

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 EIGHT

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (7)]

[VICHAARA VERSUS ASCETICISM]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER FORTY TWO

VICHAARA VERSUS ASCETICISM

शिखिध्वज उवाच

ShikhiDhvaja spoke

सर्गे स्फुरद्भिर्मत्पुण्यैःर्मन्ये संप्रेषितो भवान् अलक्ष्यैः संभृतैरद्रौ बृहद्वातैरिवाम्बुदः। (87.01)

I believe that you have been made to arrive here at this mountain,
by the unknown collected merits of my many life-existences,
like the clouds collected at a single point by the huge winds blowing from all the directions.

अद्य तिष्ठाम्यहं साधो धन्यानां धुरि धर्मतः अमृतस्यन्दिवचसा यत्त्वयास्मि समागतः। (87.02)

Hey Saadhu! Today, I stand as the foremost among the blessed, for you have arrived here and are
speaking nectar-like words.

न केचन तथा भावाश्चेतः शीतलयन्ति मे राज्यलाभादयोऽप्येते यथा साधुसमागमः

निरर्गलरसो यत्र सामान्येन विजृम्भते मुक्तरागादिमननं तत्कल्पनसुखावहम्। (87.03,04)

Even the attainment of a kingdom does not please and soothe me as much as the company of a noble
person like you, for, this alone bestows incessant bliss where there is a continuous flow of unique bliss
which frees one from the thoughts of all the objects of attraction, compared to which the other
achievements and riches are too lowly and ordinary, and are just the imagined joy-states only.

*(The religious are usually perfect in their manners and humbleness, as a mark of excellent Sattva;
but are never prone to the practice of Vichaara. They find fulfilment in the Sattva state of goodness only;
and never break out of it ever, like King ShikhiDhvaja who had found his fulfilment in the forest-life only,
and never ventured beyond that state through the Vichaara-practice.)*

वसिष्ठोवाच

Vasishta spoke

एवंवादिनि सैवास्य वाक्यमाक्षिप्य भूपतेः भूयः प्रोवाच चूडाला मुनिदारकरूपिणी। (87.05)

Interrupting the words of the king, Chudaalaa in the form of Naarada's son, spoke again.

चूडालोवाच

Chudaalaa spoke

आस्तामेषा कथा तावत्सर्वं ते वर्णितं मया, त्वं मे कथय हे साधो कस्त्वमद्रौ करोषि किम्। (87.06)

कियत्पर्यवसानेयं भवतो वनवासिता, सत्यं कार्यं च नोऽसत्यं वक्तुं जानन्ति तापसाः। (87.07)

Let it remain! Enough of these words of praise! I have told you all about myself, as requested by you.
Hey Saadhu! Now you tell me. who you are and what you are doing in this mountain-region?
After how long time will your forest-life end? What have you achieved so far?
Tell me the truth. Do not hide your true feelings now. Those who do penance never are prone to lying.

शिखिध्वज उवाच

ShikhiDhvaja spoke

देवपुत्रोऽसि जानासि सर्वमेव यथास्थितं लोकवृत्तान्ततज्ज्ञोऽसि किमन्यत्कथयाम्यहम्। (87.08)

You are the son of a divine being. You know everything already. You know all that happens in the world!
What more is there that I have to tell you newly!

संसारभयभीतत्वान्निवसामि वनान्तरे, जानतोपि हि मामार्य कथयाम्येव ते मनाक्। (87.09)

Frightened of the Samsaara, I am living in this wild forest.

Hey Aarya (noble one)! Though you know everything, I will anyhow tell you just a little (about me).

शिखिध्वजोऽहं भूपालस्त्यक्त्वा राज्यमिहास्थितः

I am ShikhiDhvaja, the king. I have renounced the kingdom and am staying here.

भृशं भीतोऽस्मि तत्त्वज्ञ संसृतौ जन्मनः पुनः। (87.10)

Hey, Knower of Reality! I am very much frightened of taking birth again in this Samsaara.

सुखं पुनः पुनर्दुःखं पुनर्मरणजन्मनी भवतस्तेन तप्येऽहं तत्त्वज्ञ, (87.11)

Again the happiness, again the pain, again the dying and getting born again keep on happening.

Hey Knower of the Truth! That is why, I am performing this fierce penance (and stay here alone in this forest, far from the contact of the people and the objects of pleasure).

(I have renounced everything I deem dear and liked; but still I have not attained any rest in the mind.)

वनवीथिषु भ्रमन्नपि दिगन्तेषु चरन्नपि परंतपः नासादयामि विश्रान्तिमेकां निधिमिवाधनः। (87.12)

Though wandering in the forest-paths far from the pleasures of the earth,

though going in all the directions in search of people who can guide and show me the path to realization,

‘I, the powerful one,’ who destroyed all the enemies with ease, (Paramtapa)

have not attained that Supreme restful state, like a man who is destined to own no wealth, can never attain any wealth (whatever be the effort he puts forth to gain the wealth).

(I am cursed by the fate as it were!)

अयत्नोऽप्यफलोऽप्येको ह्यपूर्णोऽप्यस्तसंगतिः शुष्याम्यत्र वने साधो घुणक्षुण्ण इव द्रुमः। (87.13)

I am at the end of all efforts; I do not know what to do anymore.

Whatever I have done so far as a hard penance, has not brought any result till now.

I have not attained any fulfilment. I have left all my well-wishers and friends long past.

(There is nothing more that I can renounce.)

I am just drying up here all alone in this forest, like a tree infested with termites.

इमामखण्डितां सम्यक् क्रियां संपादयन्नपि दुःखाद्द्रच्छामि दुःखौघममृतं मे विषं स्थितम्। (87.14)

I have not once swerved from my ascetic practices of hymn recitation, deity worship, fasting, bathing in the holy waters, hourly meditation etc; but instead of any unique joy that has been prescribed as a result of all these actions, I seem to only suffer much by moving from one pain to another, as if lost in an endless tunnel of suffering only.

The nectar that has been ordained as a fruit of this penance has become poison for me, in truth.

KARMA OR JNAANA, WHICH IS THE BETTER OF THE TWO

चूडालोवाच

Chudaalaa spoke

(Raajan! You have chosen the path of action than the quest for knowledge.

Which is the right path to follow, Karma or Jnaana?)

पितामहमहं पूर्वं कदाचित्पृष्टवानिदं यत्क्रियाज्ञानयोरेकं श्रेयस्तद्ब्रूहि मे प्रभो। (87.15)

Once I had placed the very same question with my Grandfather Brahmaa.

‘Prabhu! Tell me which one is the better of the two, ‘Kriyaa’ (rites prescribed in the Scriptures), or, the Knowledge (of the Self)?’

ब्रह्मोवाच

Brahmaa spoke

ज्ञानं हि परमं श्रेयः, कैवल्यं तेन वेत्त्यलं,

Knowledge alone is the Supreme welfare that is attained by a Vichaara-inclined intellect.

‘The Supreme state that gets left over when everything is gone’ (Kaivalya), is experienced as the knowledge-state alone.

कालातिवाहनायैव विनोदायोदिता क्रिया। (87.16)

‘Kriyaa’ is the particular set of actions that are performed for attaining some particular result.

The rites were prescribed so that the mortals can experience some few pleasures of the immortals for some fixed period of time, by the merits gained.

(It is more like booking a room at the excellent resort by paying some merit-currency.)

(Rites engage a man in purposeful actions and prevent him from going astray. 'Kriyaa' or 'Karma prescribed by the Scriptures', is just for passing the life-time in disciplined actions, to avoid wrong actions, and for amusing oneself, later in heavens, as a reward for being good.)

(For those without the vision of Knowledge and who do not even know that Knowledge alone is the true bliss, some particular duties are ordained, so that they can attain some worldly gains by adhering to those actions.)

अलब्धज्ञानदृष्टीनां क्रिया पुत्रपरायणम्।

'Kriyaa' leads towards the fruits of family life, wealth etc.

('Kriyaa' just results in getting attached to the son or daughter as the fulfilment of life.

Kriyaa has nothing to do with renunciation.

Since all the people do not have the desire for liberation, since everyone does not have the capacity to follow the path of knowledge, these 'Kriyaas' are ordained by the Scriptures, so that they will not indulge in vices and wicked acts.

These ignorant people are interested in only fulfilling the short-time desires.

How can they be made to aspire for liberation?

What can they renounce through ascetic rites when the rites are mainly performed for getting more attachment and pleasures?

When their only purpose is to get a better state of life defined as possessions and pleasures, the only method prescribed for them is the meticulous performance of some Kriyaa like the worship of deities, rites, ascetic disciplines of fasting, meditation, recitation of hymns etc.

Renunciation has no meaning for them.)

यस्य नास्त्यम्बरं पट्टं कम्बलं किं त्यजत्यसौ। (87.17)

Will a person who owns no cloth or garment (and covers himself in rags), ever discard an expensive blanket?

(Can these ignorant ones, who struggle at each and every moment for acquiring, only the ordinary requirements of the world, will forego a chance to acquire wealth, well-being, pleasures etc offered as the results of Kriyaas?)

वासनामात्रसारत्वादज्ञस्य सफलाः क्रियाः, सर्वा एवाफला ज्ञस्य वासनामात्रसंक्षयात्। (87.18)

Because the ignorant man is just the essence of Vaasanaas, the ascetic actions become fruitful as 'Vaasanaa-fulfilment processes' only.

For a Knower, every action is fruitless, since the Vaasanaas remain destroyed.

सर्वा हि वासनाभावे प्रयात्यफलतां क्रियाः अशुभाः फलवन्त्योपि सेकाभावे लता इव। (87.19)

All the Kriyaas including those actions which have begun to give results, become fruit-less because of the absence of Vaasanaas, like creepers though with fruits, dry up if there is no sprinkling of the water.

(What is there for him to attain, when he has no wants at all?

When the Vaasanaas are dead, all the Kriyaas remain fruitless for a Knower, even if he practises some discipline, as a part of his life.

What is not done also does not affect him, like the creeper that is not sprinkled with water.)

(Kriyaas of the present bear no fruit for the Knower.

Kriyaas of the past also do not bear fruit as they also get burnt in the fire of Knowledge.

When trees themselves burn off, what to say of the grass shoots?)

ऋत्वन्तरे यथा याति विलयं पूर्वमार्तवं, तथैव वासनानाशे नाशमेति क्रियाफलम्। (87.20)

When the seasons change, the previous season dissolves off;

similarly, if the Vaasanaas are destroyed, the fruits of the actions also get destroyed (become meaningless).

(The state without Vaasanaas is a 'complete state of fulfilment', and needs nothing else for its completeness.

The fruits of Kriyaas are just delusion-states; how can a Knower be caught in them?

The Kriyaas done by a Knower are just empty actions that yield no delusion-result.)

न स्वभावेन फलति यथा शरलता फलं, क्रिया निर्वासना पुत्र फलं फलति नो तथा। (87.21)

Son! The sword-grass naturally stays without yielding fruits; so also, any Kriyaa that is freed of Vaasanaas, will not yield fruit.

आकारभासुरोप्युच्चैर्न ददाति फलं क्रिया शुभाशुभा वा तज्जस्य, फुल्ला शरलथा यथा। (87.22)

Even a grandly performed action bears no good or bad fruit for the Knower, like the sword-grass in full bloom also, will not yield any fruit.

सयक्षवासनो बालो यक्षं पश्यति नान्यथा, सदुःखवासनो मूढो दुःखं पश्यति नान्यथा। (87.23)

Only a stupid child with the Vaasanaa for a ghost, will see a ghost and get strangled by it, not otherwise. The ignorant minds will seek pleasures, only through the Kriyaas, and will suffer through many miseries.

(What is the Vaasanaa? Does it exist really as apart from the Reality state?)

वासना चेह नास्त्येव साहंकारादिरूपिणी

Actually there is no Vaasanaa at all even for the ignorant, here!

Whatever exists, is the sense of 'I' and the selfish desires connected to that 'I'.

(Wife, children, husband, friends are all loved not for their sake, but for the sake of oneself only.

The ignorant cry for the dead people also, for selfish reasons only; or by sheer habit.

The ignorant exist as the 'I' and the 'mine' only; and that alone rises as the various Vaasanaas.)

असत्यैवोदिता मौर्ख्यान्मरुभूमाविवाम्बुधिः। (87.24)

Vaasanaa rises falsely through ignorance, like the mirage-ocean in the desert seen as real.

(A Knower is not identified with his body, and has no 'I' at all!

Where is the question of Vaasanaa for him?)

यस्य मौर्ख्यं क्षयं यातं सर्वं ब्रह्मेति भावनात्, नोदेति वासना तस्य प्राज्ञस्येवाम्बुधिर्मरौ। (87.25)

Vaasanaa does not rise for him,

whose ignorance is removed by the realization that everything is Brahman,

like the waters in the mirage do not rise as real for a wise man.

वासनामात्रसंत्यागाज्जरामरणवर्जितं पदं भवति जीवोऽन्तर्भूयो जन्मविवर्जितम्। (87.26)

The 'Supreme state, which is free of old age and death and which does not lead to repeated births again', rises in the Jeeva, by the mere 'renunciation of the Vaasanaas'.

(Knowledge-state is attained through the renunciation of Vaasanaas only; and not by the renunciation of objects and people.)

सवासनं मनो ज्ञेयं, ज्ञानं निर्वासनं मनः,

Mind is that which is with the Vaasanaas;
and the 'Knowledge that to be known' is the mind without the Vaasanaas.

ज्ञानेन ज्ञेयमभ्येत्य पुनर्जीवो न जायते। (87.27)

Through 'Knowledge', when 'that which is to be known' is attained,
the Jeeva (the false entity) does not get born again.

चूडालोवाच

Chudaalaa spoke

ज्ञानमेव परं श्रेय इति ब्रह्मादयोऽपि ते प्राहुर्महान्तो राजर्षे त्वं किमज्ञानवान्स्थितः। (87.28)

Even those Great Devas like Brahmaa proclaim that 'Knowledge (Jnaanam)' alone leads to the
'Highest good', to people like you. Hey Raajarshi! Why are you still holding on to 'Ajnaana'?

(How can you believe that penance will bestow Knowledge like a magical fruit?

Why have you ignored 'Knowledge' and clinging on to 'penance' for the 'attainment of liberation'?

What exactly is your penance, except keeping the Kamandalu and wooden stick as your life-possessions?)

इतः कमण्डलुरितो दण्डकाष्ठमितो बृसी इत्यनर्थविलासेऽस्मिन्नमसे किं महीपते। (87.29)

You seem to be wastefully entertaining yourself with the ideas -

'here the Kamandalu', 'here the wooden stick (Danda)', 'here the 'mat of meditation (Brsee)' and so on,
hey Lord of the Earth!

(You have renounced the throne and the palace, but are clinging on to these penance-objects and the hut!

What have you renounced actually?

You renounced the attachment to the palace-world, and are now clinging like a worm to this ascetic-world!

What have you achieved after years of routine actions of asceticism?)

कोऽहं कथमिदं जातं कथं शाम्यति चेति भोः राजन्नावेक्षसे कस्मात्किमज्ञ इव तिष्ठसि। (87.30)

Have you at least once questioned the source of the 'I' you hold on to?

Have you wondered ever as to how this world came to be about;

and if you believe that this world is the cause of your trouble, have you analyzed what this world is made
of, how can it be dissolved and so on?

Why are you staying like this for years like a fool? Can't you think at all, hey Raajan?

कथं बन्धः कथं मोक्ष इति प्रश्नानुदाहरन्पारावारविदां पादान्कस्माद्राजन्न सेवसे। (87.31)

Hey Raajan! Why are you not asking questions like what is bondage, what is liberation,
and hold on to the feet of the Knowers who have crossed over this world-existence,
(to stay forever at the shores of 'Truth vision')?

दुःस्पन्दसंविदा शैलकोटरे क्रियानया जीवितं क्षिपयन्किं त्वं शिलाकीटवदास्थितः। (87.32)

You have wasted your life all these years in just routine meaningless actions day after day,

in the same way, without any change (never using the intellect to analyze the 'I' or the 'world')!

What have you done all these years except living like a worm in this mountain-hollow?

(You do not fare better than a worm also!

It also does the same actions again and again; and has no capacity to think and analyze!

You have the intellect! Why have you not done any proper Vichaara?

Why have you not sought any Knower till now?)

साधूनां समदृष्टीनां परिप्रश्नेन सेवया संगमेन च सा युक्तिर्लभ्यते मुच्यते यया। (87.33)

By serving the Knowers who have attained the equal vision of the Aatman, and by asking them suitable questions and keeping constant company with them, one understands the path leading towards liberation, and thereby gets liberated.

(You might have served any Knower you met, with just food and drink, and praised him with hymns; but did not ever present any proper question on Knowledge to him, to learn from him. Unless you question, how can the answer be found? Many religious-minded 'worship the Knowers' as gods, but fail to absorb the 'essence of knowledge' from them. You are one such fool!)

साधुनैव समं ग्रासं भुञ्जानो वनकोटरे तिष्ठावष्टब्धदुश्चेष्टो धराविवरकीटवत्। (87.34)

Live in this hole of the forest like an earth-worm (as per your preference), but refrain from doing all these worthless ascetic practices, stay with the Knower, eating food along with him serving and learning from him!

(This is what you should do, now at least! Be a worm in this forest as per your liking; but do not waste your precious life-span in doing, only the mechanical actions of penance, without ever engaging in the Knowledge-quest. Learn to ask profound questions. Live with a Knower and seek knowledge from him!)

वसिष्ठोवाच

Vasishta spoke

कान्तया देवरूपिण्या तयैवं प्रतिबोधितः अश्रुपूर्णमुखो वाक्यं शिखिध्वज उवाच ह। (87.35)

Thus chided and advised by his wife in the form of a Deva, ShikhiDhvaja started shedding tears of remorse and said like this.

(Since the religious believe that the performance of ascetic practices is their fulfilment-state, they never bother to go beyond that state. They even believe that they are above the Sages also, since they have performed their duties well, and are great Karma yogins; but they still cling on to the ego state of the doer-ship only. ShikhiDhvaja was one such religious fool.)

शिखिध्वज उवाच

ShikhiDhvaja spoke

अहो नु बोधितोऽस्म्यद्य चिरात्सुरसुत त्वया मौख्यादार्यसमासङ्गं मुक्त्वाहमवसं वने। (87.36)

Aha! After a long time, I have been enlightened by you, hey son of Deva! Foolishly, I have avoided the company of the noble ones and am living here alone in the forest.

अहो नु मे क्षयं याते मन्ये पापमशेषतः यत्त्वमेव समागत्य संप्रबोधयसीह माम्। (87.37)

Aha! I believe that today I am at last free of all sins, for a great person like you have visited me by your own will, and have been advising me!

गुरुस्त्वं मे पिता त्वं मे मित्रं त्वं मे वरानन शिष्यो नमस्करोम्यद्य पादौ तव कृपां कुरु। (87.38)

Hey you with lustrous face! You are my Guru! You are my father! You are my friend!

I salute your feet as a disciple. Be compassionate towards me!

यदुदारतमं वेत्सि यस्मिन् ज्ञाते न शोच्यते भवामि निर्वृतो येन तद्ब्रह्मोपदिशाशु मे। (87.39)

Instruct me about that, hey Brahman, that which you know well, by knowing which one does not suffer anymore, by which I will become liberated.

(What is Knowledge? What knowledge should one seek?)

घटज्ञानादयो ज्ञाने विभागाः सन्त्यनेकशः ज्ञानानां परमं ज्ञानं कतरत्तारकं भवेत्। (87.40)

There are so many divisions in knowledge that advise so many different ways of practice, like different pots with different flavoured waters. What should one choose?

Which is the Supreme knowledge which will take one across this worldly- existence?

(Chudaalaa wants to make sure that the king does not disregard Kumbha's words because he is young; so she takes a promise from the king that he will accept any knowledge given to him by Kumbha without questioning.

The religious usually are highly conceited and will not accept knowledge from women, young boys, and Knowers with no proper identity (name and fame).

Their only motto in life is merit-acquirement and the well-being of their family.

ShikhiDhvaja had renounced his family too, as if that was his fulfilment, and had nothing more to achieve according to him.

What more knowledge will he accept from a young lad like Kumbha, for his well-being?)

चूडालोवाच

Chudaalaa spoke

यदुपादेयवाक्योऽहं राजर्षे तद्वदामि ते यथा ज्ञानमिदं किञ्चिन्न वक्ष्ये स्थाणुकाकवत्। (87.41)

I will teach you, only that which you will accept with faith, hey Raajarshi!

I cannot talk about any knowledge wastefully like a crow croaking on top of a pillar, with you arguing against it again and again.

अनुपादेयवाक्यस्य वक्तुः पृष्टस्य लीलया व्रजन्त्यफलतां वाचस्तमसीवाक्षसंविदः। (87.42)

If the questioning person does not have conviction and accept what is told, then my teaching will go waste like the sight in darkness.

शिखिध्वज उवाच

ShikhiDhvaja spoke

यद्वक्षि तदुपादेयं मया विधिरिव श्रुतेः अविचारितमेवाशु सत्यमेतद्वचो मम। (87.43)

Whatever you say, I will accept them as if they are Vedic ordinances, without thinking against it.

This is my promise to you!

चूडालोवाच

Chudaalaa spoke

यथा बालः पितुर्वाक्यं मुक्तहेतूपपादनं आदत्ते हि, तथैव त्वं गृहाणैतद्वचो मम। (87.44)

Like a child accepting his father's words without question, you must accept my words with conviction.

श्रवणानन्तरं बुद्ध्या शुभमित्येव भावयन् शृणु गीतमिव त्यक्त्वा हेत्वर्थित्वं वचो मम। (87.45)

When you listen to my speech, be certain that it will be only for your welfare.

Listen to it as if it is a soothing divine song; and do not raise silly objections and argue.

स्वचरितसदृशं तथोदयन्त्याश्विरसमयेन विबोधनं च बुद्धेः

भवभयसुतरं महामतीनां शृणु कथयामि कथाक्रमं मनोज्ञम्। (87.46)

I will relate to you now some interesting stories, which resemble your own life-story.

By listening to these stories, 'enlightenment' occurs after a long time of thinking (for the dull intellects also), and the men of wisdom get rid of the fear of this worldly existence instantly!

(The first story refers to ShikhiDhvaja as the man engaged in the quest for ChintaaMani gem, the 'SarvaTyaaga' state, but who attained only some fake gem namely ascetic-practice, and believed it to be the ChintaaMani. The second story about the hunter and the elephant, explains how the king wasted the great achievement of renunciation, by not holding on to the Knowledge-path, and wasted his life in mere body-based ascetic practices.)

THE MAN WHO SEARCHED FOR THE CHINTAAMANI GEM

अस्ति कश्चित्पुमान् श्रीमान् स्थानं नित्यविरुद्धयोः गुणलक्ष्म्योरशेषेण यथाब्धिर्वादवाम्बुनोः। (88.01)

There was a noble man, who was endowed with all virtues and also riches, thus becoming a venue for both those contradictory things, like the combination of the Vadava fire and the ocean waters.

कलावानस्त्रकुशलो व्यवहारविचक्षणः सर्वसंकल्पसीमान्तो न तु जानाति तत्पदम्। (88.02)

He was a master of all arts; knew the science of weaponry; was expert in all the worldly affairs; yet, he did not know of that state of the Aatman which is the peak-point of all achievements.

अनन्तयत्नसंसाध्ये स चिन्तामणिसाधने प्रवृत्तो वाडवो वह्निरब्धिसंशोषणे यथा। (88.03)

He was engaged in attaining the 'ChintaaMani' which (he thought) could be got only with much difficulty and hardship, like 'Vaadava fire' trying to dry up the entire ocean.

तस्य यत्नेन महता कालेनाध्वसायिनः सिद्धश्चिन्तामणिः

Anyhow, very soon his goal was accomplished, and the ChintaaMani-attainment ('Renunciation of all' in the form of kingdom and family) became a reality because of his steadfastness and determination.

किं वा सिद्ध्यत्युद्यतात्मनाम्। (88.04)

What is not possible for those who make sincere effort!

(ChintaaMani appeared in front of him.)

प्रवृत्तिमुद्यमं प्रज्ञां प्रयुङ्क्ते चेदखेदवान् अकिंचनोऽपि शक्तत्वं समवाप्नोत्यविघ्नतः। (88.05)

Even an ordinary person, who is sincere in his efforts and undergoes any amount of hardship, and who efficiently follows all possible methods, will achieve his fixed goal without any obstacle!

मणिमग्रे स्थितप्रायं हस्तप्राप्यं ददर्श सः मेरावुदयशृङ्गस्थो मुनिरिन्दुमिवोदितम्। (88.06)

This man who was trying hard to possess the ChintaaMani gem, suddenly saw it, just near his hand. He just had to extend the hand take it; (but he could not believe that it could be got so easily and did not extend his hand at all), like a Sage who was seated in the Udaya Mountain sees the moon rising in front of him with its unique beauty, yet refuses to believe that it was the real moon, for he does not know that he is atop the Udaya Mountain, and so the moon is very close by.

बभूव मणिराजेन्द्रे न तु निश्चयवानसौ राज्ये द्रागिति संप्राप्ते सुदीन इव पामरः। (88.07)

He could not believe that the thing near his hand was the 'King of all the Gems, the ChintaaMani', like an ordinary man on the streets (who is sunk in the poverty-state alone as his reality) will not believe that he has become the owner of a kingdom and that the beggar-state was just his dream or imagination.

(Anyone from any world can understand the Reality-state by the sheer thinking practice, by not stopping till the knowledge becomes one's natural vision.

Yet he may refuse to believe in his own achievement, with the self-imagined ascertainment that such a Great Knowledge cannot be so easily attained, and needs a lot of penance to be done before it is gained.

Already, you are atop the Udaya mountain by the sincere study of the Scriptures, and the development of dispassion, and disinterest in the worldly affairs; why not then believe that the Knowledge is just at your hand's reach? A little more effort in Vichaara, and it will become your natural vision, like seeing always the colourlessness in the blue coloured sky.

When one can imagine the taste in the sense-created picture of the food, cannot one see the emptiness that is concealed within the perceived-scene rising in front of the eyes?)

इदं संचिन्तयामास मनसा स्मयशालिना संप्राप्तोपेक्षया दीर्घदुःखसंभ्रमशालिना। (88.08)

With a mind which was surprised (shocked) by the appearance of the gem, he foolishly thought like this; for he expected it to be obtained after a lot of suffering only, and not so soon.

(He did not want to touch it also, thinking that it was just an illusion presented by his mind.)

‘अयं मणिर्मणिर्नायं मणिश्चेत्तद्भवेन्न सः।

‘This indeed looks like a gem! No, it cannot be that ChintaaMani Gem which I am after.

स्पृशामि, न स्पृशाम्येनं, कदाचित्स्पर्शतो व्रजेत्। (88.09)

Shall I touch it and see? No, I will not touch it; f I touch it, it may vanish off! (It may not be real!)

नैतावतेन कालेन मणीन्द्रः किल सिद्ध्यति

The Great Gem cannot be obtained so easily in such a short time.

यत्नेन जीवितान्तेन सिद्ध्यतीत्यागमक्रमः। (88.10)

The Scriptures state that the real ChintaaMani gem can be obtained only through trying hard, the entire life-time till death.

कृपणः कृणितेनाक्षणा लोलालातलतोपमं रत्नालोकं प्रपश्यामि द्विचन्द्रत्वमिव भ्रमात्। (88.11)

(लोलालात लता - imagining a creeper in some wavy-movement in the air)

I am a wretched person; and cannot be so fortunate to get that gem so easily!

Maybe, my eyes are contracted and the sight is not good maybe!

What I see as some gem-shine, must be the effect of the infected eyes like seeing some moving creeper in the wavy wind, or like seeing the moon as double.

कुत एतावती स्फीता भाग्यसंपन्ममागता अधुनैव यदाप्नोमि मणीन्द्रं सर्वसिद्धिदम्। (88.12)

How can I ever be a receptacle of such a great fortune, such that I have the best of gems which fulfils all the desires near my hand, today itself, with so little effort?

केचिदेव महान्तस्ते महाभाग्या भवन्ति हि येषामल्पेन कालेन भवत्यभिमुखाः श्रियः। (88.13)

Only very few great men are there in this world, who can acquire excellent wealth in a very short span of time.

अहमल्पतपाः साधुवराको मानुषः किल सिद्धयः कथमायान्ति मामभाग्यैकभाजनम्। (88.14)

I am after all an ordinary wretched unlucky human of very little penance!

How can Siddhis come to me who am an abode of misfortunes only?’

एवं विकल्पसंकल्पैश्चिरमज्ञः परामृशन् न मणिग्रहणे यत्नमकार्षीन्मौर्ख्यमोहितः। (88.15)

For long, that deluded fool was deliberating on the realness and the non-realness of the gem, and did not make the least effort of extending the hand and taking the gem in his hand.

न यदा येन लब्धव्यं न तत्प्राप्नोत्यसौ तदा,

At whatever time, by whomsoever, whatever is not to be obtained, will not be obtained by him at that time!
(Mind can survive as the wretched state of ego also, and thus ignore the true knowledge as no-knowledge!)

चिन्तामणिरवासोऽपि दुर्धिया हेलयोज्झितः। (88.16)

Even when the ChintaaMani gem was obtained, he foolishly disregarded it and rejected it.

इति तस्मिन्स्थिते यातो मणिरुड्डीय,

When he was in that state, the Gem flew away and vanished off in the sky.

सिद्धयः त्यजन्ति ह्यवमन्तारं शरो गुणमिवोज्झितः। (88.17)

Siddhis reject him who disregards them,

like an arrow rejecting the bow from which it is shot, never to return.

हृत्वा प्राज्ञपदं पुंसः संयान्ति किल सिद्धयः, आगताः संप्रयच्छन्ति सर्वं यान्त्यसहत्यलम्। (88.18)

If some one ignores them or disrespects them, they take away whatever wisdom one already has.

If accepted, they bestow everything one wishes for; but if ignored or disregarded, they take off everything.

(न देवा दण्डमादाय दण्डयन्त्यपराधिनम् बुद्धिं तस्यापकर्षन्ति तेनासौ दण्डयते स्वतः।

Devas do not punish a man by beating him with a stick. They take away his wisdom. He punishes himself, because of that.)

(Vasishtha's wisdom is also a Siddhi, that bestows Knowledge for a sincere disciple. Those who disregard it and go after other philosophies based on religion and the reality of the world, lose even the little wisdom they own, and perish with nothing attained, like ShikhiDhvaja.)

पुमान्भूयः क्रियायत्नं चक्रे रत्नेन्द्रसाधने,

That fool again continued his regular disciplines (Kriyaas) for obtaining the King of Gems.

नोद्विजन्ते स्वकार्येषु जना अध्यवसायिनः। (88.19)

Those who are determined to attain something for selfish reasons, never give up their effort.

ददर्शाथ कचद्रूपं काचखण्डमखण्डितं हसद्भिर्वञ्चकैः सिद्धैः पुरस्कृतमलक्षितैः। (88.20)

Then he saw a shining piece of glass shaped like an unbroken gem, which some invisible Siddhas placed in front of him, just to fool him and thus amuse themselves.

अयं चिन्तामणिरिति मूढस्तस्मिन्स वस्तुतां बुबुधे, मोहितो ह्यज्ञो मूढं हेमेति पश्यति। (88.21)

That idiot believed that the glass piece was the real ChintaaMani Gem and felt happy.

A deluded idiot sees even mud as gold (like believing 'action with result' namely meritorious action alone as the Supreme gain).

(Knowers do not beg the idiots to accept the Knowledge from them; but watch with amusement, the stupid actions of the ignorant, like watching the actions of the brainless animals.

A fool always chooses the wrong path only, as his inevitable choice; his foolishness alone is his curse; not any destiny or fate!)

(His delusion in the form of conceit and misconception makes him choose always, the wrong path.)

अष्टौ षष्टं

He will always count eight as six (see more gain as less gain), (for he can see the Knowledge-gaining as a waste of time only, and engage only in the Saattvic acts that make him feel good).

(He will trust in the wrong persons who misguide and so will avoid the true Knowers.)

द्विषं मित्रं

He will avoid a well wisher, and trust in an enemy (wrong understanding) only, like ShikhiDhvaja.

(A man who imagines a snake in the harmless rope will be prone always to anxieties and fears of all sorts, because of seeing realness in the world-picture presented by the deluded mind.)

रज्जुं सर्पं

He will always see the snake in a rope and fear the snake (like ShikhiDhvaja, who was afraid of the palace-scenario and ran away from it).

स्थलं जलं

He will see the land as water and water as the land (for he will view the stability obtained by Knowledge as unstable, and walk away from it towards the waters of asceticism, and drown inside the ocean of endless actions).

चन्द्रौ द्वौ कुरुते

His eyes will be infected, and he will always see double-moon instead of the single moon, and also believe in it with complete ascertainment (like seeing the division-less reality divided as the 'I and the world', and believing that alone as real).

(For that fool, Brahman also is a deity to be worshipped through ascetic practices.)

चित्तगतो मोहोऽमृतं विषम्। (88.22)

With his mind totally deluded, he will avoid the nectar namely the 'Knowledge of Reality' like poison.

(He would rather cry and lament about death, than understand the truth of deathlessness.

He fears even the word 'death' as inauspicious, and to know of 'deathlessness itself' is inauspicious for that fool, who wants to die anyhow.)

तं दग्धमणिमादाय प्राक्तनीं च श्रियं जहौ सर्वं

That fool (like ShikhiDhvaja) took that worthless shining piece of glass (physical renunciation done by the king) and regarded it as the precious ChintaaMani gem. He even discarded the wealth (what learning the king had mastered) which was his already, and wasted it off as of no value, and thinking (like ShikhiDhvaja),

चिन्तामणेरस्मात्प्राप्यते किं धनैरिह, (88.23)

देशोऽयमसुखो रूक्षो, जनैः पापिभिरावृतः, किं तद्रेहं गतप्रायं, किं नाम मम बन्धवः, (24)

दूरं गत्वा यथाकामं सुखं तिष्ठामि संपदा,

‘When anything and everything is made available by the power of ChintaaMani, why bother about money or wealth? This country of mine is not a deserving place for me.

Nobody has any regard for me.

Only sinners abound here. And, why should I live in this old house? It is old already!

Why do I need these relatives?

I will go far and live happily with the wealth produced by this miraculous gem.’

इत्यादाय मणिं मूढः शून्यकाननमाययौ। (88.25)

Thinking like this, that fool went off to a deserted forest.

(ShikhiDhvaja also hated all that was there, and walked away from it all, believing them to be obstacles to his liberation-goal.)

तत्र काचकणेनासौ तेन तामापदं ययौ कज्जलाद्रेरिह निभा मौर्ख्यस्यैवाङ्ग या समा। (88.26)

Dear Sage! There he attained such a terrible state which equals the inert state of foolishness (like turning into a stone or wood while still alive), and his body hue also turned into the colour of the Collyrium Mountain; all because of that worthless glass piece.

(He lives like a dark coloured log of wood shaped like a human, and has become one with the non-moving trees, as one of their kind.)

दुःखानि मौर्ख्यविभवेन भवन्ति यानि नैवापदो न च जरामरणेन तानि

सर्वापदां शिरसि तिष्ठति मौर्ख्यमेकं कृष्णं जनस्य वपुषमिव केशजालम्। (88.27,28)

Those miseries which arise because of foolishness do not come because of calamities or old age or death. Foolishness alone sits on the top of all the sorrowful experiences, like the black hair on a man’s head!

(Do not blame ageing or disease for your non-thinking state; it is your own foolishness that brings forth the miseries. He who sees the realness of the world indeed suffers always, be he young and even disease-free.)

STORY OF THE HUNTER AND THE ELEPHANT

अथेममपरं रम्यं वृत्तान्तं शृणु भूमिप परं प्रबोधनं बुद्धेः साधो सदृशमात्मनः। (89.01)

Hey Ruler of the earth! Listen to another interesting story.

Hey Saadhu! This one also resembles your own story and will awaken your intellect.

अस्ति विन्ध्यवने हस्ती महायूथपयूथपः

There was an elephant in the Vindhya forest. He was the leader of a huge herd of elephants.

आगस्त्या शुद्धया बुद्ध्या विन्ध्येनेवोदितः स्वतः। (89.02)

He appeared tall and majestic and was as if the ‘Vindhya Mountain itself had risen by itself (in the form of that elephant)’, (as its original form before the mountain had turned arrogant and started growing non-stop), because of its prolonged obedience and humbleness shown towards Sage Agastya now, who had previously stopped it from growing tall and had minimized its height.

वज्रार्चिर्विषमौ दीर्घो तस्यास्तां दशनौ सितौ कल्पानलशिखातुल्यौ सुमेरून्मूलनक्षमौ। (89.03)

His strong shining tusks were sharp like the flames of the thunder-bolt of Indra; were like the deadly flames rising from Kalpa fires; were capable of uprooting even the Meru Mountain.

(The elephant is ShikhiDhvaja with the excellent dispassion and discrimination states, where he could just walk away from the family and kingdom, with no attachment in the least.)

स बद्धो लोहजालेन हस्तिपेन किलाभितः मुनीन्द्रेणेव विन्ध्याद्रिरुपेन्द्रेणेव वा बलिः। (89.04)

He (the elephant) once was trapped in a net made of iron chains by an elephant-keeper (Ajnaana), like the Vindhya Mountain by the Great Sage (Agastya), or Bali by Upendra (Sage Vaamana).

निबद्धो यन्त्रणामाप शस्त्रकुम्भार्दितो गजः तं जगाम व्यथां धीरो, नवाग्नौ पुरमेति याम्। (89.05)

Trapped inside the net, he was pierced on the head by sharp weapons, and was brought under the control of the elephant-catcher soon.

It was indeed a never expected situation for that strong elephant, and he suffered like the Tripura cities burnt once again by the newly shot fire from the eyes of Shiva, which also was never expected by those Asuras.

(The elephant could not see the person who had entrapped him, since the elephant-catcher was hiding from his sight, and was keeping watch over him from atop a tall Taala tree.)

रिपौ हस्तिपके दूरादपश्यति स वारणः अयःसमुद्रके यस्मिन्निनाय दिवसत्रयम्। (89.06)

The elephant was unable to see his enemy from his trapped position.

Three days passed for the elephant in those painful conditions only.

(Atop the Taala tree sits the elephant-keeper, beyond the sight of the elephant that is trapped by him. Even after the study of the Scriptures scripted on the Taala leaves, still the 'ego' was not destroyed by the king through Vichaara; and he was given to irrational ways of life, namely the mechanical disciplines of penance. 'Ajnaana' rose at the end of his study-discipline also, as 'I know it all' and as the conceit of a learned man, who disregards the Knowledge rising from his wife as female-stupidity, and lives entrapped in religious practices, with that alone as the culmination of his life.)

खेदान्निगडनिर्भेदे यत्नवान्स मतंगजः चकार किंकिणीक्वाणं मुखोद्धातैरथान्यदा। (89.07)

The elephant went on struggling to break the net, continuously making the chains clatter and tinkle, by shaking his head and his other limbs violently.

दन्ताभ्यां यत्नतस्ताभ्यां मुहूर्तद्वितयेन सः बभञ्ज शूखलाजालं स्वर्गार्गलमिवासुरः। (89.08)

At last, after some hours of continuous struggle, he was able to make a hole in the net by poking with his tusks, like Bali the king of Asuras breaking open the door of 'Amaraavati the city of Devas', where he was imprisoned.

तं तस्य निगडच्छेदमपश्यदूरतो रिपुः बलेः स्वर्गावदलनं हरिर्मरुतलादिव। (89.09)

The elephant-catcher observed from the top of the tree that the elephant had made a hole in the iron-net, like Lord Hari watching the bursting of the heaven-gates by the Asura king Bali, the enemy of the Devas, from the top of the Meru Mountain.

तस्य विच्छिन्नपाशस्य मूर्ध्नि तालतरो रिपुः पपात क्रमतः स्वर्गं हरिर्मरोर्बलेरिव। (89.10)

Since the elephant had freed itself out of the trap, his enemy jumped on his head from the top of the Taala tree to pierce it with his spear, like Hari placing his third step on Bali's head, after the second step of conquering the heaven above.

स पतन्पादपद्माभ्यामप्राप्यकरिणः शिरः पपातोर्व्यां फलं पक्वं वाताहतमिवाकुलः। (89.11)

As he was falling, his feet he missed the head of the elephant, and he fell on the ground, like a ripe fruit falling down uncontrollably when caught in the heavy winds.

तं पुरः पतितं दृष्ट्वा महेभः करुणां ययौ स्फुरत्स्फारगुणाः सन्तः सन्ति तिर्यग्गतावपि। (89.12)

The huge elephant, which saw the hunter fallen on the ground in front of him, felt compassion for him. Pious men always express their good qualities even towards the lowly.

(The elephant could have crushed that man instantly with its heavy foot and destroyed the enemy completely; but it was moved by compassion at the man trembling at its foot.)

पतितं दलयामीति किं नाम मम पौरुषं वारणोऽपीति कलयन्न जघान स तं रिपुम्। (89.13)

‘What is the value of my valour, if I crush a man who has fallen down helpless and defenceless!’
Thinking thus, the elephant did not kill his enemy.

केवलं निगडव्यूहं विदार्याभिजगाम ह विततं सेतुमुत्सार्य विपुलौघ इवाम्भसः। (89.14)

He just tore open the net fully and walked away, like the flood of waters bursting out through a dam.

दयामाश्रित्य मातङ्गो भङ्क्त्वा जालं जगाम ह विदार्य मेघसंघातं नभसीव दिवाकरः। (89.15)

The elephant was moved by compassion, and did not hurt his enemy even a little, and just walked out of the binding chains, like the sun crossing over the hosts of dark clouds.

(ShikhiDhvaja should have taken recourse to Vichaara along with his wife, or at least in the forest, when he had developed the dispassion of the excellent sort; but he did not do so, and did not crush the enemy called ‘Ajnaana’. And, that Ajnaana was waiting and hiding, so that it could again entrap him in a stronger net of meaningless penance-life.)

गते गजे समुत्तस्थौ हस्तिपः स्वस्थदेहधीः गजेनैव समं तस्य व्यथा दूरतरं गता। (89.16)

After the elephant left, the elephant-keeper stood up slowly.

He was not hurt much by falling on the ground (and was relieved in the mind that the elephant had not crushed him to death in anger).

His fear also went off far with the elephant that had gone off (inside the dark dense forest).

प्रोच्चलतलशिखरात्स तथा पतितोऽपि सन् न भेदमाप दुर्भेदा मन्ये देहा दुरात्मनाम्। (89.17)

Though he had fallen from such a height, he had not broken his limbs;

maybe the bodies of the wicked do not break so easily, as if their essence of deceit alone keeps them alive as the physical bodies that remain unhurt by any calamity!

वर्धते प्रावृषीवाभं कुकार्येष्वसतां बलं आसीत् अधिकमुत्साही स च चक्रमणे तदा। (89.18)

Strength indeed increases in those who are after fulfilling their own selfish desires, like the cloud in the monsoon. With his enthusiasm on the increase, he started searching for the same elephant,

(since he understood that it would be easily trapped again because of its foolishness in letting him go unhurt. Kindness shown to the evil-doers, is indeed an act of foolishness only)!

वारणारिरसिद्धाङ्गो गतेभो दुःखमाययौ आगत्योपगतेऽन्तर्धि निधान इव वर्धनः। (89.19)

The elephant-catcher was very much disappointed by losing the elephant, by missing the jump.

He was like a man who got hold of a valuable treasure, and saw it vanishing off immediately.

सोऽन्वियेष गजं यत्नाद्गुल्मकान्तरितं वने पयोदपिण्डितं भोक्तुं राहुरिन्दुमिवाम्बरे। (89.20)

He started to search for the elephant all over the forest covered by the thick tall bushes, like ‘Raahu’ searching for the moon that was hidden by the dense crowd of clouds.

चिरेणालभतेभेन्द्रं कस्मिंश्चित्कानने स्थितं विश्रान्तं तं तरुतले समरादिव निर्गतम्। (89.21)

After a long search, he found the elephant in some forest; and saw him resting under a tree, as if he had just come out from the battle-field after a fierce fight with the enemies.

अथ यत्र स्थितो नागस्तत्रतद्वन्धनक्षमं परया राजसामग्र्या गजलम्पटभूमया

स खातवलयं चक्रे हस्तिपः काननेऽभितः सर्वदिक्कं विधिर्भूमौ समुद्रवलयं यथा

उपर्यस्थगयद्वाललतौघेन स तं शठः शून्यतातन्तुजालेन शरत्काल इवाम्बरम्। (89.22 to 24)

(उपरि अस्थगयत् - उपरि आच्छादितवान्)

The elephant-catcher borrowed many elephant-catching devices and some helpers from the king, who wanted to own the rogue elephant, and brought them all to the place where the elephant was resting, and dug a ditch all around the area where the elephant was staying,

like Brahmaa encircling the land with ocean-hollows;

and that wicked one covered the circular hole with tender creepers fully,

like the autumn season covers the entire empty sky with the thin layer of (invisible) clouds.

(The elephant was foolish, and did not sense any danger from the elephant-catcher; and was roaming in the forest-area recklessly.)

दिनैः कतिपर्यैरेव वारणो विहरन्वने तस्मिन्निपतितः खाते शुष्काब्धाविव पर्वतः। (89.25)

Within a few days itself, he fell inside that huge ditch,
like the mountain falling inside the dried up ocean-bed.

द्रजन्पर्याकृतौ कूपे पातालतलभीषणे खातशुष्काब्ध्यधोभागे गजरत्नसमुद्रके

The ditch was deep and dark like the nether-world,
was like the deep bottom ground of the dried-up ocean and indeed terrifying,
and was now the casket holding the gem named elephant;

इति भूयो दृढं बद्धस्तेन हस्तिपकेन सः तिष्ठत्यद्यापि दुःखेन भूसन्ननि यथा बलिः। (89.26,27)

the elephant wandered all over the circular hollow again and again, but never found the way out of
that darkness; he was again caught by that elephant-catcher like this, and still stays there only,
inside that dark ditch with no way out, even today,
and is suffering immense pain like Bali trapped under the ground.

अहनिष्यत्पुरैवासौ यद्यग्रे पतितं पुरं रिपुं तन्नालप्स्यत्ततो दुःख गजः खातनिबन्धनम्। (89.28)

(न आलप्स्यत् - would have have attained)

If the elephant had killed his enemy fallen in front of him, on that day itself, he would not have got the
state of getting trapped inside that deep hole later, and suffer like this with no way to escape out.

मौर्ख्यादागामिन कालं वर्तमानक्रियाक्रमैः अशोधयन्नरो दुःखं याति विन्ध्यगजो यथा,

मुक्तोऽस्मि शस्त्रनिगडादिति तुष्टो हि वारणः दूरस्थोऽपि पुनर्बद्धो,

A man foolishly does not take into account the future events which will be affected by today's actions,
and suffers indeed like the Vindhya elephant;

similarly, the elephant was very happy thinking that it was freed of the piercing iron net;
but, though he had gone off far, he was again trapped, and more firmly this time.

मौर्ख्यं क्व च न बाधते। (89.29,30)

Who does not suffer from foolishness!

*(Actually no one is bound; for the 'Aatman that forms the essence of all' is never bound, for there is
nothing else there as a second principle to bind it.*

'I am bound idea' itself keeps one bound. This is the greatest foolishness of all.)

(The awareness of yourself as not the ego, is the freedom out of this foolishness.

Ego is mind-made and is non-existent; then who is bound? Nobody!

How can the 'knowing' witness-state be ever bound?

How can you be swallowed by a tiger that is inside the canvas that you are looking at?)

*(What matters what the perceived is around you, a palace or the forest! The witness of the perceived is never
bound. One is always free when he stays in the Aatman-identity only.*

*For a man who imagines that he is bound and runs here and there to free himself, the entire world is a
trap only, for who can free him from the imagined chains that he hangs on to?!)*

मौर्ख्यं हि बन्धनमवेहि परं महात्मन्,

Hey noble one! Understand that foolishness alone is the main bondage that entraps any mind at any time,
and lands one in immense suffering.

बद्धो न बद्ध इति चेतसि तद्विमुक्त्यै

The instant you are rid of the idea that 'I am bound', you are free.

आत्मोदयं त्रिजगदात्ममयं समस्तं

The entire tri-world is made of the Bodha, the information-flow that the Aatman is just aware of.

मौर्ख्यं स्थितस्य सहसा ननु सर्वभूमिः। (89.31)

For a person who is stuck to foolishness, the entire world instantly is filled with sprouts of pain only.

शिखिध्वज उवाच

ShikhiDhvaja spoke

मणिसाधकविन्ध्येभबन्धनायमरात्मज सूचितं यत्कथाजालं पुनर्मे प्रकटीकुरु। (90.01)

Hey son of the Immortal! Please explain to me, what is the truth suggested by the stories of 'ChintaaMani-attainment' and the 'imprisonment of the Vindhya elephant'.

चूडालोवाच

Chudaalaa spoke

वाक्यार्थदृष्टेर्निष्पत्त्या हृद्गृहे चित्तभित्तिषु शृणु स्वयं कथां चित्रां चित्रमुन्मीलयामि ते। (90.02)

I have drawn just some lines on the walls of the Chitta (seeing process) inside the Heart-house (awareness essence) which depict just some ordinary stories. Now I will explain the real meaning of the words that were used and how they depict some deep understanding hidden within the words.
(The picture will be clearly seen by you then.)

STORY OF THE MERCHANT AND THE CHINTAAMANI EXPLAINED

(The merchant could not understand the ChintaaMani gem, though he was in search for it; like you were also searching for Moksha through renunciation, not knowing what to renounce actually. You did not know that Moksha refers just to the Knowledge of the Reality, and was not something to be attained through some physical action of renunciation.)

योऽसौ शास्त्रार्थकुशलस्तत्त्वज्ञाने त्वपण्डितः रत्नसंसाधकः प्रोक्तः स त्वमेव महीपते। (90.03)

In the merchant-story, actually 'you alone, who were well-versed in all the Scriptures, but were ignorant about the Knowledge of the Absolute truth (TattvaJnaana)' - are referred to as the merchant who was after the ChintaaMani gem.

(You were well-versed in all the Scriptures and knew that Moksha was a fulfilment to be attained by every thinking being. Every thinking entity has to understand why and what for, and how the universe exists, and how he came to be there as some creature, and who he is actually. It is the necessary duty of every thinking being to know about oneself, when he is trapped as a form, anywhere at anytime, in any world-existence, in any dimension.)

तज्ज्ञो भवसि शास्त्रेषु रविर्मरुतटेष्विव, तत्त्वज्ञाने तु विश्रान्तो न त्वं दृषदिवाम्भसि। (90.04)

You were well-versed in all the sciences and arts, like the Sun knows all the lands situated at the base of the Meru Mountain (and not anything beyond that); but you never rose in knowledge to rest in the 'Knowledge of the Absolute Truth'; and were like a stone dropped inside the ocean waters.

(What is the ChintaaMani you were after?)

विद्धि चिन्तामणिं साधो सर्वत्यागमकृत्रिमं तमन्तं सर्वदुःखानां त्वं साधयसि शुद्धधीः। (90.05)

Hey Saadhu! Understand that the ChintaaMani was the state of 'pure renunciation of all' (SarvaTyaaga), which ends all the suffering once and for all.

If the intellect is pure and untainted (by the stagnant state of non-vichaara), then you will indeed acquire it. सर्वत्यागेन शुद्धेन सर्वमासाद्यतेऽनघ।

Hey Anagha! By renouncing everything completely, everything gets attained.

सर्वत्यागो हि साम्राज्यं किं चिन्तामणितो भवेत्। (90.06)

'Renunciation of everything' (SarvaTyaaga) is alone the Supremacy state, of owning the entire perceived itself, as itself (as the completely fulfilled state). That is the kingdom you will attain if you own the 'ChintaaMani of SarvaTyaaga'.

(‘SarvaTyaaga’ is not the renunciation of the physical objects, but the renunciation of the realness seen in the perceived. It is just the removal of the untruth that one holds on to, through delusion. A king who imagines that he is a beggar, remains left back as the king only, if he renounces all that is imagined as the state of the beggar.)

सिद्धः सर्वपरित्यागः साधो संसाधयतस्तव खर्वीकृतजगद्भूतिर्विद्यास्वात्मोदयस्तथा। (90.07)

(खर्वीकृता - तुच्छीकृता)

Hey Saadhu! You wanted to renounce everything, and you did it also.

You developed excellent dispassion and renounced all the prosperities and wealth, and walked out of it all, knowing the worthlessness of it all.

(This dispassion is indeed the highest state of self-less state of the Aatman.)

When one disregards all the wealth of the Creation, the ‘Knowledge of the Aatman’ has to rise by itself.

संत्यक्तं भवता राज्यं सदारधनबान्धवं ब्रह्मणेव जगत्सर्गव्यापारः स्वनिशागमे। (90.08)

You too renounced the kingdom along with the wife, wealth and relatives, like Brahmaa stopping his Creation-work at the time of his withdrawal, as at night.

स्वदेशस्यातिदूरस्थमागतोऽसि ममाश्रमं भुवोऽन्तमिव विश्रान्त्यै वैनतेयः सकच्छपः। (90.09)

You have come very far from the country that was yours,

and reached a hermitage here that is now yours (as the ‘mine’ attachment),

as if it is the end of the world and you can rest peacefully without any world to pollute you;

like (the senseless) Garuda trying to end the fight between two Rishis who were always quarrelling (and cursed each other to become the tortoise and the elephant), by devouring them off to satiate his insatiable hunger, instead of teaching them some morals).

(Instead of finding the cause of the bondage through Vichaara, you just got rid of the kingdom and family itself, so that you will remain peaceful, after that. It is like getting rid of the screaming infant by throwing it off into a chasm, than trying to pacify it and stop its crying.)

केवलं सर्वसंत्यागे शोषिताहंमतिस्त्वया मृष्टाखिलकलङ्केन स्वसत्तेवानिलेन खे। (90.10)

(अहंमतिः - अभिमानरूपा अविद्या)

After renouncing everything (the comforts of the palace), the idea of ‘I am the king’ (‘AhmaMati’ as Avidyaa) was dried up in you;

yet, you are still left with the idea of ‘I have renounced’, namely the conceit of renunciation.

After blowing away all the clouds and mists, as if still the autumn wind is left back in the sky.

मनोमात्रे हृदस्त्यक्ते जगदायाति पूर्णतां त्यागात्

If the mind is renounced from your ‘self-essence’ (Hrt),

then the world (as outside of you) also gets renounced,

and the Supreme completeness of the Aatman alone (Poornataa) remains left back.

त्यागविकल्पैस्त्वं खमम्भोदैरिवावृतः। (90.11)

After renouncing the kingdom and family, you are still plagued by the idea of renunciation, like the sky by the clouds.

(You cannot just be satisfied with the ‘renunciation itself of all the objects dear to you’.

What is left back, but the pride of renunciation?

Your mind is still clouded by the ideas connected to the ego-self.

You are still stuck with the idea of what is to be renounced and what is not!

Running away from the world to live alone in some desolate forest is not the solution; it is not the true renunciation. This state of life you are satisfied with, is not the Supreme bliss of knowledge at all.)

नायं स परमानन्दः, सर्वत्यागो महोदयः

This is not the Supreme state of bliss.

If everything is renounced, then the 'quiescent state' raises as a natural state that is left back.

कोऽप्युच्चैः अन्य एवासौ चिरसाध्यो महानिति चिन्तयेति गते वृद्धिं संकल्पग्रहणे शनैः

वात्ययेव वनस्पन्दे त्यागः प्रोड्डीय ते गतः। (90.12,13)

This state of life you are clinging on to, as some height of achievement, is something else, and not the true renunciation; and this 'incorrect idea', that 'whatever is achieved after a prolonged suffering alone is the Moksha-state'- developed into an ascertained conception slowly, and your 'renunciation' flew off, like from a forest shook by a huge storm.

(You are holding on to the glass-piece and have missed the real ChintaaMani stone!

Your incorrect understanding that prolonged suffering alone equals renunciation, was firmly ascertained by your intellect, and the 'true renunciation' flew off like the ChintaaMani for the merchant.

This state of life you are clinging on to, as some height of achievement, is something else, and you were left with nothing, and were ruined like a forest hit by a violent storm.

Instead of the 'ChintaaMani of renunciation', you have achieved just the 'Chintaa, the anxiety-state', like the merchant holding on to the glass piece.)

त्यागिता स्यात्कुतस्तस्य चिन्तामप्यावृणोति यः पवनस्पन्दयुक्तस्य निःस्पन्दत्वं कुतस्तरोः। (90.14)

How can one be in a state of true renunciation, if he is still plagued with anxieties and worries?

How can a tree caught in the wind at all times, remain still ever?

(Instead of worrying about the affairs of the kingdom and the family, you are worried about the hut, the water pot and the deer-skin! The world is still clinging on to you, though you believe that you have renounced it fully.

World is not just the palace; but is the forest too!

Where can you run away, as long as the world looks real to you always?

Attachment is the same whether it is shown towards the house and the family, or the hut and the Kamandalu.)

(चित्तत्याग एव मुख्यः सर्वत्यागः, चिन्तायां तु सत्यां चित्तं दुस्त्यजं, चित्तेन तु संकल्पद्वारा जगदेव संगृहीतम्।

ChittaTyaaga alone is known as SarvaTyaaga. When the mind remains apprehensive, Chitta cannot be renounced.

Chitta holds on to the Jagat through conceptions only.)

चिन्तैव चित्तमित्याहुः संकल्पेतरनामकं

Anxiety (worry) is what the Chitta is made of.

This Chitta also is known as conception, the wrong understanding.

तस्यामेव स्फुरन्त्यां तु चित्तं त्यक्तं कथं भवेत्। (90.15)

The constant worry about the routine acts you have undertaken, is the Chitta that is still alive.

When that is still kept alive in you, how can you say that you have renounced all, for you have not renounced the Chitta at all, in truth!

चित्ते चिन्तागृहीते तु त्रिजगज्जालके क्षणात् कथमासाद्यते साधो सर्वत्यागो निरञ्जनः। (90.16)

If the conception process (information processing) named Chitta, is always in the state of anxiety, being trapped in the realness of the tri-world at every instant,

how can the taintless 'complete-renunciation' be attained at all?

(At each and every moment, you are producing the world as the mind-created Bodha, and believe in the realness of it all. You believed the palace-perception as real, and renounced it; and are living in the forest-perception now, believing this to be real.

From one state of foolishness, you have moved on to another state of foolishness.

You renounced not the 'foolishness of believing in the realness of the perceived'.

What matters what the picture in the canvas is, if one remains in the state of canvas alone?

How can one be in the taintless state of renunciation where Aatman alone is left back, if one's mind is worried even about attaining Moksha?

What is there to renounce or achieve?

When foolishness is removed through Vichaara, the truth alone is left back!

The very idea of renunciation has to be renounced; for there is nothing at all as anything, to renounce!)

(How can the renunciation belong to anyone, whose mind is always noisy with the idea of 'mine'?)

संकल्पग्रहणेनान्तस्त्यागः प्रोङ्डीय ते गतः

You were holding on to the incorrect concept of renunciation; of running away from it all, to achieve some great thing through suffering an ascetic life; and the very renunciation-act which bestows the Aatman-state, flew away like the ChintaaMani gem, शब्दसंश्रवणेनाङ्ग यथा ग्रामविहंगमः। (90.17)

like the village bird flies off by the slightest noise also.

निश्चिन्तत्वं परं सर्वं त्याग आदाय ते गतः

Freedom from anxieties is the supreme state of renunciation, and you sought it, but did not cherish it; and, it went off!

आमन्त्र्यापूजितो जन्तुः स दुःखं न करोति किम्। (90.18)

If you invite someone and disrespect that person, then will not that lead to dire consequences (as what happened to Daksha Prajaapati after offending Shiva?)

(You failed to hold on to the 'complete renunciation', and just made a pretense of it; and are proud of it too! Your eyes bloomed in wonder like lotuses, at the grand achievement of this pretense renunciation!)

सर्वत्यागमणावेवं गते कमललोचन तपःकाचमणिर्दृष्टस्त्वया संकल्पचक्षुषा। (90.19)

Hey lotus-eyed one! When the ChintaaMani gem of 'Complete Renunciation' was gone, your infected mind-eyes saw the glass-gem of penance as the ChintaaMani (and held on to it as some precious thing you owned).

(At each and every moment of your forest-life, you gloated with the idea that you were a great ascetic of supreme renunciation, and that alone has made you cling to life in this desolate forest.)

त्वया तस्मिंस्तपस्येव दुःखे दृष्टिभ्रमोदिते ग्राह्यैकभावना बद्धा जलेन्दौ शशिनो यथा। (90.20)

Like seeing the reflected moon in the water as the real moon, and enjoying it, the suffering of the penance-life was accepted (Graahya) by you as the fulfilment of your life, because of your incorrect belief that the 'suffering-state alone' is the true bliss.

(The ascetic-disciplines also bind a man since they are time-bound, need proper ingredients, require strict physical discipline and what not. The very anxiety of performing the penance-discipline itself becomes a binding factor once again.)

अवासनमनासक्त्या कृतानन्ता सवासना

Of course, you had got rid of all the Vaasanaas connected to the kingdom, family etc; but now you have developed instead, endless other Vaasanaas, as related to your ascetic disciplines.

आद्यन्तमध्यविषमा दुःखायैव तपःक्रिया। (90.21)

The penance-act like what you have undertaken as your life's mission is made of misery only, in the beginning, end and middle also, since at first you had to leave all that was dear to you, then live a wretched life of solitude and suffering in the middle, and after all this, the fruit of renunciation also is not attained by you at the end.

अमितानन्दमुत्सृज्य सुसाध्यं यः प्रवर्तते मिते वस्तुनि दुःसाध्ये स्वात्महा, स शठः स्मृतः। (90.22)

He who rejects the 'limitless state of bliss' that is easily attainable through just some intense Vichaara, and goes after something lowly, indeed injures his own self, and is an idiot for sure!

(You too are indeed a blockhead, that you sought the misery of penance by ignoring the Self-knowledge that was easily available without any hard discipline-measures.)

सर्वत्यागं समारभ्य न चैष साधितस्त्वया तथा दुःखैकताज्ञानबद्धेन वनसद्गनि। (90.23)

You wanted to renounce everything indeed;
but you never accomplished it by your running away from your home;
for you were stuck with ignorance,
and attained the misery alone, as your fruit of renunciation, in this forest-abode.

राज्यबन्धाद्विनिष्क्रम्य प्रसरदुःखपूरितात् वनवासाभिधेः साधो बद्धोऽसि दृष्टबन्धनैः। (90.24)

Getting out of the bondage of the kingdom which you believed to be made of anxieties and pains, you are now caught again in some other bondage of the perceived in the form of the forest life, hey good one!

द्विगुणा एव ते चिन्ताः शीतवातातपादयः बन्धनादधिकं मन्ये वनवासमजानताम्। (90.25)

If you were born and bred in a forest, maybe you will not suffer much the forest-life;
but not being an expert in the forest-life, you must be suffering more because of the cold winds,
heavy rains and other problems attached to the forest life; your worries must now be double-fold.

(All your time gets spent in, caring for the fruit trees and the flowering creepers, mending the leaky roofs and the flying roofs, setting right the breaking walls and the broken clay pots! In the palace at least, you could have avoided all these problems and busied yourself in the Vichaara of the Aatman.)

चिन्तामणिर्मयाप्राप्त इत्यलं बुद्धवानसि

Like the merchant holding on to the glass-piece believing it to be the ChintaaMani,
you believed that you had renounced everything (and had achieved some great thing),
but renounced nothing at all, even after the painful life you have led all these years in this wild forest.

न लब्धवान्भवान्साधो स्फटिकस्यापि खण्डिकाम्। (90.26)

Actually, you did not even obtain the broken glass piece also, dear one, in this penance-life!

इत्येतदङ्ग मणियत्रकथासमानं सम्यङ्मया प्रकथितं तव पद्मनेत्र।

Dear Sage of lotus-eyes!

This is the meaning of the story of the ChintaaMani, which reflects your own story in essence.

तद्बोध्यमेवममलं स्वयमेव बुद्ध्वा यद्वेत्सि तत्परिणतिं नय चित्तकोशे। (90.27)

Analyze the facts related by me, understand what the true renunciation is,
analyze whether your penance is indeed the fulfilment you sought for;
and move towards the true renunciation-state inside your mind-hollow.

STORY OF THE HUNTER AND ELEPHANT EXPLAINED

इदानीं राजशार्दूल वस्तुसंप्रतिपत्तये शृणु विन्ध्येभवृत्तान्तविवृतिं स्मयकारिणीम्। (91.01)

Hey Lion among kings!

Now listen to the amazing explanation of the story of the 'elephant of the Vindhya Mountain', for the sake of attaining the 'Supreme Vision of Knowledge'.

योऽसौ विन्ध्यवने हस्ती सोऽस्मिन्भूमितले भवान् यो वैराग्यविवेकौ तौ द्वौ तस्य दशनौ सितौ। (91.02)

The elephant which lived in this forest-land of Vindhya Mountain refers to 'you the noble king'.

Vairaagya and Viveka are the two strong tusks of the elephant, which you had developed by your studies and the company of the noble ones.

यश्चासौ वारणक्रान्तितत्परो हस्तिपः स्थितः तदज्ञानं तवाक्रान्तितत्परं तव दुःखदम्। (91.03)

The elephant-catcher who wanted to imprison the elephant is 'Ajnaana or the absence of true knowledge' who wanted to overpower you and make you miserable.

अतिशक्तोऽप्यशक्तेन दुःखाद्दुःखं भयाद्भयं हस्ती हस्तिपकेनेव राजन् मौर्ख्येण नीयसे। (91.04)

Though all-powerful by the attainment of dispassion and discrimination, you still remained powerless because you never gave way to Vichaara; and so moved from pain to pain, fear to fear, chased by that 'foolishness' like the elephant by the elephant catcher.

(You did not analyze the essence of renunciation; but wanted to renounce, one scenario of the perceived as painful, and entered another scenario of the perceived, which was more painful.

You were running away from all, but not from your foolishness or the absence of Vichaara.)

यल्लोहवज्रसारेण वारणः परियन्त्रितः तदाशापाशजालेन भवानापदमावृतः। (91.05)

The 'unbreakable iron-net in which the elephant was trapped', is the 'net of attachments and desires binding you all over', even in this ascetic life of renunciation, because of you being attached to the life of the ascetic.

(You were chained at the feet, to this place as your new attachment, and could not get out of it, even after eighteen years. You discarded the objects at the palace, and are owning now the objects of the penance-life, as precious.)

आशा हि लोहरज्जुभ्यो विषमा विपुला दृढा,

Attachment is stronger, wider and more painful than an iron chain.

कालेन क्षीयते लोहं तृष्णा तु परिवर्धते। (91.06)

In course of time, iron may wear out and break off by rusting; but not the attachment to the objects; rather it increases in time.

(You can replace the photos (images) of the family members with the photos of deities and Gurus; but photo is just a photo; the 'name and form chain'; how can you get out of the foolishness that is in the form of images, if you still cling to the photos only? Any clinging to any name and form is attachment only.)

यदद्वन्द्वं प्रेक्षते वैरी गजमारादलक्षितः प्रेक्षते तदज्ञानं क्रीडार्थं बद्धमेककम्। (91.07)

The enemy of the elephant who wants to catch the elephant is 'Ajnaana' (wanting to catch you). He stays far above your sight, hiding and staying out of your vision, but always ready to trap you somehow; and when you are bound in the trap fully, he watches you secretly with amusement, happy at his catch.

(You can run away 'from the family'; but can you run away from the 'running away' itself?)

यद्बभञ्ज गजः शत्रोः शृङ्खलाजालबन्धनं तत्त्याज भवान्भोगभूमिं राज्यमकण्टकम्। (91.08)

At the first time, when the elephant broke the iron-net of attachment and escaped, you also renounced the bondage of the kingdom, the very stage of sense pleasures, without hesitation.

कदाचित्सुकरं शस्त्रशृङ्खलाबन्धभेदनं न त्वस्य मनसः साधो भोगाशाविनिवारणम्। (91.09)

Indeed it is a commendable act, since it is quite easy for any one to tear open the piercing iron net, somehow or other, using just physical strength, but not the removal of the 'desires for pleasures' from the mind.

यदिभे पाटयत्युच्यैर्बन्धं हस्तिपकोऽपतत्, त्वयि त्यजति तद्राज्यमज्ञानं पतितं कृतम्। (91.10)

The elephant-catcher slipped and fell down from the tree when the elephant tore open the net. When you renounced the kingdom and tore open the net of attachment, the Ajnaana-enemy was conquered and he fell at your feet, ready to get crushed by you.

(At first, raises the dispassion by seeing the joy-factor as absent in the objects; then one understands what is real and unreal, and then decides to renounce the unreal.)

यदा विरक्तः पुरुषो भोगाशां त्यक्तुमिच्छति तदा प्रकम्पतेऽज्ञानं, छेद्ये वृक्षे पिशाचवत्। (91.11)

When a man of dispassion at first decides to renounce the desires for pleasures, then the Ajnaana starts trembling, like the ghost residing in the tree trembling in fear when the tree is about to get cut.

यदा विवेकी पुरुषो भोगान्संत्यज्य तिष्ठति तदा पलायतेऽज्ञानं छिन्ने वृक्षे पिशाचवत्। (91.12)

When a man of discrimination renounces off all the pleasures, then the ignorance runs away once for all, like the ghost from the cut-off tree.

भोगौघे नूनमुन्मुक्ते पतत्यज्ञानसंस्थितिः पादपे क्रकचच्छिन्ने कुलायस्तद्रतो यथा। (91.13)

If the hosts of pleasures are discarded through the proper reasoning process, then the Ajnaana-state falls off, like the nest falling off when the tree gets cut by an axe.

यदा वनं प्रयातस्त्वं तदाऽज्ञानं क्षतं त्वया, पतितं सन्न निहतं मनस्त्यागमहासिना। (91.14)

When you came off to the forest, the Ajnaana fell in front of you, ready to die at your feet; but, you did not kill it with the sword of 'mind-renunciation' (Mana-Tyaaga).

तेन भूयः समुत्थाय स्मृत्वा परिभवं कृतं तपःप्रपञ्चखातेऽस्मिन् गहने त्वं नियोजितः। (91.15)

So, it again got up unhurt and feeling more vengeful, pushed you into this deep dark hole of the 'Penance-world' (Tapa-Prapancha).

तदैवाघातयिष्यस्त्वं यद्यज्ञानं तथागतं राज्यत्यागविधौ तत्त्वां नाहनिष्यत्क्षयं गतम्। (91.16)

If you had killed that Ajnaana then and there itself, when it had fallen at your feet at the time of renouncing the kingdom, it would have died instantly and would not have taken revenge on you like this, by pushing you into a more terrible state of ignorance.

यत्खातवलयस्तेन वैरिणा हस्तिनः कृतः तत्तपोदुःखमखिलमज्ञानेन तवार्पितम्। (91.17)

The circular trench dug by the elephant-catcher for that elephant, is the endless 'misery of penance' offered by the Ajnaana to you.

या तस्य राजराजश्रीर्गजारेर्नृपसत्तम सा त्वज्ञाननृपतेश्चिन्ताभ्यन्तरचारिणी। (91.18)

Hey noble king!

The enemy king who rules all the minds is the ‘disregard for reason’ (disregard for Vichaara), and the objects (that belonged to the king as his grand wealth - rajaraajashree) that were borrowed by Ajnaana (from the king) were the ‘anxieties and apprehensions that prick the mind of those who do not enquire into the truth’.

(‘Lack of Vichaara’ blinds the ignorant man, and leads him towards untold miseries.)

त्वं गजेन्द्रस्त्वयं साधो दीर्घ वनेऽगजोऽपि सन् अज्ञानवैरिणा तेन निक्षिप्तस्तरसाभितः। (91.19)

Hey Saadhu! You are like the chief of the elephants who was mighty and powerful with the sharp strong tusks (but trapped inside the trench now, with no way to escape ever).

Though you are not an elephant, the enemy called Ajnaana has thrown you also, into the deep hole of this forest, from which you are not able to come out (since you have lost the ability to think itself, and are trapped into doing some routine mechanical ascetic practices, day in and day out, day after day, year after year, living all alone, with no improvement even in the least).

यत्खातवलयो बाललताभिरवगुण्ठितः आवृतं तत्तपोदुःखमीषत्सज्जनवृत्तिभिः। (91.20)

You were fooled by the lure of pious acts that covered this deep dark hole.

The hole covered by heaps of tender creepers, is the misery of penance concealed by the few pious acts.

(You are buried under the ground alive, and are satisfied that the world above does not bother you!)

इत्यद्यापि तपःखाते दुःखे ह्यस्मिन्सुदारुणे स्थितोऽसि पातालतले नृप बद्धो यथा बलिः। (91.21)

Hey king! Even at present, you are still stuck inside the ‘terrible miserable hole of penance’, deep inside the dark nether-world, imprisoned like King Bali.

(Blocking the information called the world is not renunciation; but, staying only as a witness of any information, and seeing the information as not real, is the ‘true renunciation’.)

गजस्त्वमाशा निगडानि वैरी मोहो निखातः पुनरुग्रबन्धः

महीतलं विन्ध्य उदन्त इत्थं त्वदीय उक्तः कुरु यत्करोषि। (91.22)

You are the elephant; desires are the iron chains; enemy is the delusion.

The hole that has been dug is the complete imprisonment that has befallen again, in the form of fierce penance. The earth is the ‘Vindhya mountain forest’.

This is the hidden meaning of the story I told you.

Now do what you have to do.

(Get out of the hole, and kill the enemy once and for all.)