

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'  
[PART ONE]

CHAPTER THIRTY FOUR

[KRISHNA-ARJUNA CONVERSATION (2)]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**DEDICATED**  
**TO**  
**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

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

## CHAPTER THIRTY FOUR

## KRISHNA-ARJUNA CONVERSATION (2)

श्री भगवानुवाच

Bhagavaan Krishna spoke

*(I wish that you also attain the same state as me, and be in the quiescent state of the self, whatever actions you are engaged in.)*

भूय एव महाबाहो शृणु मे परमं वचः यत्ते प्रीयमाणाय वक्ष्यामि हितकाम्यया। (54.01)

Hey Mighty armed Arjuna! Listen again to my profound words.

You are very dear to me. So I am telling you all this, feeling desirous of your welfare.

[Objects; what are they?

From different points of location, they appear small, big, and also as made of different shapes from different angles; what we see is different, what we taste is different, what we smell is different, and what we touch is different; and what we know of as any object is, just a set of differences only.

Any object is a knowledge of a set of differences only, and that difference is known by the knowing-state which is division-less.]

मात्रास्पर्शा हि कौन्तेय

[(मीयन्ते विषया एभिरिति मात्रा -

(Senses/Indriyas: objects are measured by these.)

(इन्द्रियाणि They are Indriyas, because they serve the master, the self, the Indra.)

(स्पृश्यन्त इति स्पर्शाः - they contact (the objects); so are the 'touches'.)]

Hey son of Kunti! (First analyze what the world-appearance is made of.)

The senses are just some measures that are produced by the contact with the subtle elements.

*(World is what the senses present as; and we superimpose likes and dislikes on these sensed objects. The world is what is sensed by the knowledge-organs and we conceive the cold, heat, pleasure, pain etc on these sense perceived object-forms.)*

शीतोष्णसुखदुःखदाः

They are experienced as the cold, heat etc and either as joyous or painful.

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत। (54.02)

The sense perceptions disappear even as they appear; and are continuously changing.

Have forbearance towards them Bhaarata!

*(World is what you know through the senses; and you know it all, because you are the 'knowing principle' in essence. Sense-knowledge is knowledge (Bodha) in essence; and knowledge is just the shine of the Aatman.)*

ते तु नैकात्मनश्चान्ये,

The sense perceptions are not different from that single state of Reality.

क्वाऽतो दुःखं क्व वा सुखं अनाद्यन्तेऽनवयवे कुतः पूरणखण्डने। (54.03)

So where is the pain, where is the pleasure in the Aatman?

*(A worldly man feels completed as if, by the acquirement of wealth, wife children etc; but breaks down when he is separated from them; whereas, Aatman is always the fulfilled whole state; you cannot be separated ever from your own self.)*

How can there be the division in the whole-ness, which is beginningless, endless and without parts?

## SENSES

[What you see as an object, is an image seen by the eyes from a certain point of space; that is all.

As you change positions, the images also change.

The image-sensation rises from you only, inside you only.

When you extend the hand and try to touch the image, the image feels solid instantly.

The smell, the taste, the sound are the other sense-perceptions which add some special qualities to the particular object.

The objects are differentiated as image, sound, smell, touch and taste.

Whether you see a living object or an inert object, it is just a set of sense-information only.

Bheeshma, Duryodhana are all just what the senses produce as information.

The object (living or inert) that is 'known' as an object with qualities is an illusion produced by these senses, in the emptiness.

The object is the creation of your own mind; and not really existent as an independent reality.

You 'know' the object as some measure of sensations; and believe it to be good or bad.

You conceive some as living; some as inert.

The 'living things endowed with Praana', act and think because of the Reality which permeates through all.

Even your body is a sense-perceived object only, that is constantly changing; yet 'you' as the 'knowing self' are changeless; and that is the same Reality-state in all, which makes those others also act and think.

Objects exist as a measured set of qualities only, and is made of just the sense-perceptions.

Objects do not have any quality at all; but the quality is superimposed on what is measured as sense-perceptions.

A 'Knower of the Aatman', is not fooled by these illusions.

Not that he can walk through solid walls, or produce objects at will; but he understands the false nature of the sensed objects; and remains equal in the presence or absence of any object.]

### संस्थिता स्पर्शमात्राख्या

(The senses are not the physical organs; but are the function of the mind which is empowered by the Praana); they are just some awareness of yours, touching the objects and are known as 'Sparshas', the 'contact points';

मात्रास्पर्शभ्रमात्मकः।

these senses draw (paint) the objects as measured by them; and so they are called as 'Maatraas' the measuring processes; and they produce the illusion (Bhrama) that they contain the joy and grief as their qualities.

समदुःखसुखो धीरः सोऽमृतत्वाय कल्पते। (54.04)

That brave one who is equal-minded in happiness and sorrow is alone fit for the state of immortality.

[Since the Aatman-shine alone is everywhere as the 'known', these divisions of pain and pleasure are the qualities that are super-imposed on them by the mind only; and are not real.

Though they are experienced, the objects have no qualities of pain and pleasure inside them.

Each mind defines the object as good or bad, pleasing or painful, according to its own whims and fancies.

When what is seen is a joint illusion-experience produced by a group of minds, what is difficult in bearing with it?)

सर्वत्वादात्मनश्चैते सुभेदाः संस्थिता इव असद्रूपास्त्वसद्रूपं कथं सोढुं न शक्यते। (54.05)

Since the Aatman is everywhere (as the second-less principle),

whatever divisions are seen as pain and pleasures are harmless only (like the division of one's own limbs) and are the same, though divided as if; and not really there (as divisions).

How can you not bear with these divisions which are not really there?

मनागपि न विद्यन्ते सुखदुःखे तु सर्वशः सर्वत्वादात्मतत्त्वस्य सत्ता कथमनात्मनः। (54.06)

Pains and pleasures do not exist in the least in any way (except as what is conceived by the mind).

Since the principle of Aatman alone is everywhere, how can the non-self namely the body-based illusion of the world exist as real?

[What you experience is real, for you only, as an experience, like the dream.

It is unreal because it is a mind-created reality; not just your mind, but the mind of a Creator.

You cannot run away from it, saying - 'all this is unreal'.

It is unreal, because it is not an independent reality.

It is seen as real, because the Reality-state of Aatman 'knows' it as real.

The Aatman 'knows' it as real because of ignorance.

The Aatman is always there, as unborn and unending.

The world is produced as a sense-painting, at each and every wink of your eye, newly, as a host of images.

Your body also is a sense-perceived object which is produced newly, at every sense-contact of yours.

Your body as 'you', is preserved as a memory only, in your mind.

This memory can still continue as another body, even after death, if the Vaasanaa is strong.]

नासतो विद्यते भावो नाभावो विद्यते सतः नास्त्येव सुखदुःखादि परमात्मास्ति सर्वगः। (54.07)

The unreal exists not; the real ceases to exist not.

There are no pains or pleasures at all. The Supreme Aatman alone is everywhere.

[The Jagat is real as an experience; true! But it is not really existent as an independent reality. Realize the subtle truth that supports this world-experience; that is the 'real you'.]

सत्त्वासत्त्वमती त्यक्त्वा चैतयोर्जगदात्मनोः, त्यक्त्वा न किञ्चिन्मध्ये च, शेषे बद्धपदो भव। (54.08)

Renounce the reality seen in the world; renounce the non-existence seen in the Aatman; renounce also the is 'worthless mind-thing' (Na kimcit) (with its make-believe conceptions) which is in-between the two (Jagat and the Aatman); and hold on firmly to that state which is left back.

[Arjuna! What is an experience?

The Aatman is always there as the ever-shining-light of knowing; it always reveals the world like the sun which never sets. It cannot feel joy or sorrow by what is revealed, like the sun is unaffected by what is revealed by its light. Aatman does not feel happy or sad, though it empowers the seeing of objects through the senses; though it is shining through the heart of every embodied Jeeva.]

न हृष्यति सुखैरात्मा दुःखैर्लायति नोऽर्जुन दृश्यदृक्चेतनात्मापि शरीरान्तर्गतोऽपि सन्। (54.09)

Aatman never is happy by the joys, and does not grieve by the sorrows, Arjuna; though it is the very state of 'knowing' connecting the seer and the seen, though it is deep within the body.

जडं चित्तादि दुःखस्य भाजनं देहतां गतं, न चैतस्मिन्क्षते क्षीणे किञ्चिदेवात्मनः क्षतम्। (54.10)

Chitta along with the senses is one with the inert body and is inert; it cannot experience any pain. If this is injured or perishes, there is nothing that harms the Aatman in anyway.

[Mind is just an inert function which explains the existence of objects and produces the likes and dislikes for them.

Mind (also known as senses, intellect etc) alone produces the feeling of pain, when identified with the body.

What happens if the body dies?

Death of the body is just a picture produced by the senses.

The Aatman will continue as its revelation-state of perceptions, ignoring the scene of death as another mind-concocted picture. Aatman never ceases to be.

Dear Arjuna! The inert mind identified with the body, owns the sorrow.

Body on the other hand is also inert, and identifies with the mind, and owns the sorrow.

Who is suffering actually? No one!

It is just an illusion of suffering, like what you feel when you are listening to a tragic story narrated by a talented story-teller.

The experiences of pleasure and pain are experienced, because of the lack of the right knowledge.

What is the right knowledge?

There is just the continuous show of experiences based on the mind-content, non-stop, with death-picture also intervening as an illusion maintained by the mind.

No one experiences death; life can never cease to be; for it is the shine of the Aatman.

The variety of life-experiences are brought about through attachments and wants only.

Arjuna! This battle-field is produced here as a joint-want of so many minds; and you also are one of such minds, who always wanted to fight your co-brothers. How can you run away from what you yourself have created as your ghost-world?]

जडं देहादि

The body, mind etc are inert.

*(If Aatman also does not know of the pain or pleasure, and if the mind, body etc also do not know of the pain and pleasure, then who actually experiences the pain or pleasure?)*

दुःखादेर्यदिदं भोक्तृसंस्थितं तन्मायाभ्रममेवाङ्ग विद्ध्यबोधवशोत्थितम्। (54.11)

That which exists as the experiencer of the pain or pleasure, is just an illusion produced by the power of Maayaa, dear one!

Understand that, it (the experiencer) exists because of the absence of True Knowledge only.

न किञ्चिदेव देहादि न च दुःखादि विद्यते आत्मनो यत्पृथग्भूतं, किं केनातोऽनुभूयते। (54.12)

The body etc also do not exist as real, and the pains and pleasures also do not exist, as apart from the Aatman. Therefore, what and by whom anything gets experienced?

[The bodies of all these others, mine here, and yours also do not exist at all, except as images firmly drawn by the minds. You cannot wish them all away.

The sorrows and joys connected to these bodies also will be experienced as real, since you believe in their realness and want to run away from it all, like a child running away from a ghost it imagined because of its foolishness.

Aatman alone is there and it does not experience any joy or sorrow.

Mind and body are the inert tools, and they also do not experience any sorrow or joy.

What, by whom is then anything experienced? Analyze! Bhaarata! Get out of this delusion!

This delusion is there because you do not know the truth of it all, and are suffering through ignorance.

This delusion of pain rising from non-enlightenment will surely perish through the method I suggest to you; and that is the practice of 'correct understanding'.]

यदिदं कथयाम्यत्र तेनैवातो विनश्यति भ्रान्तिर्दुःखमबोधोत्था सम्यग्बोधेन भारत। (54.13)

By what I am going to teach you now, by that 'Right Knowledge' -

the illusion of pain which has risen out of the 'absence of True Knowledge' - will perish, hey Bhaarata.

यथा रज्ज्वामहिभयं बोधान्नश्यत्यबोधजं तथा देहादिदुःखादि बोधान्नश्यत्यबोधजम्। (54.14)

Just like the fear of serpent in the rope that is caused by the wrong understanding, perishes through the right knowledge, the body etc and the pains etc caused by the wrong understanding, will perish through the right understanding.

*(What is the right knowledge?)*

विश्वग्विश्वमजं ब्रह्म न नश्यति न जायते इति सत्यं परं विद्धि, बोधः परम एष सः। (54.15)

'Brahman, the Reality-state which fills the Vishvam in its entirety, permeating through all,

as the revelation of the world-appearance seen by the minds, does not die or get born (like the body).

That alone is there!' Understand that this is the Supreme Truth (Supreme Knowledge).

*(What is this Brahman?)*

ब्रह्माम्बुधौ तरङ्गत्वं किञ्चिद्भूत्वा विलीयते ब्रह्मावर्ते स्फुरस्यद्य ब्रह्मैवासि निरामयम्। (54.16)

You can imagine that Brahman is like some limitless ocean of pure awareness.

Countless waves rise and dissolve as its very nature.

In the whirlpool of Brahman 'you' (Brahman) are shining forth like this (as this name and form) (as a wave). You alone are the Brahman bereft of all the afflictions.

*(For your better understanding, you can imagine that the 'Brahman' is like some huge limitless army that fills the entire expanse without beginning or end.*

*See the huge army standing in front of you as the Brahman-state; see the soldiers as Jeevas that rise and fall again and again. The army is always the same, though the soldiers keep dying; and new soldiers rise up fighting.)*

यावत्कालक्रियादेशास्त्वमहंसैनिका इव ब्रह्मणीव परिस्पन्दा

The phenomena of time, action, place, you, I; all these move about in the Brahman, like the soldiers who are all different, but are the army alone, as their essence.

*(This army called Brahman is not affected by the life or death of anyone in it.*

*Such delusions do not belong to it; since it alone is as all; and it is not divided as the soldiers; but 'is' the soldiers.*

*The army called Brahman, when viewed as a 'whole' is not divided at all.)*

नात्र स्तः सदसद्भ्रमौ। (54.17)

There is no delusions of existence and non-existence here.

[Do not view the world as the 'ignorant or Knower-divisions' also.

Just see it like a whole of the ocean with its varied quivers of foams, waves, whirlpools etc.

Do not see any good or bad in it; see it as one whole manifestation of the Brahman-state.

Brahman alone is there as all that you see, and as yourself also.

Feel the thrill of being in the presence of the Supreme deity, who is with you, the limited mind-thing; who is with you as each and every object you see; as your very breath, as your very tears and laughter; as your very thinking process. Where Brahman is not?

See the beloved self alone as all; see it in the death, in disease, in life, in ignorance, in happiness, in wickedness, in saintliness, and as all. Just look at everything as Brahman.

Love every bit of Brahman that shines as every object in front of you and as your body also.  
 Love every thought, every image, every bit of the sensed world as Brahman; like a child laughs at and enjoys every new costume worn by its father; and sees its father alone, through all the costumes, be it that of a devil or a saint.  
 The entire world with your tiny world-scene where your tiny body-image is contained, and all the world-scenes of all the others which contain their tiny body-tools; everything is just the grand shine of Brahman.  
 Life is just the quiescent state of Brahman only!  
 For a JeevanMukta, life is just the sunken state inside Brahman only.  
 The very presence of the Supreme Brahman is there at all times as all that you see and experience; and Brahman is you also.  
 Where it is not, what it is not?  
 The thing that you were searching for as some far away goal, is just here, now, unfolding as a world-scene with the false you, at every instant as some world-scene or other.  
 The dog, the cow, the tree, the road, the people, the good, the wicked, the sadness, the joy, everything and anything is Brahman alone; and nothing else.  
 Stay as the Brahman and love yourself who is the undivided quivering state as the world.  
 Stay as the Brahman and see the world-image which the mind sees, as just your own shine as some probable state of yours.  
 Without the 'I', without the body-ness, when you are just outside of the ego and its contents; you stay as only the empty state of awareness, and see only yourself shining as the world.  
 Whom can you hate, whom can you love? Love all as yourself, and be the no one!]

जहि मानं मदं शोकं भयमीहां सुखासुखे द्वैतमैतदसद्रूपमेकः सद्रूपवान् भव। (54.18)

Throw away the conceit of the ego (that I am a name and a form as the body-thing).  
 Throw off the arrogance (that accompanies the ego, as its counterpart).  
 Throw off the sadness (that you see in this mind-concocted life-story).  
 Do not have the fear of death of yourself or the others (for death is just a belief like the belief in the snake seen on the rope).  
 Do not make effort to attain (Ihaa) worthless things.  
 Do not feel joy or sadness about the events of life (for they are as unreal as the dream-state events).  
 The duality seen here is unreal by nature.  
 Be established in the true state of the Self, which alone is all that exists.

*(What is the Akshauhini army?)*

अक्षौहिणी is a huge army consisting of 21870 elephants, 21870 chariots, 65610 horse and 109350 foot soldiers.

The word अक्षौहिणी also means ignorance; the collection of senses and the false belief.

अक्षौहिणी - ऊहः समूहः - means the assemblage or belief, the misconception;

सविकल्पज्ञानं वा सोऽयमस्ति इति the idea that I am so and so.

अक्षाणाम् - रथानां chariots, सर्वेषामिन्द्रियाणां all the senses, ऊहिनी assemblage

पुरुष means a man and also the embodied Self)

*(Destroy the belief in the reality of the 'world of the embodied Jeeva' created by the sense-army.*

*That alone is the real victory.)*

पुरुषाक्षौहिणीनां च क्षयेणानुभवात्मना ब्रह्मणा बृंहितं शुद्धं ब्रह्म ब्रह्ममयं कुरु। (54.19)

Arjuna! (You are intent now on destroying the entire Akshauhini army with its thousands of men.)

The destruction of the 'Akshauhini army and men' that you will achieve, is also an expression of Brahman. Experiencing the pure state of Brahman, express yourself as Brahman.

*(By destroying the incorrect understanding, you yourself as a 'no-one' will stay as the Brahman and its shine of the world.)*

[Do it like a wave rising from Brahman. Wave is not different from the Ocean.

You are also not different from Brahman when you are doing the action of fighting.

Do not fight as the Arjuna, the son of Paandu, but fight as a part of the scene of the battle-field as a picture rising in Brahman, as Brahman.]

असंविदन्सुखं दुःखं लाभालाभौ जयाजयौ युद्ध्यन्ब्रह्मैकतां गच्छ ब्रह्माब्धिस्त्वं हि भारत। (54.20)

Stay as one with Brahman, when fighting the wicked and protecting the Dharma, without reacting with happiness or sorrow to any gain or loss, victory or defeat.

You yourself, are the ocean of Brahman, hey Bhaarata!



[Arjuna! Deaths and births are just pictures rising in the mind-screen of the ignorant minds.  
No one dies or lives as such.

Pictures keep rising in the emptiness one after the other, as if real events are occurring.

Picture is just a picture produced by the mind.

The ignorant minds habituated to death as real, are bound to see death, (though it does not happen) since they add reality to anything they believe in; since they are also Brahman-essence only.

The belief in the ghost makes the ghost strangle you, though the ghost is not there at all.

The belief in the death makes the death as real, though there is no death at all for any mind-entity.

*(Those who exist as matter alone, just instinct-controlled like the insects and animals, die as matter alone; since they are just the group of elements moved by the wind, with no mind-power as such.*

*Inertness is just the 'known' and is not the 'knowing Jeeva,' even if it is shaped like a human.)*

The ignorant are like mad children who feel thrilled when an imagined ghost attack them.

The ignorant love death in a subconscious way; for their 'want to suffer' itself, creates more suffering in the form of death and destruction. The very word 'death' frightens them like the anticipation of a ghost in the dark corner.

Actually 'death' is a misconception; and no one here will die Arjuna!

All these people fighting here will move off to heaven or hell or see another picture of world-life instantly, even as your arrow slices off their heads. They will never know of death at all.

Even if you get killed by chance, the others will see your dead body, but you will find yourself in a heaven of the brave soldiers instantly (or in the company of 'Knowers' if your Knowledge-Vaasanaa is dominant).

Death is just a change-state of matter; and no mind-entity ever dies!

Move like a storm in the battle-field and fight the wicked, never bothered about who is your relative or not.

Just be a part of the picture rising here as Brahman-wave.

Not only this battle-field, but any experience you have as any world-scene, is Brahman alone rising as that scene of experience.]

लाभालाभसमो भूत्वा भूत्वा नूनं न किञ्चन खण्डवात इवास्पन्दी प्रकृतं कार्यमाचर। (54.21)

Wind moves with speed in all directions, through mountains and forests; but is not cut by the caves or the hollows of the forest; it is not affected by what it meets on the path.

You also perform your required duties without getting affected by what you meet with, as loss or gain,  
(भूत्वा नूनं न किञ्चन)

by becoming nothing at all as any body or person, by the ascertainment of the Truth.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् यत्करिष्यसि कौन्तेय तदात्मेति स्थिरो भव। (54.22)

Hey Kaunteya! Understanding that, whatever you do as eating food, offering as oblation, or give off in charity, is Aatman alone,  
be firmly established always as the pure state of witness (as an observer only, unconnected to the scene).

[Why did this battlefield rise up as Brahman-wave?

Because, you alone desired for this battle to happen.

For this event only, you waited all these years patiently, and mastered many divine weapons, for the one act of killing your co-brothers. All these people who are standing here to battle you, also desired for the same.

This battle is a joint experience-field of the same Vaasanaa of many minds.

What you want; that alone rises as Brahman.

Whatever you experience now here is what you wanted as some dominant Vaasanaa-fulfilment.

Body is also a common Vaasanaa maintained by all the ignorant; and also the death as connected to it.

The world here runs as Vaasanaa-fulfilment of birth and death alone!

Now strive to attain the Brahman-vision as a Vaasanaa-fulfilment.

Then this Vaasanaa also will get fulfilled; and you will stay as the Truth of Brahman!]

यन्मयो भवत्यन्तः स तदाप्नोत्यसंशयं ब्रह्मसत्यमवाप्तुं त्वं ब्रह्मसत्यमयो भव। (54.23)

Whatever idea dominates within, one will attain that alone, for sure.

In order to attain the Truth of Brahman, become filled with the Truth of Brahman alone (by practice).

*(A BrahmaJnaani is just the awareness that watches the Brahman-waves that rise as his actions.*

*This alone is known as Turyaa state, the 'real waking up state' where you wake up from the delusion of the Jaagrat also.)*

अनपेक्षफलं ब्रह्म भूत्वा ब्रह्मेति भावितं क्रियते केवलं कर्म ब्रह्मज्ञेन यथागतम्। (54.24)

The 'Knower of Brahman' performs the actions that fall to his lot, as Brahman itself, thinking of the action also as Brahman, without getting affected by the results.

[The Knower of Brahman, does not do any action actually, even if he is moving his hands and feet and other senses. He is like a tree that is moving its limbs naturally, without effort.

While doing any action with the mind intellect or senses, if you can be outside of the action scene itself, and watch it as the formless emptiness of awareness, then you will do no action, even while doing the action.

Sitting at a place without moving the limbs is not the 'non-action state'.

As long as the mind is alive, the action will go on non-stop.

Hey Arjuna-Brahman! Watch as Brahman, the brave Arjuna-form fighting the enemies; and be action-less.

Even if you do not battle and refrain from fighting, your mind will still stay agitated only.

Silence the mind; kill the 'I'; and rise as the wave of Brahman.)

कर्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः स बुद्धिमान्मनुष्येषु स चोक्तः कृत्स्नकर्मकृत्। (54.25)

He who sees non-action in action and action in non-action, he alone is the wisest among men, and he is said to be the perfect accomplisher of his actions (completes the work to the best of his ability).

[Do not worry about the results of the action.

Accept whatever results arise from the battle.

True! As you previously mentioned, this battle will destroy many homes and will bring tragedy to one and all.

No one will be left happy, be the wicked or the good.

But what can you do to prevent it?

It is your own Vaasanaa that makes you stand here, as a part of the battle-story.

Just stay as a witness of the actions, and do the story-part, like a character in a drama.

You cannot run away from this battle-ground, and live a life of a recluse.

Mentally renounce the 'I' and be a true recluse like me, who never swerves from my duties as the King of Dwaaraka; and perform all your required duties without anxiety.]

मा कर्मफलहेतुर्भू मा ते सङ्गोस्त्वकर्मणि

Do not be only bothered about the results of the action. Do not be attached to non-action also.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। (54.26)

Be established in the Yoga of the Self and be identified with the true self; and do actions without the attachment to the results, hey Dhananjaya!

कर्मासक्तिमनाश्रित्य तथा नाश्रित्य मूढतां नैष्कर्म्यमप्यनाश्रित्य समस्तिष्ठ यथास्थितम्। (54.27)

Without taking shelter in 'attachment to action' (doer-ship);

without taking shelter in ignorance (losing the Self-state) (Moodhataa);

without taking shelter in 'refraining from action' (fake renunciation);

stay equal in whatever you are.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः। (54.28)

Renouncing the attachment to the result, always content and independent, a 'man of liberation' though engaged in action, never does anything.

आसक्तिमाहुः कर्तृत्वमकर्तुरपि तद्भवेत् मौर्ख्यं स्थिते हि मनसि तस्मान्मौर्ख्यं परित्यजेत्। (54.29)

(What is defined as doer-ship?)

Doer-ship is the attachment to the ego (body-identity) (with the idea 'I am doing').

Even if you refrain from physical actions, it will still be doer-ship only, since the ego is still reigning undaunted (with the idea 'I am not doing').

As long as ignorance reigns in the mind, you cannot run away from any situation brought about by your own foolish desires. Therefore, discard this foolishness that believes in the realness of it all.

परं तत्त्वज्ञमाश्रित्य निरासक्तेर्महात्मनः सर्वकर्मरतस्यापि कर्तृतोदेति न क्वचित्। (54.30)

For the noble one, who has sheltered in the Supreme Knowledge, and who is not attached to the perceived objects, there does not arise any doership, even if he is engaged in all the actions of his life.

अकर्तृत्वादभोक्तृत्वमभोक्तृत्वात्समैकता समैकत्वादनन्तत्वं ततो ब्रह्मत्वमागतम्। (54.31)

By not doing action though engaged in action (staying as the witness-state only),  
you do not own the result of the action also as yours (success or failure).  
By not owning the results, you will be equal and same in all the circumstances.  
By remaining equal always, you will remain only as the endless state of Reality.  
Then, the Brahman state has indeed arrived.

*(Be always the witness of the actions of the limited ego, and be always alert as the non-stop shine of the Aatman-sun whose very presence supports the actions of the world. This alone is true renunciation.)*

नानातामलमुत्सृज्य परमात्मैकतां गतः कुर्वन्कार्यमकार्यं च नैव कर्ता त्वमर्जुन। (54.32)

Completely getting rid of the idea of ‘many-ness’, and staying as one with the Supreme Self;  
doing the ordained actions or even committing mistakes also by chance;  
you will never become the doer, Arjuna!

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः। (54.33)

He, all of whose enterprises are free of selfish motives (as ego-based), and whose actions are burnt by the fire of knowledge, he alone is known as a ‘Knower’ by the wise.

*(Of course, in such a state of the non-doer, you will emote the exact emotions, perform well all the actions with full involvement, as if you are acting with full interest.)*

समः सौम्यः स्थिरः स्वस्थः शान्तः सर्वार्थनिस्पृहः यस्तिष्ठति स सव्यग्रोऽप्यलमव्यग्रतां गतः। (54.34)

He who remains equal, calm, stable, established in the Self, quiet, completely desire-less towards everything, he is in the state free of agitations, though he may do actions as if agitated.

निर्वन्दो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् यथाप्राप्तानुवर्ती त्वं भव भूषितभूतलः। (54.35)

Remaining free of the duality concepts, remaining established in the truth,  
without worrying about the events of the world, remaining as the Self-state,  
doing whatever has to be done as per your station in life, you stay as the ornament of the world.

*(On the other hand, if you believe that you can run away to some mountain cave, and attain the quietness in the mind by sitting in a meditation-posture, then you will be harming yourself only; for your restless mind will be still doing actions only, by worrying still about the results of the war.)*

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते। (54.36)

He who controls his organs of action, and remains thinking of sense objects (world) in the mind,  
is a completely deluded idiot, and is known as a hypocrite.

यस्त्विन्द्रियाणि संयम्य मनसा नियम्यारभतेऽर्जुन कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते। (54.37)

He, who subdues the senses in the mind (by realizing the unreal nature of the world),  
and performs the actions through the organs of action (as if the world is real),  
and is following the path of Karma (of non-doer ship of actions),  
he is unattached and is indeed praiseworthy.

[He alone is truly absorbed in meditation, without escaping to the posture of meditation.

Do not run away from the world, like running away from a ghost imagined by you.

Wherever you go, the world will follow you like that ghost.

Destroy the non-existent ghost of the world through Vichaara; the world you live will turn into a temple of Brahman, and will not be anymore the haunted mansion of the ghosts.]

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी। (54.38)

Like the waters entering the ocean which is stable and full, all the desire-fulfilment states enter him, who is in the bliss of the Self.

He alone is in quiescent state of the mind; not the one who chases the desires.

[The ocean is spread out to its brim; waters evaporate from it to become clouds; and rivers enter into it without stop. The ocean never becomes less or more by these losses and gains.

For a man of no-wants, what does it matter what the world-scene is like?

He is always the Brahman rising as his life-event.

There is no one at all as anyone; just the silence with the noise of the world that is silenced!

What is there to seek or discard? What is good or bad?

What is auspicious and inauspicious? What is real and non-real?

He is not a he or she or it; but the Brahman alone is, unaffected by what wave it rises as.]

न कुर्याद्भोगसंत्यागं न कुर्याद्भोगभावनं स्थातव्यं सुसमेनैव यथाप्राप्तानुवर्तिना। (55.01)

One should not outwardly renounce the enjoyments (which are part of the worldly life);

nor seek the enjoyments inwardly (with a craving for them).

One should stay equal in all the circumstances of life (neither rejecting anything nor craving for anything).

[Discarding the pleasures outwardly as inauspicious and bad, shying away from one's own duties in the name of renunciation, avoiding learning, holding on to the forms of deities and Gurus; such outward show of renunciation belong only to hypocrites. Enjoy anything in life as a normal person, without a show of renunciation; but remain always in the witness-state.]

अनात्मन्यात्मतां देहे मा भावय भवात्मनि, आत्मन्येवात्मतां सत्ये भावयाऽभवरूपिणि। (55.02)

Do not identify the Self with the non-Self (body, mind etc), which is connected to the worldly-existence (Bhavaatman). Identify the Self with the true Self which alone exists and, which is never the state of 'Bhava', the delusion of births and deaths (AbhavaRoopin).

[You will not 'become' deathless by Aatman-realization; but will realize that there is no death at all, as such!

This relief from death is indeed is the bliss, like waking up from a dream where a huge snake was ready to swallow you.]

देहनाशे महाबाहो न किञ्चिदपि नश्यति, आत्मनाशो हि नाशः स्यान्न चात्मा नश्यति ध्रुवः। (55.03)

If the body is destroyed, hey mighty-armed Arjuna, nothing gets destroyed (for, the body is just a momentary image formed in the mind).

The destruction of the Self alone can be the true destruction (where one suffers through ignorance).

'You the true state of the self' as 'awareness or knowing', will not stop existing ever; this is for certain.

न हि शीर्यत्यचित्तात्मा त्यक्तसर्वपरिग्रहः, कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः। (55.04)

(शीर्यते इति शरीरः) (आत्मा अशीर्यो न हि शीर्यते)

A person who has a subdued mind (is bereft of the impure Chitta), who has renounced the attachment to the body and the world that is centered on the body, does not wither away along with the body (for he knows that the body is just an image concocted by the mind).

Though engaged in actions of any sort, he actually does nothing; since he is present as the self alone, and is just aware of the actions of the mind and its body-image.

(I am doing the action, I am not doing the action; both rise from the body-attachment only as the 'I'.)

आसक्तिमाहुः कर्तृत्वमकर्तुरपि तद्भवेत् मौर्ख्यस्थिते हि मनसे तस्मान्मौर्ख्यं परित्यजेत्। (55.05)

The identification with the body with the body-based 'I-ness' alone, rises as the doer-sip idea; and this idea will be there when not doing action also (as a non-dor of actions), when the mind is infected with ignorance (in the form of non-enquiry of the self).

Therefore, this ignorance (stagnant state of the intellect) should be renounced completely.

[Witness-state is like a man in the ship watching the person swimming hard in the turbulent ocean, alongside the ship. Man in the ship, is the Knower, who has no identity with the ego that is swimming in the Bhava Ocean. Ego swims; not the man in the ship; he just watches!]

परं तत्त्वज्ञमाश्रित्य निरासक्तेर्महात्मनः सर्वकर्मरतस्यापि कर्तृतोदेति न क्वचित्। (55.06)

One who is established in the 'Knowledge of the Supreme' (and stays only as the witness of all the actions done by the mind, intellect and the senses), and who has lost attachment to the 'body-I' and its connected objects (people), is indeed the noblest of all. Even if he is engaged in all the actions that belong to him as his duties, the doer-ship state never rises for him.

अविनाशमनाद्यन्तमात्मानमजरं विदुः नश्यत्यात्मेति दुर्बोधो मा तवास्त्वितिदुःखदः। (55.07)

Aatman is understood as imperishable, beginningless and as never ageing (unlike the body which is born, grows old, and dies). Do not ever have the incorrect understanding that the Aatmaa also dies (along with the body), for it gives immense pain (of becoming non-existent).

न तथा परिपश्यन्ति विदितात्मान उत्तमाः,

The excellent men who have realized the Aatman, do not have such an incorrect understanding (that the Aatman perishes along with the body);

पश्यन्त्यनात्मनात्मानं स्वमात्मन्यात्ममानिनः। (55.08)

(स्वं आत्मनि आत्ममानिनः आत्मना अनात्मानं (न) पश्यन्ति)

Those who know the true self alone as their self, do not see the self in the non-self, the inert body.

अर्जुन उवाच

Arjuna spoke

(You told me that the body is the cause of all the suffering; and not being the body-self, frees one from all the troubles.)

एवं चेत्त्रिजगन्नाथ मूढानामपि मानद देहनाशे समुत्पन्ने इष्टं नष्टं न किञ्चन। (55.09)

Hey Lord of the Tri-world!

Hey Maanada (Your contact indeed honours even the fools that are in your contact)!

If what you say is correct, then if the body-destruction happens to even the ignorant fools, there is nothing gained or lost!

(Body anyhow gets removed, and the mind continues to live as some new body-shape.

So what matters? Why bother even to seek knowledge?)

श्री भगवानुवाच

Bhagavaan Krishna spoke

एवमेतन्महाबाहो न किञ्चिन्नश्यति क्वचित्,

Hey Mighty armed Arjuna! Of course, what you say is true indeed. That is how it is!

Nothing perishes ever. No one dies ever.

(Reality state can never cease to be. The worlds also never cease to be.)

आत्मैवास्त्यविनाशात्मा, किं तस्य क्व विनश्यति। (55.10)

Aatman alone exists (second-less); and it is imperishable.

What can happen to it? Where can it perish?

[‘Waves of worlds’ as the ‘I’-worlds keep rising forever.

There is no beginning or end to the perceived; for its is Brahman alone in essence.

The worlds are like the costumes worn by the emptiness of Brahman.

Costumes are manifold; but Brahman is changeless and the same in all.]

इदं नष्टमिदं युक्तमिति मोहभ्रमादृते अन्यत्तथा न पश्यामि वन्ध्यास्त्रीतनयं यथा। (55.11)

I do not see anything else except the play of delusion through ignorance, which has risen like the son of a barren woman, as - ‘This is lost; this is how it should be preserved’.

नासतो विद्यते भावो नाभावो विद्यते सतः, उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः। (55.12)

The unreal never has existence. The real never ceases to exist.

The 'Knowers of the Self' know the difference between these two.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततं विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति। (55.13)

Know that the Reality-state which pervades all, as imperishable.

No one can destroy this changeless principle.

अन्तवन्त इमे देहा नित्यस्योक्ता शरीरिणः अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व भारत। (55.14)

These bodies (made of elements) have to perish;

the Aatman who is inside the body, never perishes and is unfathomable.

Therefore, engage in the battle (without any anxiety), hey Bhaaraata!

[These bodies have to die because they are made of five elements only, like all the other inert objects of the world.

This Reality-state appears limited as if, by the limitation of the Jeeva-state.

No one knows the workings of the universe or the mystery that shines as the unfathomable Reality.

This lack of knowledge, added to the attachment towards the body, leads to the belief in death and destruction.

But the mind-content, unless destroyed through knowledge, will not die ever; and will keep rising new bodies again and again, of the same form or of different forms.

If the mind-content is destroyed through dispassion and the reasoning ability, then the Reality-state alone is left back as a Knower-state of pure mind.

Reality-state is the same in both the ignorant and the Knower.

Both have no deaths as such, even if the bodies die.

Nothing is lost; nothing is gained; as you say, for the ignorant also.

If you have understood that death is a myth; then why do you still hesitate to enter the battle-field?

Bhaaraata! Get ready to battle the enemies. Get up!]

आत्मा चैकोऽस्ति

The self-essence in all, is the same; is one only and is not divided.

(Remove the differences of names and forms; you will see only the 'state of knowing' existing as the varied perception-states.)

(There is no individual at all; but only the Reality-state with the illusion of many.)

न द्वित्वमसतः संभवः कुतः

How can an unreal second principle possibly arise as an individual?

(How can you exist as a second reality as a body-self and want to reach the true self as another state of existence?

The body-self is just a conception-product only, and is not real.

The body-self exists as born and dying, because of ignorance.)

अविनाशस्त्वनन्तोऽसौ सतो नाशो न विद्यते। (55.15)

This Aatman is imperishable and endless. There is no destruction of what is truly existent.

(So, it does not matter whether you die, or anyone else dies. Reality will shine forth as the new 'I's, anyhow.)

द्वित्वैकत्वपरित्यागे शेषं यदवशिष्यते शान्तं सदसतोर्मध्यं तदस्तीह परं पदम्। (55.16)

What remains left-over after renouncing the two-ness and one-ness,

that which is quiescent, and in-between the real and unreal, 'that alone' is there as the Supreme state.

अर्जुन उवाच

Arjuna spoke

तन्मृतोऽस्मीति भगवन्किंकृता तु नृणां स्थितिः

Bhagavan! If no one dies actually, then why are people afraid of death, and feel that they are dying?

(Why is that, men go through the experience of 'I am dead'? Why do they believe that they go to any hell or heaven after death?)

कथं स्थितौ च लोकानां तौ स्वर्गनरकौ प्रभो। (55.17)

Prabhu! Why is that, there are the states of heaven and hell for the people,

if they are not going to die at all?

श्री भगवानुवाच

Bhagavaan Krishna spoke

भूमिरापोऽनलोवायुः खं मनो बुद्धिरेव च एतन्मात्रजालात्मा जीवो देहेषु तिष्ठति। (55.18)

The Jeeva is an embodied state, where it exists stuck to the deteriorating bodies that are made of - just the combination of subtle elements namely earth, water, fire, air, the sky, the mind (organizing function of sense-inputs) and the intellect (thinking capacity).

[The Jeeva is stuck to the body because of the subtle wants that agitate it.

The delusion blocks its fulfilment-state of quietness; so, it always hungry for the quietness state; and wrongly goes after the objects of the world for its fulfilment, and fails like a man running towards the mirage river to alleviate his thirst.]

स कृष्यते वासनया रज्ज्वेव पशुपोतकः स तिष्ठति शरीरान्तः पञ्जरे विहगो यथा। (55.19)

The Jeeva is pulled forcefully by the Vaasanaa, like a calf by the rope; it stays inside the body like a bird trapped in the cage.

[The Jeeva cannot kill the body, to make the body go off. Another body will instantly arise as the same or different form and continue the Vaasanaa-fulfilment, in another world-perception.

The Jeeva can never know of death; since it is Aatman in essence which knows no death.

You can see someone else dying, when he or she is seen as a dead body; but the Jeeva that empowered that body as the Aatman, will continue its new Vaasanaa-tainted life as it is, without the knowledge of death ever.]

स कालदेशतो देहाज्जर्जरत्वमुपागतात् वासनावशतो याति प्लक्षपर्णाद्रसो यथा। (55.20)

Limited by the space time constrictions, when the body decays, the Jeeva again moves from that particular perceived world to another, like the moisture moving away from the dried-up fig leaf.

[Body is just a group of elements which is stuck in a measure of place and time, like a tree or a rock.

It is inert, but is moved by the Praana-energy.

The body looks real and gets imagined also as the 'self' because it is perceived always by the Jeeva as a constant companion, and the body-image is stored as the self-idea in the memory, firmly.

The body acts as the centre of the Jeeva's perceived world. It is always there, as a tool of perception.

The Jeeva identifies with the body that is constantly seen; like saying, I am the house that I am always seeing.]

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्। (55.21)

The Jeeva, (bereft of the body also), still is the potential state of perception; and so, carries the powers of ear, eye, touch, taste and smell, and moves away like the wind carrying away the scent from an object.

वासनावत्त्वमेवास्य देहो नेतरयुक्तिजः क्षीयते, वासनात्यागे क्षीणे भवति तत्पदम्। (55.22)

The body (the condition where one is forced to live as the bodies again and again) can be destroyed, only by not giving way to any Vaasanaa, and not by any other method.

When the Vaasanaas are destroyed completely, then the body also gets destroyed once and for all (is understood as unreal), and the Supreme state gets achieved.

[Body is nothing but the perceived object which acts as a centre of the perception for the Jeeva; like a window from which you see a world. Body is just another Vaasanaa of the mind; and the ignorant Jeeva is always stuck to the body, because of this attachment to the form.

The Jeeva, through ignorance feels that it will die if the body dies, because of the habituated belief in death that prevails in the world. The body is only of the nature of Vaasanaa and is not born of any other thing.

The body is just a perceived object which is believed to be born of some other bodies.

Destroy all the Vaasanaas along with this want of the body; then the body also perishes along with all the other Vaasanaas. When the Vaasanaa is gone, the state of the Supreme alone is left back; like a mist cleared of the shining sun.]

[Arjuna! You asked me previously- 'what will happen if the Jeeva is ignorant; anyhow he is deathless; so what matters; the Jeeva can happily be living various lives without stop. What is lost or gained?'; and so on.

A Jeeva with the Vaasanaa, has no control over his life-situations.

You and all these others are standing here ready to kill each other like mad creatures, because of the Vaasanaas that you people hold on to! Now, you are crying here, unable to face the situation that you yourself have brought up along with these other Jeevas. And, the consequences of war will be terrifying; you argued. Think; who brought about this war-situation? Your Vaasanaas only.)

वासनावान्परापुष्टो भूत्वा भ्राम्यति योनिषु जीवो भ्रमभराभारो मायापुरुषको यथा। (55.23)

A Jeeva who has minimal Vaasanaas even, will become bloated up with Vaasanaas, in the company of others (with other type of Vaasanaas), and keeps wandering in the wombs (higher and lower), like a magical entity moving through heavy illusions (like a sorcerer producing the illusion of his form as floating in the sky).

[The Jeeva does not die ever.

Even when others are crying for his death in a previous life; unaware of their lamentations, the Jeeva instantly is pushed into another Vaasanaa-field appearing as another life-story in another or same identity, in another or same body-form.]

*(What happens at death?)*

अक्षस्वभावानखिलाच्छरीराद्वासनावशः जीवो गृहीत्वा संयाति पुष्पाद्रन्ध्रमिवानिलः। (55.24)

Forced by the Vaasanaas, the Jeeva as a particular mind-content, takes away all the functions of the senses from the body, and moves away like the wind carrying away the fragrance of the flower, for another life-experience (without any control over the situations of his future life).

[What you liked also, will follow you; what you dislike also, will follow you.

What you want also, will be in your next world; what you do not want also, will be in your next world.

Good Vaasanaas and a good conduct in this life may bring about a better life in the next world.

But still, there is no control over your future experience after death, if you are ignorant of the self and do not have the reins of the mind-horse in your hand. Like King Lavana getting carried off by the magical horse, you will end up in any worst or good life experience without any control.]

देहो निस्पन्दतामेति जीवे कौन्तेय निर्गते निस्पन्दावयवाभोगः शान्तवात इव द्रुमः। (55.25)

Hey Kaunteya! When the Jeeva moves away, the body stays motionless, with all the limbs motionless like a tree when the winds are quiet.

[Kounteya! You are now the son of Kunti now!

What you were previously, and what you will be later; who can know except the Vaasanaas that hide inside you!

If your Vaasanaa for battle, which alone has brought you here, is not fulfilled, then you will again and again experience the same battle-field, dying again and again a million times; and yet will be alive as another Arjuna-form instantly!

You will be caught in a loop of the same Vaasanaa, never ever escaping its hold.]

अचेष्टं छेदभेदादिदोषैरायात्यदृश्यतां मृत इत्युच्यते तेन देहो विगतजीवितः। (55.26)

When the body lies without movements because of the damages and faults that belong to it, and the person (who occupied the body) is not seen as such, then the body from where the Jeeva has gone off, is known as 'dead'.

[The body is very fragile; it can die of diseases; accidents; wounds; injuries; blows or any such cause.

The body bereft of the Jeeva and Praana, is said to be dead.

The dead body anyone sees, is just dead matter; not the Jeeva, the invisible mind-content.

It is an invisible state of emptiness with the dense mind-content of wants.

The predominant want takes over as the next Vaasanaa-field with a new form once again, as of any age, with a built-in past.]

स जीवः प्राणमूर्तिः खे यत्र यत्रावतिष्ठते तं तं स्ववासनाभ्यासात्पश्यत्याकारमाततम्। (55.27)

That Jeeva, endowed with Praana, wherever it stays in the void-ness, sees itself as a projected form (of any type), because of the habituated Vaasanaas.

[A Jeeva's mind-content is just the agitation of the Praana; and this Praana enables the mind to see another life-experience. It is not the rebirth of the same entity; but a completely different identity as a Jeeva-state; and what that ignorant Jeeva-state is going to unfold as, is not in anybody's control.



Body is just an image seen on the emptiness; and the dead body also is an image seen on the emptiness. In this empty expanse of Brahman, the mind-content is also like some dense emptiness like a tiny dust-heap; and is made of emptiness only. In that very emptiness of Reality, the mind sees another life-experience as a new identity. The body might look the same; or be different; or be a copy of the same previous identity or different; but is just an image drawn on the emptiness once again, and the life-events unfold as per the Vaasanaa-content of that Jeeva.]

अयं देहो हि जीवेन त्वसन्नेवावलोकितः अस्य नाशे त्वमप्येवं पश्य मा वा सुषुप्तवत्। (55.28)

That (ignorant) Jeeva perceives this body though it is non-existent; and identifies with it. When any body is seen as destroyed, you (as a Knower) should see it as non-existent only; or, do not see the body at all as when asleep.

[A Knower is not perturbed by the existence or death of the body; for he knows that it is non-existent, except as an image drawn on the canvas of emptiness.]

*(Why death occurs at all for the bodies? Because, whatever started as a conception long back, is continuing now also.)*

यथैव पश्यत्याकारांस्तेषां नाशांस्तथैव सः आदिसर्गे भावनया किलैष्वेवं विभावतः। (55.29)

At the beginning of the Creation, Brahmaa, the 'Total mind of the Creation', conceived the forms based on the Vaasanaas of the previous Creations, and perceived the appearance of the forms and their destruction too; so it is seen now also.

*(Who can change the rules ordained by him?)*

झटित्युद्भवकाले हि यद्यथा दृश्यते पुरः आनिपातं तदेवास्या अविनाभाविसंविदः। (55.30)

At the time of the rise of the Creation, instantly, whatever was seen in front, that alone is inevitably perceived as such, till now.

[You cannot change the rules of the Creation.

The Creator willed that the matter should deteriorate and die, thus enabling the Vaasanaas to move forward.

Jeeva is just a state of wants; and he willed that the wants should be fulfilled, non-stop.

Wants have built your present state now; starting from the beginning of the Creation; some getting destroyed; some getting fulfilled; and the processes of Vaasanaa-fulfilment go on as inert processes with a Jeeva caught in their floods.

If you want to come out of that Vaasanaa-trap, then reduce the Vaasanaas with effort.

That much freedom is there for you, as a Jeeva.]

प्राक्तनं वासनामूलं पुरुषार्थेन जीयते यत्नेनाद्यतनेनाशु ह्यस्तनायतनं यथा। (55.31)

The previous Vaasanaas are conquered by human exertion, like burning off a previously built abode by the effort of today.

[If you find yourself now in a bug-infested deteriorated house; you will burn off the house and build a new one.

Similarly analyze the mind-content as an outsider; and with effort, destroy the wants through reason.

Past is what has brought about the present; change the present with effort, and make the future, better.

Even learned men fall easily a prey to the sudden burst of Vaasanaas.]

य एव पुरुषार्थेन दृष्टो बलवता क्षणात् पूर्वोत्तरविशेषांशः स एव जयति स्फुटम्। (55.32)

Whatever your effort had been in the past, that alone is instantly experienced as the present, by the dominance of those Vaasanaas.

[What failure you see now in your life as Avidyaa-state, is the effort of the past only, where you were carelessly heaping up the wants.]

अपि स्फुटति विन्ध्याद्रौ वाति वा प्रलयानिले पौरुषं हि यथा शास्त्रमतस्त्याज्यं न धीमता। (55.33)

Even if the Vindhya Mountain bursts, or the dissolution-winds blow, a wise man should not give up the effort which is based on the instruction of the Scriptures.

[You cannot give up the effort in reasoning, if you meet with failures.

Analyze the mind-content again and again; and remove the wants that are blocking your path to Knowledge.]

नरकस्वर्गसर्गादिवासनावशतोऽभितः प्रपश्यति चिराभ्यस्तं जीवो जरठमोहधीः। (55.34)

(जरठमोहधीः - अनायज्ञानमूढबुद्धिः)

The Jeeva who has his intellect stuck by delusion from a long long time, (through a prolonged journey through the Vaasanaa-fields), sees the same thing, as forced by the Vaasanaa of hell, heaven and the world.

[Hell and heaven can also rise as experiences, if you have ascertained concepts about them.

The ancient Jeeva who has been moving from one Vaasanaa field to another, from a long long time, like a rotten grass piece caught in the floods, is dense with delusion; can never grasp an iota of the truth of the Scriptures.

He can see hell, heaven or whatever world he chooses, because of his prolonged state of Vaasanaa-abundance.)

अर्जुन उवाच

Arjuna spoke

नरकस्वर्गसर्गादिसंभ्रमेषु जगत्पते किमस्य कारणं ब्रूहि जीवस्य जगतः स्थितेः। (55.35)

Hey Lord of the Jagat! Tell me the reason as to why the Jeeva who brings about the stabilized world-state through his delusion, stays immersed in the conceived phenomena of hell, heaven and Creation?

श्री भगवानुवाच

Bhagavaan Krishna spoke

स्वप्नोपमाना तेनेह श्रेयसे वासना क्षयः चिराभ्यासवशात्प्रौढा संसारभ्रमकारिणी। (55.36)

The dream-like Vaasanaa is well-grown because of the prolonged habit, and causes the delusion of the worldly-existence. The destruction of the Vaasanaa alone leads to the goal of liberation.

[The continuous experiences of life-stories experienced again and again in the same way, as started in the beginning, makes the Jeeva well-ascertained about the existence of hell, heaven, Creation etc.

Truth for the ignorant, is what is repeated; like the sun rising in the east; little knowing that the sun and east are so intricately connected as concepts, that even if the sun rises in the west by chance, they will see the west alone as the east.

The common man's truth is just what he believes in; and that belief again is ascertained by the same experience.

Belief causes the experience and the experience ascertains the belief; there is no reason or logic in a common man's world. If he believes that there is a hell or heaven; well, they exist for him as his experience.]

अर्जुन उवाच

Arjuna spoke

किमुत्था देवदेवेश क्षीयते वासना कथम्।

Hey DevaDevesha! How does the Vaasanaa rise up, and how does it get destroyed?

श्री भगवानुवाच

Bhagavaan Krishna spoke

मौख्यमोहसमुत्थाना

'Foolishness' (Maurkhyam) is accepting the world-appearance as it is, without questioning why and what for it is there; Vaasanaa is a bi-product of this foolishness.

त्वनात्मन्यात्मभावना

The identity of the Self with the non-Self (body and the mind), rises through the delusion caused by this foolishness.

आत्मज्ञानान्महाबोधाद्विलयं याति वासना। (55.37)

The Vaasanaa gets annihilated by the 'Supreme enlightenment' followed by Aatma-Jnaana.

भावितात्मासि कौन्तेय सत्यं विज्ञातवानसि. अयं सोऽहं जना एते मयेति त्यज वासनाम्। (55.38)

Kounteya! You are intelligent; and know about the nature of the Aatman now.

You have understood the 'Truth' now. 'This one is so and so; I am so and so; these are people; they will be killed by me'; discard such Vaasanaas.

अर्जुन उवाच

Arjuna spoke

वासनाविलये जीवो विलीनो भवति स्वयं, यो हि यत्सत्तयोच्छूनस्तन्नाशात्स विलीयते। (55.39)

If the Vaasanaa dissolves away, the Jeeva himself will dissolve off (since a Jeeva is just an experiencer of his desire-fulfilment states). He who bloats by the existence of something (Vaasanaa), will dissolve off, if that some thing is destroyed.

जीवे विलयमायाते देशकालान्यथाकृतौ कोऽसौ भाजनतामेति जन्मनो मरणस्य च। (55.40)

If the Jeeva dissolves off, then the time and place phenomena also will melt off.  
Who then actually takes birth or dies?

श्री भगवानुवाच

Bhagavaan Krishna spoke

स्वयं कल्पितसंकल्पमात्मरूपं यदाविलं तदेव वासनाकारं जीवं विद्धि महामते। (55.41)

Hey Arjuna! You are indeed wise! When one has a form conceived by oneself (as depicted in a mirror or some other reflecting surface), and is deluded that he is that form; that alone is the expression of the Vaasanaa; and that is the Jeeva.

*(Understand this fact. You are not a Jeeva; but are deluded and believe that you are a Jeeva. What you imagined wrongly will go off; and you will left back as what you are in truth.)*

अनायतमसंकल्पमात्मरूपं यदव्ययं प्रबोधाद्वासनामुक्तं तन्मोक्षं विद्धि भारत। (55.42)

Bhaarata! That which is not dependent on anything, that which is not conceived; that which is changeless; that is the true nature of you, as the Aatman. Understand that, Moksha is that state where one is freed of the Vaasanaa through the 'Knowledge of the Aatman'.

*(He will not be made into 'form-copies' by the Vaasanaas, as the hero of the non-stop life-fictions.)*

जीवन्नेव महाबाहो तत्त्वं प्रेक्ष यथास्थितं वासनावागुरोन्मुक्तो मुक्त इत्यभिधीयते। (55.43)

Hey mighty armed Arjuna! (You are now caught in the Vaasanaa-field and are deluded as the Jeeva.) Even as you are here in this life-story, analyze the truth and know it as it is, without contaminating it with any imagination.

When you are freed of the Vaasanaa-trap, then you are named as a Mukta, the liberated one.

यो न निर्वासनो नूनं सर्वधर्मपरोऽपि सः सर्वज्ञोऽप्यभितो बद्धः पञ्जरस्थो यथा खगः। (55.44)

He who is not freed of the Vaasanaas, though he may well-learned in all the worldly-texts, though he may an all-knower (as the most intelligent person on the earth, as a master of all learning), he is bound all around, like bird trapped in a cage.

दुर्दर्शनस्य गगने शिखिपिच्छिकेव सूक्ष्मा परिस्फुरति यस्य तु वासनान्तः।

Like the peacock feathers seen in the sky by a man with infected eyes, Vaasanaas keep rising subtly within a person who is not guided by the Knowledge-Scriptures (based on the Upanishads).

[This will make the Jeeva see some world or other as his experience, where he is never aware of these subtle shifting from one body to another. A Jeeva is an identity-less process only; and will be thrown into different identities without control. Jeeva is that which believes the body-centered life-story as real. Jeeva is just the belief-state which is not aware of the truth. A Mukta on the other hand is not a Jeeva; he does not live a life, but exists as just the Vision of the Truth.]

मुक्तः स एव भवतीह हि, वासनैव बन्धो, न यस्य ननु, तत्क्षय एव मोक्षः। (55.45)

(ननु - इदम् हेत्वर्थकं)

He who has destroyed his Vaasanaas, he alone becomes liberated in this Brahman-state (iha).

Vaasanaa alone is the bondage; therefore, who does not have it, is liberated.

The destruction of Vaasanaa alone is termed as liberation.

इति निर्वासनत्वेन जीवन्मुक्तयार्जुन अन्तःशीतलतामेत्य बन्धुदुःखमलं त्यज। (56.01)

Arjuna! In this manner, freeing yourself from Vaasanaas; liberated while living; having coolness in the mind; discard the pain (of death) related to your relatives completely.

जरामरणनिःशङ्क आकाशविशदाशयः त्यक्तेष्टानिष्टसंकल्पो वीतरागो भवानघ। (56.02)

Hey Anagha! Freed of the pains of ageing and death (as just changes in the perceived matter-heap of the body), with the mind expanded beyond the sky as the vastness of Knowledge alone; discarding the ideas of likes and dislikes, be without desires always.

प्रवाहपतितं कार्यमिदं किञ्चिथागतं कुरु कार्याणि कर्माणि, न किञ्चिदिह नश्यति। (56.03)

Whatever actions come to your lot in the way of the world, do those actions, perform those duties to the best of your ability, not worried about the results.

Nothing ever perishes here (since everything is the shine of the Aatman alone).

(Do not worry about your death or the deaths of others.)

(Mukti does not mean refraining from the performance of one's own duties.)

प्रवाहपतितं कर्म स्वमेव क्रियते तु यत् जीवन्मुक्तस्वभावोऽयं, सा जीवन्मुक्ता तथा। (56.04)

When you do actions (duties) that are yours in the course of life, (without likes or dislikes); that alone is the nature of a JeevanMukta. That state of JeevanMukti is like that only.

इदं कर्म त्यजामीदमाश्रयामीति निर्णयः मूढस्य मनसो रूपं ज्ञानिनस्तु समा स्थितिः। (56.05)

The decision that 'I will not do this work' 'I will do this only' - is the nature of a foolish mind.

For a Knower, there is always equal-ness in everything.

प्रवाहपतितं कर्म कुर्वन्तः शान्तचेतसः जीवन्मुक्ताः सुषुप्तस्थाः स्फुरन्त्यत्र सुषुप्तवत्। (56.06)

Doing actions that are theirs in their life, JeevanMuktas remain peaceful in the mind and are in the state of deep-sleep (of self-awareness only). They act in the world as if in deep sleep (unaffected).

स्थिरां संस्थितिमायान्ति कूर्माङ्गानीव सर्वशः इन्द्रियाणीन्द्रियार्थेभ्यो हृदि यस्य स्वभावतः। (56.07)

All the senses remain stable and withdraw themselves from their objects, (acting only as the perceiving tools, and not as pleasure-superimposition tools) like the tortoise withdrawing limbs from all over, in him who is in the state of the Self.

विश्वात्मनि तथा विश्वं कालत्रयमयोदितं

The 'world phenomenon' with its three modes of time (as the division-state) has risen in the 'Supreme, who is the essence of the world'.

अभिति त्रिजगच्चित्रं कुरुते चित्तचित्रकृत्। (56.08)

The talented artist called the Chitta (conceiving process) draws the picture of the Tri-world, on the no-canvas (sheer emptiness).

व्योम्नि व्योमात्मकमपि प्रस्फुटं वृत्तिवर्तिभिः चित्तचित्रकरेणादौ चित्रं चित्रं वितानितम्। (56.09)

There is only nothingness; but on this 'nothingness, made of nothingness',

(with ignorance alone as the support of it all)

the amazing (citram) painting-work of the world-picture with each detail of time and space as vivid, clear and logical, was drawn by the talented Chitta-artist, in the beginning, with the different pastes of the senses, using the varied colours of conceptions.

[When did this artist start this work of painting the world?

Long long ago, in the beginning itself with the first picture as the ‘conception of beginning’.

Any picture of the world at any time, is always considered as to have a beginning somewhere; though it is never reached ever.

Always the conception of beginning and end accompanies the world-picture of any mind.

There is always the present, and a memory of the past and the belief in a future.

But always there is ‘present’ only as real; Chit-state is timeless and is always the ‘present’ with no past or future.

With the concept of the beginning, as fixed in time, the world-picture rises first, and the canvas of emptiness is seen as a later-event; and shines forth made of emptiness only.

Look around you; the entire perceived scene around is just the sound, touch, smell, taste and image; but still you see a fixed world-structure of a gigantic nature stretching across the galaxies; and filled with countless beings.

A very busy world running after nothing actually; like flies buzzing around the sticky fruit.

Just a few sense-perceptions around you that were produced by your mind (brain-process) and lo, a huge world with a beginning, looms in front of you, instantly!]

पश्चाद्विनिः कृता व्योमरूपा चासावहो भ्रमः अपूर्वेवातिमायेयं तृणकुड्यमयी शुभा। (56.10)

Later the canvas came to be about, in the form of emptiness.

Ah! The illusion of it all! This is a wonder! An excellent delusion!

The rotten grass-hut is considered as an auspicious mansion!

*(Actually, there is nothing but the expanse of emptiness that is ready to rise as any perceived scene of any mind.)*

न मनागपि भेदोऽस्ति स्फुटमप्युपलब्धयोः इमा या उपलक्ष्यन्ते भित्तयश्चित्तचित्रजाः। (56.11)

There is not the least of difference (separation) between the canvases and the these varieties of vivid, coherent world-scenes (paintings) that are drawn on them by the mind-artists.

*(It is not divided at all by the conceived state of the minds; like a rock with lines does not change when you imagine a lotus-grove on it.)*

व्योम्नः शून्यतमा विद्धि तास्तामरसलोचन क्षणेन चेतसि यथा भ्रान्तौ लोकक्षयोदयौ। (56.12)

(घटिकायाः षष्ठो भागः क्षणः)

Hey lotus-eyed Arjuna! Know these worlds that are conceived, to be emptier than the sky even.

These worlds get created and destroyed in a second in the mind as illusory experiences.

*(They appear anew at every second newly painted by the senses again and again.)*

*(These worlds appear and disappear like the worlds seen by a dreaming person.)*

आत्मा जगत्तथैवेदं सबाह्याभ्यन्तरं नभः चिरंतनमनोराज्यं यत्तस्मात्किल सत्यता। (56.13)

The mind (Aatmaa) and the Jagat that is conceived by it as inside and outside, are empty like the empty sky; and yet appear real because of the prolonged kingdom built by the mind.

किं त्वनालोकितेऽपि स्यात्सत्यं नास्त्येव विभ्रमे,

That which is not at all seen as real (even when analyzed), cannot exist at all in the delusory state.

here is no truth in this illusory perception.

*(Reason does not produce the unreal state of the world; but what is ‘not there’ is seen as ‘not there’ through Vichaara.)*

क्रमेणलोकतः सत्यमालोकेन विलीयते, दृश्यमानमपि क्षामं शरदीवाभ्रमण्डलम्। (56.14,15)

The belief in the reality of the world which has been thickened through the the ‘observation’ (of coherence in the day-to-day life),

will dissolve off by the (analytical) ‘observation’ of the world-phenomenon,

like the ‘clouds of the autumn’ appearing in the light of the sun, though seen as existing,

dissolve away even as you keep seeing, by the presence of the same sun.

चित्तचित्रकृतश्चित्रे संस्थिताश्चित्रपुत्रिकाः भित्तयभावादनाकारा बहिस्त्रिभुवनादिकाः।

न ताः सन्ति न वासि त्वं किं केन परिरोध्यते। (56.15,16)

The Tri-world with all its objects and people, that are seen in the outside, are just the portraits (like that of a beautiful attractive woman) (Chitraputrikaah) in the picture drawn by the Chitta-artist; and actually have no forms as such, because there is no canvas at all as such. Those people and objects revealed by the Chitta-artist are not really there; you as a form are also not real. Who, by whom can be killed?

रोध्यरोधकसंमोहं त्यक्त्वा खे विमलो भव प्रवृत्तिरेव न व्योम्नः प्रवृत्तिश्चैव खात्मिका। (56.17)

Throw off the 'delusion of the killed and the killer', and remain taintless in the nothingness of the Brahman-expanse, for such tendencies are not there at all in the Brahman-expanse; since the nature of the Brahman-expanse is nothingness in essence.

अतः कालक्रियाकुड्यकलादिविमलं नभः चित्तसंस्थं यथा चित्रं सरूपमखिलात्मकं व्योम्नः शून्यतमं विद्धि।(18)

Therefore, understand that the Brahman-expanse is pure, without the taint of time, action, canvas, painting and divisions; since the 'painting of all sorts of multifarious nature existing in the mind' seen in the emptiness, is the emptiest of all.

तथेदमखिलं जगच्चित्तभित्तौ कृतं चित्रं यच्चिच्चित्रकरेण तत्सर्वशून्यतया व्योम्नो मनागपि न भिद्यते।(19,20)

The entire perceived world, which is just a picture painted on the canvas of the mind (Chitta) by the artist namely Chit, is completely void in nature and does not differ from the Brahman-expanse in the least.

(Creation rises with the conception of destruction as its counterpart; birth rises with the conception of death, as its counterpart.)

यथा प्रकचतश्चित्ते जगन्निर्माणसंक्षयौ क्षणेनैव तथैवमौ भुविस्थाविति विद्धि हे। (56.20,21)

Understand that - just like the construction and destruction of the world shine forth in the mind within a second, so do the Creation and destruction also happen in this world within a second.

[Creation, the moment it is conceived becomes the destruction process and moves towards destruction only; as if moving step by step, as a second to second process.

Minds see the process of Creation and destruction in various modes of slowness and fastness.

Brahmaa's mind sees everything instantly, since it can absorb all the information of the world, at once.

The Jeeva's mind is limited in capacity, and is restricted by the body-self.

It absorbs just a few sense perceptions as its world-reality, and is very slow in absorbing the information of the world.

That is why its tiny life-span looks prolonged for the embodied Jeeva.

Brahman-state instantly is all this, unrestricted by the time/place divisions. Therefore, it is said to be timeless; and a Mukta of the highest kind like Shiva, exists always in the timeless state only, where there is no passing of life at all.

There is no world, or its beginning or end for a JeevanMukta of the highest kind.

There is also no birth or death for the Mukta of a highest kind.

Understand this, hey Arjuna! Today, you have understood the Supreme Truth and so, the imagined conceptions of various experiences in you, (of the death of the relatives and the guilt connected with it) created by your mind in the momentary delusion, are destroyed.]

अद्य क्षीणा मनोराज्ये नानानुभवनात्मनि क्षणभावितमोहेन कल्पना परिकल्पिता। (56.21,22)

The conception - *which was conceived by you (as battle and the destruction thereof) with varieties of good and bad experiences in your own mind-kingdom, in the delusion of a second-span* - has been removed today (by my instruction).

असदेव मनोराज्यं कर्तुं शक्तं यथा मनः क्षणस्य कल्पीकरणे तथैव बलवन्मनः। (56.22,23)

Just like the mind is capable of creating mental kingdoms (of births and deaths and life-stories) which are unreal, it is capable of imagining 'Kalpas' (huge time-spans) also, within a moment itself.

क्षणं कल्पीकरोत्येतत्तच्छाल्पं कुरुते बहु, असत्सत्कुरुते क्षिप्रमितीयं भ्रान्तिरुत्थिता। (56.23,24)

It can extend a span of moment to a span of Kalpa; makes a 'little' into 'much'; makes unreal into real instantly; thus this delusion has risen here.

क्षणेनैव मनोराज्यं प्रतिभातं स्वभावतः यद्विचित्रात्म, तदिदं जगज्जालमिति स्थितम्। (56.24,25)

The mental kingdom shines forth by its very nature, as this amazing spectacle; that alone stays here as this perceived phenomenon of the world.

सर्गे निर्वाणनिष्ठत्वान्निमेषमयमुत्थितं प्रतिभासात्ततोऽत्रैव कल्पिता वज्रसारता। (56.25,26)

This (perceived phenomenon), has risen from the pure unsheathed state of Brahman, in an instant, at once, as an appearance only. On this appearance alone, diamond-like hardness gets conceived.

[All the probable states of all the Jeevas are at once in the Reality-state as its very nature, like all the shapes of the gold are at once in the gold as its very nature.

At every opening of the mind's-eye through the eye, a world newly appears, as if it was already there.

The world is imagined as hard and solid like a diamond, because of the images getting a solid feeling when touched.]

प्रतिभासविपर्यासमात्रं ह्यविदिताकृतेः

When the true nature of the Aatman is not understood, then this world is understood as only a host of misconceptions (and reality gets superimposed in the mirage-like appearance of the world).

प्रवृत्तौ वा निवृत्तौ वा कैव सा वज्रसारता। (56.26,27)

What is there as a world at all like a hard diamond, that one should bother to show interest in it (as if it is real) or renounce it (as if it is real)?

[Whatever you see as family, possession, the body-ego, etc; all these are your own imagined ideas about the world, which you have imagined and conceived from the time you started growing from an infant to now.

Your thoughts are just your mind-agitations superimposed on the emptiness.

What you are aware of, are just some colours, shapes, and their connection to your body-shape.

That is all there is, as the foundation of the world you see.

On these tiny information-sets (Bodha) brought by the senses, you pile up a huge information of the world as memories, ideas, beliefs and also a story of your life with a beginning and end.

The world that you see is just a painting done by the Chitta on a tiny canvas, which magically looks as if it fills the entire space and the beyond also.

Where is this painting? It is not anywhere outside; but is inside the mind itself.

What you see around you is just the expansion of your mind; that is the Jeeva-state you are experiencing as a world.

This 'painting of the world' painted by the 'mind-painter' without the enrichment of colours and a canvas to draw on even, is only inside the mind! Where is really the picture that is seen as if, in the front?]

चित्तचित्रकृतश्चित्स्थं जगच्चित्रं कदा स्थितं अकुड्यमप्यरङ्गाद्यमिदं स्फारमिवाग्रतः। (56.27,28)

When has the Jagat-picture drawn by the Chitta-artist in the Chit-state without any canvas even and enriched with no colours also, existed ever, as if spread-out all over in front of you?

अहो नु चित्रं निर्भित्तिचित्रमुज्ज्वलमुत्थितं सुरञ्जनं जगदिति स्फुटं दृष्टिविलोभनम्। (56.28,29)

Aha! Amazing indeed! The painting has risen brightly even without a canvas!

The firm understanding that this world is colourful and pleasing as a solid structure, is just the self-glorification state of the mind itself.

[Actually, there is no inside or outside; but the mind itself is writing pictures on itself, and is lost in it; like an artist falling in love with the picture he paints on the canvas.

Can you imagine the world like a limitless canvas where some artist has drawn haphazard meaningless strokes of colours; yet the mind imagines some meaning in those splashes of colours?]

## THE JAGAT-PAINTING

[In any painting drawn by any artist, the scene depicted looks meaningful, when you stand at a distance only and see it; if you go very close and observe the canvas, you will just see some coloured dots and lines only, or just some random splashes of colours. World-picture is also like this only; from a distance it looks real and meaningful; go near and observe it carefully; it is nothing but some imagination only, that is rising forth as the ego-constructed reality. You as a name and form are there; so the world is also there for you, as a reality of names and forms. When your body itself is an image drawn on the empty atom-ness outside, and the name refers to the countless bacteria-colonies that function as the body-limbs, where are you at all as any reality, and what reality is there in an imagined world imagined by an imagination called 'you, the ego-entity'? If at all, you destroy all the meaningless ideas hoarded as the 'false you', then what gets left back? There is only the awareness, the knowing-power that can think and analyze. 'That alone' are you. You understood the wrong thing as the 'you' till now. Now you understand your true self as the 'knowing power'. This 'knowing power' does not need a form to exist. It just needs a mind-tool to produce a world-picture. Be just the 'knowing power' only; and use the mind-tool as a tool that produces a world-picture. That is how Reality can exist as. You cannot get rid of the picture. Therefore, choose the world-picture you want to have. You have the full right to change your story, if you have complete dispassion and the full ascertainment of the unreal nature of the world. No one stops you from living a life of a recluse in solitude, absorbed in the quietness of the self; but can you bear the solitude when you still have the attachment to forms and noises? What is solitude or crowd for a JeevanMukta? He is always quiet and asleep to the world, whatever the world-picture is revealed as his world-perception. Do you know how the world-picture looks for him? Listen I will explain.]

*(This Jagat-picture is indeed colourful and steals the eye!  
It is so attractive and magical sort of!  
Every mind loves it; and keeps on staring at it, non-stop.  
Every mind sees a different picture and believes that alone to be true.  
The picture in the canvas appears differently for different people.)*

## नानातमोमषीलेखं नानातेजोशुरञ्जनं

The picture is splashed with black paint with some bright dots here and there.  
*(The lines of black paint (delusion) in varied levels fill the canvas all over.  
Here and there, some bright dots shine forth as the Knower-states.)*

## नानाकल्पाङ्गावयवं नानारागानुरञ्जितं

The canvas is divided by many lines of Kalpa-parts (Yugas), as its parts.  
It is covered by various colour combinations (of desires/Raaga)

## नानादृष्टिविलासादयं

It is rich with the manifestation of limitless world-scenes.  
*(Varieties of World-scenes keep appearing on it again and again, at every moment newly, for every mind.)*

## नानानुभवलोचनं (30)

It is seen as varied experiences for varied minds.

## नानाग्रहोग्रकचनं

It is frightening also with its various calamities brought about by the evil planets (of nine holes in the body).

## नानाकाराग्रपश्चिमम्।

It presents various time modes and directions with its various states of the sky,  
in the east and west (agrapashcima)

## व्योमनीलसरः

When you look above, the blue sky shines forth like a blue lake.

## फुल्लताराचन्द्रार्कपङ्कजं (31)

The sun, moon and the stars are the lotuses blooming there.

## विचित्ररचनोद्युक्तमेघालीपत्रमञ्जरि

The clouds, form and reform in various shapes and colours, and look as if the sky is covered with clusters of lotus leaves.



प्रकोष्ठकाभिलिखितसुरासुरनृपुत्रिकं

In the divided corners of the (Tri-world canvas), there are drawn tiny forms of Suras, Asuras and Naras, (like tiny beings moving about like the buzzing bees).

परमालोकमङ्कोलयुवताकाशकुङ्कम्। (56.32)

The brightness of the sun, moon and other luminous objects cover the sky like the white paint (Mankola) and the sky-canopy always looks young and fresh.

THE BEAUTIFUL LADY IN THE PAINTING

आकाश एव रचिता प्रतिभैकरङ्गा मुग्धा जगत्त्रयमनोहरपुत्रिकेयं

Look at the Tri-world painting; it looks like a beautiful dancing lady (putrikaa).

She is drawn on the canvas of the sky-space (which looks white by the lustre of the stars, sun and the moon).

The dance-hall is situated in the 'Buddhi' (Pratibhaa) (and shines forth with fresh settings at every moment, (as produced by the talented artist).

She looks so lovely, yet so foolish.

चिन्मात्रचक्रपरिरञ्जितसर्वलोका

The bright lustre of the Chit-state is in the centre of the stage (as the witness-state), and is rotating its rays fast; and the beautiful ornaments of the girl as the conceptions, shine forth with various colours in that lustre, reflect in the lustre, and light up the stage of the world with various colours.

लीलाकुला

She dances charmingly, with ease, with various gestures expressing various emotions.

चपलचितकचित्रकर्ता (33)

She is drawn by the young restless artist named Chitta.

हेमाचलाङ्गलतिका

Her body-creeper shines as the huge Meru Mountain (Brahmaa's shine) which forms the support of the created world.

घनकेशपाशा

Her dense heap of hair flies all over, as the dark clouds of Vaasanaas.

चन्द्रार्कलोचनविचालनदृष्टलोका

She moves her eyes of moon and sun (mind and the witness-state) and reveals the world.

धर्मार्थकामविनियन्त्रितशास्त्रवस्त्रा

She is covered by the two garments of Vedas divided as the Jnaana and Karma portions, which ordain the rules for attaining the four goals of life - Dharma, Artha, Kaama and Moksha.

पातालजालचरणोन्नतभूनिर्मिता (34)

Her feet are at the Paataala, and the Earth-pedestal (field of experiences) is her well-formed hip.

ब्रह्मेन्द्ररुद्रहरिबाहुचतुष्टयोगा

She is endowed with the beautiful arms of Brahmaa, Indra, Rudra and Hari, which are efficient in performing their particular actions (and she moves them in various manners, charmingly).

सत्त्वावृत्तोन्नतकुचस्फुरदङ्गयष्टिः

Her beautiful slim body is adorned with the pair of high-rising breasts shining as Viveka and Vairaagya, that are covered by the upper garment of Sattva.

सुव्यालवेष्टितमहीतलपद्मपीठा

The Earth-pedestal enveloped by the Shesha serpent, is the lotus-seat for her to sit on.

(The delusion, like the snake seen in the rope is her firmly placed seat.)

पत्रीकृताचलमहाभुवनोदरी च (35)

Her belly (central portion) is the vast land of mountains with their variety of trees and leaves.

रात्र्यन्धकारचपलत्वहराक्षिचेष्टा

Her eyes quickly move here and there, restlessly, (with great charm), producing the darkness of the night, and again removing it immediately (hara) (as the sun).

*(She keeps removing the darkness of the ignorance by the rise of the sun of knowledge.)*

ताराकरालपुलका

Her body shines with the sweat drops of shining stars.

पविदन्तपङ्क्तिः

Her teeth are the flashing lighting-streaks (Pavi - thunderbolt) (with her laughter-sound).

चञ्चच्चतुर्दशविधातुलभूतजातरोमाञ्चना

Her horripilation shines forth as the agitated movements of the matchless beings of fourteen types.

प्रलयवातकदम्बपुष्पा (36)

Countless fragrant Kadamba flowers brought by the (countless) dissolution-winds, cover her, all over (as the fragrant flowers of the Knowers, with the fragrance of Vairaagya and the virtues of pollen, that like a garland of Kadamba flowers hang from her neck to the feet below).

जीवान्विता

She is followed by the various types of attendants of Jeevas (Brahmaa and his created beings) (who dance along with her, following her foot-steps).

गगन एव कृता विचित्रा व्योमात्मिकाऽचिरविलक्षणचित्रकर्त्रा

चित्तेन चित्रपरिकर्मविदा त्रिलोकी नानाविलासवलिता वरपुत्रिकेति। (56.37)

Chitta, the most talented artist ever, who can draw any form of hers at an instant, painted her picture as the Tri-world, as a beautiful lady (like this), as endowed with variety of charms, as a form made of emptiness only, as an amazing picture in the emptiness itself.

THE MAGICAL PICTURE DRAWN BY THE CHITTA ARTIST

इदं विद्धि महदाश्चर्यमर्जुनेह हि यत्किल पूर्वं संजायते चित्रं पश्चाद्वितिरुदेति हि। (57.01)

Arjuna! Know this as the greatest wonder that, the picture appears first, and then only the canvas rises.

अभित्तावुत्थिते चित्रे दृश्यते भित्तिरातता अहो विचित्रा मायेयं मग्नं तुम्बं शिला प्लुता। (57.02)

In the picture that has appeared on the 'no-canvas', the canvas appears as spread out all over it. What an effect of Maayaa this is! The bottle-gourd sinks, and the rock is floating!

चित्तस्थचित्रसदृशे व्योमात्मनि जगत्त्रये व्योमात्मनस्ते किमियमहन्ताव्योमतोदिता। (57.03)

In the 'Tri-world picture' made of emptiness only, which is similar to the picture inside the Chitta itself (inside the conceiving process itself), how has this 'I' appeared as some emptiness only, as 'you, who are also just emptiness only'!

सर्वं व्योमकृतं व्योम्ना

Everything is made of emptiness, by the emptiness;

व्योम्नि व्योम विलीयते

emptiness dissolves off in the emptiness;

भुज्यते व्योमनि व्योम

emptiness alone is experienced in the emptiness;

व्योम व्योमनि चाततम्। (57.04)

emptiness alone spreads-out in the emptiness.

वेष्टितं वासनारज्ज्वा दीर्घसंसृति दामवत्

Arjuna! This 'prolonged world-existence' is enveloped by the rope of Vaasanaa, like a binding chain. वासनोद्वेष्टनेनैव तदिहोद्वेष्ट्यतेऽर्जुन। (57.05)

Only by tearing out the Vaasanaa, can that be torn apart.

प्रतिबिम्बं यथादर्शं तथेदं ब्रह्मणि स्वयं अगम्यं छेदभेदादेराधारानन्यतावशात्। (57.06)

This world shines in the state of Brahman itself, like a reflection in the mirror.

All the divisions and manifoldness cannot be perceived at all, other than by the support of Brahman, since nothing else is there.

*(You as the Aatman 'know'; so the world is 'known'.*

*Just that quiet knowing alone must be your state; not the noise of the mind, which corrupts the silence.)*

अनन्यच्छेदभेदादि ब्रह्मणि ब्रह्मणाम्बरं किं कथं कस्य केनैव चिद्यते वा क्व भिद्यते। (57.07)

The manifoldness and differences that are perceived in the day-to-day life, in Brahman, by Brahman in the emptiness, is not different from it at all.

What, how, whose, by whom, is anything broken or divided?

तेनेह वासनाभावो बोधात्संपन्न एव ते।

The absence of Vaasanaa has risen in you now, because of the Knowledge of Brahman.

यो न निर्वासनो नूनं सर्वधर्मपरोऽपि सन् सर्वज्ञोप्यतिबद्धात्मा पञ्जरस्थो यथा हरिः। (57.08,09)

Even if one is well-disciplined in his conduct and is a highly learned person, he is completely bound, for sure, like a lion bound in a cage, if he is not freed of the Vaasanaa of the body and its connections.

यस्यास्ति वासनाबीजमत्यल्पं चित्तिभूमिगं बृहत्संजायते तस्य पुनः संसृतिकाननम्। (57.09,10)

Even if one has a minuscule residue of a Vaasanaa-seed hidden inside his mind-ground, (like even towards a deity or a Guru also), the world-forest (filled with more and more Vaasanaas) grows into enormous size again (and he will stay trapped in it for long).

अभ्यासाद्धृदि रुढेन सत्यसंबोधवह्निना निर्दग्धं वासनाबीजं न भूयः परिरोहति। (57.10)

If the Vaasanaa-seed which is deeply buried in the mind, is completely burnt off by the fire of 'true knowledge' through sincere practice, then it does not grow back again.

निर्दग्धवासनाबीजं न निमज्जति वस्तुषु सुखदुःखादिषु स्वच्छं पद्मपत्रमिवाम्भसि। (57.11)

The Vaasanaa-seed which is burnt off fully through the Knowledge-fire, does not sink in the objects or emotions of joy and sorrow, like a taintless lotus-leaf in the water.

शान्तात्मा विगतभयोऽङ्गितामिताशो निर्वाणो गलितमहामनोविमोहः

सम्यक्त्वं श्रुतमवगम्य पावनं तत्तिष्ठात्मन्यपहतिरेकशान्तिरूपः। (57.12)

Be in the quiescent state. Be without fear.

Throw off the never-ending desires.

Be without any coverings (of body, mind etc).

Stay with the great delusion of the mind dissolved.

Understanding the sacred Knowledge that has been instructed by me, remain in the 'state of Brahman, which is of the single essence of quiescence, by getting rid of (Apahati) the grief concerning your relatives.

अर्जुन उवाच

Arjuna spoke

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव। (58.01)

I am now removed of the delusion. I have remembered my true essence by your grace,  
Hey Achyuta, the imperishable self! I have no doubts any more. I will do as you say.

श्री भगवानुवाच

Lord Krishna spoke

[Thoughts are necessary to survive in the world-appearance.

Planning, analyzing, deciding, thinking, all have to be done as a part of the life-story; but the extra thoughts of beliefs, memories, wants, likes, dislikes, etc need not be carried always, like a burden tied to your neck.

Just the necessary works only, as per the demand of the occasion, using the intellect and mind (Chitta actually), as the tools of action, is enough.

And, this 'self' need not be remembered always, like some deity; it is always there as your very existence-sense.

Do not remember the ego-part; that is all!

Act as nobody; be just a character of the life-fiction doing that work at that moment, with no past or future interfering with the efficiency of the work.

Just be as you are; but stay freed of all the Vaasanaas.]

वृत्तयो यदि बोधेन संशान्ता हृदये स्फुटं तच्चित्तं शान्तमेवान्तर्विद्धि सत्त्वमुपागतम्। (58.02)

If all the unnecessary thoughts have subsided in your mind completely, then know the mind as completely conquered and is in the state of 'Sattva' (Self-state, not the SattvaGuna) (freed of all the Vaasanaas).

अत्र तच्चेत्यरहितं प्रत्यक्चेतननामकं यत्त्वशेषविनिर्मुक्तं यत्सर्वं सर्वतश्च यत्। (58.03)

Here in this state of Sattva, that alone shines forth -

which is bereft of the realness of the perceived phenomenon yet stays as your private world of experience, which is completely free of everything of the world-state completely, with no residue left back; which is all, and which alone shines forth all around.

[In all the actions of the individual self, there is the ascertained vision within, of the undivided nature of the Aatman, which is the only real thing that gets left over, when removed of all the mind-actions.

'It' alone is all, 'It' alone is in all; this becomes the constant vision of the Knower.]

न केचन विदन्त्येते तत्पदं जागतादयः भूतलाद्गगनोड्डीनं विहंगममिवोन्नतम्। (58.04)

None of the ignorant who belong to the Jagat

(who are like the blind frogs stuck inside the deep dark well),

know that state, or understand that state, which is like the free expanse of the sky that is attained by a bird which is floating happily far above the ground.

प्रत्यक्चेतनमाभासं

This Aatman alone appears as every individual Self (like the light that is divided by the grills of the window).

शुद्धं

It is purer than space even (and remains untainted by the perceived scenes).

संकल्पवर्जितं

Aatman does not conceive anything (but reveals the scenes produced by the process of the mind).

अगम्यमेनमात्मानं

It cannot be reached by the intellect or the mind or the senses (cannot be seen as a lustre or light or whatever).

विद्धि दूरं दृशामिव। (58.05)

Understand that it is invisible to the ignorant, like an object beyond their vision.

[Of course, when you have this Knowledge-vision, you have the power to change the story itself, like Shuka walking away from it all; or, you can just go along with the meaningless story of life, like King Janaka also.]

सर्वातीतं यदत्यच्छं विना शुद्धं स्ववासना

The Reality-state which is the real you, transcends everything; is extremely pure by nature (being bereft of the perceived); is the pure Brahman without the taint of Vaasanaas.

न शक्नोति पदं द्रष्टुं जनदृष्टिरणूनिव। (58.06)

That state cannot be grasped by an ignorant man, like the atoms cannot be seen with the naked eye.

यत्प्राप्तौ सर्व एवेमे क्षीणा घटपटादयः वराकी वासना तत्र किं करोतु परे पदे। (58.07)

When the 'Vision of Knowledge' is obtained, all these pots and clothes (objects and people of the world) vanish off. What can this wretched Vaasanaa do in the Supreme state?

यथाऽनलगिरिं प्राप्य हिमलेशो विलीयते शुद्धमासाद्य चित्तत्वमविद्या लीयते तथा। (58.08)

Just like the tiny snow flake melts off instantly, when it reaches the Mountain of Fire, Avidyaa also, reaching the pure principle of Chit, melts away without a trace!

क्व वराकी रजस्तुच्छा वासना भोगबन्धनं, क्व पूरितजगज्जालश्चित्तत्वविपुलानिलः। (58.09)

Where the wretched worthless Vaasanaa-dust binding one to the sense pleasures; and where the huge storm of the 'principle of Chit' filling the entire world!

तावत्स्फुरत्यविद्येयं नानाकारविकारिणी यावन्न संपरिज्ञातः शुद्धः स्वात्माऽयमात्मना। (58.10)

As long as the pure nature of the Aatman is not fully realized by the Aatman lost in delusion, till then Avidyaa will shine forth creating these varieties of identities and their momentary world-structures

सर्वा दृश्यदृशः क्षीणाः स्वच्छतैवोदिता तथा नभसीव पदे तस्मिन्स्वात्मन्यखिलपूरणे। (58.11)

(When the truth of the perceived is realized, and seen as only the undivided state of reality as oneself, then) all the perceived objects lose their reality and vanish off (like the mirage-city losing its realness); there is only the pure state of quietness left back which is smooth and soft like the expanse of the sky; and the Aatman-state of Supreme Knowledge fills all, as a single stretch of awareness-shine.

*(How to explain what it is like?)*

समग्राकाररूपं तत्समग्राकारवर्जितं वागतीतं परं वस्तु केन नामोपमीयते। (58.12)

It is all the forms and names that are perceived as their 'knower'; but it is itself without any form and name. It cannot be explained by any word that belongs to the perceived.

What can that state be named as?

विषयविषयिषूचिकामतस्त्वं निपुणमहंस्थितिवासनामपास्य

अभिमतपरिहारमन्त्रयुक्त्या

Therefore, get rid of the deadly disease of the Vaasanaa of 'Aham' (want of a form and name, and its connected relation to other names and forms) completely, through the magical chant of 'avoiding the desired objects' by realizing their unreal nature.

भव विभवो

Be without 'Bhava' (belief in the reality of the world).

भगवान्भियामभूमिः। (भियां अभूमिः) (58.13)

Be 'Bhagavaan' (Brahman).

Be the state where there is no fear.

वसिष्ठोवाच

Vasishta spoke

इति गदितवति त्रिलोकनाथे क्षणमिव मौनमुपस्थिते पुरस्तात्।

अथ मधुप इवासिताब्जखण्डे वचनमुपैष्यति तत्र पाण्डुपुत्रः। (58.14)

When the 'Lord of the three worlds' finishes his talks and stands silently in front of him, Paandu's son will speak (hum like a bee) lost in the bliss, like a 'honey-sucking bee' in the 'dark lotus-hollow (dark-hued Krishna).

अर्जुनोवाच

Arjuna spoke

परिगलितसमस्तशोकभारा परमुदयं भगवन्मतिर्गतेयं

मम तव वचनेन लोकभर्तुर्दिनपतिना परिबोधिताब्जिनीव। (58.15)

Bhagavan! Lord of the world! All the weights of sorrow have melted off.

My intellect has gone to the supreme level, by your words, like a lotus-lake awakened by the Sun.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वोत्थाय गाण्डीवधन्वा स हरिसारथिः अर्जुनो गतसंदेहो रणलीलां करिष्यति। (58.16)

Having spoken these words, Arjuna, the wielder of Gaandiva, with Hari as his charioteer, will be freed of all his doubts and play the game of war.

करिष्यति क्षतगजवाजिसारथिद्रुतक्षरद्रुधिरमहानदीं भुवं

He will create a huge speedy river of blood filled with the dead bodies of elephants, horses and charioteers and cover the Earth.

शरोत्करप्रसरमहारजःस्थलीतिरोहितयुमणिविलोचनां दिवम्। (58.17)

He will block the shining gem-eye of the sky (sun- DyuMani), with the dense dust rising from the onslaught of his arrows making a covering over the Earth.

अर्जुनोपाख्यानं समाप्तम्

[THE NARRATION OF ARJUNA'S PREDICAMENT IS COMPLETE]