a tool by the user.

What can a sickle do by itself, if the 'man who cuts' is not there to use it?

When the sword is wielded and some one gets sliced off, the power lies in the man who wielded the sword. Hey Chitta! In the sword which is inert, there is no power at all, in any part of its body.

तस्मान्नासि सखे कर्तुं मा व्यर्थं दुःखभागभव परार्थं क्लेशिता मूर्खं प्राकृतेषु न शोभते। (82.62)

Therefore, you are not the doer of anything my friend! Do not foolishly think that you are the doer and get into sorrowful states. Hey fool! Such a lowly creature like you should not cry for the self (identifying with the body as the self, and keep lamenting that you are bound and are suffering); it does not behoove you.

ईश्वरो नेदृशः शोच्यो यस्त्वया सदृशो भवेत् नच तस्य कृतेनार्थो नाकृतेनेह कश्चन। (82.63)

The 'Lord who rules you, the Ishvara', is not to be lamented for, for he is not like you; nothing bothers him, whether anything is done or not done.

गर्वानूपकरोम्येनमिति केवलमल्पधीः क्लिशयते वसतां त्वर्थो न किञ्चिदुपयुज्यते। (82.64)

Only an idiot like you can suffer like this, by identifying with the body (and acting as the self), as if doing a great favour to the self. The 'entire group of you' stuck to each other as the mind, Praana, intellect and the senses are all inert only, and can experience nothing.

(Do not cheat by saying that you maintain the desires, only to please the Aatman in the form of the body.)

कर्तुंभोगेश्वरस्यैवमर्थं चेदनुवर्तसे तदस्य काचिन्नेच्छेह तृप्तत्वात्सर्वदैव हि। (82.65)

If you are doing all this to please the 'Lord of all enjoyments' the 'doer that is behind you', then do not bother; he does not have any desire at all, since he is always satisfied and is not in need of anything.

अकृत्रिमावभासेन सर्वगेन चिदात्मना एकेनैवेदमापूर्णं कल्पनैवास्ति नेतरा। (82.66)

The 'Chit essence of Reality, which is everywhere' shines forth naturally as all this; 'that alone' fills everything; there is not even possible, the imagination of another one.

(Aatman is in no need of you or your stupid desire-fulfilment endeavour!)

एकानेकावभासेन समस्तेन तदात्मना आत्मन्येवान्तरात्मान्तः क्रियते किं किमिष्यते। (82.67)

'One appearing as many and shining as all this', the 'Aatman alone' shines as all this, within itself, and produces 'this'; what need can it have for another thing?

(If the self-realization occurs, you will tremble and fall off, you fool!)

त्वाद्दृशस्य तु दृष्ट्यैव क्षुब्धता जायते मुधा आलोक्य राजमहिषीं यूनो मदमयीं तथा। (82.68)

A 'thing like you' will tremble by the very sight of the self, like the crowd trembling at the sight of the queen who is extremely powerful.

(How can you be connected to the Aatman at all?)

आत्मना सह संबद्धं चेतः कर्त्रसि सुन्दरं किंतु नास्यासि संबन्धि कुसुमस्य यथा फलम्। (82.69)

You want to connect with the Aatman, and so you try to look beautiful (by attracting it with the world-vision). (I appreciate your desire to know the Aatman!). But (sorry), you are not connected to it at all, like the fruit that is turned away from the flower (though produced from the flower).

(How do two things get connected in the world?)

द्वितीयेन समं यैषा तत्तावद्भवनैकता सा संबन्धगतिः प्रोक्ता प्राग्द्वित्वादधुनैकता। (82.70)

When 'two things are equal and work in unison', then the two things can be connected, where the two were divided before and are united as one.

(If the Reality-state had divided itself as the self and the world, then you as the Chitta (the world-formation) and the Self, can be rejoined together as one.)

नानाप्रकाररचना नानारूपक्रियोन्मुखी सुखदुःखदशाऽहेतुर्भवान्नैकविधास्मृता। (82.71)

Producing a variety of things, intent on various types of works, experiencing pain and pleasure again and again, you are known as not of one single nature; and so cannot be connected to the self which is completely different.

संबन्धः समयोर्दृष्टस्तथाऽर्धसमयोरपि न विलक्षणयोश्चान्यस्तस्मिन्सति जगत्त्रये। (82.72)

In the three worlds, equal-things like the milk and milk, or half-equal things like the milk and the water can be joined; but, not those which are completely different like the water and the fire where only one can exist at the destruction of the other.

द्रव्यान्तरगुणा द्रव्याण्याश्रयन्ति बहून्यलं

The elements join together and also absorb the qualities of each other when forming the objects.

*(Self and you are not like those elements.)*

*(If you think that you can exist without the consciousness that supports you, then you cannot exist at all!)*

संविदश्च्यवनं दुःखं संविदो मा च्युतो भव। (82.73)

If the conscious-essence is gone, it gives rise to pain only (as in the death of the body); and so, do not swerve from the conscious state.

*(The entire perceived has to vanish off along with you as unreal; then only, the pain ceases to be, and the pure consciousness gets left back.)*

एतावतैकध्यानेन नित्यध्यानोऽथवात्मदृक्, अभावे दुःखदस्यान्तर्दृशा दृश्यस्य वस्तुनः। (82.74)

Therefore, have a single minded concentration at all times on the nature of the conscious self, or be always in the vision of the self. Through the vision of the self within, the Chitta becomes non-existent along with the pain-giving perceived state.

*(What causes the pain?)*

संकल्पोन्मुखतां विद्धि दुःखदां संविदश्च्युतिं जडेषूपलभूतेषु मनोदेहेन्द्रियादिषु। (82.75)

Understand the ‘increase of conceptions only’, as the cause of all the pains, where the conscious-essence slips out of the ‘inert rocks of the mind, body and senses’ and falls down like a waterfall, and smashes into thousands of divisions.

*(You are inert and cannot do anything; that is proved already. Self also does not do anything.)*

कीदृशी कर्तृता चित्तं पुष्पं व्योम्नि कथं भवेत् निरस्तकलना पङ्के मननध्वंसरूपिणि। (82.76)

Hey Chitta! What sort of doer-ship can belong to the ‘self-state where all thoughts cease to be, and where any sort of mind-agitation is immediately destroyed’.

How can the flower bloom in the ‘sky, which has no marshy soil’?

न चैवात्मनि कर्तृत्वं सम्भवत्यंबराङ्गवत् अयं केवलमात्मैव नानानानातयात्मनि

स्फुरत्यब्धिरिवाम्भोभिः फेनबुद्बुदवीचिभिः आभासमात्रे सर्वस्मिन्स्फुरत्यस्मिंश्चिदात्मनि। (82.77,78)

‘Aatman’ cannot have doer-ship, like the sky cannot have a body. ‘Aatman alone’ shines forth as the ‘many’ because of you, like the ocean with its waters, foams bubbles and waves. ‘Everything that is seen as divided’ is just an appearance only, that is seen in the undivided expanse of awareness.

द्वितीया नास्ति कलना तसाङ्गार इवाम्बुधौ कलनारहिते देवे देहे मनसि वा जडे। (82.79)

There is not a ‘second reality’ in the ‘taintless shining state of awareness’, as the inert body or the mind, like the hot embers cannot exist in the ocean.

संवित्संवेद्यनिर्मुक्ता सारं सुन्दर नेतरत्।

Hey beautiful Chitta (endowed with Vichaara)! There is only the ‘quiescent state freed of all perceptions’, and nothing else.

इदमन्यदिदं नान्यच्छुभं वाऽशुभमेव च इत्यसत्कल्पना नास्ति यथा नभसि काननम्।

‘This is different and that is not different’, ‘this is auspicious, this is not auspicious’; such an unreal conception cannot be there, like a forest cannot exist in the sky.

संवेद्यरहितं संविन्मात्रमेवेदमाततं तत्रायमहमन्योऽयमित्यसत्कलना कथम्। (82.80,81)

‘All this’ is the ‘awareness-state alone without the perceived (including your limited identity)’; how can the false ideas raise as ‘that one is there, I am different, this is different’, and so on?

अनादिमति नीरूपे सर्वगे विततात्मनि आरोपयेत्कः कलनामृगवेदं व्योम्नि को लिखेत्। (82.82)

Who can superimpose limitations to the ‘self which is beginning-less, formless, which is everywhere and permeates all’? Who can write the Rig-Veda in the empty sky?

नित्योदिते सकलवस्तुपदार्थसारे संवित्स्थिते भरितनिर्भरभूरिदिक्कं

आत्मन्यसत्यमिव साधु गतेऽमलत्वात् क्षीणौ सुखासुखलवौ मम वै स मोहः। (82.83)

Now, the 'state of awareness' is established, and is always there without setting, as the very essence of all the objects filling to the brim, everything that is there in all the directions; and you also have vanished off and have become non-existent, because of your pure state; and all the traces of pain and pleasure are gone, and my delusion about their existence in the past also, is gone.

वसिष्ठोवाच

Vasishta spoke

भूयो मुनिवरो धीरो धिया धवलमेधया स्वमिन्द्रियगणं गुप्तो बोधयामास साध्विदम्। (83.01)

Again the 'best of Sages' instructed his 'group of senses' with his 'intellect held in full concentration', seated in that solitude, like this.

तच्चेन्द्रियगणस्यार्थं शृणु वक्ष्यामि ते स्फुटं श्रुत्वा तद्भावनामेत्य परं निर्दुःखतां व्रज। (83.02)

Rama! Listen to what he told his senses; and after attentively listening to this, repeat the same thoughts in your Vichaara-practice, and attain the 'Supreme state freed of all sufferings'.

VEETAYAHAVYA'S VICHAARA-PROCESS CONTINUES

भवतामात्मसत्तैषा दुःखायैवान्तदायिनी असत्यामात्मनः सतां तद्भवन्तस्त्यजन्त्विति। (83.03)

Hey senses! The 'existence of you all five', causes endless sufferings and rebirths (as Vaasanaa-fields) again and again; therefore, you people discard your reality, since you are not real actually.

मदीयेनोपदेशेन सत्तैषा भवतां क्षयं गतैवेति स्फुटं मन्ये यूयं ह्यज्ञानसंभवाः। (83.04)

I know for sure, that by my advice your reality will be destroyed definitely, since all of you are the products of ignorance only.

'MIND EXISTS' MEANS 'PAIN IS UNAVOIDABLE'

स्वसत्ता स्फुटतां याति दुःखाय तव चित्तक तप्तकाञ्चनरुल्लासो दाहायैव स्वपार्श्वयोः। (83.05)

Hey mind thing! Your existence if real results in pain only, like playing next to the fire which is blazing like the burnt gold.

पश्य त्वयि सति भ्रान्तजलकल्लोलसंकुलाः विशन्ति कालजलधिं संसारसरितां गणाः। (83.06)

Observe! Only when you are there, the 'hosts of worldly-existences (of Jeevas) which exist as the restless minds of the ignorant', enter 'Kaala, the principle of change and destruction', like the rivers with turbulent waters entering the ocean.

पतन्त्यहमहमिकाविहितान्योन्यचिन्तिताः कुतोऽपि दुःखावलयो धारा आसारगा इव। (83.07)

'Thoughts based on the conceit and selfishness, which always are intent on winning over or hurting others', fall like 'hard showers from somewhere' and are trapping all the Jeevas 'inside the rings of suffering'.

परिस्फुरन्त्यपर्यन्ता हृदयोन्मूलनोद्यता आक्रन्दकारिणी क्रूरा भावभावविषूचिका। (83.08)

The 'cholera-ailment of gains and losses' never gets cured, is tearing the heart apart, and makes one scream aloud, and is extremely painful.

कासश्वासरणद्भृङ्गा कलेवरजरदद्रुमे विकसत्यमलोद्योता जरामरणमञ्जरी। (83.09)

In the 'deteriorating tree of the body, where the bee is humming with the noise of hard breaths', the 'clusters of flowers namely ageing and death' bloom up with the white shining pollen (of white hair).

कल्लोलव्यालवलिते शरीरश्वभ्रकोटरे घननीहारखे स्वान्तश्चिन्ताचपलमर्कटी। (83.10)

The 'restless monkey of worry' is trapped inside the 'hollow of the body-hole' (mind-hole) where slither the snakes of desires and wants with their poison of anxieties, and which is filled densely with the 'dark mist' namely the 'non-gap information brought about by the senses through the small holes'.

लोभनाट्यारटत्पक्षी तीक्ष्ण्या द्वन्द्वतुण्डया कायजीर्णद्रुमादस्माद्गुणखण्डं निकृन्तति। (83.11)

The 'evil bird that is dancing with the gestures of greed', keeps pecking at the 'branches of virtues' of the 'deteriorating body-tree' with its 'sharp divided beak of pains and pleasures'.

हृदयावकरं कीर्णमितश्चेतश्च कर्कशः अपवित्रो दुराचारः कुरुते कामकुक्कुटः। (83.12)

The 'wild cock of passion' which is dirty, wicked, and ruthless, keeps on digging with its feet, the 'dirty bin of the heart filled with heaps of dirty Vaasanaas', again and again, non-stop.

महत्यां मोहयामिन्यामुल्बणोऽज्ञानकौशिकः श्मशान इव वेतालः परिवल्गति हृद्द्रुमे। (83.13)

In the 'night' that is blindingly dark with delusion, the 'owl of ignorance' hoots, while sitting on the 'heart-tree (mind-tree), like the terrifying vampire in a cremation-ground.

एताश्चान्यश्च बह्व्योऽपि त्वयीन्द्रियगणे सति पिशाच्य इव शर्वर्या प्रवल्गन्त्यशुभश्रियः। (83.14)

If you senses are around, then 'these and other hosts of inauspicious things' wander about madly, like vampires in the dark night.

THE STATE WHEN THE MIND IS NON-EXISTENT

त्वयि त्वसति हे साधो सर्वा एव शुभश्रियः प्रभात इव पद्मिन्यः सालोकं विलसन्त्यलम्। (83.15)

If you all are not there at all, then well-done you all!

All the auspicious things beautifully bloom up like lotuses, along with the light of the 'Knowledge-sun'.

प्रशान्तमोहमिहिकं राजते हृदयाम्बरं निर्मलालोकवलितं नीरजस्कतरान्तरम्। (83.16)

The 'heart-sky' shines forth with all the mist of delusion gone, and filled with the taintless vision of the truth, with no trace of dust within.

अशङ्कितनभःकोशपतिताकुलपूरवत् नापतन्ति विकल्पौघाश्चिरं वैकल्यकारिणः। (83.17)

'Hosts of wants and needs causing countless anxiety-waves' do not fall on one, like the flood of waters stuck by the dreadful heavy storm.

सर्वस्याह्लादनी शान्ता मैत्री परमपावनी अभ्युदेति हृदो हृद्या सुतरोरिव मञ्जरी। (83.18)

Like the 'clusters of flowers on a good tree', the love for all as the self (Maitree) rises from the heart (the innermost being); it pleases all, is a quiet state, is supremely sacred, and is guileless and heart-felt.

अन्तश्छिद्रवती जाड्ययुक्तायुक्तगुणा स्वयं चिन्ता शोषमुपायाति हिमदग्धेव पद्मिनी। (83.19)

The 'worry' is like a 'grove of lotuses filled with countless anxieties blooming up without end'; it destroys the very lake where it grows, by digging holes into the bottom; is sought only by the fools who are filled with ignorance; and drowns them (like people getting pulled down by the entwining stalks of the lotuses when they enter the lake desiring to pluck the flowers).

This anxiety-prone worry dries up at the rise of knowledge, like the lotus-grove burnt by the snow-fall.

आलोकः स्फुटतामन्तरायात्यज्ञानसंक्षये प्रशाम्यत्यम्बुदे व्योम्नि शरदीवार्कमण्डलम्। (83.20)

'Vision filled with clarity' rises within, at the destruction of ignorance, like the Sun shining bright in the autumn-sky where the clouds have vanished.

प्रसन्नं स्फारगाम्भीर्यमक्षुब्धमपराहतं हृद्यं समतामेति शान्तवात इवार्णवः। (83.21)

The mind attains an equal-state, like the ocean where the winds are quiet.

It is pleasant, has deep profound nature, is unperturbed, and contains no harms brought about by desires.

अमृतापूरपूर्णेन नित्यानन्दमयेन च स्थीयते पुरुषेणान्तः शीतेन शशिना यथा। (83.22)

The inside of the person becomes cool, like the coolness of the moon oozing with the nectar flow of incessant bliss of self-awareness.

संविदः स्फुटतामन्तरायान्त्यज्ञानसंक्षये संविदंशैकविश्रान्तं समग्रं सचराचरम्। (83.23)

The 'instructions about the self-state' become clearer, when the ignorance is destroyed through Vichaara; and the 'entire perceived with all its moving and non-moving objects' rests, by getting dissolved in the 'single state of self-awareness'.

भाव्यते भरिताकारं वपुरानन्दमन्थरं न भवत्यसुसङ्गानामाशापाशविधायिनाम्। (83.24)

One experiences his Aatman-state as 'complete, and as oozing with the bliss of the quietness'; this is never experienced by those who are attached to the body with the life-force (Asu), and who entertain countless desires and attachments.

दग्धानामिव पर्णानां रसानां पुनरागतिः पुंसां क्षपितसंसारजराजन्ममहाध्वनाम्। (83.25)

The 'leaves which have dried-up and lost their moisture by getting burnt in the conflagration', again rise up as sprouts when the rains drench the forest; similarly, for those 'great travellers who have burnt off the Samsaara with its ageing, death and birth repetitions', the Samsaara again rises up new as the 'coolness of the quiescent state'.

अपुनर्भ्रमणायात्मद्रुमे विश्रम्यते चिरं एवंप्रायास्तथान्याश्च भवन्ति गुणसंपदः

असति त्वयि सर्वाशिन्सर्वाशाक्षपसंक्षये। (26,27)

The 'Knower of the self' rests in the 'tree of the self' forever, and never is lost in the 'Samsaara-delusion'. Hey you, who seek to eat up all the objects of pleasure! If you are gone off and are no more, and the dark night of desires gets over with by the rise of knowledge, then these (as mentioned above) are the characteristics that rise up in the realization state, and other virtues also appear which are beyond description (depending on the individual nature).

*(Devas like Shiva, Vishnu, Brahmaa, and others, Sages like Vaalmiki, Vishvaamitra, Vyaasa, Vasishtha and others are in the same state of self-awareness; but yet maintain their own individual virtues and special characters. They all belong to the worlds of Knowers, which are countless.)*

पक्षयोरेतयोश्चित्तसत्तासत्तास्वरूपयोः येनैव पश्यसि श्रेयस्तमेवाडीकुरु क्षणं,

स्वात्मभावस्तव सुखं मन्ये मानवतां वर। (27, 28)

Between these two states, 'one where you alone exist as the Chitta drowned in ignorance, and where the self alone exists without even a trace of you', choose instantly at this moment, 'that state alone' which brings about your own welfare.

Hey wise one, I am of the opinion that the 'self-awareness state alone' will bring happiness to you.

VANISH OFF YOU FOOL!

*(You are the other name for suffering. If you are not there, then there is no suffering at all!)*

तमेव भावयाभावं, सुखत्यागो हि मूढता, यदि त्वस्ति भवेत्सत्यमन्तर्भावितचेतनं

जीवतस्तत्तवात्यन्तमभावं क इवेच्छति, किंतु नास्त्यसि सत्येन वदामि तव सुन्दर। (29, 30)

Therefore, understand that you are 'non-existence' and therefore, be not there at all.

To renounce the state of happiness that will rise by your own absence, is indeed foolishness.

If you become existent as the 'awareness of the self-state' which alone is truly existent, then even if you are alive, who will desire your complete non-existence?

But, you are not the true self-state.

This is a fact indeed, and not just a talk to convince you, my beautiful friend!

तेन मिथ्यैव जीवामित्याशया मा सुखी भव, पूर्वमेवासि नास्त्येव यावद्भ्रान्त्या त्वदस्तिता। (83.31)

Therefore, do not have the false conviction that you are alive, and fool yourself to be happy.

Already you are not existent! Your existence is just a delusion.

*(You exist, only when there is no Vichaara.)*

सैवेदानीं विचारेण भृशं क्षयपुपागता एतावदेव ते रूपं साधो यदविचारणम्। (83.32)

Now, you have reached your end through Vichaara; this alone is your real nature which is a 'state of non-Vichaara'.

विचारे विहिते सम्यक्समरूपं समं स्थितं अविचारात्प्रजातं त्वमनालोकात्तमो यथा। (83.33)

If the Vichaara-practice is done, then the 'equal-state without any agitation or false conception' will alone exist as the true one.

You are just a product of Non-Vichaara, like the darkness coming into being when the light is absent.

विचारेणोपशान्तं त्वमालोकेन तमो यथा एतावन्तं सखे कालं बभूवाल्पविवेकिता। (83.34)

You are subdued by the practice of Vichaara, like the darkness by the light.

All this time my friend, there was only very less reasoning used.

तवानेनाभिपीनत्वमभूदुःखैककारणं मोहसंकल्पमात्रेण बालवेतालवद्भवेत्। (83.35)

That is why, you are bloated up like this, as the entire world-structure (as a storage of memories, imaginations and ideas), and are proved to be the single cause of all suffering, like a ghost existing for a foolish boy just through sheer imagination.

द्वन्द्वं चाद्यन्तसंकल्पक्षीणं क्षयि भव स्थितं, इदानीमुदितं नित्यं स्वप्राग्रूपे क्षयं गते विवेकस्य प्रसादेन।  
विवेकाय नमो नमः। (36,37)

The Creator conceives a world with beginning and end, and his conception is also momentary only; since the creation and the conception are both just momentary flashes only in the Reality-state. Now by the grace of Viveka, the 'perceived form of Chitta is gone' and the 'stable state of reality-essence has risen'. Salutation to Viveka!

बहुधापि प्रबुद्धस्त्वं चित्तकाप्यनुबोधितः चित्तायां प्रनष्टाय स्थितस्त्वं परमेश्वरः। (37,38)

You have analyzed well and have awakened to the 'Truth'; and have understood many truths through the study of the Scriptures also. Hey Chitta! When the 'Chitta-character' is destroyed, you stay as the 'Supreme Lord' only (as Parameshvara).

प्राक्स्वरूपविलासस्ते श्रेयसे स्थितिमागतः समस्तवासनोन्मुक्तः संप्रत्यसि महेश्वरः। (38,39)

Your 'previous agitating state' has now stabilized for your own good. With all the Vaasanaas gone, you are now the 'Great Lord himself (as Maheshvara).

यस्याविवेकादुत्पत्तिः स विवेकाद्विनश्यति। (83.39)

The one who was produced by 'Non-Viveka' perishes through 'Viveka'.

प्रकाशेन प्रयात्यन्तमनालोकोऽभवत्तमः।

The darkness vanishes by the presence of light; the 'absence of light' alone is named as 'darkness'.

अनिच्छतोऽपि ते साधो विचारे स्थितिमागते सर्वतोऽयमुपायातो

विनाशः सुखसिद्धये तस्मान्नास्त्यसि निर्णीतमिति सिद्धान्तयुक्तिभिः। (83.40,41)

Hey good one, you have reached a stable-state through Vichaara, though you never wanted it; and the destruction has happened in all ways, for the gain of happiness only.

Therefore, you exist as 'non-existence' only, and this is the 'definite conclusion' reached by following the instructions of the 'Scriptures on knowledge'.

चित्तेन्द्रियेश्वर स्वस्ति भवते त्वन्तमागतः नित्यं पूर्वमभूताय नास्तिरूपाय संप्रति। (83.42)

Hey 'Lord of the Chitta and senses', best wishes to you the 'great one'; for you have now reached your end. You were not there before, and were of a 'non-existent form' always.

भविष्यते च नोदर्कं स्वमनः स्वस्ति तेऽस्त्विति परिनिर्वामि शान्तोऽस्मि दिष्ट्यास्मि विगतज्वरः। (83.43)

The mind is never going to rise up with its conceptions again. May good befall you! (Farewell!)

I withdraw into the self-state once and for all. All is quiet now.

By my good fortune, I have cured myself of the delusion-fever.

स्वात्मन्येववतिष्ठेऽहं तुर्यरूपपदे स्थितः।

I will stay stabilized in the vision of the self.

I am now in the state of 'Turyaa, the vision of Truth that supports this lie called the world'.

अतो नास्त्येव नास्त्येव संसारे चित्तमस्थिति आत्मा त्वस्त्वेव चास्त्वेव यस्मादन्यन्न विद्यते। (44,45)

Therefore, there is not at all, not at all, the unstable state of Chitta in the Samsaara (as the Samsaara)!

Aatman alone is existent, is existent; other than that nothing else is existent!

अयमात्माहमेवासौ नास्त्यन्यन्मदृते क्वचित्।स्फुरच्चिदेव बोधात्मा सर्वत्राहं स्थितः सदा। (45,46)

And, that Aatman is the self; there is nothing else but me as the Aatman!

Chit (pure self-awareness freed of all conceptions and perceptions) shines forth as the knowledge-essence of all.

I alone am always everything that is there, as their Knower.

अयमात्मेति कलना मन्ये नो निर्मलान्तरे,

Even the conception 'I am the Aatman' is not there in the 'purity state of Reality'.

प्रतियोगिव्यवच्छेदकलनैकस्य वै कुतः। (83.46)

Since there is no other second principle other than the single state of Reality, how can even such words as the 'I' and the 'Aatman' be there as separate principles?

अहं तेनायमात्मेति कलनामनुदाहरन् मौनी स्वात्मनि तिष्ठामि तरङ्ग इव वारिणि। (83.47)

Therefore, I will not even make a false statement that 'I am the Aatman'; and, will stay silent and remain in my own awareness-state, like a wave dissolved off in the ocean.

संशान्तवासनमनाश्रितचेतनांशमप्राणसंचरणमस्तमितांशदोषं

संवेद्यवर्जितमुपेत्य सुसंविदंशं शाम्यामि मौनमहमेव निरीहमन्तः। (83.48)

With all the Vaasanaas destroyed, not touched by the perception-state of Reality, without the agitation of the Praana, being rid of the fault of division-state, being rid of the state of the inert-perceived, I will turn my vision towards the essence of all which shines as the pure awareness, and will stay dissolved in the quiet-state within, without any agitation of want.

वसिष्ठोवाच

Vasishta spoke

इति निर्णय स मुनिर्वीतहव्यो विवासनः आसीत्समाधावचलो विन्ध्यकन्दरकोटरे। (84.01)

Having finished his Vichaara practice in this manner, Sage VeetaHavya who had freed himself of all the Vaasanaas, stayed in Samaadhi-state (of absorption in the self-state) in that hollow of cave inside the Vindhya Mountain.

अपरिस्पन्दिताशेषसंविदानन्दसुन्दरः बभावस्तंगतमनाः स्तिमिताम्भोधिशोभनः

अन्तरेव शशामास्य क्रमेण प्राणसन्ततिः ज्वालाजालपरिस्पन्दो दग्धेन्धन इवानले। (84.02,03)

He was the Reality-state, the most beautiful of all that was oozing with the bliss of quietness, where all the agitations of perceptions were completely absent. The mind had set, once for all.

He shone like the ocean that had become still.

His Praana-group dissolved within slowly, like the flames in the fire subsiding when the fuel is burnt off.

अनन्तर्निष्ठतां याते बाह्यार्थे चाप्यसंस्थिते शेषेऽन्तर्लब्धसंस्थाने तस्यास्फुरितपक्ष्मणी

घ्राणप्रान्तगताल्पाल्पसमालोके इवेक्षणे अर्धकुङ्मलितैः पद्मैः श्रियमाययतुः समाम्। (84.04,05)

Not fully turned inside, not also fixed on any outside object, his gaze was fixed in the space-less emptiness, with the eye-lids not moving; and the 'eyes', as if vaguely looking at the end of the nose had 'attained the beauty of the pair of lotuses half-open'.

समकायशिरोग्रीवस्थानकः स महामतिः आसीच्छैलादिवोत्कीर्णश्चित्रार्पित इवाथवा। (84.06)

तथापि तिष्ठतस्तस्य संवत्सरशतत्रयं कोटरे विन्ध्यकच्छस्य ययावर्धमुहूर्तवत्। (84.07)

That 'great man of stabilized intellect' had his body, neck and head held straight in the same line, and looked like a statue carved on the rock, or like a picture painted on the canvas.

Even as he stayed absorbed in the Samaadhi-state like this, in that hollow of the plantain-hut in that Vindhya Mountain, three hundred years passed off, like half of a second.