

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER FORTY THREE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (02)]

[WEIRD SONG OF CHUDAALAA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER FORTY THREE

वसिष्ठोवाच
Vasishta spoke

CHUDAALAA ASCENDS THE STATE OF TURYAA

दिनानुदिनमित्येषा

Day by day, by constant repetitive practice of Vichaara,

स्वात्मरामतया तया

(by making effort to rise the level of dispassion towards everything),

always staying as the quiet state of witness in all her actions and thought processes,

नित्यमन्तर्मुखतया

always turning inward through self-awareness,

बभूव प्रकृतिस्थिता। (79.01)

she reached a state where she was always in the Aatman-awareness without effort,

and her self-awareness became her natural state (like the ego-state is the natural state of the ignorant).

नीरागा निरुपासङ्गा निर्द्वन्द्वा निःसमीहिता

She was not attracted towards pleasures anymore. She avoided company.

She saw no duality. She had no longing for any worldly object.

न जहाति न चादत्ते प्रकृताचारचारिणी। (79.02)

She rejected nothing that came her way, nor sought anything;

and just acted the right way in each situation, and did whatever action had to be done at any time.

परितीर्णभवाम्भोधिः शान्तसंदेहजालिका

She had crossed over the ocean of Bhava; retained no doubts about anything;

परमात्ममहालाभपरिपूर्णान्तरात्मना

She felt fulfilled by the 'great gain of the knowledge of the Reality as the self'.

विश्रान्ता सुचिरं श्रान्ता घनलब्धपदान्तरे

She felt restful in the supreme state of dense bliss,

after a long time of exhaustion (rising from the ignorant-state).

सर्वोपमातीतया जगामाव्यपदेश्यताम्। (79.03,04)

(अव्यपदेश्य - indefinable)

Since no other state can be compared to her state, there are no words to describe her state.

इति सा भामिनी तस्य चूडाला वरवर्णिनी स्वल्पेनैव हि कालेन ययौ विदितवेद्यताम्। (79.05)

In this manner, that beautiful lady of fair hue attained the 'Knowledge of that which is to be known',

within a short time itself, through intense Vichaara process itself,

(without taking recourse to any Mantra-chanting or ascetic practices).

यथायमागतः कश्चिज्जागतः स्पन्दविभ्रमः तथा विलीयते सर्वं तत्त्वज्ञानवति स्वयम्। (79.06)

Some indescribable 'delusion-state of agitation named Jagat', which had caught her -

dissolved off fully by itself, when she realized the truth of the self.

अदृष्टसकले शान्ते पदे विश्रान्तिमेत्य सा रराज शरदच्छाभ्रमालेव गतसंभ्रमा। (79.07)

(न दृष्टं सकलद्वैतं यत्र तथाविधे पदे - अदृष्टसकले)

Chudaalaa now rested in the quiescent state, where she could always have the vision of the undivided reality, even amidst the duality-state of the world; and shone like the garland of white clouds seen in the autumn sky.

(The huge mountain is there which even young cows find it difficult to climb. Whereas, one old cow just grazing slowly the mountain-grass here and there, suddenly finds herself on the peak of the mountain, where the water and grass are found in abundance. The state of realization was attained by her without any strain, by just engaging in intense Vichaara process, whereas Rishis doing penance in the forest also fail to get that knowledge even after rigorous practice of asceticism. On top of the mountain, the cow equally enjoyed both the heat of the sun and the coolness of the moon, since she was always satiated. So also, Chudaalaa who had attained the complete fulfilled state of the Aatman, and who was established in the fourth state of Turyaa, went through the three states of the mind, namely the Jaagrat etc, with equal-vision, staying unaffected by them.)

अनाकुला,

Having no more apprehensions,

समालोकमसंबन्धात्मनात्मनि, जरद्वीव शैलाग्रं सतृणं प्राप्य संस्थिता। (79.08)

equally witnessing all the three states (Jaagrat etc) as the shine of the Aatman, yet unaffected by any of them, she remained happy like the ‘aged cow’ who suddenly finds herself on the peak of the mountain (which was difficult to ascend), with abundant supply of grass and water (where both the sun and the moon are seen equally) (as the oneness of the witness-state and the mind-state).

(She did not rest till she found the answer for her questions; and, once she found the answers, she did not stop at just intellectual fulfilment, but practised Vichaara again and again each and every moment and settled back in the original state of Aatman.)

(However, there was a marked change in her conduct and behaviour.

There was a unique beauty that shone from her, that surpassed her physical beauty.)

स्वविवेकघनाभ्यासवशादात्मोदयेन सा शुशुभे शोभना पुष्पलतेवाभिनवोद्गता। (79.09)

She had just taken to the right method of Vichaara with discrimination; and with the intense practise of Vichaara endowed with discrimination (Viveka Ghanaabhyaasa), she was always alert as the Aatman, when even engaged in her duties as a queen; because of that, the beautiful lady shone forth like a creeper that was filled with fresh blossoms of flowers.

SHIKHIDHVAJA OBSERVES THE CHANGE IN HER

अथ तामनवयाङ्गीं कदाचित्स शिखिध्वजः अपूर्वशोभामालोक्य स्मयमान उवाच ह। (79.10)

ShikhiDhvaja noticed this change in Chudaalaa of blameless beauty and wondered at her fresh beauty which he had never observed in her, in the past. He smiled at her affectionately, and spoke like this.

शिखिध्वज उवाच

ShikhiDhvaja spoke

भूयो यौवनयुक्तेव मण्डितेव पुनःपुनः अधिकं राजसे तन्वि जगद्राजवती यथा। (79.11)

Hey slender lady! How is it that you are looking nowadays fresh and joyous as if you have attained the youth-state once again; and are shining with more charm as if the entire world is bathed by your lustre itself?

प्रपीतामृतसारेव लब्धा लभ्यपदेव च आनन्दपूरपूर्णव राजसे नितरां प्रिये। (79.12)

Your look extremely happy and peaceful nowadays. You shine excessively as if you have consumed nectar, as if you have attained the highest state, as if you are overflowing with the flood of bliss.

What makes you so happy, my beloved?

उपशान्तं च कान्तं च दधाना सुंदरं वपुः, अभिभूयेन्दुमायासि श्रियं कामपि कामिनि। (79.13)

Having a beautiful form surpassing even the moon, you look more attractive and appealing nowadays with some enrichment beyond my understanding.

अभोगकृपणं शान्तमूर्जितं समतां गतं गंभीरं च प्रशान्तं च चेतः पश्यामि ते प्रिये। (79.14)

Beloved! I observe that your mind is disinterested in pleasures of the senses.

You seem more peaceful; are in proper rational conduct also; your mind is in the state of equanimity; is quiescent and profound by nature.

(You are not avoiding the pleasures because of any depression or anxiety.

You are always calm, and have a well-controlled behaviour always.)

तृणीकृत्य त्रिभुवनं पीताखिलजगद्रसं अनन्तोड्डामरं सौम्यं मनः पश्यामि ते प्रिये। (79.15)

Beloved! I observe your mind to be in a state of quietness par excellence (uddaamara), as if the entire world has become worthless like a straw-piece; as if your mind is so satisfied that it has drunk all the tasty waters of the world, and needs nothing more from anything else.

न केनचिन्महाभागे विभवानन्दवस्तुना चेतस्तव तुलामेति मरुक्षीराब्धिसुंदरम्। (79.16)

Hey noble woman! Your mind is in such a state of joy which cannot be attained by any object of joy that is available in this world; that is how you present yourself nowadays!

It looks all dried-up like a desert, as if it has no desire for any object; but is overflowing with some unique joy like an overflowing milk-ocean (and indeed is beautiful, and makes your company more pleasing than before).

तैरेव बालकदलीमृणालाङ्कुरकोमलैः अङ्गैः स्थितिमनुपप्राप्तैर्वृद्धिं यातेव लक्ष्यसे। (79.17)

You are of the same body, and have not changed your physical looks.

You still look the same with your limbs delicate like the sprouts of the tender plantain and lotus roots; yet you look more beautiful than before! How is it so?

तथा तेनैव तेनैव संनिवेशेन संस्थिता अन्यतामुपयातासि लतेव ऋतुपर्यये। (79.18)

Though everything looks the same in you, you seem to have become different like an enlivened creeper after the winter has passed away.

(What has happened to you? What magic potion has changed you like this?)

किं त्वया पीतममृतं प्राप्तं साम्राज्यमेव वा अमृत्युमेव संप्राप्ता प्रयोगायोगयुक्तिः। (79.19)

Have you consumed the nectar of the heaven? Have you acquired a kingdom by yourself?

Have you conquered death by consuming some magical potion (prayoga), or through some magical chants (aayoga), or through some mysterious Yoga practice (yukti)?

राज्याच्चिन्तामणेर्वापि त्रैलोक्याद्वा त्वयाधिकं अप्राप्तं किमनुप्राप्तं नीलोत्पलविलोचने। (79.20)

Hey beautiful lady with the eyes blooming like blue lotuses!

What have you acquired that is 'worthier than' the kingdom, or the wish-fulfilling ChintaaMani gem, or even the ownership of the three worlds?

WEIRD SONG OF CHUDAALAA

चूडालोवाच
Chudaalaa spoke

(Chudaalaa in her playful way explained her realized state in the form of riddles, which the king was unable to comprehend, since he was not into abstract thinking like her.)

[The word 'Kimchit' is used by her in various ways.

'Kimchit' means 'something'; it is sometimes also used as a derogatory term to denote the worthlessness of an object.]

(Here, she is talking about the ego-based self which she discarded and the true self-state she is in now. In the ordinary sense, it is as if she is talking about her ornaments, dresses and cosmetics.

It is as if she is saying-

'Oh I changed my looks completely! I thought the previous looks of mine were unbecoming, and so have discarded all the ornaments and decorations connected to those looks; and am donning something else as mine; but is not any decoration at all and is not made of ornaments also.'

After all, a girl has to remove her previous adornments and has to wear new adornments to look more beautiful and fresh; and Chudaalaa had removed her previous make-up and changed into newer make-up.)

[Since this verse is made of repetition of the word 'kimchit', and is in a riddle form, it is variously explained for the easy grasp of the student.]

नाकिंचित्किंचिदाकारमिदं त्यक्त्वाहमागता नकिंचित्किंचिदाकारं, तेनास्मि श्रीमती स्थिता। (79.21)

[किंचित् - तुच्छं अल्पं - worthless (ego-based identity)

'some thing' which can be perceived as an object

अकिंचित् - not worthless, but highly valuable

it is 'not some thing' which can be perceived as an object

किंचित् - inert and known only

अकिंचित् - not inert and not known, but is the 'knower'

Ahamkaara is 'kimcit' - worthless something.

Aatman is 'akimcit' - not the worthless thing

न अकिंचित् किंचित् आकारं इदं त्यक्त्वा,

I have renounced this form of mine,

which is 'kimchit' worthless, and which is not - 'the akimchit' 'Aatman'

(न अकिंचित्)

(Aatman is 'akimchit' - not some worthless thing; this ego is 'kimchit'

- some worthless thing;

this ego is 'not' that 'not some worthless thing'; this ego is 'not' that 'Aatman'.

नाकिंचित्किंचिदाकारमिदं त्यक्त्वाहमागता नकिंचित्किंचिदाकारं, तेनास्मि श्रीमती स्थिता। (79.21)
(न अकिंचित् किंचित् आकारं इदं त्यक्त्वा, अहं आगता न किंचित् किंचित् आकारं, तेन अस्मि श्रीमती स्थिता।)

(न अकिंचित् किंचित् आकारं इदं त्यक्त्वा,

The previous form of mine (ego) was not beautiful and it was just something worthless (Kimchit).
So I have renounced it fully.

Or,

I have discarded that previous form of mine which was worthless, and which was not valuable at all,

Or,

I have discarded only a little of my previous identity as Chudaala, though it is not my true self
(not fully discarding it, for still my love for you is lingering still),

(किंचित् आकारं इदं त्यक्त्वा)

This 'kimchit-form' (kimchidaakaaram) the Chudaala-identity or Ahamkaara,
was not the 'akimchit (Aatman).

So, I have discarded it.

(Chudaala-identity with a form is some worthless thing; is not that Aatman.

Chudaala-identity with the form is not the true self; true self is the Aatman.]

(अहं आगता न किंचित् किंचित् आकारं)

अहं आगता - I have attained

किंचित् आकारं - some unique form, which is न किंचित् not some worthless perceived form.

नाकिंचित्किंचिदाकारमिदं त्यक्त्वाहमागता नकिंचित्किंचिदाकारं,

I have now a beautiful unique indescribable form (kimchidaakaaram) which is really something; and
which is not some thing (na kimchit) (ordinary imagined thing) (worthless).

तेन अस्मि श्रीमती स्थिता।

That is why, I am charming and beautiful.

OR,

(न अकिंचित् किंचित् आकारं इदं त्यक्त्वा, अहं आगता न किंचित् किंचित् आकारं, तेन अस्मि श्रीमती स्थिता।)

I have discarded the 'worthless something' which is not equal to that unique excellent something,
and have attained some unique state which is not equal to anything of this world;
and that is why I appear charming.

OR

न विद्यन्ते अकिंचित् - अशेषाः नामरूपाकाराः

I have renounced the body-self held on to by the fools, and have attained the Brahman-self,
'so that no names and forms are left back in the least';
and not by the chanting of the Mantras or by consuming some potion.

OR,

किंचित् आकारं इदं त्यक्त्वा

(किंचित् किंचित् अल्पं तुच्छं तत् तत् सिद्ध्याकारं त्यक्त्वा)

discarding all the lowly methods of worship, chanting, asceticism etc

OR,

किंचित् किंचित् आकारं नागता,

I have not attained the Jaagrat or Svapna states which have some perception experiences.

नाप्यकिंचित्,

I have also not attained the third one namely Sushupti state also where nothing of the perception exists.
(but have attained the Turyaa state, by renouncing all these three states.)

OR,

किंचित् किंचित् आकारं नागता,

I have not attained any divine form through some contemplation practices.

OR,

नाप्यकिंचित्, किंचित् आकारं नागता,

I have not attained any unique vague form also, but have renounced all the forms, and stay as my self.

OR,

इदं त्यक्त्वा

I have discarded the 'LingaShareera', the limited identity of a Jeeva which is carried over to the next incarnation,

आगता - यन्न अकिंचित् किंचित् - सर्वात्मक आकारो

but have attained the Brahman-state - That which is not 'not something', but something - which is the essence of all forms

न किंचित् किंचित् आकारं च - ब्रह्म - सर्वाकारं च

That which is not some thing but is of some form - as all the forms that are perceived.

[The ego and the ego-based world are one in essence and are worthless (just something nonsense).

I have renounced them both completely.

This ego-state, is not the Reality state of the self.

'Reality state of the self' is the only worthy thing that one has to achieve, renouncing every other

something. Therefore, I have to renounce 'this useless something' to achieve 'that worthy something'.]

['The previous ego-state is 'just some thing' that can be grasped by the mind, the senses and the intellect.

That which I have attained is not 'some thing' that can be grasped by these tools of perception.

I had to renounce all this that belong to the perceived; and attain that which is bereft of the perceived.

This (Aatman-state) is really 'some thing' (real); and not 'that thing which is not anything' (the conceived state of the Jeeva) (unreal).

If 'this (worthless) thing' is there; then 'that thing which is not any thing' (not worthless) cannot be attained.

Therefore, I had to renounce this (conceived) form of mine, and own that (indescribable) form as mine.

This change alone has added to my beauty. ']

(I have thrown off all my previous adornments and have donned new adornments which are completely different.)

इदं सर्वं परित्यज्य,

I have completely renounced all this,

सर्वमन्यन्मयाश्रितं यत्तत्सत्यमसत्यं च,

and taken shelter in something else which is all, which is true and also false.

तेनास्मि श्रीमती स्थिता। (79.22)

That is why, I am charming and beautiful.

[I have renounced all this (conception-state of division and delusion) completely, and taken shelter in some other thing which itself is all (as their very essence); which is real (as Chit) and unreal (as the world).

That alone has added to my beauty.]

(I have solved a difficult riddle; and know of a secret which not many know of!

I know 'that' which is 'kimchit' and also that which is 'not kimchit'.

I know 'that' which is really 'something' and also which is 'not something that is unreal'.)

यत्किंचियन्न किंचिच्च तज्जानामि

I know 'that' which is something very very real, and which is 'not some thing that is false and non-existent'.
(I am always in the natural state of the Aatman-identity, as the source of all, from whom the world appears, stays supported and dissolves into, at every agitation of the mind or Praana).

यथास्थितं यथोदयं यथानाशं,

I (as the witness-state of the Aatman),
know the secret of how this false thing (as the Jagat-creation) stays, how it rises and how it vanishes.

तेनास्मि श्रीमती स्थिता। (79.23)

That is why, I am charming and beautiful.

(What is the object that gives me so much joy?

I enjoy all these objects without even glancing at them, and by keeping them far itself!)

(I am the fulfilment-state of all the desires, anywhere and everywhere.

I am the bliss from which all the joys of the world arise.

I do not have the need to seek any minuscule joy by conceiving objects falsely, as joy-giving.

I am bliss personified. I am all that which rise as the objects and their pleasures.

I am not sad or unhappy, by keeping away the objects of pleasures.

I already am in the fulfilment-state, and stay as their enjoyment only, though the objects are far.)

भोगैरभुक्तैस्तुष्यामि भुक्तैरिव सुदूरगैः

Actually I feel so joyous by not enjoying any of the pleasure-objects,
as if enjoying them if they are at a distance also, and not in my contact.

न हृष्यामि न कुप्यामि,

I do not feel excited by their presence or irritated by their absence (because they are not real at all).

तेनास्मि श्रीमती स्थिता। (79.24)

That is why, I am charming and beautiful.

एकैवाकाशसंकाशे केवले हृदये रमे, न रमे राजलीलासु,

I am happy to be in my own company in the absence of everything, and enjoy within myself,
in my heart-expanse, staying alone; and do not feel any joy in the royal sports.

तेनास्मि श्रीमती स्थिता। (79.25)

That is why, I am charming and beautiful.

(I do not stay alone as a physical body; but am always alone even in the midst of the crowd.)

आत्मन्येव तिष्ठामि ह्यासनोद्यानसद्मसु

Of course, I move about in the gardens, have to sit on soft seats spread out with flowers, and have to
move about in the palace, getting engaged in so many works, and have to come in contact with the
so-called pleasure-objects also;

but in all these places, I never swerve from the Aatman-state and do not get affected by the objects and
the people that surround me always (for I am always in the witness-state only).

न भोगेषु न लज्जासु

I never see any enjoyment in any object even if I have to be in their contact.

I never miss them also, if any such comfort is absent also or in embarrassing situations also.

तेनास्मि श्रीमती स्थिता। (79.26)

That is why, I am charming and beautiful.

जगतां प्रभुरेवास्मि

What do I own? I own everything! I am the Ruler of the entire world!

(Because of my presence, the entire world of senses appears instantly, donning new new attires to please me, and the mind spreads the red-carpet of the world-scenario to honour me only.)

न किञ्चिन्मात्ररूपिणी

I am not just this worthless shape of a female donning a crown!

इत्यात्मन्येव तुष्यामि

I am so happy to be my own self at last!

तेनास्मि श्रीमती स्थिता। (79.27)

That is why, I am charming and beautiful.

(Who am I, then?)

(I am this perceived phenomenon; yet I am not that also because I am division-less.

I am real; but I am beyond the concepts of real and unreal. So, I am not real also.

I am everything that is perceived at all times; yet I am empty of all, and am taintless.)

इदं चाहमिदं नाहं

I am 'this' what you see as your wife! I am 'not this' also!

सत्या चाहं न चाप्यहं

I am really there; not there also!

सर्वमस्मि न किञ्चित्च

I am everything; and not any thing also!

तेनास्मि श्रीमती स्थिता। (79.28)

That is why, I am charming and beautiful.

न सुखं प्रार्थये, नार्थं, नानर्थं, नेतरां स्थितिं,

I do not hanker after joy, nor wish for any good thing or bad thing, or not any other change also.

यथाप्राप्तेन हृष्यामि

I am happy in whatever I get. (I do not seek or avoid anything).

तेनास्मि श्रीमती स्थिता। (79.29)

That is why, I am charming and beautiful.

तनुविद्वेषरागाभिः प्रजाभिः शास्त्रदृष्टिभिः रमे सह वयस्याभिस्तेनाहं श्रीमती स्थिता। (79.30)

I of course, have my own dear friends who are with me always.

The 'state where repulsion and attraction (vidvesha, raaga) are both gone' is my friend.

I have the truths of the Scriptures with me who always guide me in the right path.

(Which other friend do I need?)

Because of their company only, I am charming and beautiful.

पश्यामि यन्नयनरश्मिभिरिन्द्रियैर्वा चित्तेन चेह हि तदङ्ग नकिञ्चिदेव

Dear one (Anga)! Dear Lord (Naatha)!

When I see with the rays of my eyes, or through senses or through the mind, then I see nothing at all;

(Whatever scene unfolds before me as a world-experience through the senses or the mind is not real at all; so, I ignore it, like ignoring a mirage river; but feel blissful because it is my own form.)

पश्यामि तद्विरहितं तु न किञ्चिदन्तः

without them also, I see nothing inside;

(I, the Aatman, exist as the potential state of all the experiences; and so, I am not without them also.

I am not some emptiness that is empty of the world-patterns.

I am all that is there as anything; but also am not anything that is there, as any-thing.)

पश्यामि सम्यगिति नाथ चिरोदयास्मि। (79.31)

and yet my vision is very accurate and perfect.

That is why, I am always in the same state of splendour.

वसिष्ठोवाच

Vasishta spoke

एवमात्मनि विश्रान्तां वदन्तीं तां वराननां अबुद्ध्वा तद्विरामर्थं विहस्योवाच भूपतिः। (80.01)

When Chudaalaa with the lustrous face, spoke like this from the established state of the Aatman, the king was unable to comprehend the meaning of her words.

He laughed aloud and spoke like this.

शिखिध्वज उवाच

ShikhiDhvaja spoke

असंबद्धप्रलापासि बालासि वरवर्णिनि, रमसे राजलीलाभी रमस्वावनिपात्मजे। (80.02)

You are speaking out utterly nonsensical words.

You are so childish even at this age, hey fair-hued beauty!

Princess! You want to amuse yourself in such childish games that befit your royals status!

Anyhow, if it makes you happy, then you can enjoy such childish games of talking nonsensical riddles and amuse yourself. (Yet you cannot make such idiotic statements like this, and waste my time).

[What is seen here only is real (as the form-based scenes) and so gets experienced, by one and all. How can you speak contradictory to common experience?]

किञ्चित्यक्त्वा न किञ्चिद्यो गतोऽप्रत्यक्षसंस्थितं त्यक्तप्रत्यक्षसद्रूपः स कथं किल शोभते। (80.03)

If a person has discarded something, and has attained some other thing,

and has attained a state that cannot be perceived directly,

then how can he appear beautiful, having discarded that form that is directly seen?

(If you have renounced this form which is perceived directly, and have got some form that cannot be directly seen, then you have discarded this beautiful form of yours which is seen by all; then how can you look beautiful as some invisible emptiness?)

(You are seen by all as this beautiful Chudaalaa-form only; how can you renounce it, and become something else, and stay as some invisible thing?)

भोगैरभुक्तैस्तुष्टोऽहमिति भोगान् जहाति यः रुषेवासनशय्यादीन्स कथं किल शोभते। (80.04)

If one says that he is happy by not enjoying any pleasure, and keeps them away,

and discards the pleasures and comforts of the beds and couches as if irritated with the world,

then how can he be feel happy? (Surely he has lost his mental balance!)

भोगाभोगे परित्यज्य खे शून्ये रमते तु यः एक एवाखिलं त्यक्त्वा स कथं किल शोभते। (80.05)

If one completely renounces all the pleasures (bhoga) (as friends and attendants) and all those things connected to them (as pleasures) (aabhoga); but enjoys the empty expanse, and stays alone in solitude (like a ghost) renouncing everything, how can one be happy?

वसनासनशय्यादीन्सर्वान्संत्यज्य धीरधीः यस्तिष्ठत्यात्मनैवैकः स कथं किल शोभते। (80.06)

If one bravely (in disgust and anger) faces all the discomforts and gets rid of all the good clothing, delicious foods, soft beds etc, and remains alone with himself, how can he be happy?
(*He is just disgusted with his life and must be acting weird! Are you in such a mood now?*)

नाहं देहोऽन्यथा चाहं नकिंचित्सर्वमेव च, एवं प्रलापो यस्यास्ति स कथं किल शोभते। (80.07)

‘I am not this body or any other thing; I am not anything, and I am all’;
if one goes on blabbering like this, how can he be happy?

यत्पश्यामि न पश्यामि तत्पश्याम्यन्यदेव यत् प्रलाप इत्यसंन्यस्य स कथं किल शोभते। (80.08)

‘What I see, I do not see; I see something else’;
if one does not stop this prattle, how can he be happy?

तस्माद्दालासि मुग्धासि चपलासि विलासिनि,

Therefore my dearest, you are still childish in your ways; innocent; restless and playful.

नानालापविलासेन क्रीडामि क्रीड सुन्दरि। (80.09)

You want to talk nonsense with me and amuse yourself! Play on, my beloved!

वसिष्ठोवाच

Vasishta spoke

प्रविहस्याट्टहासेन शिखिध्वज इति प्रियां मध्याह्ने स्नातुमुत्थाय निर्जगामाङ्गनागृहात्। (80.10)

ShikhiDhvaja laughed uproariously (at all her nonsensical prattle),
and went away to finish his noon-time bathing.

कष्टं, नात्मनि विश्रान्तो, मद्बचांसि न बुद्धवान् राजेति, खिन्ना चूडाला, स्वव्यापारपराभवत्। (80.11)

‘Alas! The king had not attained the restful state of the Aatman, and has not understood my profound words’; so thinking, Chudaalaa felt a little disappointed, and got busy in her own works.