

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 NINE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (08)]

['SARVATYAAGA'- RENUNCIATION OF ALL]

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, India.

CHAPTER FORTY NINE

[‘SARVATYAAGA’ - RENUNCIATION OF ALL]

कुम्भ उवाच

Chudaalaa (in the form of Kumbha) spoke

यदुक्तं नयशालिन्या तया विदितवेद्यया तदा चूडालया ज्ञानं तत्कस्मान्नोररीकृतम्। (92.01)

Your wife Chudaalaa was indeed a Knower of Brahman. She was endowed with the ‘Vision of Truth’.

Why did you not trust her words of reason? Why did you ridicule and disregard her sincere words?

*(She was trying to raise you in knowledge, as your well-wisher.**She is not an ordinary person, or just a foolish wife serving your needs, as you deem her to be!)*

सा हि तत्त्वविदां मुख्या,

She moves with many Knowers of the excellent sort, and is revered among the crowd of Knowers, as an excellent Knower of the Truth.

यद्वक्ति करोति च तत्सर्वं सत्यमेवाङ्ग तदनुष्ठेयमादरात्। (92.02)

She was not uttering nonsense but was sharing her own vision of truth, when she explained her blissful state. You should have followed her instructions without doubt, dear king.

(You have not perfected the true renunciation also, and did not renounce anything as such!)

अथ चेद्वचनं तस्यास्त्वया नानुष्ठितं नृप तत्सर्वसंपरित्यागः कस्मान्न निपुणीकृतः। (92.03)

If her words were not to be followed (since she is of a female form and her words are to be ignored equal to some brainless chatter) hey king, then why did you not attain the goal of your life through your so-called ‘SarvaTyaaga’ itself, as your chosen path of realization!?

*(You do not even know the meaning of the word ‘SarvaTyaaga’.**What great thing have you achieved by ridiculing her and following this ‘falsely conceived renunciation method’? What have you renounced actually? Nothing at all indeed!)**(If some Deva or Rishi appears in front of you the reader, and you are told to renounce everything, for attaining the so-called liberation, then what will you renounce; think and analyze.**Go through the ‘process of renunciation’ like ShikhiDhvaja inside your mind-arena; and find out the real meaning of SarvaTyaaga by yourself.)*

शिखिध्वज उवाच

ShikhiDhvaja spoke

(The king was shocked, and humiliated by the words uttered by the young lad.)

राज्यं त्यक्तं गृहं त्यक्तं देशस्त्यक्तस्तथाविधः दारास्त्यक्तास्तथाप्यङ्ग सर्वत्यागो न किं कृतः। (92.04)

(How can you say that I have not renounced anything at all?)

(I was a great king ruling a vast kingdom;) I renounced the kingdom itself and walked away!

(Is that not the renunciation of the excellent sort?)

I have renounced the palace-home,

and renounced all the varieties of pleasures that the royal status offered!

I have also renounced the country in the same way,

and did not bother about the affairs of the kingdom also.

(I have renounced all the worries too, that are connected to the world of my past.)

I even renounced my wife, who was equal to my own life!

(What more can be renounced?)

I have renounced all that belonged to me; so how can you criticize me, and say that I have not renounced anything at all?

कुम्भ उवाच

Kumbha spoke

धनं दारा गृहं राज्यं भूमिश्छत्रं च बान्धवाः इति सर्वं न ते राजन्सर्वत्यागो हि कस्तव। (92.05)

Hey Raajan! Riches, house, kingdom, land, royal umbrella, and relatives;
all these do not belong to you at all; so how can you renounce them?

तवास्त्येवापरित्यक्तः सर्वस्माद्भाग उत्तमः तं परित्यज्य निःशेषमायास्यसि विशोकताम्। (92.06)

You are still left with an excellent thing that belongs to you.

If you renounce that, then you will be left with nothing of yours and will attain the painless state for sure.

शिखिध्वज उवाच

ShikhiDhvaja spoke

राज्यं चेन्मम नो सर्वं तत्सर्वं वनमेव मे शैलगृहवृक्षादिगुल्माद्यं तदप्येतत्त्यजाम्यहम्। (92.07)

If you say that the kingdom never belonged to me as everything,
(then I accept to your words without doubt).

(The palace was just a place of abode I walked away from.)

I have left the palace-abode to own a forest-abode, and this is my 'everything' now;
(that is what your words suggest may be).

This forest-land along with the mountain, trees and bushes, is what belongs to me now as my abode.

I will renounce this also, (and own nothing as my abode)

(and will become a wandering Sage owning nothing).

वसिष्ठोवाच

Vasishta spoke

इति राम वदन्नेव कुम्भवाक्यप्रणोदितः निमेषान्तरमात्रेण वशी वीरः शिखिध्वजः

प्रममार्ज वनास्थां तां कृतः सुदृढनिश्चयः प्रावृडोघस्तटगतां रजोलेखामिवात्मना। (92.08.09)

Rama! ShikhiDhvaja, who had self-control and the courage to renounce anything,
was humbled by Kumbha's words,

and 'in a fit of proving his dispassion to the young Sage', he uttered the above mentioned words,
and instantly wiped off that attachment to the forest from his mind, with a determined mind to walk
away from it all,

like the monsoon floods dissolving off the sand-patterns formed by the wind on the river bank
(allowing another pattern to form on it once again).

शिखिध्वज उवाच

ShikhiDhvaja spoke

सवृक्षाद्रिवनश्वभ्राद्विपिनादपि वासना परित्यक्ता मया नूनं परित्यागः स्थितो मम। (92.10)

I have renounced the Vaasanaa for all the things of the forest along with the tree, mountain, caves, etc.
I have indeed renounced everything for sure!

(I will not own any place as my abode from now on. I will just walk away from here, and stay wherever
the fate decides to put me, and will perform my ascetic duties as needed, without any flaw).

कुम्भ उवाच

Kumbha spoke

अद्रेस्तटं वनं श्वभ्रं सलिलं पादपस्थलं इत्यादि तव नो सर्वं सर्वत्यागः कथं तव। (92.11)

The mountain bank, forest, cave, water-streams, the land filled with trees;
all these do not belong to you at all; so how can you renounce them all?

तवास्त्येवापरित्यक्तः सर्वस्माद्भाग उत्तमः तं परित्यज्य निःशेषं परामायास्यशोकताम्। (92.12)

You are still left with an excellent thing that belongs to you.

If you renounce that, then you will be left with nothing of yours and will attain the painless state for sure.

शिखिध्वज उवाच

ShikhiDhvaja spoke

एतच्चेन्मम नो सर्वं तत्सर्वं स्वाश्रमो मम वापीस्थलोत्जयुतस्तमेवाशु त्यजाम्यहम्। (92.13)

If these all do not belong to me as per your words, then what I own is the 'hermitage with the water from the well and the small hut'; (these things belong to me now as a recluse); so, I will renounce all these also (and walk away, without taking any of these with me).

वसिष्ठोवाच

Vasishta spoke

इति राम वदन्नेव कुम्भवाक्यप्रबोधितः निमेषध्यानमात्रेण वशी वीरः शिखिध्वजः

प्रममार्जाश्रमास्थां तां संविदा शुद्धया हृदि स्फुरन्तीं स्फुरणेनैव रजोलेखामिवानिलः। (92.14,15)

Rama! ShikhiDhvaja who was in full self-control and courageous, (and who was purified by the fire of dispassion), was 'enlightened by Kumbha's words',

(and in a fit of proving his dispassion to the young Sage),

he uttered the above mentioned words; meditated for a few seconds,

and then wiped off that attachment to the hermitage also with a purified mind (by wiping off one picture completely and filling it with another picture),

like the wind dissolving off the sand-patterns on the river bank, and leaving way for another pattern on the sands once again.

शिखिध्वज उवाच

ShikhiDhvaja spoke

स वृक्षोत्जवीरुत्काद्वासना स्वाश्रमादपि परित्यक्ता मया नूनं, सर्वत्यागः स्थितो मम। (92.16)

I have renounced the Vaasanaa for all the objects that belong to the hermitage along with the tree, hut, and the creepers around it (veerut).

I have indeed renounced everything for sure; nothing is left back. This alone is SarvaTyaaga.

कुम्भ उवाच

Kumbha spoke

वृक्षो वापी स्थलं गुल्ममुटजं व्रततीवृत्तिः इति किञ्चिन्न ते सर्वं सर्वत्यागः कुतस्तव। (92.17)

The tree, the water-pool, the forest-land, the bushes, the hut and the hedge made of creepers; all these do not belong to you as yours. How could you have renounced everything of yours?

तवास्त्यन्योऽपरित्यक्तः सर्वस्माद्भाग उत्तमः तं परित्यज्य निःशेषं परामायास्यशोकताम्। (92.18)

Still you are left with one more excellent thing that belongs to you.

If you renounce that, then you will be left with nothing of yours and will attain the painless state for sure.

शिखिध्वज उवाच

ShikhiDhvaja spoke

एतच्चेन्मम नो सर्वं तत्सर्वं भाजनादि मे चर्मकुड्यकुटीरादि तत्तावत्संत्यजाम्यहम्। (92.19)

If these are not all of mine, then what is left out is the collections of vessels, deer-skin, wall and the small hut, that belong to me still! I will immediately renounce all these.

(They are still there in tact, and may lure me back to them, and so I believe that all these things are to be destroyed without trace).

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा स समुत्थस्थावविक्षुब्धमतिः शमी विष्टरादवदातात्मा शृङ्गादिव शरद्धनः। (92.20)

So saying, that pious man of the pure mind got up from his seat with a non-agitated mind, like the white autumn cloud rising from the peak of the mountain.

कुंभस्त्वालोकयन्नेव तत्क्रियाः सस्मितः स्वयं आसने लोककार्येषु स्वस्यन्दन इवांशुमान्। (92.21)

Kumbha kept on watching his actions, with a smile on his face,
like the sun watching the deluded actions of the world from his unswerving seat.

यत्करोति करोत्वेतदस्यैतत्पावनं परं इति, तूष्णीं स्थितः कुम्भः शिखिध्वजमवैक्षत। (92.22)

‘Let him do whatever he wants! For him, it is a sacred task!’

So thinking, Kumbha silently kept on watching ShikhiDhvaja’s action of renunciation.

शिखिध्वजस्तु तत्सर्वं भाण्डोपस्करमाश्रमात् एकत्रैवानयामास भुवो वार्यब्धिभूरिव। (92.23)

ShikhiDhvaja collected all the objects like vessels etc, and heaped them all outside the hut at a single place,
like the bottom-ground of the ocean collecting the mud of the above-ground through the rivers and rains.
(He was adding more mud of delusion, to his ‘already existing delusion about SarvaTyaaga’.)

तत्संस्थाप्येन्धनैः शुष्कैर्ज्वालयामास पावकं करैः संचारवानर्कः सूर्यकान्तपदं यथा। (92.24)

After heaping all the above-mentioned objects at one place, he brought again some dry sticks and kindled
a fire in an empty corner, like the moving sun ignites the fire inside the sun-stone with his ray-hands.

भाण्डोपस्करजालं तदग्नौ त्यक्त्वा विवेश सः ध्वंसिकायां जगद्भुत्वा मेरुशृङ्गे यथा रविः। (92.25)

He placed all the vessels and other things, one by one into the fire;

and after everything was turned into ashes, he sat back on the ground,

like the sun returning to the peak of Meru Mountain after destroying the world at the time of dissolution.

SARVATYAAGA OF SHIKHIDHVAJA

ShikhiDhvaja was doing yet another action with his hands, as the SarvaTyaaga.

SarvaTyaaga is the action-less state of the Aatman, and cannot be attained through the physical action of
renunciation. What can anyone renounce, when every object is just a picture drawn on the emptiness, and
there is nothing but the ‘Bodha of the objects’, inside the ‘mind, which alone is shining as the world’?

His mind was drawing yet another picture on the empty canvas as the act of renunciation, but still the canvas-
state was beyond his comprehension. He had not understood the meaning of SarvaTyaaga yet.

Aatman is the picture-less state of the canvas; and when one stays in that state even when the pictures
are seen, then he is said to be in the SarvaTyaaga state.

Drawing pictures of renunciation of this object or that object, is not SarvaTyaaga; but yet again is another
delusion-state of the renunciation-act.

A man who physically renounces the objects and people, and still believes in the realness of the objects
and people; is deluded only. The ‘I own’ idea is replaced by the idea ‘I renounce’; that is all!

How can you renounce when you own nothing at all?

ShikhiDhvaja was now erasing the picture of the hermitage with the picture of fire and ashes.

Picture was still intact as real. His renunciation-act was meaningless.}

(He now started bidding farewell to each and every object he had owned in his life as a recluse.
First, he took the AkshaMaalaa, the garland of Rudraakhsas, with affection, and addressed it,
before placing it in the fire.)

(The king addressed the Rudraaksha garland made of shining Sphatika beads.)

एतावन्तं मया कालं वृत्ता यत्त्वं पतिप्रिये अजातबुद्धिभेदेन तेनैव कृतमस्तु ते। (92.26)

‘You were embracing my neck all these days, like a devoted wife, and I held you in my hand with
affection. I was rotating you always, without giving you any rest, and I was unaware that I am using
you for my selfish purposes only. You need not trouble yourself to serve me anymore!

भ्रान्तौ तु विनिवर्तिन्यां नाधुनोपकरोषि मां मन्त्राटव्यां चिरं भ्रान्तं विहृतं कार्यवत्र्मसु। (92.27)

I roamed for long, in the ‘forests of Mantras’ along with you, and in delusion was performing rites
leading to valueless results. The delusion of ascetic penance that is bound to a particular place, is gone
from me now, who have renounced the very state of asceticism; you are of no use to me now.

दृष्टानि धर्मस्थानानि विश्राम्याम्यधुना सखि।

I have visited many holy places, with you as my constant companion.

I will rest now from all these wanderings, my friend!

इत्यक्षमालां ज्वलने चिक्षेपोक्त्वा शिखिध्वजः कल्पान्ताग्नाविव व्योम तारालीं पवनोऽमलाम्। (92.28,29)

So saying,

ShikhiDhvaja threw the ‘Rudraaksha garland made of shining Sphatika beads’ into the blazing fire, like the dissolution-wind throwing the taintless array of stars shining in the sky, into the dissolution-fire.

(He took the deer-skin that was used as his seat, and addressed it with affection, before placing it in the fire.)

मया नरमृगेण त्वं चिरं वनमृगाच्च्युतं अबोधेन धृतं बृस्यामिदमेव मृगाजिनम्।

‘I am myself an animal shaped as the human, and you, a skin removed from another animal was used by me all this time to spread on the Kusha-grass seat, for my own comfort, and I was indeed acting foolish by using another animal’s part as this animal’s comfort.

This is the deer-skin that kept me comfortable all this time.

इदानीं गच्छ तुच्छाय, पन्थानः सन्तु ते शिवाः।

Now dissolve off along with the lowly state of delusion. May your path be auspicious!

वह्निना व्योमतां गच्छ सतारं व्योम ते समम्। (92.29 to 31)

Let you variegated skin-surface that is dotted with white marks and looks like the sky with its stars, dissolve off into the empty sky filled with stars, through the path of this fire.’

तद्ब्रुस्यङ्गात्कराभ्यां स धृत्वा चर्माजहाविति नृपोऽग्नावम्बुधेर्वातो दववहाविवाचलात्। (92.31,32)

Like the dissolution-wind pulling off the mountains from under the ocean-waters to throw them into the dissolution-fire, the king then pulled the deer-skin from the grass-bed with his hands forcefully, and saying ‘burn, hey skin’, placed the deer-skin inside the fire, and watched it burn off fully.

(He took the Kamandalu, used as his water-pot, and addressed it with affection, before discarding it.)

महावृत्तेन भवता त्वया वारि धृतं मम, साधो कमण्डलो सम्यङ् न ते प्रतिकृतं कृतम्।

‘Hey good one, Kamandalu! You are fully rounded (Vrta), like a man of good character (Vrta).

I always carried water in you. I never acted grateful towards you.

सौहृदस्य मनोज्ञस्य सौजन्यस्य स्थिरस्य च साधुत्वस्य च सर्वस्य त्वमेव परमास्पदम्।

You were a good friend, you understood me well (were easy to handle), you were benevolent with your offering of water, and were always stable, never falling on the ground; you are the supreme abode of all goodness that can be found anywhere.

येनैव वह्निना देहं संशोध्याभ्यागतोऽसि मां, तेनैव गच्छ हे मित्र पन्थानः सन्तु ते शिवाः। (92.32 to 35)

You reached me after getting burnt in the fire (for purification) when you were found by some ascetic. Now, go back the same way, my friend (I will leave you, for some one else to purify in the fire and use it again). May your path be auspicious.’

इत्युक्त्वा श्रोत्रियायैव कमण्डलुमदात्तदा अग्नये महते वापि दातव्यं साधु यद्भवेत्। (92.35,36)

So saying, he left it near the river for some other ascetic to pick it up.

It is always good to offer an object to some great person or the fire; both are the same.

(He now took the grass-seat ‘Brsee’ in his hand and addressed it.)

मूर्खस्येव मतिर्गुप्ते नित्यमेव पतस्यधः, उचिता ते गतिः सैव बृसिके भस्मतां व्रज,

‘The foolish mind always falls down into the concealed dark lower hollows (like a blind person with no sight). You the ‘Brsikaa’ also are a fool who always falls downwards.

Now it is time for you to get burnt in the fire, like my own foolishness which sought unworthy acts.’

इत्युक्त्वादाय बृसिकामग्नावेव स मृद्विकां शुद्ध्यर्थमासनार्थं वै चिति तत्याज भासुरे। (92.36 to 38)
So saying, he threw the soft grass-seat into the blazing fire,
for purifying his own mind and for making it rest, being freed of anxieties and attachments.

यत्याज्यमचिरेणैव त्यक्तव्यं किल, तत्सदा विस्तरः क्रियते सद्भिरुपादेये, इति स्थितिः। (92.38,39)

‘What needs to be renounced should be immediately discarded without delay.
If the time extends, the attachment to the object that is there (sadbhiih) which is still useful (upaadeya),
will be kindled by memories and it will be difficult to discard it, and will be kept for long (vistara);
so it is, in this world.

शीघ्रमग्नाविदं सर्वं भाण्डजातं त्यजाम्यहम्। (92.39)

I will quickly throw all the material objects into the fire.

एकवारं दहत्यग्निर्दाह्यं भवति तुष्टये।

If all the objects get burnt simultaneously, then I will feel fully satisfied that I have renounced everything.

साधो क्रियोपकरणं निष्क्रियाय त्यजाम्यहं, न खेदस्तत्र कर्तव्यो, नन्वयोग्यं विभर्ति कः। (92.40)

Hey Saadhu! I will renounce all the objects that I have used here in the forest, so that I will be free of
all the actions from now on. There is nothing to feel bad about losing all these objects.

These are of no use to me anymore, and so why bother about these objects!’

इत्युक्तवान्झटिति भोजनभाजनाद्यं सर्वं जुहाव वनवासविलासयोग्यं

तद्भाण्डजालमनले सममेव राजा जगज्ज्वलतीव कालः। (92.41)

So saying, the king immediately burnt all the objects like the food-bowl etc used by him in the forest-life,
like Kaala burns all the worlds at once, at the time of dissolution.

अथोत्थाय ददाहासौ शुष्कं तत्तृणमन्दिरं अज्ञेन स्वेन मनसा वृथा संकल्पकल्पितम्। (93.01)

ShikhiDhvaja then got up, and set fire to his dry grass-hut also, which was just a worthless conceived
object of his mind as belonging to him, but was real and solid for his ignorant mind.

शिष्टं यत्किंचिदभवत्तत्सर्वं स शिखिध्वजः असंरब्धमना मौनी क्रमेण समया धिया

ददाह च स चिक्षेप तत्याज च बभञ्ज वा भाण्डजातं स्ववसनं भोजनाद्यपि तुष्टवत्। (93.02,03)

ShikhiDhvaja, without feeling agitated by the loss of all his objects, remaining calm, and not losing his
composure, with his intellect endowed with equanimity, searched for each and every object meticulously
and took out the gourd-bowl, bark-garment, the residue of some fruits and edible roots kept in store;
burnt some of them in the fire, threw some of them away, ignored some as worthless, and broke some of
them into pieces.

*(He was fully satisfied that at last he had done the SarvaTyaaga, which was his main mission of life that
had to be accomplished.)*

स बभूवाश्रमस्तस्य दृष्टनष्टजनस्थितिः वीरभद्रबलध्वस्तदक्षयज्ञाश्रमोपमः। (93.04)

That hermitage which was once a living place for him was now in ruins,
like the Yajna-hall of Daksha destroyed by VeeraBhadra.

आश्रमात्ते मृगगणास्त्यक्तरोमन्थमुद्ययुः साग्निदाहात्पुरवराद्धीतभीतजना इव। (93.05)

The herd of deer stopped their grazing near the hermitage, and feeling the heat of the fire, ran away,
like the crowd of terrified people running away from the city which was set on fire.

भाण्डजातं दहत्यग्नौ सहशुष्केन्धनेन तत् केवलाकृतिरस्नेहस्तुष्टिमानाह भूपतिः। (93.06)

Since all the objects of his use were getting burnt once for all (including the bark garment which covered
his body till then) inside the fire made of dry sticks, the king who was left only with the naked body,
felt detached towards everything and said,

शिखिध्वज उवाच

ShikhiDhvaja spoke

वासनां तत्र संत्यज्य सर्वत्यागी स्थितो ह्यहम्।

I have renounced all the Vaasanaas and am standing here as the 'renouncer of everything' (SarvaTyaagi).

अहो नु चिरकालेन देवपुत्र प्रबोधितः। (93.07)

Aha! After a long time, I have been enlightened by you, hey DevaPutra!

संपन्नः केवलः शुद्धः सुखेनोद्धोधानहम्।

I have become completely pure now. I own nothing at all now. I have been enlightened so easily.

किं नाम किल वस्त्वेतद्भवेत्सांकल्पिकक्रमम्। (93.08)

After all, all the objects exist just by the idea of belonging to someone.

(When all these objects are not there at all, what can belong to me!

All these are the cause of the bondage indeed; and when they perish, the bondage also perishes; and the mind attains supreme calmness.)

यावत्यावत्प्रहीयन्ते विविधा बन्धहेतवः तावतावत्समायाति परमां निर्वृतिं मनः। (93.09)

When and all, the various causes of bondage are abandoned, then and all, the mind attains supreme quiescence.

शाम्यामि परिनिर्वामि सुखितोऽस्मि जयाम्यहं विबन्धाः प्रक्षयं याताः सर्वत्यागो मया कृतः। (93.10)

I am very quiet within; I feel so free and blissful; I have accomplished my goal; all the binding objects have been destroyed without a residue; I have done at last the SarvaTyaaga.

दिग्म्बरो दिक्सदनो दिक्समोऽयमहं स्थितः देवपुत्र महात्यागात्किमन्यदवशिष्यते। (93.11)

I own not even a garment, and the directions alone are my coverings.

I have no place to live and the empty directions are my abode. I am one with the directions.

DevaPutra! What else is there left, after this Mahaatyaaga! I have completed it without flaw.

कुम्भ उवाच

Kumbha spoke

सर्वमेव न संत्यक्तं त्वया राजन् शिखिध्वज सर्वत्यागपरानन्दे मा मुधाभिनयं कुरु। (93.12)

Hey King ShikhiDhvaja! You have not renounced all the things that belong to you yet.

Do not make futile gestures, as if you have attained the supreme bliss of Mahaatyaaga.

तवास्त्येवापरित्यक्तः सर्वस्माद्भाग उत्तमः यं परित्यज्य निःशेषं परामायास्यशोकताम्। (93.13)

Still you are left with one more excellent thing that belongs to you.

If you renounce that, then you will be left with nothing of yours and will attain the painless state for sure.

वसिष्ठोवाच

Vasishta spoke

इति श्रुतवता तेन किञ्चित्संचिन्त्य भूभृता इदमुक्तं महाबाहो राम राजीवलोचन। (93.14)

The king was surprised by what Kumbha said; and wondered what else belonged to him that he had forgotten to renounce, (and decided that his physical body was the only thing that was left back, and decided to discard that also), and spoke like this, hey Lotus-eyed Rama!

शिखिध्वज उवाच

ShikhiDhvaja spoke

इन्द्रियव्यालसंघातो रक्तमांसमयाकृतिः शिष्यते सर्वसंत्यागे देहो मे देवतात्मज। (93.15)

Hey Son of the Deva! After renouncing everything, this body alone, which is an aggregate of vicious senses, and made of blood and flesh, is left back.

तदुत्थाय पुनर्देहं भृगुपातादविघ्नतः विनाशात्मकतां नीत्वा सर्वत्यागी भवाम्यहम्। (93.16)

I will take this body and immediately throw it down the chasm without delay, and smash it to pieces. After destroying this body, I will become indeed a 'SarvaTyaagi'.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा देहमग्रस्थे श्वभ्रे त्यक्तुमसौ जवात् करोति यावदुत्थानं तावत्कुंभोऽप्युवाच ह। (93.17)

Having said this, he immediately got ready to throw his body down the chasm.

When he was almost about to jump down the cliff, Kumbha stopped him and spoke like this.

(Though you may laugh at the foolishness of the king, apply his logic to your own self and analyze. Suppose you had to renounce all, what will be your first action other than running away from what is there as your bondage.

You also will believe that renunciation of physical objects alone, is the true renunciation.

'Sannyasa' is just the fourth state of life and not a life advised for each and everybody.

Great Knowers lived as Grhasthas (householders), were all married, and had children.

Monk-system is a trend of Buddhism, and not a part of Vedic dictum.

'Renounce the delusion, and not the objects of the perceived'; is their advice to one and all.

'Disgust' is not dispassion.

Every morning, you get up to feel disgusted with what is there as the world-scene, and look at everything and everybody with disgust, as if they are your binding chains; least understanding that what is there as your world-scene is the reflection of your own mind.

Why hate others, but hate yourself for producing all this through your own delusion; and revere ShikhiDhvaja for the dispassion he had developed towards every object of the world, including his own body.

He was not a fool, but had developed dispassion to its extreme; but lacked Viveka, the discriminating power to know what is real and what is not real.

Can you develop such a dispassion, and develop the courage to live all alone, in a desolate forest!

Can you burn away what all objects you own, instantly like him?

Try at least in the mind; it is indeed painful!

He faced that pain also bravely, with the only mission of attaining Moksha through SarvaTyaaga.

Such steadfastness and dispassion is very necessary in the attainment of Moksha.

The king did not lack dispassion; but lacked the right understanding of the terms of the Scriptures.

That is why, a Knower is necessary to guide you in the right path, like Kumbha.

Study of the Scriptures with the right meaning, is very necessary in the path of liberation.

Just the goodness, pious acts, and recitation of hymns, do not reveal the truth; Vichaara alone is the light that reveals the truth.

Chudaala also did SarvaTyaaga, by sheer analysis-process.

She renounced none of the objects or people physically, and did not run away from it all.

How can a painting of the house and family when replaced by another painting of the trees, hut and caves, ever prove the unreal nature of the painted objects?

Stay as the canvas and renounce each and every picture as unreal; then, 'you as the canvas', will own all the pictures drawn on it at any time.

'Renouncing all' means 'owning everything'!)

कुम्भ उवाच
Kumbha spoke

राजन् किमिति देहं निरागस्कं महावटे त्यजस्यज्ञो हि वृषभः कुपितो हन्ति तर्णकम्। (93.18)

Raajan! Why are you punishing the poor body by throwing it down the chasm, like the enraged bull killing its own calf?

(What is the fault of the body that you should punish it by destroying it?)

जडो वराको मूकात्मा तपस्वी देहको ह्ययं, न कश्चन तवैकस्मिन्मा मुधैव तनुं त्यज। (93.19)

It is an inert thing, and it cannot even think and express any feelings as good or bad.

It was never yours at any time.

Do not make it a scapegoat for your faults, and discard it through death.

आत्मन्यैवेष मूकात्मा ध्यानवानवतिष्ठते

This body cannot even say anything, it remains silent and stays holding on to the Aatman as a memory of itself, by itself.

(What harm has it brought to you?)

संचाल्यते परेणैव तरङ्गेणैव काष्ठकम्। (93.20)

It cannot even move by itself and needs some other thing (mind) to move it, like a stick by the wave, (and needs the support of the Praana to be active).

(Why do you blame the poor body for your own mistakes? What will you get by destroying it; that too by smashing it to pieces and giving a painful death for the poor thing?)

क्षोभयत्यन्य एवैनं निग्रहार्हो मुहुर्बलात् तपस्विनं यथैकान्तं संस्थितं मत्ततस्करः। (93.21)

It suffers because of another one's madness, who alone is fit to be punished; for he alone makes it suffer, like an insane elephant attacking a blameless person who is standing alone by himself.

(Control 'this other one' by force, who is making the body also to suffer.)

सुखदुःखादिभूत्या हि नापराधि शरीरकं

The poor body is not the cause for happiness and sorrow; it is never the one who brings you joy or sorrow, and is not the culprit here.

(The body moves not by itself, since it can never think and decide its movement by itself.)

नात्मनः फलवानात्मस्पन्दे वृक्षोऽपराधवान्, वातः फलशिरःपुष्पपातनं कुरुते स्फुरन् तरुणा साधुना

धीरापराद्धं किमात्मनः। (93.22,23)

The tree cannot be blamed for moving, when the wind blows.

The wind alone makes the flowers and fruits fall from its top; what is the fault of the good old tree?

Hey courageous one! Why is the fault of the innocent body?

(What do you get by hurting the body in the name of asceticism, and make an innocent thing suffer for no reason? What do you get by hurting the body?)

त्यक्तेनापि शरीरेण किल तामरसेक्षण सर्वत्यागो न ते याति निष्पत्तिं विषमो हि सः। (93.24)

Hey lotus eyed one! Even if you renounce the body like this, you still will not accomplish the

'renunciation of all'. It is not so easy to accomplish as you think, that the moment you walk out of it all, everything gets renounced magically.

भृगौ केवलमेतत्त्वं निरागस्कं शरीरकं मुधा क्षिपसि नो देहत्यागे तत्यागिता भवेत्। (93.25)

If you just throw off this innocent body into the chasm (Bhrgu) and try to renounce it by smashing it to pieces, it does not become the true renunciation.

(Then everyone can just kill themselves and attain the bliss of SarvaTyaaga.

The 'Forced death of the body' is not the 'true renunciation'.)

येनायं क्षोभ्यते देहो मत्तेभनेव पादपः तत्संत्यजसि चेत्पापं तन्महात्यागवान्भवान्। (93.26)

Like the intoxicated elephant tossing the tree mercilessly, some thing else harasses this body, and makes it suffer. If you can renounce that wicked sinful thing, then you can be indeed be praised as the 'accomplisher of Mahaatyaaga'.

तस्मिंस्त्यक्ते भवेत्यक्तं सर्वं देहादि भूपते नो चेन्निमग्नमप्येतद्भूयोभूयः प्ररोहति। (93.27)

If that gets renounced, then everything including the body gets renounced, hey king!
Otherwise, even if this body is drowned in the ocean, it will sprout again and again (as more and more Vaasanaa-fulfilment experiences).

शिखिध्वज उवाच

ShikhiDhvaja spoke

केनायं चाल्यते देहः, किं बीजं जन्मकर्मणां, कस्मिंस्त्यक्ते भवेत्यक्तं सर्वं देहादि सुन्दर। (93.28)

Hey beautiful one! By what does this body gets moved?
What is the seed of actions leading to repeated births?
By renouncing what, does everything gets renounced including the body?

कुम्भ उवाच

Kumbha spoke

साधो न देहत्यागेन न राज्यत्यजनेन च न चोटजादिशोषेण सर्वत्यागो भवेन्नृप। (93.29)

Hey Good man! SarvaTyaaga never gets accomplished ever, hey king, by renouncing the body by killing it or torturing it in the name of asceticism, or by giving up the kingdom, or by burning off the hut (abode) along with all the things that are used in day to day life.

यत्सर्वं सर्वतो यच्च तस्मिन्सर्वैककारणे

There is something else which is everything that you see;
it alone is everywhere as anything you experience,
it alone causes the objects of your experience to rise up.

सर्वस्मिन्संपरित्यक्ते सर्वत्यागः कृतो भवेत्। (93.30)

If everything is renounced through renouncing that main thing,
then the SarvaTyaaga gets accomplished indeed.

शिखिध्वज उवाच

ShikhiDhvaja spoke

सर्वं सर्वगतं सर्वहेयं त्याज्यं च सर्वदा, सर्वं किमुच्यते ब्रूहि, सर्वतत्त्वविदां वर। (93.31)

Hey Best of all the Knowers who know everything!

‘That alone is all that is seen, that alone is inside everything, that alone is to be always discarded fully, as harmful’; so you say.

What is that which is known as ‘all’? Explain to me clearly.

कुम्भ उवाच

Kumbha spoke

साधो सर्वगताकारं जीवप्राणादिनामकं न जडं नाजडं भ्रान्तं चित्तं सर्वमिति स्मृतम्। (93.32)

Hey Saadhu! ‘That alone’, takes the form of everything. It is also known also as Jeeva, Praana etc.
It is neither inert like the body, nor is it non-inert like the Aatman.

It is the delusion that rises when the Aatman is superimposed on the body and is identified with it.

It alone is known as ‘Sarvam’ (everything).

It is Chitta, the deluded state called Jeeva (where the Chit stays as the form-entity and suffers).

(This Chitta is not an organ inside the body.

Understand that this Chitta is not a physical part of the body. It is just the delusion, the insane state of Chit; that is why it is termed as Chitta, the extended form of Chit.)

चित्तमेव भ्रमं विद्धि, विद्धि चेतो नरं नृप,

Understand that Chitta is the name given to the Chit which is deluded.

Hey king! A man is what the Chitta is.

(Whatever a man knows, understands, experiences, is the Chitta rising as the perceived for him. Everything a man is attached to, everything a man learns, everything man believes is just the Chitta manifesting as the man. Understand that the Chitta alone to be the man in essence.)

चित्तं विद्धि जगज्जालं, चित्तं सर्वमिति स्मृतम्। (93.33)

Understand that, the Chitta alone is the world-phenomenon seen by a man as his world. Chitta alone is known as 'Everything'.

(Whatever you see around you as the object and the world, whatever rises as a picture of the world in front of you, is Chitta alone, the deluded state of the Chit.)

राज्यादेरथ देहादेराश्रमादेर्महीपते, सर्वस्यैव मनो बीजं तरुबीजं तरोरिव। (93.34)

Whatever you believe that you have renounced - the kingdom, hermitage etc, or the body itself which you were about to kill; for all these objects, the seed is the 'mind, the agitation that rises as the wants and needs', like the seed of a tree is for the tree.

(Like a tiny seed rising as a gigantic tree, the agitations and wants have risen as the world you see through your senses. You wanted to be a king, and a kingdom was there; you wanted to run away, and a hermitage is here. Any picture of the world rises instantly as an experience of the world, by a mere minuscule agitation within the Chit.)

सर्वस्य बीजे संत्यक्ते सर्वं त्यक्तं भवत्यलं, संभवासंभवाद्भूप सर्वत्यागो भवेदिति। (93.35)

If the seed of everything gets renounced, then everything gets renounced!

Hey king! SarvaTyaaga is possible by the capability of renouncing that only.

सर्वधर्माद्यधर्मा वा राज्यादि विपिनादि वा सचित्तस्य परं दुःखं निश्चित्तस्य परं सुखम्। (93.36)

Whether the actions are righteous or non-righteous, whether there is the want of kingdom or the want of a recluse-life in the forest, the suffering cannot cease to be, for the one whose has this Chitta active. A man who has renounced the Chitta is alone really happy.

(Dharma is the discipline prescribed for attaining the fulfilment of life.

Life has to be led no doubt, but only with Dharma as the support of all the actions.

The main Dharma is the renunciation of this Chitta; other than that Dharma, any ordinary Dharma or Adharma that guides the worldly actions, or the life led in luxuries as a king or poverty as that of an ascetic, have no meaning at all.

Chitta alone rises as the life of a king and also as the life of the ascetic, as per the want and belief.)

इदं प्रवर्तते सर्वं चित्तमेव जगत्तया देहाद्याकारजालेन बीजं वृक्षतया यथा। (93.37)

Just as a seed manifests itself in the form of a tree (with all its branches filled with leaves, flowers and fruits), so does this entire Jagat proceed from the Chitta alone, appearing in the web of forms such as the body and other objects.

(At each and every moment, the scene that we are seeing, changes at each and every movement of the eye itself (as winking). The world seems to be a constant state of change alone.)

(You are caught amidst a rotating whirlpool of information only, and are getting pulled deeper and deeper into confusion and misery without control. This alone is known as Chitta. The single agitation that is constantly there as 'I am the form with a name' is alone the cause of this whirlpool.)

(What moves this inert body?)

पादपः पवनेनेव, भूकम्पेनैव पर्वतः, भस्त्रा भस्त्राभरेणायं देहश्चितेन चाल्यते। (93.38)

The tree moves by the wind (and this body also moves by the power of wind within).

The inert mountain bursts forth by an earthquake and is thrown all over as pieces and dust-particles (and this body rises as a part of various experiences, by the agitation bursting forth with force).

Like a bellow is filled with air by the blacksmith and is used as a tool, this body is filled with the wind and is used as a tool by the Chitta.

सर्वभूतोपभोगानां जरामरणजन्मनां महामुनीनां सुदृढं चित्तं विद्धि समुद्रकम्। (93.39)

For the humans who age and die, and who go through various experiences and suffer various life-existences without any proper identity, the Chitta alone is the casket (filled with dirty dust of Vaasanaas);

for the Great Munis also, who somehow control the agitation of the mind and develop noble qualities, and thus raise in Knowledge, the Chitta alone is the casket (filled with noble Vaasanaas).

(As Praana it empowers the delusion state of Jeeva, as the mind it stays as the agitation-state, and it alone exists as the various bodies and their actions.)

इदं प्रवर्तते सर्वं चित्तमेव जगत्तया देहाद्याकारजालेन,

Whatever is here as anything and everything as the world-structure, is spread out as the Chitta-state only (that is made of delusion and conception). It alone is the state of the ‘conceptions of names and forms given to all the shapes’ which are divided as the inert and living bodies.

चित्तं जीवो मनोमयम्। (93.40)

Chitta is the Jeeva, and is just made of the mind (that which processes the information as a narrative.)

(The thought processing or the information-processing function alone is referred to as the mind.)

बुद्धिर्महदहंकारः प्राणश्चेत्यादिभिर्मुने क्रियानुरूपैरभिधाव्यापारैः शान्तमुच्यते। (93.41)

Hey king! When deliberating, it (Chitta) stays as the Buddhi.

It alone is (Mahat) the ‘totality state of perception’ of any Creation.

It is the Ahamkaara which rises in each and every Jeeva-state, from a worm to the Brahmaa.

It is the Praana, the movement-principle (agitation-measure).

It is the perceived world of each and every Jeeva-entity that is moving with appropriate individual actions with results (Kriyaa).

It alone is the various word-structures that build up the gigantic structure of the world.

It is also the peace that is felt in the Saattvic state.

चित्तं सर्वमिति प्राहुस्तस्मिंस्त्यक्ते महीपते सर्वाधिव्याधिसीमान्तः सर्वत्यागः कृतो भवेत्। (93.42)

Chitta alone is said to be ‘Everything (Sarvam)’.

If that is renounced, hey king, ‘SarvaTyaaga’ gets accomplished, which is the cessation-point of all the physical and mental afflictions.

(Hey king! You have also renounced as much as you can, to the best of your ability; but have renounced the wrong things because of your misconception about the term ‘SarvaTyaaga’.

Study of Scriptures alone is not enough, but the ability to understand the inner meaning of the terms is very very necessary.

You knew that you had to do SarvaTyaaga; but did not know, what had to be renounced actually.)

चित्तत्यागं विदुः सर्वत्यागं त्यागविदां वर,

‘ChittaTyaaga’ is alone referred to by the term ‘SarvaTyaaga’, hey best of the knowers of Tyaaga!

तस्मिन्सिद्धे महाबाहो सत्यं किं नानुभूयते। (93.43)

You are a strong person with enormous strength in the shoulders!
Can you renounce the very Chitta itself?
If that is accomplished, will not the Truth be experienced as your vision?

चित्ते त्यक्ते लयं याति द्वैतमेक्यं च सर्वतः,

If the Chitta is renounced, then all the duality and one-ness get dissolved off, from everywhere.
(*What is one and two in this delusion-state? The very division of one into two 'is' the delusion-state.*)

शिष्यते परमं शान्तमच्छमेकमनामयम्। (93.44)

Only the pure, quiescent, Supreme-state without afflictions remains left over.

(*Whatever is left back, cannot be experienced as an outside thing.*

Even the 'I' is Chitta only.

If that is also dissolved off, then there is nothing there to witness an experience also.

Just a state of awareness remains left back without any 'I', on which the perceived patterns flow off without touching it ever.

It is a state where Chitta remains discarded, even when it is still presenting the perceived world, like a mirage though seen is discarded as meaningless, when it is understood as a mirage.

For a Mukta, the world that is experienced, just turns into a shapeless mist filled with the illusion of moving shapes which have no existence at all as anything.)

अस्याश्वितं विदुः क्षेत्रं संसृतेः सस्यसंततेः,

This Chitta (delusion state) is the field for the world-reality with its successive crops of conceptions.

क्षेत्रे त्वक्षेत्रतां याते शालेः क इव सम्भवः। (93.45)

If the field is not fertile and is made not conducive to grow any plant,
(by burning off the field with the fire of dispassion),
then how can the huge Shaala tree of world-reality grow at all?

(*And this dispassion-fire should be made to blaze forth fiercely at all the moments of perception, without a break, and one should burn off the Chitta-field fully, without a trace.*

Lord Shiva always stays as the blazing fire of dispassion and remains covered by the hot ashes of the destroyed-world.

Dispassion is not just throwing one or two objects away, or running away from the family and house; it is the burning away of the realness seen in the world-scene.)

चित्तमेव विचित्रेहं भावभावविलासिना विवर्ततेऽर्थभावेन जलमूर्मितया यथा। (93.46)

Like the waviness of the water, the Chitta alone rises and falls as various wants and needs,
by producing the patterns (information) of the objects, as if real.

(*Information-patterns produced by the senses rise from nowhere and dissolve off into nowhere, like the waves appearing above the water and dissolving off immediately.*

Objects (living and non-living) are conceived on the sense patterns that are produced by the mind itself in the emptiness of nothingness, and yet a grand illusion of a solid world rises, fooling one and all.)

चित्तोत्सादनरूपेण सर्वत्यागेन भूपते सर्वमासाद्यते संयक् साम्राज्येनेव सर्वदा। (93.47)

'SarvaTyaaga' is actually the uprooting of the Chitta through Vichaara.

Hey Ruler of the earth! By renouncing the Chitta, everything gets attained like owning the entire perceived as one's kingdom always.

सर्वत्यागस्य विषयो यथैवान्योऽस्ति ते तथा त्वमप्यन्यस्य भवसि त्यागिन्गृह्णासि वै नृप। (93.48)

Hey Great 'Tyaagin'! You see other things as the objects of renunciation, and have renounced all physically, and are proud of your renunciation (and consider yourself as a 'Tyaagin');

but, who are you but another object of renunciation for others too!

(Why not then renounce yourself also?)

Do you comprehend the subtleness of renunciation hey king?

सूत्रं मुक्ताफलेनेव जगज्जालं त्रिकालकं सर्वमन्तः कृतं तेन येन सर्वं समुज्झितम्। (93.49)

He who holds as one, 'all the conceptions that produce the network of the world with its three modes of time' within oneself, like the pearls by the string, he alone really renounces everything.

k(By always staying as the quietness of the self, one who is not bothered by the ghosts of conceptions called the world with the 'I' included, he alone has really thrown out everything, and stays as the essence of the Self.)

येन सर्वं परित्यक्तं तस्मिच्छून्येऽपि संस्थितं जगत्सर्वं त्रिकालस्थं तन्तौ मुक्तावली यथा। (93.50)

When everything is discarded,

the world with its three modes of time, indeed becomes empty,

as if everything has been thrown out,

but yet stays as the array of pearls held by the single string of self-awareness (and not as the scattered pieces of pearls seen here and there as the presence and absence of objects).

THE UNBROKEN STRING OF WITNESS-STATE

[When 'that (unbroken self-awareness) alone' is held on to as the unbroken string, the conceptions remain controlled and proper, as the shine of the self, and not as the ghosts of the darkness.

Nothing goes off or gets newly created; but just by renouncing 'mine' that exists as the attachment to all the objects and people, the world shines more beautiful and lovely like a garland of pearls, instead of the pearls that are sunk in the dirty mud, and get wasted away.

The foolishness of the man with attachment is the belief he holds that if he does not worry or think about the objects and people, they will disappear off. This insecure feeling of the distrust in the existence of people and objects alone, makes one hold on to their forms as memories, lest they stop existing if he forgets them. He has to remember his 'I' also as a mirror-form or photograph, lest it also disappear. Anxiety is his essence; and so the fool survives on 'anxieties alone', as his nourishment. He is afraid of renunciation, because of the fear that he will be left alone with emptiness all around. Everyone is afraid to be alone.

ShikhiDhvaja had conquered that fear, and proved that he was capable of existing alone in solitude. He chose the emptiness of the objects he loved, and believed that itself to be the Moksha where everything becomes empty. ShikhiDhvaja sought the empty life of solitude by staying alone, physically.

Emptiness is not liberation, but seeing the emptiness beyond the fullness of the world through the process of Vichaara is termed as Moksha.

You can know of this emptiness as some knowledge-vision only, like seeing the mirage as unreal, or seeing the snake as non-existent, or seeing the colourless space beyond the blue sky.

It is as much as knowing the movie-story as unreal; and the movie does not disappear or the story does not vanish off by knowing that the movie as unreal; you can cry and laugh at the events shown in the movie-fiction; still you know that it is not real, and nothing happened actually.

This knowledge-vision when turned towards the world-existence with countless movies of Jeeva-fictions including your own Jeeva-story, will make you see the truth of their unreal nature through Vichaara, and will make you a perfect mind like Chudaala, who saw the unreal nature of the life-movie, yet participated in it with full vigour. She acted the part of the wife perfectly well without flaw, though knowing well that there was no wife or husband actually in reality.

She loved her husband to the extreme, but was not attached to him, and was able to forget him and rule the kingdom for eighteen years.

Love of a Knower is sublime, and helps their loved ones in rising up in knowledge, like saving the drowning ones when you learn to swim. Attachment kills your loved ones and also yourself, like a man cannot save his dear ones if he does not learn swimming.

A Knower loves others as his own self and his love is pure and unselfish.
The ignorant love only those who are genetically related, and the images only.
If the gene material changes or the image changes, their love falls flat as nothing.

Learn to love everyone as Brahman, the self, another probable state of your own self as Brahman; this love is the excellent one; it is not based on shapes or memories.]

अस्नेहेनेव दीपेन येन सर्वं समुज्झितं सस्नेहेनेव दीपेन तेन सर्वं प्रकाशितम्। (93.51)

With the lamp removed of all its oil (attachment to the world), everything that was falsely conceived gets renounced; and by the very same lamp with the oil (attachment to the true Self), everything gets revealed as it is.

स्थितं सर्वं परित्यज्य यः शतेऽस्नेहदीपवत् स राजते प्रकाशात्मा समः सस्नेहदीपवत्। (93.52)

He who renounces all that is there and remains quiet like the lamp without oil (attachment), he alone shines as the true light like the lamp with oil (of pure self-love).

(Self is self-shining and loves itself as all, without the need of the attachment-oil.

A Knower also loves all, as his self only.

A Knower does not love for any benefit, or because of any common gene material, or as some fanatic attraction; but loves everything and everyone from a blade of grass to Shiva in the same manner, like loving his own forms rising from the Brahman-state; and loves everything like the author loves his own creation.

He is no more the ego with a form and name; but is just the light of self-love that raises as the perceived.

He stays as the 'Viraat' itself, where the entire perceived is his Viraat-image.

Every object mirrors him and he loves himself always, as all; for there is no one else to love other than the self.

He is just the emptiness endowed with a mind so pure, that it cannot be tainted by untruth ever.)

समस्तवस्तुनिष्कासे यथा त्वमवशिष्यसे

When you physically renounce everything and burn off all that belongs to you, and run far away from your relatives and friends, 'you alone (the Ahamtaa-entity)' get left back with emptiness all around.

(You can even run off to the empty desert, where not even a blade of grass also is seen as the perceived. This is the renunciation done by the fools.)

सर्वत्यागे कृते तादृग्विज्ञानमवशिष्यते। (93.53)

When SarvaTyaaga is done, where you renounce the world as unreal through Vichaara, the Knowledge-vision alone is left back (you the ego also get burnt off in this blazing fire of truth).

(Just the knowledge of oneself as Reality; and nothing else gets left back.

In that Supreme-quietness, when everything is gone, whatever is seen is quietness only.

The perceived- world disturbs no more as any snake, but stays as a garland around the neck as in Shiva.)

समस्तवस्तुदाहेऽपि यथा त्वं नेतरो नृप

Hey king! When you burnt off all the things also, and walked away from all your loved ones, 'you' did not change into someone else, and nothing destroyed you or your existence.

(You did not change into some formless ghost or spirit.)

सर्वत्यागत एवाङ्ग तथा निर्वाणमुच्यते। (93.54)

Through SarvaTyaaga also, you do not change off into something else.

This alone is known as Nirvaana, the complete destruction of all the sheaths that cover you; not the nakedness of the body.

(You were always the knowing-state of the Aatman who conceived the world as real, and ran away from it.

Now also, after the SarvaTyaaga where you renounce your ego itself as unreal, you are still the knowing-state of the Aatman which knows the world as unreal; and will not run away from it ever.

The world ceases to exist for you through Vichaara, like a snake ceases to exist in the rope, when observed with a light.

Mirage-water stays as the mirage, as the nature of the hot desert, whether you know it as real or unreal. The only difference is that the fool who believes it to be real, rolls on the hot sands believing it to be cool waters, and suffers; but the Knower remains unaffected by the mirage, and is always unhurt.

Reality exists, only as the perceived; you cannot go there like reaching a heaven in another dimension.

You can only stay as the part of the perceived, yet be the Reality-state, within.

Instead of the Reality stuck to the delusion-state of Jeeva, you will exist as the Reality with 'purenness as the mind', with all delusions gone forever.)

सर्वत्यागो हि शून्यात्मा आश्रयः सर्वसंविदां अनन्तानामुदाराणां खमिवेदं दिवोकसाम्। (93.55)

SarvaTyaaga is state of Brahman knowing itself;

and is the emptiness which is the support of endless ever-raising perceptions,

like the sky is the support for all the stars, suns, moons, and planets that float in it.

सर्वत्यागरसापाने जरामरणभीतयः न काश्चन प्रबाधन्ते खस्येव व्योमलेखिकाः। (93.56)

When the nectar of SarvaTyaaga gets drunk, all the fears of ageing and death do not trouble any more, like the lines drawn on the sky do not affect the empty sky.

(Your image is part of the perceived and will look what it is; you do not become deathless as the image-I;

but will understand that death and birth do not happen at all to anyone, since no one is there as anyone.

What is seen is just the mind and its shine as a scene, where some objects are seen and some are not.

No Jeeva exists, no one dies, and no one is born; this ascertained vision of Truth alone is there always.

Knowing oneself, 'as one with the true self, as ageless and deathless', is the true freedom.)

सर्वत्यागो महत्त्वस्य कारणं निर्मलद्युतेः, सर्वं त्यजसि चेद्यस्माद्बुद्धिस्थैर्यं बृहत्तमम्। (93.57)

'SarvaTyaaga' is the cause of the noblest state of taintless 'Vision of the Truth'.

When you renounce all, as instructed, then the intellect gets stabilized to the extreme (and there is never a flaw in the thinking process).

(The actions of the ignorant always remain unpredictable; not that of a Knower.

Ignorant minds are just inert mind-processes rising one after the other, with no one there at the background; but the Knower is a stable individual made of emptiness, made of no-form, but the most solid entity ever, that can never be destroyed by anything.

He stays as the 'unshaken vision of truth' always, with a taintless mind to play with.)

सर्वत्यागः परानन्दो दुःखमन्यत्सुदारुणं

SarvaTyaaga is the supreme bliss, the other Tyaaga of physical things is a painful thing.

इत्योमित्युररीकृत्य यदिच्छसि तदाचर। (93.58)

Therefore, utter the sound 'Aum' (agreeing) with ascertainment, and stay established in state of Reality (freed of all delusions) by accepting whatever I have instructed; and live in any manner you like without transcending the ethics ordained by the Vedas. (You can live as a recluse or a king as per your choice of the scene; but never ever swerve from the vision of Truth.)

(The ignorant avoid the sense objects in the name of asceticism, or consume them as pleasures, in want of them; but the Knower does not avoid them nor consumes them; and is always the most intelligent of all; like eating the cake, yet having it too always!)

सर्वं त्यजति यस्तस्य सर्वमेवोपतिष्ठते यथैवाम्बु विशत्यग्नौ तथैवायाति वारिधौ। (93.59)

For him, who renounces everything, everything is left back as it is; the water which enters the fire and evaporates, again comes back to the ocean to fill it up as rains.

सर्वत्यागान्तरेवास्ति ज्ञानमात्मप्रसादकं यच्छून्यं किल भाण्डस्य तत्र रत्नादि तिष्ठति। (93.60)

Inside 'SarvaTyaaga', exists the Knowledge which bestows self-awareness; the empty casket alone contains priceless gems.

सर्वत्यागवशादेव हतकाले कलावपि शाक्येन विगताशङ्कं मुनिना मेरुवत्स्थितम्। (93.61)

Even when Vedas were lost, and Kali Yuga was in dominance with Adharma as its essence, Shaakya Muni stayed unswerving in his vision of the truth like the Meru Mountain, with all the doubts destroyed, by taking recourse to Vichaara and SarvaTyaaga.

(You are now in this Dvaapara Yuga where Vedas are still in vogue; why can't you get the truth-vision if you try hard?)

सर्वत्यागो महाराज सर्वसंपत्समाश्रयः

Hey MahaaRaaja! (You were just an ordinary king of an ordinary kingdom).

'SarvaTyaaga' is the abode of all riches that are ever there as the probable states of Reality. (As the Reality, you own all that is ever there as anything at any time.)

न गृह्णाति हि यत्किञ्चित्सर्वं तस्मै प्रदीयते। (93.62)

It gives everything to anyone who does not accept anything.

कृत्वा सर्वपरित्यागं शान्तः स्वस्थो वियत्समः सौम्यो भवसि,

By renouncing everything in the right manner, you will become quiet (as the very state of quiescence), will be established in the self-awareness like the space which is not affected by the objects within it, and will remain calm in the mind.

यद्रूपस्तद्रूपो भव भूपते। (93.63)

Be of that state which you really are, hey Ruler of the earth!

(Renounce everything by the understanding that nothing exists in real; and renounce even that mind which sees the world and wants to renounce it through SarvaTyaaga; and do not ever have the least thought-vibration also, that you have renounced anything. When nothing is there, what is there to renounce!

What pride is there in killing the ghost which never was there in reality!)

सर्वं परित्यज्य महास्वभाव त्यजस्यथो येन च तद्विहाय

त्यागाभिमानं च मलं विमुच्य विमुक्तरूपो भव भूमिपाल। (93.64)

Hey you of noble character!

Renounce everything; and renounce also the mind by which you renounced everything, and get rid of the dirt of renunciation-conceit, and remain always in the freedom-state, hey BhoomiPaala!