

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

वैराग्यप्रकरणम् प्रथमम्

VAIRAAGYA PRAKARANAM

FIRST SECTION
'DISPASSION'

CHAPTER FOUR
[DISPASSION-SPEECH OF RAMA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

STUDY OF VAASISHTAM IS A TRAINING IN VICHAARA

[Suggestion for those who have started the study of Vaasishtam:

This Upanishad penned by the great poet Vaalmiki Maharshi, is not a text that you just read through and finish off, like an Aadyaatmic text filled with some fixed amount of verses.

This text is a training in thinking, a slow process of changing your very thought process.

You have to go through every idea as an experience, as an intellectual revelation.

The 'dispassion section' is meant to make you dispassionate in the mind.

You have to slowly read each and every verse, and feel the same dispassion which Rama had felt.

Most of the dirt of attachments and desires in your mind, should be gone by the time you reach the end of Rama's speech. If this rational dispassion does not rise in you as in Rama, then there is no use in the further study of this text.

Unless the mind is empty of all its dirt, how can it absorb the abstract truths presented by Brahmarsi Vasishtha to Rama? And after the rise of dispassion, you have to train yourself in the qualities prescribed for a Mumukshu, as mentioned in the next section. When such qualities are cultivated with effort, then only the discussion proper of the 'Reality-state' which starts in the Utpatti Prakarana, can be grasped easily.

Therefore, patiently go through each and every page of this book slowly, with enormous patience.

Do not bother about time; time will bend and wait till you finish the complete book; it is a training in Vichaara-process, and you have to go through it slowly and practice what it says, if you really are after the so-called Moksha, even if it takes many months or years even.

Sage Vasishtha promises to Rama, that he will make the world vanish off for him by the end of the discourse, and he fulfils his promise also; this was possible, not by magic, but because Rama was able to think along with Vasishtha, with full faith and involvement.

If you are really in search of solving the mystery of the world-existence, then patiently read the text slowly, and analyze each and every idea presented there thoroughly, before you go for the next one.

Learn how to ask proper questions like Rama, learn how to wonder about the world-existence, as to how it came to be about, what was there if this world was not there, and so on. Unless you hunger for answers to these questions like Rama, as if the life is not worth living if the answers are not found, you cannot become a worthy student of Vaasishtam.

So, practise true Vairaagya like Rama, by analyzing the ways of the world, and practise asking the right questions like Upanishads (like what was there before anything was there etc), and cleanse the mind of all its taints of beliefs and superstitions, and prepare yourself for receiving this great Rishi-wisdom.

This great Upanishad text is composed for only those who hunger to understand the mystery existence of oneself and the world, and for those who want to pierce their vision beyond the pictures presented by the senses as a world-scenario; and not for those who want to add it to their book-collections as 'read' and 'finished with' and as another feather decorating their 'goodness-crown'.]

CHAPTER FOUR
DISPASSION-SPEECH OF RAMA

RAMA STARTS TO POUR FORTH HIS MENTAL ANGUISH WITH MOIST EYES AND CHOKING VOICE

रामोवाच

Rama spoke

भगवन्भवता पृष्ठो यथावदधुनाखिलं कथयाम्यहमज्ञोऽपि को लङ्गयति सद्बचः। (12.02)

Bhagavan! Questioned by you I will relate to you everything as it is now, though I am ignorant. Who can defy the words of the noble?

अहं तावदयं जातो निजेऽस्मिन्मन्दिरे पितुः, क्रमेण वृद्धिं संप्राप्तः प्राप्तविद्यश्च संस्थितः। (12.03)

(This is how I started my analysis of the worldly ways.)

I was born in the house of my father (the Great Emperor Dasharatha, as his eldest son). Gradually I grew up (suitably educated in all the sciences that belong to the royal status).

ततः सदाचारपरो भूत्वाहं मुनिनायक, विहृतस्तीर्थयात्रार्थं उर्वीमंबुधिमेखलाम्। (12.04)

Then hey MuniNaayaka, intent on doing some meritorious acts, I wandered the Earth which is adorned with the girdle of the ocean, with the purpose of visiting all the holy places.

एतावता च कालेन संसारास्थामिमां हरन्प्रादुर्भूतो मनसि मे विचारः सोऽयमीदृशः। (12.05)

About this time only, reflections (about the futility of the world-life) rose in my mind robbing away the interest for the world, like this (as what I am going to relate).

विवेकेन परीतात्मा तेनाहं तदनु स्वयं भोगनीरसया बुद्ध्या प्रविचारितवानिदम्। (12.06)

Endowed with discrimination, I got disinterested in all the sense pleasures and analyzed like this, through my intellect.

HOW MEANINGLESS THE LIFE IS!

किंनामेदं वद सुखं येयं संसारसंततिः जायते मृतये लोको म्रियते जननाय च। (12.07)

Pray tell, what sort of happiness is this, the life led in this world that one takes birth to die someday, and dies to get born once again! *(Life is so short and temporary!)*

अस्थिराः सर्वेवेते सचराचरचेष्टिताः, आपदां पतयः, पापा भावा विभवभूमयः, अयःशलाकासदृशाः

परस्परमसङ्गिनः क्षिप्यन्ते केवलं भावा मनःकल्पनया स्वया। (12.09)

All the actions that are performed with some goal to be achieved or because of natural instincts, are unstable and do not stay for long. All the things which act as the fields of enjoyment, provoke sinful selfish acts, and are the abode of all calamities (like diseases, wealth-loss, separation from the loved ones etc); all the incidents stay like the iron rods unconnected to each other, and are joined together just by our own imaginations in the mind.

मनःसमायत्तमिदं जगदाभोगि दृश्यते मनश्चासदिवाभाति केन स्मः परिमोहिताः। (12.10)

The entire world around us is a just a collection of ideas in the mind; and the mind alone shines as this unreal world; even then, why are we drowned in delusion like this?

असतैव वयं कष्टं विकृष्टा मूढबुद्धयः मृगतृष्णाम्भसा दूरे वने मुग्धमृगा इव। (12.11)

We of foolish minds, are drawn inadvertently towards this unreality, like the innocent deer wandering in the forest are drawn towards the waters of the mirage at a distance (never reaching the waters, but dying by getting burnt in the hot sands).

न केनचिच्च विक्रीता, विक्रीता इव संस्थिताः, बत मूढा वयं सर्वे जानानाऽपि शाम्बरम्। (12.12)

We have not been sold by someone; but yet stay like slaves (bound by attachments and attractions)! Alas, we are all utter fools, though aware of the illusory nature of everything.

किमेतेषु प्रपञ्चेषु भोगा नाम सुदुर्भगाः मुधैव हि वयं मोहात्संस्थिता बद्धभावनाः। (12.13)

What worth are these enjoyments that are experienced by the senses, which are but objects conjoined by the five elements, which are nothing but our misfortunes leading to our downfall; yet we stay bound to these objects because of our delusion alone, and for no other reason.

AFTER DEEP ANALYSIS I CAME TO THIS CONCLUSION

आ ज्ञातं, बहुकालेन व्यर्थमेव वयं वने मोहे निपतिता मुग्धाः, श्वभ्रे मुग्धा मृगा इव। (12.14)

Ah, now I understand (after such a long time)! Like the unsuspecting deer falling into deep pits in the forest (while it madly runs after food or runs away from the hunters), we like fools have lived wastefully all these times, sunk in the deep pits of delusion (by chasing the likes and avoiding the dislikes).

(We do not even know that we are trapped inside the darkness of these deep holes of ignorance.)

WHY AM I THERE AT ALL AS SOMEONE?

किं मे राज्येन, किं भोगैः, कोऽहं, किमिदमागतं, यन्मिथ्यैवास्तु तन्मिथ्या कस्य नाम किमागतम्। (15)

What use is to me the kingdom or the enjoyments?

(They will surely not help me in any way to get out of this trap; for they are themselves the very traps set for me!)

Who am I (suddenly coming into existence as some person with such a life, fixed as it were by someone)?

Why has this come, (from where has all this come)? Let it be just an illusion of unreal nature (as the Scriptures state); still, for what purpose, and how has it come to be like this?

I WANT TO BE OUT OF THIS SAMSAARA-NIGHTMARE

(There is nothing but mounds of hot dry sand wherever the desert-traveller passes his eyes! I too, feel like a lost soul, feel painful in the presence of any object or person, knowing their worthlessness.)

एवं विमृशतो ब्रह्मन्सर्वेष्वेव ततो मम भावेष्वरतिरायाता पथिकस्य मरुष्विव। (12.16)

As I reflected in this way Brahman, I felt dissatisfied with every existing thing, like a traveller lost in the desert-lands.

SHOW ME THE RIGHT PATH

तदेतद्भगवन्ब्रूहि किमिदं परिणश्यति, किमिदं जायते भूयः, किमिदं परिवर्धते। (12.17)

Explain to me Bhagavan, how this unreal can be removed completely; how it makes its appearance again, and how it becomes real!

WE ARE TRAPPED INSIDE THE WORLD WITH NO ESCAPE ROUTE

जरामरणमापच्च जननं संपदस्तथाऽऽविर्भावतिरोभावैर्विवर्धन्ते पुनःपुनः। (12.18)

Old age, death, calamity and birth, keep on appearing and disappearing again and again.

भोगैस्तैरेव तैरेव तुच्छैर्वयममी किल पश्य जर्जरतां नीता वातैरिव गिरिद्रुमाः। (12.19)

Observe how by each and every one of those base types of pleasures, we the greedy idiots have been led to a shattered state, like the 'mountain trees' shattered by the stormy winds.

अचेतना इव जनाः पवनैर्प्राणनामभिः ध्वनन्तः संस्थिता व्यर्थं यथा कीचकवेणवः। (12.20)

People as the inert bodies, stay making meaningless sounds (like 'I' and 'mine') by the winds named 'Praanas', like the bamboo groves make meaningless noise while shaking in the wind!

I AM WORRIED AND SUNK IN DISTRESS

शाम्यतीदं कथं दुःखमिति तप्तोऽस्मि चिन्तया, जरददुमेवोग्रेण कोटरस्थेन वह्निना। (12.21)

I am consumed by the constant worry, as to how this grief can be remedied, like an old tree getting scorched by the savage-fire existing inside its own hollow.

संसारदुःखपाषाणनीरन्ध्रहृदयोऽप्यहं निजलोकभयादेव गलद्वाष्पं न रोदिमि। (12.22)

I have a heart heavy like a stone, which is dense with sorrows pertaining to this worldly-existence.

Only because of apprehension about my family getting worried, with tears choking the throat,

I do not cry out aloud.

शून्या मन्मुखवृत्तीस्ताः शुष्करोदननीरसाः विवेक एव हृत्संस्थो ममैकान्तेषु पश्यति। (12.23)

Only 'my discriminating faculty' stays in my heart, giving me company in my loneliness and watches my empty smiles and words towards others and the empty looks I pass on with dried up tears.

WHO AM I ACTUALLY?

भृशं मुह्यामि संस्मृत्य भावाभावमयीं स्थितिं दारिद्र्येणैव सुभगो दूरे संसारचेष्टया। (12.24)

Like a rich person who has become poor, remembers his past and cries, I try to remember my true-essence that is beyond the levels of existence and non existence; and suffer because of the events of the world, in which I am caught with, at present.

I AM TRAPPED INSIDE THESE RICHES AND THE GRANDEUR OF LIFE

मोहयन्ति मनोवृत्तिं खण्डयन्ति गुणाविलं दुःखजालं प्रयच्छन्ति विप्रलम्भपराः श्रियः। (12.25)

The deceitful riches corrupt the thoughts in the mind; destroy the virtues; and trap one in the net of pains.
चिन्तानिचयचक्राणि नानन्दाय धनानि मे, सम्प्रसूतकलत्राणि गृहाण्युग्रापदामिव। (12.26)

The ‘many types of wealth’, are the ‘hosts of continuously thrown discus weapons’ in the form of worries, and are never the sources of joy to me; they are beset with intense problems similar to the ‘houses filled with wives, who have delivered a lot of children’.

विविधदोषदशापरिचिन्तनैर्विततभङ्गुरकारणकल्पितैः

मम न निर्वृतिमेति मनो मुने, निगडितस्य यथा वनदन्तिनः। (12.27)

Hey Muni, my mind like a fettered wild elephant, does not find rest because of the continuous sufferings caused by the impermanence spread-out in all the things, all over.

I AM ATTACKED BY THE SENSE PLEASURES AND AM GETTING ROBBED OF VIVEKA

खलाः कालेकाले निशि निशितमोहैकमिहिकागतालोके लोके विषयशतचौराः सुचतुराः

प्रवृत्ताः प्रोद्युक्ता दिशिदिशि विवेकैकहरणे रणे शक्तास्तेषां क इव विदुषः प्रोज्झ्य सुभटाः। (12.28)

At all times, in the darkness of night, when nothing gets seen in the mist spread out as the thick delusion, the hundreds of deceitful clever thieves, namely the ‘varied sense pleasures’, are spread out in each and every direction ready to rob off the Viveka! Which soldiers are capable of attacking them in this battlefield (of Samsaara), except the ones endowed with true knowledge?!

(1)

CONDEMNATION OF WEALTH

(I know well, the worthlessness of wealth and possessions)

WEALTH CORRUPTS EVEN THE PURE MINDS

इयमस्मिन्स्थितोदारा संसारे परिकल्पिता श्रीर्मुने परिमोहाय सापि नूनं कदर्थदा। (13.01)

The fickle minded ‘Shree’ (Goddess of Wealth) hey Muni, who stays well-established here in this Samsaara, and who is exaggerated as the most eminent one to be sought at any cost, indeed corrupts the mind, and brings about much harm.

उल्लासबहुलानन्तकल्लोलान् अलमाकुलान्जडान्प्रवहति स्फारान्प्रावृषीव तरङ्गिणी। (13.02)

Like a muddy-river flooding in the monsoon, which carries filthy stuff of all kinds in its endless abundant turbulent dancing waves, she carries filthy (selfish and evil) thoughts of many types in her ‘grand pretentious show of producing the waves of joy’.

चिन्तादुहितरो बह्व्यो भूरिदुर्लितैधिताश्चञ्चलाः प्रभवन्त्यस्यास्तरङ्गाः सरितो यथा। (13.03)

Like the waves in a river, she produces many ‘daughters of worries’, who are brought up with care, through the extremely wicked acts, and who are always unquiet.

एषा हि पदमेकत्र न निबध्नाति दुर्भगा दग्धवानियताचारमितश्चेतश्च धावति। (13.04)

This wicked lady herself never stays at one place for long; as if set on fire, she runs here and there uncontrollably.

जनयन्ती परं दाहं परिक्षीणाङ्गिका सती विनाशमेव धत्तेऽन्तर्दीपलेखेव कज्जलम्। (13.05)

Always in the process of diminishing, and producing extreme thirst (for fuel, wanting more and more effort), she holds on to destruction only as her nature, like the lamp flame holds the black soot; (that is what gets left back in the end).

गुणागुणविचारेण विनैव किल पार्श्वगं राजप्रकृतिवन्मूढा दुरारूढाऽवलंबते। (13.06)

This lady though very hard to attain, acts senseless like the nature of royalty and seeks anyone who is nearby without any proper enquiry about the virtues or faults.

कर्मणा तेनैवैषा विस्तारमनुगच्छति दोषाशीविषवेगस्य यत्क्षीरं विस्तरायते। (13.07)

She attains abundance through any kind of work (irrespective of good or bad) like any type of milk when consumed, helps increase the intensity of the poison of the ‘sin-snakes’ (arrogance, rudeness, greed etc).

तावच्छीतमृदुस्पर्शाः परे स्वे च जने जनः वात्ययेव हिमं यावच्छ्रया न परुषीकृताः। (13.08)

A person acts cool and soft towards his own people and others, as long as he is not hardened by the wealth, like the water turning into snow by the cold wind.

प्राज्ञाः शूराः कृतज्ञाश्च पेशला मृदवश्च ये पांसुमुष्ट्येव मणयः श्रिया ते मलिनीकृताः। (13.09)

Those who are endowed with learning, those whose who are well-known for their courage, those who always entertain gratitude towards others, those who behave properly with softness; all these good-natured people get tainted by arrogance and self-conceit by this ‘lady named Shree’, like the gems placed inside the hand filled with mud.

न श्रीः सुखाय भगवन्दुःखायैव हि वर्धते, गुप्ता विनाशनं धत्ते, मृतिं विषलता यथा। (13.10)

This ‘lady called Shree’, hey Bhagavan, is like a poison-creeper; she never gives any joy, but is well-nourished to cause harm only; and she surely brings about destruction in the end, though well protected.

श्रीमानजननिन्द्यश्च शूरश्चाप्यविकत्थनः समदृष्टिः प्रभुश्चैव दुर्लभाः पुरुषास्त्रयः। (13.11)

Three types of men are indeed rare to find in this world; a wealthy man, who is not an object of censure; a valorous man who is not conceited; a chieftain who treats everyone equally.

POSSESSION OF WEALTH TERRIFIES ME

एषा हि विषमा,

This terrible ‘Shree’-

दुःखभोगिनां गहनागुहा,

is the ‘deep hollow where hide the terrible serpents of pain’;

घनमोहगजेन्द्राणां विन्ध्यशैलमहातटी, (12)

is the ‘great slope of Vindhya Mountain, where reside the rogue elephants of thick delusion’;

सत्कार्यपद्मरजनी,

is the ‘night for the red lotus of virtuous conduct (where it closes its petals)’;

दुःखकैरवचन्द्रिका,

is the ‘moonlight for the night-blooming white-lotus of pain’;

सुदृष्टिदीपिकावात्या,

is the ‘collection of stormy winds’ for the lamp-light of ‘True vision’;

कल्लोलौघतरङ्गिणी, (13)

the ‘river with turbulent waves (of wicked acts)’;

संभ्रमाभ्रादिपदवी,

is the ‘path made for the clouds of excitement and fear’;

विषादविषवर्धिनी,

increases the ‘poison of sorrow’;

केदारिका विकल्पानां,

is the ‘fertile field where anxieties grow well’;

खेदायभयभोगिनी, (14)

is the ‘terrifying serpent that gives the income (aaya) of pain’;

हिमं वैराग्यवल्लीनां,

is the ‘snow-fall for the creepers of dispassion’;

विकारोलूकयामिनी,

is the ‘night welcomed by the ugly owls of ugly thoughts’;

राहुदंष्ट्रा विवेकेन्दोः,

is the ‘Raahu that swallows up the Moon of Viveka’;

सौजन्याम्भोजचन्द्रिका, (15)

is the ‘moonlight for the red lotus of courtesy’;

इन्द्रायुधवदालोलनानारागमनोहरा,

is beautiful and attractive like a ‘rain-bow enticing with its various colours (various desires)’;

लोला तडिदिवोत्पन्नध्वंसिनी च जडाश्रया, (16)

like a lightning, is gone the very moment of its production and is sheltered by the 'dark thunders namely the rich fools';

चापलावजितारण्यनकुली नकुलीनजा,

is the 'forest mongoose (Nakula) caught by the greedy', but is 'not of a glorious birth' (Na- Kuleenajaa) (since she is produced through wicked means also);

विप्रलम्भनतात्पर्यजितोग्रमृगतृष्णिका, (17)

is the 'huge mirage-water rising in the extreme heat' slowly seeping through all the places smoothly; लहरीवैकरूपेण पदं क्षणमकुर्वती,

never can stay stable for a second also, like a splashing wave which rises and falls the very next moment;

चला दीपशिखेवातिदुर्जयगतिगोचरा, (18)

is always flickering like the light-flame, and her movements are unpredictable (since she keeps moving non-stop, being blown by the winds of desire);

सिंहीव विग्रहव्यग्रकरीन्द्रकुलपातिनी,

is like a 'lioness' intent on tearing off the chief elephants that are always engaged in battle-fields (namely the men who compete with each other to possess her);

खड्गधारेव शिशिरा तीक्ष्णतीक्ष्णाशयाश्रया। (13.19)

is cold and sharp like the 'sword blade', and takes shelter in the cold and rude hearts.

POSSESSION OF WEALTH IS A PAIN DISGUISED AS JOY

नानयापहतार्थिन्या दुराधिपरिलीनया पश्याम्यभव्यया लक्ष्म्या किञ्चिद्दुःखादृते यथा। (13.20)

I do not see any joy that can be obtained through this 'Goddess of wealth', who is intent on taking away the wealth of some one always, who is made of wicked thoughts only, and who is the most heinous of all.

WEALTH IS ALWAYS ACCOMPANIED BY CALAMITY

दूरेणोत्सारिताऽलक्ष्म्या पुनरेव तमादरादहो बताशिल्प्यतीव निर्लज्जा दुर्जना सदा। (13.21)

Though she gets thrown afar by the 'lady of misfortune' (co-wife), this 'ever shameless wretch' again attaches herself to the man with affection (to make him more miserable).

WEALTH IS A POISONOUS CREEPER THAT IS FATAL

[Imagine seeing a beautiful creeper, that is filled with colourful fragrant flowers.

It is so beautiful, so attractive that you want to reach for the flowers immediately. You do not care what hurdles you have to cross. You want to attain it by hook or crook. The creeper is moving gracefully exhibiting all its beauty. You are infatuated with it. You do not care what happens. By fair or foul means you want to possess the flowers; but you fail to see that the creeper is growing out of a snake-hole. It is moving only because, the snakes are slithering all over it. The moment you touch it, the vicious snakes will pounce on you, and will give you the utmost pain by their bites. Nor will you be able to hold on to the flowers for long. They crumble to dust, the moment you lay your hands on it. You get only the venomous bites of the snake as a reward, and will wither on the ground helpless and scream in pain. The snake-hole here is the set of various wicked dispositions one develops when seeking wealth; and the snakes are the wicked deeds and selfish thoughts.]

मनोरमा कर्षति चित्तवृत्तिं कदर्थसाध्या क्षणभङ्गुरा च व्यालावलीगात्रविवृत्तदेहा श्रभ्रोत्थिता पुष्पलतेव लक्ष्मीः।

This 'deity of wealth' is like a 'creeper full of flowers rising out of a snake hole'; which is with its body moving in various gestures because of the group of snakes on it; is pleasing and pulls the mind towards it; is attainable through only foul means; is not stable even for a moment.

(2)

CONDEMNATION OF DIMINISHING LIFE-SPAN

(Life is short; and I do not want to waste even a moment of it)

आयुः पल्लवकोणाग्रलवाम्बुकणभङ्गुरमुन्मत्तमिव संत्यज्य यात्यकाण्डे शरीरकम्। (14.01)

The life-force (Praana), 'unstable like the drop of water hanging on to the tip of the leaf', rejects the body and goes away at unexpected times, like 'an insane person suddenly running away from home'.

विषयाशीविषासङ्गपरिर्जर्जरचेतसां अप्रौढात्मविवेकानां आयुरायासकारणम्। (14.02)

Life becomes a cause of fatigue, for those who have not matured in the 'Knowledge of Aatman', and whose minds are shattered by the contact of the 'snake venom' called the 'sense pleasures'.

ये तु विज्ञातविज्ञेया विश्रान्ता वितते पदे भावाभावसमाश्वासमायुस्तेषां सुखायते। (14.03)

Those who have known 'that which is to be known (the Reality-state)', those who rest in the '(undivided) Supreme state which has no differentiation', those who are equanimous in gain and loss, for them alone, the life is truly blissful (for they are not limited by the form-identity).

वयं परिमिताकारपरिनिष्ठितनिश्चयाः संसाराभ्रतडित्पुञ्जे मुने नायुषि निर्वृताः। (14.04)

Inside the (dark) world, which is terrifying because of the dense dark clouds with continuous flashing of lightning, hey Muni, people like us who are sure of the limitation of form (and are identified with the physical body), are never at peace.

LIFE IS UNSTABLE AND CAN FINISH OFF AT ANY MOMENT

युज्यते वेष्टनं वायोराकाशस्य च खण्डनं ग्रथनं च तरङ्गाणां आस्था नायुषि युज्यते। (14.05)

It is possible maybe to restrain the wind, or slice the space, or knot the waves together; but, it is not possible to trust the stability of life.

पेलवं शरदीवाभ्रमस्नेहेव दीपको तरङ्गकेवालोलं गतमेवोपलक्ष्यते। (14.06)

Like the thin autumn clouds, like the lamp without the oil, like the rolling waves, the life is observed to be already over with.

तरङ्गं प्रतिबिम्बेन्दुं तडित्पुञ्जं नभोम्बुजं ग्रहीतुमास्थां बध्नामि न त्वायुषि हतस्थितौ। (14.07)

I may even hope to catch a splashing wave, or the reflection of the moon, or a flashing lightning, or the lotus blooming in the sky imagined by me; but I have no trust in the stability of life, which is continuously ebbing away.

LIFE IS WASTED BY ALL

अविश्रान्तमनाः शून्यमायुः आततमीहते दुःखायैव विमूढोऽन्तर्गर्भं अश्वतरी यथा। (14.08)

The wretched idiot obtains the useless and lengthy life for the sake of experiencing only pain, with his mind not restful in one's true essence; he is like the mule inside the womb of the horse, which kills the mother when delivered from the womb.

(Like the mule which kills its own mother, the foolish man wastes his life because of his ignorance.)

संसारसंसृतावस्यां फेनोऽस्मिन्सर्गसागरे कायवल्ल्याम्भसो ब्रह्मञ्जीवितं मे न रोचते। (14.09)

Brahman, this life is not a thing of liking for me! In this turmoil of Samsaara, the 'creeper of the body' is just the 'worthless unstable foam' found on the 'waters of the Creation-ocean'.

प्राप्यं संप्राप्यते येन भूयो येन च शोच्यते पराया निवृत्तेस्थानं यत्तज्जीवितमुच्यते। (14.10)

That alone is known as a proper life where 'that which is to be attained' (Knowledge of one's essence) is attained; through which one does not grieve again, and which is the 'state of the supreme bliss'.

तरवोऽपि हि जीवन्ति, जीवन्ति मृगपक्षिणः, स जीवति मनो यस्य मननेन न जीवति। (14.11)

Trees also live; animals and birds also live; he alone lives truly, whose mind is not alive through worries.

जातास्त एव जगति जन्तवः साधुजीविताः ये पुनर्नेह जायन्ते, शेषा जरठगर्धभाः। (14.12)

Those beings alone are really born in this world, which live a noble life and never get born again here; all the others are just 'ageing donkeys' (burdened with life-problems).

BODY IS A BURDEN THAT ONE CARRIES THROUGHOUT HIS LIFE

भारोऽविवेकिनः शास्त्रं, भारो ज्ञानं च रागिणः, अशान्तस्य मनो भारो, भारोऽनात्मविदो वपुः। (14.13)

The 'study of the Shastras that instruct abstract knowledge', is an unbearable weight to the dull-headed; 'knowledge about the ephemeral nature of sense objects' is an unbearable weight to the person who has attraction for the world objects; 'mind is an unbearable weight' to a man whose has no peace; 'body is a weight' to a person, who does not have the 'knowledge of his true essence'.

रूपमायुर्मनोबुद्धिरहंकारस्तथेहितं भारो भारधरस्येव सर्वं दुःखाय दुर्धियः। (14.14)

Body, life, mind, intelligence, ego, are all like the 'weights carried by a burden-carrier', who being attached to them can never be without them, though they cause pain alone to the idiot.

DEATH AND DISEASES ARE THE ESSENCE OF LIFE

अविश्रान्तमनापूर्णमापदां परमास्पदं नीडं रोगविहङ्गानामायुरायासनं दृढम्। (14.15)

Life is extremely tiresome; for it is the nest for the birds called diseases, is an abode of dangers,

never a place of rest, and is never complete with the desired things.

प्रत्यहं खेदमुत्सृज्य शनैरलमनारतं आखुनेव जरच्छभं कालेन विनिहन्यते। (14.16)

Life is eaten away slowly by 'Kaala' (change and deterioration), like an old tree destroyed by a rat which slowly and tirelessly keeps gnawing at it at every moment.

शरीरबिलविश्रान्तैर्विषदाहप्रदायिभिः रोगैरापीयते रौद्रैर्व्यालैरिव वनानिलः। (14.17)

Terrifying diseases resulting in extremely poisonous fatal pains, stay inside the hollows of the body and suck off the life, like the 'snakes consuming the forest-air'.

प्रस्नुवानैरविच्छेदं तुच्छैरन्तरवासिभिः दुःखैराधृष्यते क्रूरैर्घुणैरिव जरद्रुमः। (14.18)

'Sufferings and sorrows' are like the 'lowly cruel wood-worms staying within the oozing dirt'; and eat away the life, like the 'worms gnawing at the old tree without a break'.

नूनं विगरणायाशु घनगर्धमनारतं आखुर्माज्जारकेणेव मरणेनावलोक्यते। (14.19)

'Death', at all times waits patiently, like the 'cat that is greedy for the food sits outside the hollow, where the rat lives, ready to pounce on it at any time'.

AGEING IS THE CURSE OF LIFE

गन्धादिगुणगर्भिण्या शून्ययाऽशक्तिवेश्ययाऽन्नं महाशनेनेव जरसा परिजीर्यते। (14.20)

Like a glutton gobbling up food, the life is gobbled by the prostitute called 'old age' innate with the qualities like dirty smells, lack of proper emotions, and loss of strength.

दिनैर्कतिपर्यैरेव परिज्ञाय गतादरं दुर्जनः सज्जनेनेव यौवनेनावमुच्यते। (14.21)

Within a few days itself, one is discarded by the youthful state, like a good man loses affection, and rejects the wicked man, once his true nature comes to light.

विनाशसुहृदा नित्यं जरामरणबन्धुना रूपं खिङ्गवरेणेव कृतान्तेनाभिलष्यते। (14.22)

Like a lustful young man is after a beautiful girl (only to spoil her health and beauty), 'Kṛtaanta' (the deity of annihilation), who is a friend of destruction and a relative of old age and death, is attracted by 'life' (only to destroy it in the end).

स्थिरतया सुखभासितयानया सततमुञ्जितमुत्तमफल्गु च,

जगति नास्ति तथा गुणवर्जितं मरणभाजनमायुरिदं यथा। (14.23)

There is nothing in this world as worthless as this life, the receptacle of death; since it is completely without any essence at all, though seemingly stable and blissful

(3)

CONDEMNATION OF AHAMKAARA (I-NESS)

(I am free of Ahamkaara, the self-made ego-entity)

[Ahamkaara is said to be the first 'Adhyaasa'-'foremost false attribution'.

Ahamkaara means the 'hm' sound within you, which makes you deem yourself as a physical structure separated from the rest of the physical structures which fill the world. It is the 'ego' feeling.

What is this ego (I-ness)?

A child when born has no ego, but has the instinct of survival only, like the least evolved animal.

As it grows, it enters a process of self-hypnotism. It learns to identify with that image which is seen in the mirror as its form.

It trains itself to love and pamper that image-form. It builds its world of objects as that which is connected to the body only.

It develops a self-imagined collection of information of oneself.

Its whole life is constructed around this 'self-imagined information about oneself'.

This is Ahamkaara; the ego-feeling in each and every one of the living beings.

Animals also have this Ahamkaara without the expression of any language or thought form.

Trees also have this silent Ahamkaara without even the ability to move around actually.

Stones, mud etc also have this separateness naturally, as specified by nature, though they have no mind or intellect.

All the objects have this separateness of existence and maintain their properties or qualities at all times.

Whereas, in all the inanimate objects this Ahamkaara stays silent and as the pure expression of 'Existence' alone, in the humans, it devolves into the state of self-conceit that is based only on the imagined ideas about oneself.

This self-conceit which makes one utterly selfish and arrogant is condemned here by Rama, as the worst quality of all.]

I AM AFRAID OF THIS AHAMKAARA-ENEMY

मुधैवाभ्युत्थितो मोहान्मुधैव परिवर्धते मिथ्यामयेन भीतोऽस्मि दुरहङ्कारशत्रुणा। (15.01)

Ahamkaara is what I imagine myself to be, as my own ideas about me.

I am terrified of the enemy called the wicked Ahamkaara which is completely unreal, is produced for no good and develops also for no good.

(Why it is an enemy?)

अहंकारवशादेव दोषकोशकदर्थतां ददाति दीनदीनानां संसारो विविधाकृतिः। (15.02)

Only because of the ‘dominance of Ahamkaara’, that the ‘Samsaara’ (world-experience) which is made of only desires and desire-fulfilment, pushes the ‘wretched of the wretched beings’ (in the process of licking out the minuscule joys of life), to the worst state of countless faults.

अहंकारवशादापदहङ्काराद्दुराधयोऽहङ्कारवशादीहा नाहङ्कारात्परोरिपुः। (15.03)

Through Ahamkaara only, all the problems rise up; from Ahamkaara only, the wicked mental worries arise; due to Ahamkaara only, the desires arise; there is no enemy greater than the Ahamkaara!

तमहङ्कारमाश्रित्य परमं चिरवैरिणं न भुञ्जे न पिबाम्यम्भः किमु भोगान्भुजे मुने। (15.04)

Having been under the control of ‘that Ahamkaara the supreme enemy’, for such a long time, I do not even like to eat or drink anything (like a slave kept in chains); how can I enjoy any pleasures, hey Muni?

संसाररजनी दीर्घा माया मनसि मोहिनी ततोऽहंकारदोषेण किरातेनेव वागुरा। (15.05)

The ‘dark night of Samsaara’ is long, produces imaginary ghosts, deludes the mind; and I am fully trapped by this ‘Ahamkaara-fault’, like in a ‘trap set by the hunter’.

यानि दुःखानि दीर्घाणि विषमाणि महान्ति चाहंकारप्रसूतानि तान्यगात्खदिरा इव। (15.06)

All the great pains and sufferings which one goes through for a prolonged time, rise up from the (thick-set) Ahamkaara alone, like the ‘thorny plants from the mountain-ground’.

शमेन्दुसिंहिकेयास्यं गुणपद्महिमाशनिं साम्यमेघशरत्कालमहंकारं त्यजाम्यहम्। (15.07)

I fully renounce this Ahamkaara (imagined ideas about myself based on the false-I), which is the ‘Raahu’s mouth’ for the ‘Moon called peace’; the ‘lightning for the lotus of virtues’; the ‘autumn for the cloud of courteousness’.

नाहं रामो न मे वाञ्छा भावेषु न च मे मनः, शान्त आसितुमिच्छामि स्वात्मनीव जिनो यथा। (8)

I am not Rama the son of an emperor; I do not covet pleasures or powers related to the royal birth; I will not entertain thoughts of the world at all, and will stay without a mind.

I want to remain quiet like ‘Vishnu absorbed in YogaNidraa’ (quiet state of Aatman).

अहंकारवशाद्यन्मया भुक्तं हृतं कृतं तत्तत्सर्वं अवस्त्वेव वस्त्वहंकाररिक्ता। (15.09)

Associated with this Ahamkaara, whatever has been eaten, taken, or done by me (all the actions that are tainted by the ‘I’ and ‘mine’) are not real at all (as belonging to a dream).

That ‘pure state without Ahamkaara’ is alone the truly stable one.

अहमित्यस्ति चेद्ब्रह्मन्नहमापदि दुःखितः नास्ति चेत्सुखितस्तस्मादनहङ्कारिता वरा। (15.10)

If this ‘I’ is there, then hey Brahman, I am always stuck in problems resulting in pain; if it is not there, then only there is peace; therefore, the ‘ego-less state’ is the best that is to be sought for.

अहंकारं परित्यज्य मुने शान्तमनस्तयाऽवतिष्ठे गतोद्वेगो, भोगौघो भङ्गुरास्पदः। (15.11)

I will completely get rid of this ego-feeling hey Muni, and will stay with a quiet mind without anxieties.

(I will reject all the imagined ideas I have about me including my name, form and the life based on the body-identity.)

All the hosts of pleasures enjoyed because of this Ahamkaara, are just the imagined joys which are momentary.

ब्रह्मन्यावदहंकारवारिदः परिजृम्भते तावद्विकासमायाति तृष्णाकुटजमञ्जरी। (15.12)

As long as this ‘cloud of Ahamkaara’ keeps growing, so long does the ‘Kutaja tree of Trshnaa’ (thirst for pleasures), is filled with the blooming flowers.

अहंकारघने शान्ते तृष्णा नवतडिल्लता शान्तदीपशिखावृत्त्या क्वापि यात्यतिसत्वरम्। (15.13)

If the ‘dense Ahamkaara cloud’ subsides, then the ‘flash of lightning namely Trshnaa’, vanishes off somewhere like a ‘snuffed off lamp-flame’.

अहंकारमहाविन्ध्ये मनोमत्तमहागजः विस्फूर्जति घनास्फोटैर्स्तनितैरिव वारिदः। (15.14)

In the ‘great forest of the gigantic Mountain of Vindhya’ namely Ahamkaara (stubborn and unbending),

the ‘mad intoxicated huge elephant called the mind’ (mad with countless wants) trumpets aloud, shattering things all around, like the thundering cloud.

इह देहमहारण्ये घनाहंकारकेसरी योऽयमुल्लसति स्फारस्तेनेदं जगदाततम्। (15.15)

In this great wilderness of the body, the ‘huge lion of Ahamkaara’ wanders freely anywhere and everywhere; and the world is its ground for hunting.

तृष्णातन्तुलवप्रोता बहुजन्मपरम्पराऽहंकारोग्रखिङ्गेन कण्ठे मुक्तावली कृता। (15.16)

The ‘extremely sensuous rogue called Ahamkaara’, wears the ‘pearls of successive births’ woven in the ‘string of Trshnaa’ (thirst for pleasures).

पुत्रमित्रकलत्रादितन्त्रमन्त्रविवर्जितं प्रसारितमनेनेह मुनेऽहंकारवैरिणा। (15.17)

Hey Muni! This ‘enemy named Ahamkaara’, has produced and spread out through his irremediable sorcery, a ‘net made of son, friend and the family bindings’, to trap us all.

प्रमार्जितेऽहमित्यस्मिन्पदे स्वयमपि द्रुतं प्रमार्जिता भवन्त्येते सर्वेव दुराधयः। (15.18)

If one erases off the limited identity of the ego-state, then all the afflictions also get instantly erased off.

अहमित्यम्बुदे शान्ते शनैश्च शमशातिनी मनोगगनसंमोहमिहिका क्वापि गच्छति। (15.19)

When the cloud called ‘I’ subsides, then slowly (through the Vichaara-practice) the ‘delusion-mist that fills the mind-sky’ destroying the quietness, vanishes off somewhere.

(I have removed this Ahamkaara, yet am sunk in the darkness of ignorance.)

निरहंकारवृत्तेर्मे मौख्याच्छोकेन सीदतः यद्विक्ञ्चिदुचितं ब्रह्मस्तदाख्यातुमर्हसि। (15.20)

I am now without the Ahamkaara; yet am suffering through ignorance.

Whatever can cure this pain, please instruct it to me, hey Brahman!

THE MIND-IMAGINED SELF-ENTITY, THE AHAMKAARA, IS ALWAYS PAIN-GIVING

सर्वापदां निलयमध्रुवमन्तरस्थमुन्मुक्तमुत्तमगुणेन न संश्रयामि

यत्रादहंकृतिपदं परितोऽतिदुःखं शेषेण मां समनुशाधि महानुभाव। (15.21)

Hey Mahaanubhaava (of great experience)! Instruct me well the Knowledge of that ‘Remaining Principle’ which remains after the destruction of the ‘Ahamkaara’, in which I am not able to seek shelter even after trying hard, as I am enveloped by egoism which is free of any good quality, which is situated inside, which is unstable, and which is the abode of all calamities.

[I am stuck with this Ahamkaara, like getting stuck under the belly of the cow, near its foot. The cow’s foot being tied with a loose rope, keeps kicking me hard continuously, and I have to change my position repeatedly for fear of getting kicked. I am in constant pain. I am trying hard to get out of here with no results. Get me out of here and give me freedom.

The Sanskrit word which is used here is ‘AHAM-KRTI-PADA’. ‘PADA’ means ‘word’ and also ‘foot’. GUNA means ‘quality’ and also ‘rope’. So, the sentence, ‘The cow is not tied properly with a good rope’ also means, ‘I am not endowed with excellent virtues’. The word ‘AHAM-KRTI-PADA’ refers to the ‘state created by the I’ and also to the ‘foot of the cow which bellows ‘AHAM’. A wise man will not take shelter at the place which is at the foot- region of the cow; which is not tied to a strong rope (Guna); which is situated in the belly part; which is unstable; which is the cause of all pains because of kicking etc. Same adjectives apply to the ‘state of egoism’ also. The wise man will not take shelter in the ‘state of egoism’, which is the abode of all sufferings, which does not allow virtues to develop; which is restless and which lurks inside the mind.]

(4)

CONDEMNATION OF THE FICKLE MIND

(I have the mind under control)

THE UNRULY IDIOT MIND

दोषैर्जर्जरतां याति सत्कार्यादार्यसेवितात् वातान्तःपिच्छलववच्येतश्चलति चञ्चलम्। (16.01)

The ‘fickle mind which is shivering and carried away’, like a ‘light feather in the stormy wind’, goes far off from the ‘good deeds sought by the virtuous’; and gets shattered by the selfish acts as by the rocks.

इतश्चेतश्च सुव्यग्रं व्यर्थमेवाभिधावति दूराद्दूरतरं दीर्घं, ग्रामे कौलेयको यथा। (16.02)

Like a ‘stray dog running wildly’, inside a village far and wide with no purpose, the mind also eagerly runs here and there in vain, uselessly.

न प्राप्नोति क्वचित्किञ्चित्प्राप्तैरपि महाधनैः नान्तः संपूर्णतामेति करण्डक इवाम्बुभिः। (16.03)

The mind does not attain anything actually (defined as joy). Even if it reaches great forests (of wealth), it does not get complete satisfaction, like a ‘wicker basket that gets filled with water’.

नित्यमेव मुने शून्यं कदाशावागुरावृतं न मनो निवृत्तिं याति, मृगो यूथादिव च्युतः। (16.04)

Hey Muni, the 'mind trapped by ill-sought desires', is always empty of fulfilment, and does not ever stay in rest, like a 'deer lost from its herd'.

तरङ्गतरलां वृत्तिं दधदालूनशीर्णतां परित्यज्य क्षणमपि हृदये याति न स्थितिम्। (16.05)

Holding on to the 'nature of the unstable waves which raise again and again newly' to break up only into shattered drops at the end, the mind never rests in its essence even for a moment also, unable to give up its ever rising thoughts which dissolve off into nothing only.

मनो मननविक्षुब्धं दिशोदश विधावति मन्दराहननोद्भूतं क्षीरार्णवपयो यथा। (16.06)

Mind, which is always agitated by the wants, rushes in all the ten directions like the 'waters of the Milk Ocean shattered by the churning of the Mandara Mountain'.

कल्लोलकलितावर्तं मायामकरमालितं न निरोद्धुं समर्थोऽस्मि मनोमयमहार्णवम्। (16.07)

I am unable to control the 'huge ocean of the mind' which is filled with turbulent waves and whirlpools, and abounds in the 'alligators of illusion' (appearing like rocks, but ready to swallow the moment one goes near).

भोगदुर्वाङ्कुराकाङ्क्षी श्वभ्रपातमचिन्तयन्मनोहरिणको ब्रह्मन्दूरं विपरिधावति। (16.08)

Hey Brahman! The 'mind-deer' runs far into the mountains intent on tasting the 'Durvaa grass', unaware of the 'abyss (of harms)' waiting to swallow it up!

न कदाचन मे चेतः स्वामालूनशीर्णतां त्यजत्याकुलया वृत्त्या, चञ्चलत्वमिवार्णवः। (16.09)

Never does my mind give up 'its nature of ever rising new thoughts that dissolve off into nothingness' due to its apprehensive nature, like the 'ocean can never be without its ever-splashing waves.'

चेतश्चञ्चलया वृत्त्या चिन्तानिचयचञ्चुरं धृतिं बध्नाति नैकत्र, पञ्जरे केसरी यथा। (16.10)

The 'mind with its restless nature', becoming more restless by the hordes of worries, never gets any stability, like the 'lion trapped inside a cage'.

मनो मोहरथारूढं शरीरात्समतासुखं हरत्यपहतोद्वेगं, हंसः क्षीरमिवाम्भसः। (16.11)

Mind, riding the 'chariot of delusion' (of the identity with the body only), snatches away fast, the 'bliss of the Aatman experienced while in the body' (state of JeevanMukti), leaving back the 'inertness of the body alone'; like the 'swan drinking off the milk from the mixture of the water and milk' leaving back the 'essence-less water'.

अनल्पकल्पनातल्पे विलीनाश्वितवृत्तयः मुनीन्द्र न प्रबुध्यन्ते तेन तप्येऽहमाकुलः। (16.12)

Hey Muneendra, the thoughts rising in the mind are always absorbed in endless imaginations and never come out of it; and so I suffer like this, as if feeling lost.

I AM TRAPPED BY THE MIND-DEVIL

क्रोडीकृतदृढग्रन्थितृष्णासूत्रे स्थितात्मना विहगो जालकेनेव ब्रह्मन्बद्धोऽस्मि चेतसा। (16.13)

Like a 'bird trapped in the net', I am also trapped in this 'net made of thickly woven knots of Trshnaa' (with the 'I and 'mine' ideas always densely tied as the knots), hey Brahman.

संततामर्षधूमेन चिन्ताज्वालाकुलेन च वह्निनेव तृणं शुष्कं दग्धोऽस्मि चेतसा। (16.14)

I am scorched by the 'fire of the mind' with its ever rising 'smoke of intolerance', and with the 'flames of worries'; and my condition is similar to a 'dry grass-piece set on fire'.

क्रूरेण जडतां यातस्तृष्णाभार्यानुगामिना शवं कौलेयकेनेव ब्रह्मन्भुक्तोऽस्मि चेतसा। (16.15)

I am like a 'dead person' because of identifying with the inert body; and the wild and violent 'dog of the mind' with its 'bitch Trshnaa' at its back, preys upon me 'as on a carcass'.

तरङ्गतरलास्फालवृत्तिना जडरूपिणा तटवृक्षेवौघेन ब्रह्मन्नीतोऽस्मि चेतसा। (16.16)

Like a 'tree on the bank' carried off by the 'floods of water', hey Brahman, I am carried away by the 'idiot mind' with its 'splashing waves of desires'.

(I get tossed into higher and lower births, and wander uselessly in many births where there is no opportunity for attaining higher spiritual states.)

अवान्तरनिपाताय शून्ये वा भ्रमणाय च तृणं चण्डानिलेनेव दूरं नीतोऽस्मि चेतसा। (16.17)

I am carried far away by the mind, like a 'piece of straw by a fierce storm'; to fall into unknown places

and get tossed in the void.

संसारजलधेरस्मान्नित्यमुत्तरणोन्मुखः सेतुनेव पयःपूरो रोधितोऽस्मि कुचेतसा। (16.18)

Always intent on getting out of this 'Samsara-ocean', I am blocked by this idiot-mind, like the 'flooding stream by the dam'.

पातालाद्गच्छता पृथ्वीं पृथ्व्याः पातालगामिना कूपकाष्ठं कुदाम्नेव वेष्टितोऽस्मि कुचेतसा। (16.19)

Like a 'wooden stick of the water-well tied to a decayed rope', I too keep on going up from the dark underground to the surface level, and go down from the surface to the underground, clasped by this wicked mind (that keeps on attaining higher and lower births).

मिथ्यैव स्फाररूपेण विचाराद्विसरारुणा बालो वैतालकेनेव गृहीतोऽस्मि कुचेतसा। (16.20)

Similar to a child obsessed by a ghost, whose 'illusory expanding form' glides away through proper enquiry, I too am possessed by this 'wicked ghost of the mind'.

(Mind is also a 'form of illusion' and runs away from the 'true enquiry of the Self'.)

IT IS DIFFICULT TO CONTROL THE MIND

वह्नेरुष्णतरः शैलादपि कष्टतरक्रमः वज्रादपि दृढो ब्रह्मन्दुर्निग्रहमनोग्रहः। (16.21)

Hey Brahman, the 'control of the mind' is indeed very difficult; it is hotter than the fire (always burning with desires; never can be extinguished); difficult to ascend than a mountain (its wants are higher than a mountain, and never can reach the summit of satisfaction); and harder than the diamond (stubborn and strong with foolishness).

चेतः पतति कार्येषु विहगः स्वामिषेश्चिव क्षणेन विरतिं याति बालः क्रीडनकादिव। (16.22)

The mind pounces on its pleasure-fulfilling tasks, like a 'bird pouncing on a piece of meat'; the very next moment it discards it and runs after another, like a 'child throws away one toy and goes after another'.

जडप्रकृतिरालो लो विततावर्तवृत्तिमान्मनोऽब्धिरहितव्यालो दूरं नयति तात माम्। (16.23)

'Hey Taata' (dear one)! The mind like 'an ocean' is cold (foolish), turbulent with waves (restless with desires) and abounds in whirlpools (problems) that drag you to deep down to the ocean-base. I helplessly get carried away by the 'vicious aquatic beings' (wicked selfish wants) inside the ocean, far and wide.

अप्यब्धिपानान्महतः सुमेरून्मूलनादपि वह्न्यशनात्साधो विषमश्चित्निग्रहः। (16.24)

It is very difficult to control the mind, more difficult than drinking off the waters of the ocean, or the uprooting of the Meru Mountain, or consuming the fire.

चित्तं कारणमर्थानां तस्मिन्सति जगत्त्रयं तस्मिन्क्षीणे जगत्क्षीणं तच्चिकित्स्यं प्रयत्नतः। (16.25)

Mind alone is the cause of all the objects; when it exists, the three worlds exist; when it vanishes off, the world also vanishes off; so this mind alone should be dealt with through effort, and destroyed fully.

I HAVE DEVELOPED THE DISCRIMINATION

चित्तादिमानि सुखदुःखशतानि नूनमभ्यागतान्यगवरादिव काननानि,

तस्मिन्निवेकवशतस्तनुतां प्रयाते मन्ये मुने निपुणमेव गलन्ति तानि। (16.26)

All the hosts of pains and pleasures rise up from the mind only, like the 'forests from a huge mountain'. I believe hey Muni, that through discrimination they can dwindle and get annihilated completely.

I HAVE CONQUERED THE MIND AND AM READY TO RECEIVE KNOWLEDGE FROM YOU

सकलगुणजयाशा यत्र बद्धा महद्भिस्तमरिमिह विजेतुं चित्तमभ्युत्थितोऽहं,

विगतरतितयान्तर्नाभिनन्दामि लक्ष्मीं जडमलिनविलासां मेघलेखामिवेन्दुः। (16.27)

By conquering this mind, those great ones who strive after liberation, win over all the virtues that belong to a 'JeevanMukta'. I am now prepared to conquer the mind-enemy (and rise to their state).

I have lost the attraction for the 'world-objects'. Like the 'Moon which does not like the array of dark clouds', I also do not feel pleased by the 'Goddess of riches who sports in dirty foolish minds'.

(5)

CONDEMNATION OF 'TRSHNAA', 'DEEP THIRST FOR PLEASURES'

(I have got rid of this Trshnaa also!)

['Trshnaa' means the 'lingering thirst for fresh and varied pleasures connected to the world like the body-comforts, family, wealth, fame etc, because of which the mind always stays without satisfaction. Since the world abounds only in the 'mirage-rivers' and not in any real water of happiness, the mind's thirst never gets quenched; and it suffers throughout the life.]

I AM FORCED TO THINK WRONGLY AND ACT WRONGLY

हार्दान्धकारशर्वर्या तृष्णयेह दुरन्तया स्फुरन्ति चेतनाकाशे दोषकौशिकपङ्क्तयः। (17.01)

Due to Trshnaa, 'which never leads to any good like the dark night with its hidden dangers of terrifying darkness', the 'crowd of owls' namely the 'faulty actions and ideas', rise up in the 'expanse of pure awareness state' (Aatman).

I AM DRIED-UP IN THE MIND BY THE WORRIES

अन्तर्दाहप्रदायिन्या समूढरसमार्दवो पङ्क आदित्यदीप्तयेव शोषं नीतोऽस्मि चिन्तया। (17.02)

Like a 'feather' (dries up) by the 'heat of the Sun which scorches the insides and removes all the moisture', I have also 'dried up because of the worries', and have 'lost all the good qualities' by the 'heat of desires'.

I AM DELUDED AND LOST MY REASONING CAPACITY

मम चित्तमहारण्ये व्यामोहतिमिराकुले शून्ये ताण्डविनी जाता भृशमाशापिशाचिका। (17.03)

In my 'mind-forest filled with the darkness of utter delusion, and deserted and empty of all other good thoughts', the 'flesh-eating devil of Trshnaa' dances wildly.

I AM ALWAYS TORMENTED BY WORRIES AND CRY IN FRUSTRATION

वचोरचितनीहारा काञ्चनोपवनोज्ज्वला नूनं विकासमायाति चिन्ताचणकमञ्जरी। (17.04)

The 'thorny bushes of worries' bloom well (in my mind), resplendent by the 'desire of gold (wealth) nearby' (like the yellow intoxicating Dhatura plants), and the 'mist of words' (lamentations accompanied by the tears).

(Dhatura plant is golden in colour, is surrounded by thorny plants, irritates the eyes when consumed, and gives intoxication.)

THE DESIRES HIT ME LIKE HUGE WAVES

अलमन्तर्भ्रमायैव तृष्णातरलिताशया आयाता विषमोल्लासमूर्मिरम्बुनिधाविव। (17.05)

'Trshnaa', violently shaking the mind, arrives only to increase the delusion within, like a 'violent wave in the ocean'.

I AM CARRIED AWAY BY THE DESIRES AND AM SHATTERED TO PIECES

उद्धामकल्लोलरवा देहाद्रौ वहतीव मे तरङ्गतरलाकारा तरतृष्णातरङ्गिणी। (17.06)

'Trshnaa-river' with its ever rising (desire) waves, moving from one place to another (in the form of various sense-pleasures), with its high rising incessant sound (agitation), carries down my 'body-hill' to the 'base hollow of the objects' (to shatter me to pieces) (in the form of physical and mental ailments).

I TRY HARD TO CONTROL THE DESIRES IN VAIN

(Though I try hard to attain the Self-bliss by the study of Knowledge-Scriptures, I repeatedly run after the worldly things only. I am like the bird which has no power to fly, but is carried away by the stormy winds.)

वेगं संरोद्धुमुदितो वात्ययेव जरत्तृणं नीतः कलुषया क्वापि तृष्णया चित्तचातकः। (17.07)

My 'mind-chaataka bird' gets blocked in its rush towards the 'rains of Self-bliss', and gets carried away elsewhere by the 'dusty winds' (of actions) (losing its way) like a 'dried up grass piece by the storm'.

I AM UNABLE TO DEVELOP VIRTUES PRESCRIBED BY THE SCRIPTURES

(I am like a Veena making harsh noises with all its stings cut and broken.)

यां यामहमतीवास्थां संश्रयामि गुणश्रियां तां तां कृन्तति मे तृष्णा तन्त्रीमिव कुमूषिका। (17.08)

Whichever virtue I get prepared to cultivate, as a necessary for the 'practice of Self-knowledge', Trshnaa cuts it off like a 'deceitful rat gnawing away the string of Veena'.

I AM DROWNING IN THE WORRIES ONLY ALWAYS

पयसीव जरत्पर्णं वायाविव जरत्तृणं नभसीव शरन्मेघश्चिन्ताचक्रे भ्रमाम्यहम्। (17.09)

Like a 'dried up leaf caught in the whirlpool', like a 'dried up grass carried by the winds', like 'an autumn cloud dissolving off in the sky', I wander aimlessly caught in the 'wheel of worries'.

I AM TRAPPED INSIDE THE NET OF DESIRES

गन्तुमास्पदमात्मीयमसमर्थधियो वयं तृष्णाजाले विमुह्यामो जाले शकुनयो यथा। (17.10)

Caught in the 'net thrown by the hunter', we are unable to reach our nest (of Self-bliss), and stay miserable in this net spread out by Trshnaa.

I AM BURNING IN THE FLAMES OF DESIRES

तृष्णाभिधानया तात दग्धोऽस्मि ज्वालया तथा यथा दाहोपशमनमाशङ्के नामृतैरपि। (17.11)

Dear one, I am burnt so much by the 'hot flames of Trshnaa' that I do not have the hope of even the nectar-sprays healing the burns.

TRSHNAA IS LIKE AN INSANE MARE

दूरं दूरमितो गत्वा समेत्य च पुनःपुनः भ्रमत्याशु दिगन्तेषु तृष्णोन्मत्ता तुरङ्गमी। (17.12)

The 'insane Trshnaa-mare' (without discrimination) moves from here to far off lands, comes back, and again and again wanders off in all the directions (in search of desire-fulfilment).

TRSHNAA IS LIKE THE ROPE TIED TO THE WELL

जडसंसर्गिणी तृष्णा कृतोर्ध्वाधोगमागमा क्षुब्धा ग्रन्थिमती नित्यमारघट्टाग्रज्जुवत्। (17.13)

Like the 'rope which pulls the water-pot from the well', Trshnaa is always wet (filled with desires), goes up and down (in various births), is rotten (because of the tainted thoughts) and is knotted (with the Ahamkaara).

TRSHNAA IS LIKE THE ROPE KNOTTED TO THE NASAL HOLES

अन्तर्ग्रथितया देहे सर्वदुश्छेदयाऽनया रज्जेवेवाशु बलीवर्दस्तृष्णया वाह्यते जनः। (17.14)

By the 'rope knotted through one's own nasal holes', thick and not easily cut, a bullock is pulled forward; so is a man pulled by the 'rope of Trshnaa' (and is in pain always).

TRSHNAA IS LIKE A NET THROWN BY THE HUNTER

पुत्रमित्रकलत्रादितृष्णया नित्यकष्टया खगेष्विव किरात्येदं जालं लोकेषु रच्यते। (17.15)

Like a 'bird getting enticed towards a painful net by the huntress scattering the tasty grains', this Trshnaa also attracts all towards her net, through the attachment towards son, friend, wife etc, which lead toward incessant pain only.

TRSHNAA IS LIKE A DARK NIGHT

भीषयत्यपि धीरमन्धयत्यपि सेक्षणं खेदयत्यपि शान्तेहं तृष्णा कृष्णेव शर्वरी। (17.16)

Trshnaa is like the 'dark night' which terrifies even the brave; blinds even those with eyes; worries even a person of calm disposition.

TRSHNAA IS LIKE THE BLACK SERPENT

कुटिला कोमलस्पर्शा विषवैषम्यशंसिनी दशत्यपि मनाक्स्पृष्टा तृष्णा कृष्णेव भोगिनी। (17.17)

Trshnaa is like the 'black serpent', soft to touch (momentary joy); is with hidden venom (harmful results); and bites at the slightest touch (there is no escape once you entertain a desire).

TRSHNAA IS LIKE A WICKED DEMONESS

भिन्दती हृदयं पुंसां मायामयविधायिनी दौर्भाग्यदायिनी दीना तृष्णा कृष्णेव राक्षसी। (17.18)

Trshnaa is the 'dark Raakshasi of wretched deeds', and tears away the hearts of the men; enchants with many deceitful magical tricks; and gives only the worst states ever possible.

TRSHNAA IS LIKE A RUINED ALAABU VEENAA

तन्द्रीतन्त्रीगणैः कोशं दधाना परिवेष्टितं नानन्दे राजते ब्रह्मंस्तृष्णा जर्जरवल्लकी। (17.19)

Trshnaa is the 'old ruined AlaabuVeena (Veena made of bottle-gourd)' hey Brahman, and makes only unpleasant sounds with the gourd covered by many loosened strings; looks not very pleasing (is inauspicious for sight); and sounds harsh (gives pain).

TRSHNAA IS LIKE A HUGE CREEPER GROWING INSIDE THE DARK CAVES

नित्यमेवातिमलिना कटुकोन्माददायिनी दीर्घतन्त्री घनस्नेहा तृष्णा गह्वरवल्लरी। (17.20)

Trshnaa is the 'creeper rising in the deep dark cave', always dirty and dusty (because of selfish thoughts), gives drowsiness which is harmful (results in harm though pleasing at first), grows very tall (reaching all objects) and is thickly interwoven (with attachments).

TRSHNAA IS LIKE A DRIED-UP BOWER OF CREEPER

अनानन्दकरी शून्या निष्फला व्यर्थमुन्नताऽमङ्गलकरी क्रूरा तृष्णा क्षीणेव मञ्जरी। (17.21)

Like a 'dried up bower of creepers' (hanging from the trees), Trshnaa gives painful pricks with thorns (harmful results), is inauspicious looking, wastefully grown, is fruitless, is empty of all the leaves and flowers, and never gives any joy.

TRSHNAA IS LIKE AN AGED PROSTITUTE

अनावर्जितचित्तापि सर्वमेवानुधावति न चाप्नोति फलं किञ्चित् तृष्णा जीर्णव कामिनी। (17.22)

Like a 'prostitute who has aged', Trshnaa is beyond control and runs after everyone (every object), and never gets the needed fruit (of happiness).

TRSHNAA IS LIKE A DANCER WEAKENED WITH AGE

संसारवृन्दे महति नानारससमाकुले भुवनाभोगरङ्गेषु तृष्णा जरठनर्तकी। (17.23)

In the 'garden of Samsaara' bubbling with many emotions, Trshnaa is a 'dancer weakened by age'

(who is unable to satisfy the mind with her various dance gestures).

TRSHNAA IS LIKE A POISONOUS CREEPER

जराकुसुमितारूढा पातोत्पातफलावलिर्ससारजङ्गले दीर्घे तृष्णा विषलता तता। (17.24)

Trshnaa is the 'overspread poisonous creeper grown tall' in the 'wild jungle of Samsaara' with the 'flowers of old age' and the 'fruits (of actions) (the pains and pleasures)' falling all over.

TRSHNAA IS LIKE AN AGED DANCER

यन्न शक्नोति तत्रापि धत्ते ताण्डविनीं गतिं नृत्यत्यानन्दरहितं तृष्णा जीर्णा इव नर्तकी। (17.25)

Trshnaa is like an 'aged dancer dancing on the pleasure-stage', who, unable to move her limbs the correct way (seeking the true joy of the Self), just assumes the 'dance postures' (sense-movements) painfully, without giving any joy.

TRSHNAA IS LIKE THE FICKLE MINDED PEACOCK

भृशं स्फुरति नीहारे शाम्यत्यालोक आगते दुर्लङ्ग्येषु पदं धत्ते तृष्णा चपलबर्हिणी। (17.26)

Trshnaa is the 'fickle minded female peacock', who dances well in the 'misty moist air of delusion', and walks on difficult and dangerous paths (seeking worthless pleasures of family, wealth etc).

Only when the 'light of Viveka' shines forth, she remains quiet.

TRSHNAA IS LIKE THE MUDDY MONSOON FLOOD

जडकल्लोलबहुला चिरं शून्यान्तरान्तरा क्षणमुल्लासमायाति तृष्णा प्रावृट्तरङ्गिणी। (17.27)

Trshnaa is the 'muddy monsoon flood', flows with many 'cold violent waves of foolishness', empty of any use always, is broken at places (because of many wants), and stays pleasing for a short time only.

TRSHNAA IS LIKE A HUNGRY BIRD

नष्टमुत्सृज्य तिष्ठन्तं तृष्णा वृक्षमिवापरं पुरुषात्पुरुषं याति तृष्णा लोलेव पक्षिणी। (17.28)

Like the 'hungry bird' discarding the decayed tree moves to the next one, Trshnaa also moves from person to person (like a viral infection).

TRSHNAA IS LIKE A RESTLESS MONKEY

पदं करोत्यलङ्ग्येऽपि तृप्तापि फलमीहते चिरं तिष्ठति नैकत्र तृष्णा चपलमर्कटी। (17.29)

Trshnaa is the 'restless monkey'; never stays at one place for a moment; tries to cross treacherous areas, and reaches for more fruits though not hungry.

TRSHNAA IS LIKE A DIVINE ACT

इदं कृत्वेदमायाति सर्वमेवासमञ्जसमनारतं च यतते तृष्णा चेष्टेव दैविकी। (17.30)

Trshnaa is like the 'divine act' (not under the control of humans), and always brings about 'unwanted incidents' at all times (by making the mind distracted) even when trying to fulfil the auspicious goals.

TRSHNAA IS LIKE A SIX-FOOTED BEE

क्षणमायाति पाताले क्षणं याति नभस्थलं क्षणं भ्रमति दिक्कुञ्जे तृष्णा हृत्पद्मषट्पदी। (17.31)

Trshnaa is the 'six-footed bee' (five senses and the mind) hovering in the 'heart-lotus'; is at one moment at the lowliest places (dirty wants), and at another moment she flies high in the sky (seeking meritorious actions), and the very next moment floats off in other directions (chasing varieties of desires).

TRSHNAA GIVES THE UTMOST PAIN

सर्वसंसारदोषाणां तृष्णैका दीर्घदुःखदा अन्तःपुरस्थमपि या योजयत्यतिसंकटे। (17.32)

Among all the faults found in the world, Trshnaa alone excels in giving endless pain to a man; for she can push even a man staying safe inside the harem towards great difficulties.

TRSHNAA IS LIKE THE ARRAY OF DARK CLOUDS

प्रयच्छति परं जाड्यं परमालोकरोधिनी मोहनीहारगहना तृष्णा जलदमालिका। (17.33)

Trshnaa is the 'array of dark clouds'; gives extreme cold (coldness of heart/foolishness), blocks the 'Supreme light of Aatman'; and fills the place with the 'dense mist of delusion'.

TRSHNAA IS LIKE A BINDING ROPE WORN AS A GARLAND BY ALL

सर्वेषां जन्तुजातानां संसारव्यवहारिणां परिप्रोतमनोमाला तृष्णा बन्धनरज्जुवत्। (17.34)

Trshnaa is like a 'binding rope' (tied to the neck of animals), that is worn as a 'garland by the minds', by all types of beings who have taken birth on this Earth, and who are engaged in a variety of worldly affairs.

TRSHNAA IS LIKE A RAINBOW MADE OF MANY COLOURS

विचित्रवर्णा विगुणा दीर्घा मलिनसंस्थितिः शून्या शून्यपदा तृष्णा शक्रकार्मुखधर्मिणी। (17.35)

Like the 'bow of Indra' (rainbow), Trshnaa has many hues (varieties of sense pleasures); is without any string (Guna/any virtue); very long (never ending); stays in the dusty clouds (minds filled with ignorance); is void (is unreal); stays in the emptiness of the sky (in the empty mind-space).

TRSHNAA IS...ALL THESE!

अशनिर्गुणसस्यानां, फलिता शरदापदां,

the hailstone for the 'plants called virtues'; is the 'autumn for the fruits of dangers';

हिमं संवित्सरोजानां, तमसां दीर्घयामिनी, (36)

the 'snow-fall for the lotuses of wisdom'; is the 'lengthy night for the ignorance';

संसारनाटकनटी,

is the 'excelling actress in the drama of the world';

कार्यालयविहङ्गमी,

is the 'bird flying inside the room busy with actions' (disturbing by flying madly);

मानसारण्यहरिणी, स्मरसङ्गीतवल्लकी (37)

the 'deer running wildly in the forest of the mind'; the 'stringed Veenaa for the music of lust';

व्यवहाराब्धिलहरी, मोहमातङ्गशृङ्खला,

the 'wave in the ocean of day to day life'; the 'chain around the elephant called delusion';

सर्गन्यग्रोधसुलता, दुःखकैरवचन्द्रिका, (38)

the 'creeper for the tree of Sarga' (Creation); the 'moonlight for the night-lotus called pain';

जरामरणदुःखानामेका रत्नसमुद्रिका,

the 'single jewel-casket for the sufferings of old age and death';

आधिव्याधिविलासानां नित्यं मत्ता विलासिनी। (17.39)

the 'intoxicated maiden sporting in the mental and physical ailments'.

I AM TOSSED IN AND OUT OF THE DARK AND LIGHTED PATHS OF THE SKY BECAUSE OF TRSHNAA

क्षणमालोकविषया सान्धकारलवा क्षणं व्योमवीथ्युपमा तृष्णा नीहारगहना क्षणम्। (17.40)

Trshnaa is like 'path in the empty sky' (reaching nowhere), sometimes brings about a little of light (making one feel disgusted of the world because of the pains brought about by her); and the very next moment, she brings about darkness (because of the mind again craving after pleasures); and the very next moment, is misty (through delusions).

TRSHNAA DISAPPEARS AT THE RISE OF TRUE KNOWLEDGE

गच्छत्युपशमं तृष्णा कायव्यायामशान्तये तमी घनतमःकृष्णा यथा रक्षोनिवृत्तये। (17.41)

Trshnaa subsides, only when the body is set at rest through knowledge (and is not chasing after pleasures).

Trshnaa is the 'densely dark moon-less night', which when gone (at the rise of Knowledge-Sun), stops the movement of the 'wicked Raakshasas' (desires).

TRSHNAA IS A FATAL CHOLERA-GERM THAT CAUSES THE ENDLESS DELUSION-DISEASE

'RENUNCIATION OF DESIRES' ALONE DESTROYS THIS DISEASE

तावन्मुह्यत्ययं मूको लोको विलुलिताशयः यावदेवानुसंधत्ते तृष्णा विषविषूचिका।

लोकोऽयमखिलं दुःखं चिन्तयोऽङ्गितयोऽङ्गति तृष्णाविषूचिकामन्त्रश्चिन्तात्यागो हि कथ्यते। (17.42,43)

A man will be deluded only so long with his perturbed mind-state and remain helpless, as long as he holds on to the 'fatal cholera germ of Trshnaa'. A man gets rid of all the suffering, by throwing off the anxiety about the fulfilment of desires, and thus will be freed of Trshnaa. The 'renunciation of anxieties about desire-fulfilment' alone, is known as the 'magical chant' which cures the 'fatal disease of Trshnaa'.

TRSHNAA IS LIKE THE FOOLISH FISH CHASING THE MEAT-PIECE TIED TO THE SHARP HOOK

तृणपाषाणकाष्ठादिसर्वमामिषशङ्कया आददाना स्फुरत्यन्ते तृष्णा मत्स्थी हृदे यथा। (17.44)

Trshnaa is like a 'fish in a lake' chasing after every piece of grass, stone and stick, being desirous of the meat-piece, and perishes by means of that very meat-piece when it is obtained.

TRSHNAA MAKES A MAN TO BE UGLY AND CROOKED IN LIMBS

रोगार्तिरङ्गना तृष्णा गम्भीरमपि मानवमुत्तानतां नयत्याशु सूर्याशव इवाम्बुजम्। (17.45)

‘Thirst for the union of woman’ is like an intensely painful disease, and makes a man stretch out in ugly contours like the ‘hot sun-rays making the lotus petals open up in a haphazard manner’. TRSHNAA IS LIKE THE HOLLOW THORNY BAMBOO CREEPER, THAT CAN BE CUT OFF EASILY, WITH THE ‘SWORD OF DISCRIMINATION’

अन्तःशून्या ग्रन्थिमत्यो दीर्घस्वाङ्कुरकण्टकाः मुक्तामणिप्रिया नित्यं तृष्णा वेणुलता इव। (17.46)

Trshnaa is like a ‘bamboo creeper’; hollow inside (holding on to worthless desires), made of knots (obsessions), with long thorns as sprouts (worries), and always attracting with the illusory pearls (joys that never get attained).

अहो बत महच्चित्रं तृष्णामपि महाधियः दुश्छेदामपि कृन्तन्ति विवेकेनामलासिना। (17.47)

Ah, is it not a wonder that the ‘great men of wisdom’ cut away even this Trshnaa which is very hard to break, with their ‘faultless sword of discrimination’!

TRSHNAA PRICKS THE HEART WITHOUT STOP

नासिधारा न वज्राग्निर्नतप्तायःकणार्चिषः तथा तीक्ष्णा यथा ब्रह्मस्तृष्णेयं हृदि संस्थिता। (17.48)

Hey Brahman! Neither the ‘sword with the sharp blade’, nor the ‘thunderbolt of Indra’, not also the ‘sparks of the burnt iron pieces’ are as sharp (as painful) as the ‘Trshnaa well-rooted in the heart’.

TRSHNAA IS LIKE THE LAMP FLAME

उज्ज्वलाऽसिततीक्ष्णाग्रा स्नेहदीर्घदशा परा प्रकाशा दाहदुःस्पर्शा तृष्णा दीपशिखा इव। (17.49)

Trshnaa is like a ‘lamp flame’; brightly burning in the middle portion (as the desire), blackened sharp edge at the end (ruin only as the end), the thick wick burning off slowly (deteriorating states of the body), supported by the attachments (oil), giving out light (the direct experience), yet hot to touch (with harmful results).

NO ONE CAN CONQUER TRSHNAA

अपि मेरुसमं प्राज्ञमपि शूरमपि स्थिरं तृणीकरोति तृष्णैका निमेषेण नरोत्तमम्। (17.50)

Even if one be extremely wise to the size of the Meru Mountain, or be the most courageous man of outstanding bravery, Trshnaa alone by herself is enough to reduce him to the level of a dry straw.

TRSHNAA IS LIKE AN INSURMOUNTABLE MOUNTAIN

संस्तीर्णगहना भीमा घनजालरजोमयी सान्धकारोग्रनीहारा तृष्णा विन्ध्यमहातटी। (17.51)

Trshnaa is the ‘mountain slope of Vindhyaa’ that is covered by the dark mist (of ignorance), is filled with thick dust (of Rajas), makes one lose the way (when in search of desire-fulfilment), is huge (never-ending), and is difficult to cross over.

TRSHNAA REACHES OUT FOR ALL THE PLEASURES IN THE WORLD

(Which sense-object in the world is not desired for?)

एकैव सर्वभुवनान्तरलब्धलक्ष्या दुर्लक्ष्यतामुपगतैव वपुःस्थितैव

तृष्णा स्थिता जगति चञ्चलवीचिमाले क्षीरोदकाम्बुतरले मधुरेव शक्तिः। (17.52)

Trshnaa fills the entire world without a gap like the single stretch of waters of the Ocean (flowing sometimes, jumping high sometimes, making harsh sounds sometimes), (by making every object as a goal for some Jeeva or other). (But, she is never seen at all.) (Where does she rise from?)

She is inside the body itself taking on various forms as the desires, but is invisible still.

(Each and every desire is centered around the ‘body-I’ only!)

Trshnaa is indeed like the subtle essence of ‘sweetness’ that is concealed inside the waters of the ‘Milk Ocean’ with its restless waves (getting churned by the mind-mountain, with both good and bad desires).

(6)

CONDEMNATION OF THE PHYSICAL BODY

(I am disgusted with this body!)

(Analyze the physical body as a tool used by you to perceive the world, and look at it as an inert object only, and not as you.) THE RUINED ‘BODY-VEENAA’ WITH ITS HARSH SOUNDS

(The body here is compared to a ruined Veena, the stringed musical instrument. Beginning from the tip of the gourd (head), the Veena is connected by numerous strings all over; makes weird noises like agonized screams.)

आर्द्रान्त्रतन्त्रीगहनो विकारी परितापवान्कायः स्फुरति संसारे सोऽपि दुःखाय केवलम्। (18.01)

The ‘physical body’ is dense with the ‘strings of wet nerves’; always changing and ugly; and surrounded by countless miseries; comes into being in this mundane existence, for undergoing pain alone.

BODY IS INERT BUT APPEARS AS IF CONSCIOUS

अज्ञोऽपि तन्नसदृशो वलितात्मचमत्कृतिः युक्त्या भक्त्योऽभक्त्योऽपि न जडो नापि चेतनः। (18.02)

Though inert and non-conscious, the body acts as a conscious entity, by the magic of the ‘contact of the Aatman, the understanding essence’ in all. Though capable of acting in the world, yet acting as an inert tool only, it is neither inert nor conscious.

जडाजडदृशोर्मध्ये दोलायितदुराशयः अविवेकी विमूढात्मा मोहमेव प्रयच्छति। (18.03)

The body is some strange entity that oscillates between the ‘states of inert and conscious states’, is without any discriminating power, is inert and incapable of thinking, and gives rise to the ‘delusion of attachment’ only.

BODY-COMFORT ALONE IS ENJOYED BY ALL, AT ALL TIMES

स्तोकेनानन्दमायाति स्तोकेनायाति खेदितां नास्ति देहसमः शोच्यो नीचो गुणबहिष्कृतः। (18.04)

By the smallest thing it gets pleasure; by the smallest thing it is pained; nothing is as loathsome as the wretched body bereft of any good quality.

DESCRIPTION OF THE BODY-TREE

आगमापायिना नित्यं दन्तकेसरशालिना विकासस्मितपुष्पेण प्रतिक्षणमलंकृतः, (05)

This ‘body-tree’ is always adorned by the ‘blossoms called smiles’ which flash with the ‘pollen of teeth’ which are transient only;

भुजशाखो घनस्कन्धो द्विजस्तम्भशुभस्तिथिः,

the arms are the branches; the high rising shoulders act as the trunk, on top of which rest the ‘row of birds called the teeth’; (*Birds and Brahmins both are termed as Dvijas because they are twice-born.*)

लोचनालिबिलाक्रान्तः

is filled with the ‘holes of bees called the eyes’;

शिरःपीठबृहत्फलः (06)

a ‘big fruit called the head’ stays at the tip of the tree;

श्रवदन्तरसग्रस्तौ,

ears are the ‘tooth marks of the birds’ (as if by pecking) leaking some gel;

हस्तपादसुपल्लवः, गुल्मवान्,

the leaves are the hands and feet; clumps of bushes grow on it like diseased portions;

कार्यसंघातो,

it is useful in doing work (but is not beautiful);

विहङ्गमकृतास्पदः, (07)

is the resting place for the ‘bird namely Jeeva’ (which keeps consuming the fruits of the tree in the form of pains and pleasures);

सच्छायो देहवृक्षोऽयं जीवपान्थगणास्पदः।

is well established with a huge shady foliage namely the hair growth (of ignorance);

this body-tree is the ‘temporary abode of the traveller called Jeeva’.

HOW CAN I PLACE TRUST IN THIS STINKING INERT FLESH-MASS?

कस्यात्मीयः कस्य पर, आस्थानास्था किलात्र के। (18.08)

How can this be a friend or enemy to anyone? How can any one get attached to it or be unattached?

तात संतरणार्थेन गृहीतायां पुनः पुनः नावि देहालतायां च कस्य स्यादात्मभावना। (18.09)

Dear one, it is just a ‘creeper used as a boat, to cross over the ‘ocean of worldly existence’!

How can one identify with this ‘ugly tree’ as oneself?

देहनाम्नि वने शून्ये बहुगर्तसमाकुले तनूरुहासंख्यतरौ विश्वासं कोऽधिगच्छति। (18.10)

Who can have any trust in this ‘forest called the body’, which is empty of all good things,

which is filled with numerous holes (pits) (nine holes), and which is covered by countless trees of hairs?

I AM LIKE A STUPID CAT TRAPPED INSIDE A DRUM

मांसस्नाय्वस्थिवलिते शरीरपटहेऽदृढे मार्जारवदहं तात तिष्ठाम्यत्र गतध्वनौ। (18.11)

This body is like a ‘drum made of flesh, sinews, and bones’ which is with many holes and is not strong; and no one to make the melodious sound of instructions. Like a ‘cat trapped within it’, I stay inside it, lost and bewildered.

DESCRIPTION OF THE BODY FIG-TREE

संसारारण्यसंरुढो,

This fig tree namely the body is well rooted in the ‘Samsaara-forest’;

विलसच्चित्तमर्कटः,

the ‘mind-monkey’ wanders all over it, always jumping here and there madly;

चिन्तामञ्जरिताकारो,

is covered by the ‘buds of worries’ (which constantly bloom as mental and physical afflictions);

दीर्घदुःखघुणक्षतः, (12)

is infested by the ‘worm of prolonged pains’;

तृष्णाभुजङ्गमीगेहं ,

the ‘terrifying serpent called Trshnaa’ lives inside its hollow (ready to bite at any moment);

कोपकाककृतालयः,

the ‘ugly crow named anger with its harsh sounds’ has built a nest in it;

स्मितपुष्पोद्गमः,

it gives rise to the blossoms of smiles;

श्रीमान्छुभाशुभमहाफलः, (13)

is revered because it yields the fruits of good and bad (through actions);

सुस्कन्धौघलताजालो,

spreads out with many branches of limbs from its strong shoulders;

हस्तस्तबकसुन्दरः,

is beautiful with the ‘pair of flower-clusters called the hands’;

पवनस्पन्दिताशेषस्वाङ्गावयवपल्लवः, (14)

all its ‘leaves of limbs’ move by the ‘movement of the wind’ (Praana);

सर्वेन्द्रियखगाधारः, सुजानुस्तम्भोन्नतः,

is the support for all the ‘sense-birds’; has good trunks in the form of knees, and raises high and tall;

सरसच्छाययायुक्तः, कामपान्थनिषेवितः, (15)

is covered by the ‘good shade of youth’ (which should be used in intellectual pursuits), but is sought by the ‘traveller called passion’ (unfortunately);

मूर्धसंजनिताऽऽदीर्घशिरोरुहत्तृणावलिः,

has ‘rows of grass’ in the form of the long hairs growing out at the top;

अहंकारगृध्रकृतकुलायः

the ‘vulture named Ahamkaara’ has a made a nest on its top;

सुषिरोदरः (16)

has the empty hollow as the belly;

(subtle desires make it firm, and the actions done to fulfil the desires spread out as the branches)

विच्छिन्नवासनाजालमूलत्वाद्दुर्लवाकृतिः व्यायामविरसः

is firm because of the ‘entangled root-structure of Vaasanaas’; and is rugged and hard due to the spread-out fibrous branches of the hanging roots, namely the ‘tiresome prolonged actions’.

कायप्लक्षोऽयं न सुखाय मे। (18.17)

This ‘fig tree of the body’ never gives me any happiness.

[Rama condemns the body-house, and explains as to why he wants to discard his body.]

THIS BODY-HOUSE IS INDEED NOT TO MY LIKING! I DO NOT WANT IT AS MY ABODE!

(This body is owned by some imagined entity called Rama, and is not mine; that evil fellow always keeps moving about, and disturbs my quietness.)

कलेवरमहंकारगृहस्थस्य महागृहं लुठत्वभ्येतु वा स्थैर्यं किमनेन मुने मम। (18.18)

Hey Muni! This inert body is a 'huge mansion owned by Ahamkaara'!

What matters to me whether it collapses on the ground as dead, or remains stable with life?

(It is filled with animals of all sorts and is dirty and noisy, and stinks a lot.)

पङ्क्तिबद्धेन्द्रियपशुं वलत्तृष्णागृहाङ्गनं रागरञ्जितसर्वाङ्गं नेष्टं देहगृहं मम। (18.19)

It is a house where the (ten) 'sense-animals' are tied in a row (making a noisy racket and crying out for food).

The 'lady of the house namely Trshnaa' is on the move constantly (is never at rest).

It is painted all over by the 'red colour of attachment' (that hurts the eyes).

This (ugly noisy) body-house is indeed not to my liking!

पृष्ठास्थिकाष्ठसंघट्टपरिसंकटकोटरं आन्त्ररज्जुभिराबद्धं नेष्टं देहगृहं मम। (18.20)

It is supported by various 'sticks called the bones kept in a haphazard manner' and causes a lot of trouble (by breaking again and again). It is tied all over by the (intertwined) 'wet tubes' (for excretion etc) (which cause a lot of cluttering all over). This body-house is indeed not to my liking (for it may collapse, at any moment).

प्रसृतस्नायुतन्त्रीकं रक्ताम्बुकृतकर्दमं जरामङ्कोलधवलं नेष्टं देहगृहं मम। (18.21)

It is spread out with the 'strings of nerves'; is wet and slushy, and soaked in blood; is whitened by the 'chalk powder of old age' that is sprinkled all over.

This (ugly and damp) body-house is indeed not to my liking!

चित्तभृत्यकृतानन्तचेष्टावष्टब्धसंस्थिति मिथ्यामोहमहास्थूपं नेष्टं देहगृहं मम। (18.22)

The 'mind-servant' keeps on doing unpredictable foolish actions, thus causing one to stumble and fall.

(I cannot co-exist with this idiot servant). A 'huge pillar of unreality and delusion' supports it.

This body-house is indeed not to my liking!

दुःखार्भककृताक्रन्दं सुखशय्यामनोरमं दुरीहादग्धदासीकं नेष्टं देहगृहं मम। (18.23)

It is filled with the 'wild screams of the baby' called 'pain'; is used as an 'attractive cradle for sleeping' namely 'joy' (the pain is always cuddled inside the joy); has a horrible 'dirty maid of improper wants' who is intent on spreading the diseases. *(I have no control over anything.)*

This body-house is indeed not to my liking!

मलाद्यविषयव्यूहभाण्डोपस्करसंकटं अज्ञानक्षारवलितं नेष्टं देहगृहं मम। (18.24)

It is filthy with the 'wants of sense pleasures' that are stored in the multifarious vessels of sense-objects; is surrounded by the 'stinky waters of ignorance'. This (stinking) body-house is indeed not to my liking!

गुल्फगुग्गुलुविश्रान्तजानूर्ध्वस्तम्भमस्तकं दीर्घदोर्दारुसुदृढं नेष्टं देहगृहं मम। (18.25)

The head (globe at the top) dangles on a wobbling supporting stick (neck), at the top of the pillar (chest), which rises from the knees that look ugly like the 'Guggulu plant'; with two long 'logs of shoulders' hung downwards (like that of a scarecrow). This (ugly) body-house is indeed not to my liking, hey Brahman!

प्रकटाक्षगवाक्षान्तः क्रीडत्प्रज्ञागृहाङ्गनं चिन्तादुहितृकं ब्रह्मन्नेष्टं देहगृहं मम। (18.26)

The (Knowledge) 'senses of windows' always open up the world (whether one wants it or not)!

The (stupid) 'intellect-lady' sports joyfully at the sight seen through the windows (eyes).

The 'daughter named worry' keeps crying aloud. This body-house is indeed not to my liking.

मूर्धजाच्छादनच्छन्नकर्णश्रीचन्द्रशालिकमादीर्घाङ्गुलिनिर्व्यूहं नेष्टं देहगृहं मम। (18.27)

The roof is covered by the 'hair-carpet'. The pair of ears on both sides is the 'moon-gazing balconies' that are decorated with many gold and diamond ornaments.

The house has 'sets of lengthy pegs called the fingers' (to hold on to things).

This body-house is indeed not to my liking!

(Though decorated on the outside and made to look beautiful, it is ugly if you observe it well.)

सर्वाङ्गकुड्यसंघातघनरोमयवाङ्कुरं संशून्यपेटविवरं नेष्टं देहगृहं मम। (18.28)

Dense collections of hairs grow on all the parts of the surface-areas like fungus.

It has a huge empty((growling) hole in the middle called the stomach (which never remains filled up).

This body-house is indeed not to my liking!

(Dirty sharp things are spread all over the uneven floor, and a bitch hides inside making growling noises all the time; and the wind is always blowing non-stop. Who can like such a house?)

नखोर्णनाभिनिलयं सरमारणितान्तरं भाङ्कारकारिपवनं नेष्टं देहगृहं मम। (18.29)

The floor space is disgusting with the sticking out nails, hairs and navel hole.

A ‘bitch namely hunger’ growls all the time from the inside; and the wind (Praana) inside, makes a terrifying sound (like the stormy wind). This body-house is indeed not to my liking!

(Too much of air-flow and too much of the outside sight!)

प्रवेशनिर्गमव्यग्रवातवेगमनारतं वितताक्षगवाक्षं तन्नेष्टं देहगृहं मम। (18.30)

The air flows in and out speedily without a break. There are ‘two elongated windows of eyes’

(showing too much of the outside). This body-house is indeed not to my liking!

(A monkey resides there, and the doorway is made of ugly bones.)

जिह्वामर्कटिकाक्रान्तवदनद्वारभीषणं दृष्टदन्तास्थिशकलं नेष्टं देहगृहं मम। (18.31)

The ‘doorway of the face’ looks terrible with a ‘female monkey called the tongue’ residing there

(jumping in all the directions); and there is a horrible sight of the ‘bone-pieces woven together known as the teeth’. This body-house is indeed not to my liking!

(The house is always wet with paint; and machines inside it keep on working non-stop, and a rat keeps moving here and there.)

त्वक्सुधालेपमसृणं यन्त्रसंचारचञ्चलं मनः सदाऽऽखुनोत्खातं नेष्टं देहगृहं मम। (18.32)

The outside is covered by the ‘wet skin-paint’; is always vibrating by the continuous operation of the machines (body parts); and all the things inside are always nibbled by ‘the rat of (desire)’.

This body-house is indeed not to my liking!

स्मितदीपप्रभोद्भासि क्षणमानन्दसुन्दरं क्षणं व्याप्तं तमःपूरैर्नेष्टं देहगृहं मम। (18.33)

Looks beautiful by the momentary lights of smiles (joys); but again instantly is filled by darkness (ignorance and suffering) for long. This body-house is indeed not to my liking!

समस्तरोगायतनं वलीपलितपतनं सर्वाधिसारगहनं नेष्टं देहगृहं मम। (18.34)

It is an ‘abode of variety of ailments’; is a ‘city with deteriorating walls (skin)’; and is dense with all sorts of anxieties. This body-house is indeed not to my liking!

THE BODY IS A DANGEROUS FOREST!

अक्षर्क्षोभविषमा शून्या निःसारकोटरा तमोगहनदिवकुञ्जा नेष्टा देहाटवी मम। (18.35)

This ‘body-forest’ is a dangerous place with the ‘sense-bear’ roaming about always; is empty and desolate; is hollow with no essence; is filled with dense darkness in all the direction-bowers.

This body-forest is indeed not to my liking!

I AM UNABLE TO HOLD ON TO IT!

देहालयं धारयितुं न शक्नोमि मुनीश्वर पङ्कमग्नं समुद्धर्तुं गजमल्पबलो यथा। (18.36)

Hey Muneeshvara! I am not able to hold on to this body-house any more, like a ‘weak elephant cannot come out of the mire it has sunken into’ (and keeps on sinking inside). (I am drowning by identifying with it.)

WHAT VALUE IS ANY POSSESSION, WHEN THE BODY ITSELF IS UNSTABLE?

किं श्रिया किं च राज्येन किं कायेन किमीहितैः, दिनैर्कतिपयैरेव कालः सर्वं निकृन्तति। (18.37)

Of what avail is the wealth, kingdom, body or action?

Within just a few days, ‘Kaala’ (change/deterioration) cuts through everything.

THE BODY IS A LUMP OF FLESH THAT KEEPS ON DETERIORATING NON-STOP

रक्तमांसमयस्यास्य सबाह्याभ्यन्तरं मुने नाशैकधर्मिणो ब्रूहि कैव कायस्य रम्यता। (18.38)

Hey Muni, pray tell me what beauty is in this ‘body made only of flesh and blood’?

It has only one rule both inside and outside, namely the ‘rule of destruction’.

HOW CAN YOU TRUST THIS BODY TO BE ALWAYS THERE FOR YOU?

मरणावसरे काया जीवं नानुसरन्ति ये तेषु तात कृतघ्नेषु कैवास्था वद धीमताम्। (18.39)

Why should the wise favour these bodies, the ungrateful wretches, which do not accompany one

at the time of death; tell me, dear one!

THE BODY IS VERY UNSTABLE

(I will forcefully give up this worthless mass of flesh named Rama.)

मत्तेभकर्णाग्रचलःकायो लम्बाम्बुभङ्गुरः न संत्यजति मां यावत्तावदेनं त्यजाम्यहम्। (18.40)

The body is as unstable as the ‘tip of the ear of the musth elephant’; as unstable as the ‘water drop sticking on to the tip of the bent grass’.

This body is not going to leave me ever; therefore, it is better that I myself discard it.

I DO NOT LIKE THIS BODY WHICH IS LIKE A LEAF CAUGHT IN THE WIND

पवनस्पन्दतरलः पेलवः कायपल्लवः जर्जरतनुवृत्तश्च नेष्टो मे कटुनीरसः। (18.41)

I do not like this ‘body-leaf’, which easily floats off in the wind (moves by Praana), is delicate and shattered (due to various physical and mental ailments), and falls into lowly places (by experiencing lowly pleasures), staying bitter and essence-less.

THOUGH WELL-FED AND PAMPERED, IT WILL DIE FOR SURE, SOME DAY

भुक्त्वा पीत्वा चिरं कालं बालपल्लवपेलवां तनुतामेत्य यत्नेन विनाशमनुधावति। (18.42)

After eating and drinking for long time (in youth), then becoming thin and weakened (in old age), this body moves only towards destruction as if forced. (Death is unavoidable.)

THE VERY SAME ACTIONS AND THE VERY SAME PLEASURES!

(What new joy is there that is not experienced by some one already?)

तान्येव सुखदुःखानि भावाभावमयान्यसौ भूयोऽप्यनुभवन्कायः प्राकृतो हि न लज्जते। (18.43)

Experiencing repeatedly the very same pleasures and pains, and the absence and presence of the very same objects, the ‘lowly animal known as the body’ has no shame at all.

CAN ONE CONQUER DEATH BY WEALTH?

सुचिरं प्रभुतां कृत्वा संसेव्य विभवश्रियं नोच्छ्रायमेति न स्थैर्यं, कायः किमिति पाल्यते। (18.44)

After enjoying the ruler-ship for long, after experiencing all types of riches, the body still does not attain any acclaimed status or stability; why one pampers the body so much?

WHO CAN ESCAPE DEATH?

जराकाले जरामेति मृतिकाले तथा मृतिं सममेवाविशेषज्ञः कायो भोगिदरिद्रयोः। (18.45)

This body which grows old with old age and dies at the death time, is the same in rich and poor, without any partiality.

THE DUMB BODY-TORTOISE

संसाराम्भोधिजठरे तृष्णाकुहरकान्तारे सुप्तस्तिष्ठति मुक्तेहो मूकोऽयं कायकच्छपः। (18.46)

Inside the belly of the ‘Samsaara Ocean’, inside the ‘dark hollow of Trshnaa’, the ‘body-tortoise’ stays dumb (inert) without any activity (towards waking up from ignorance), and is fast asleep (in ignorance).

THE BODY-LOG

दहनैकार्थयोग्यानि कायकाष्ठानि भूरिशः संसाराब्धाविहोह्यन्ते, कंचितेषु नरं विदुः। (18.47)

Countless ‘body-logs’ (as animals, birds and other beings) that are only fit for burning, float in this ‘sea of Samsaara’; some of them are termed as men. *(What greatness is there in this man-animal?)*

THE WORTHLESS BODY-CREEPER

दीर्घदौरात्म्यवलयानिपातफलपातया न देहलतया कार्यं किंचिदस्ति विवेकिनः। (18.48)

There is nothing that a ‘man of discrimination’ wants with this ‘body-creeper’ which entwines around ‘unstable rotten things’ (selfish acts), and ends in the ‘sudden collapse on the ground’ (through wicked acts).

THE BODY-FROG

मज्जन्कर्मकोशेषु झटित्येव जरां गतः न ज्ञायते यात्यचिरात्कः कथं देहदर्दुरः। (18.49)

The ‘body-frog’ wallowing in the ‘dirty slushy mires’ (of desire-fulfilment), suddenly grows old and vanishes off in no time; where to and how, we do not know.

THE BODY-HURRICANE

निःसारसकलारम्भाः कायाश्चपलवायवः रजोमार्गेण गच्छन्तो दृश्यन्ते नेह केनचित्। (18.50)

The bodies, like the ‘sudden dusty hurricanes’ rise for no purpose, and move along the dusty paths (spreading the dust, and swallowing the dust of more and more worldly actions), yet not scrutinized (through Vichaara) by anyone.

DEATH WAITS AT EVERY MOMENT OF LIFE

वायोर्दीपस्य मनसो गच्छन्तो जायते गतिः, न गच्छतश्च भगवञ्छरीरस्य कदाचन। (18.51)

The path of the wind, or the light-flame, or the mind can be understood hey Bhagavan, but never the moving away of (the death of) the body.
FIE ON THE BODY-LOVERS!

बद्धास्था ये शरीरेषु बद्धास्था ये जगत्स्थितौ तान्मोहमदिरोन्मत्तान्धिग्धिगस्तु पुनःपुनः। (18.52)

Fie on them, fie on them again and again, those who trust the stability of the body or the stability of the world-state, being intoxicated by the 'liquor of delusion'!
I WANT TO FOLLOW THE PATH OF THE EXCELLENT MEN

नाहं देहस्य नो देहो मम नायमहं तथा, इति विश्रान्तचित्ता ये ते मुने पुरुषोत्तमाः। (18.53)

Hey Muni, those are the 'excellent of men', who have restful minds with the realization that 'I am not dependent on the body, nor is this body mine, and I am not the body'.
I HAVE ANALYZED WELL THE FAULTS OF THE BODY

मानावमानबहुला बहुलाभमनोरमाः शरीरमात्रबद्धास्थं घ्नन्ति दोषदृशो नरम्। (18.54)

The faulty visions of respect and offence, joyful gains that are connected only to the body, lead one towards ruin alone (to drown one in ignorance).
I DO NOT WANT TO BE DECEIVED BY THE DECEITFUL DEVIL OF AHAMKAARA ANYMORE

शरीरश्चभ्रशायिन्या पिशाच्या पेशलाङ्गया अहंकारचमत्कृत्या छलेन छलिता वयम्। (18.55)

We have been deceived by the 'deceitful devil' namely the Ahamkaara (body-identity), with its magical powder thrown at our eyes (in the form of pleasures connected to the body); it hides in the hollow of the body and stays invisible.
I DO NOT WANT TO LOSE PRAJNAA: I HAVE SHELTERED IN VIVEKA

प्रज्ञा वराकी सर्वैव कायबद्धास्थयानया मिथ्याज्ञानकुराक्षस्या छलिता कष्टमेकिका। (18.56)

The poor 'Prajnaa' (correct understanding of things) caught alone (without the help of Viveka) is getting deceived in all manners by this 'evil Raakshasi' named 'incorrect understanding' (MithyaaJnaanam), because of its trust in (the stability of) the body.
BODY IS A DISGUSTING OBJECT: I DO NOT TRUST IT ANY MORE: AND DO NOT OWN IT

न किञ्चिदपि दृश्येऽस्मिन्सत्यं, तेन हतात्मना चित्रं दग्धशरीरेण जनता विप्रलभ्यते। (18.57)

There is nothing that is real in this perceived phenomenon; yet it is a wonder that all the people get deceived by this 'ruined disgusting body'.
THIS BODY IS MADE FOR DYING ONLY

दिनैः कतिपर्यैरेव निर्झराम्बुकणो यथा पतत्ययमयत्नेन जरठः कायपल्लवः। (18.58)

Within a short span of few days itself, this 'ageing body-twig' falls off so easily, like a 'water drop inside the waterfall'.
ALL THE ACTIONS DONE BY THE BODY ARE MEANINGLESS

कायोऽयमचिरापायो बुद्बुदोऽम्बुनिधाविव व्यर्थं कार्यपरावर्ते परिस्पुरति निष्फलः। (18.59)

This body, which perishes within a short time, appears for no purpose, like the 'bubble in the ocean', being caught in the 'whirlpool of actions'.
BODY IS JUST AN APPEARANCE SEEN IN THE LIFE-DREAM

मिथ्याज्ञानविकारेऽस्मिन्स्वप्नसंभ्रमपत्तने काये स्फुटतरापाये क्षणमास्था न मे द्विज। (18.60)

Hey Dvija (Twice-born Brahmin)! I do not have any trust in this body, which is definitely bound to perish, and is just a 'city seen in the Svapna' (dream) (and not really there except as a perceived image), and is completely a 'product of incorrect understanding' (lack of self-knowledge).
I AM NOT AN IDIOT ANYMORE

तडित्सु शरदभ्रेषु गन्धर्वनगरेषु च स्थैर्यं येन विनिर्णीतं स विश्वसतु विग्रहे। (18.61)

Let that idiot only have trust in this body, who believes in the stability of the lightning flashes, the autumn clouds, and the illusory cities of Gandharvas.
I AM NOT INSANE ANYMORE LIKE THE BODY-IDENTIFIED FOOLS

सततभङ्गुरकार्यपरम्परा विजयिजातजयं हठवृत्तिषु प्रबलदोषमिदं तु कलेवरं तृणमिवाहमपोह्य सुखं स्थितः।

This body is already ready for death, the moment it is born; and is a carcass only.

This carcass is always engaged in perishing activities alone, and feels victorious by completing the

selfish actions with the stubborn faith in the joy received, and is the expression of extreme insanity one can have. I am happy now, after discarding this body-idea like a worthless grass, and will indeed feel peaceful from now on.

(7)

[ANALYZING THE THREE LEVELS OF THE LIFE-JOURNEY OF THE BODY-ENTITY]

[Life is a journey through the three states of childhood, youth and old age, ending at death once and for all.]

CONDEMNATION OF THE CHILDHOOD STATE

लब्ध्वापि तरलाकारे कार्यभारतरङ्गिणि संसारसागरे जन्म बाल्यं दुःखाय केवलम्। (19.01)

Though obtaining a (very rare) human birth in the ‘ocean of Samsara’ with the ‘waves of actions’ that keep repeatedly rising in various forms, the ‘state of infancy’ is a very painful state indeed!

अशक्तिरापदस्तृष्णा मूकता मूढबुद्धिता गृध्रुता लोलता दैन्यं सर्वं बाल्ये प्रवर्तते। (19.02)

Weakness (not capable of doing anything), danger (always getting into many problems being dumb); desires (stupid wants); inability to speak (cannot express one’s feelings); ignorance (does not know or understand anything); gluttonous nature (wanting to taste and swallow any object whether edible or not); always a state of restlessness (a source of agitation to itself and others); a pitiable state of dependence (always dependent on others for every smallest need); all these are prevalent in infancy.

रोषरोदनरौद्रासु दैन्यजर्जरितासु च दशासु बन्धनं बाल्यमालानं करिणामिव। (19.03)

Violent screams and angry tantrums; pathetic with pitiful states; the childhood, which is bound to such states is nothing better than the state of an ‘elephant chained to a post’.

न मृतौ न जरारोगे न चापदि न यौवने ताश्चिन्ताः विनिकृन्तन्ति हृदयं शैशवेषु याः। (19.04)

Not in the man on the verge of death, not in the pains of aging and ailments, not in the state of youth hankering after pleasures, do the worries torment the mind, as it happens in the childhood.

तिर्यग्जातिसमारम्भः सर्वैरेववधीरितः लोलो बालसमाचारो मरणादपि दुःखदः। (19.05)

Starting the life like a crawling animal, threatened by all, the ‘fragile state of a child’s life’ is more painful than death even.

प्रतिबिम्बघनाज्ञानं नानासंकल्पपेलवं बाल्यमालूनसंशीर्णं मनः कस्य सुखावहम्। (19.06)

Reflecting dense ignorance only, in the wretched state pulled and pushed by various wants, and shattered by only disappointments as if fettered to a stake, whose mind can feel happy in such a state of childhood?

जलवह्न्यनिलाजस्रजातभीत्या पदे पदे यद्भयं शैशवेऽबुद्ध्या कस्यापदि हि तद्भवेत्। (19.07)

At every step, getting afflicted by the fear of any and every object, like even the ordinary things like water, fire or wind, the state of fear in the childhood arising out of stupidity is a ‘ground made for only calamities’ for anyone.

लीलासु दुर्विलासेषु दुरीहासु दुराशये परमं मोहमाधत्ते बालो बलवदापतन्। (19.08)

A child gets heavily attracted towards wrong type of plays, wrong things, wrong objects, and forcibly moves towards harms.

विकल्पकल्पितारम्भं दुर्विलासं दुरास्पदं शैशवं शासनायैव पुरुषस्य न शान्तये। (19.09)

Enthusiastic about the wrong objects, engaged in harmful actions in obtaining the wrong objects, the childhood of a man is meant only for getting scolded and punished by the elders; and never is peaceful.

ये दोषा ये दुराचारा दुष्क्रमा ये दुराधयः ते सर्वे संस्थिता बाल्ये दुर्गते इव कौशिकाः। (19.10)

Whatever faults exist, whatever idiotic actions exist, whatever wrong ways exist, whatever stupid mentality exists, all these are together found in the childhood, like the wicked owls making wrong decisions (when acting against the crows, their enemies).

बाल्यं रम्यमिति व्यर्थबुद्धयः कल्पयन्ति ये तान्मूर्खपुरुषान्ब्रह्मन्धिगस्तु हतचेतसः। (19.11)

Hey Brahman! Fie on those fools, who with their ignorant minds filled with the worldly attachment, imagine the childhood to be a pleasant state in the human life.

यत्र दोलाकृति मनःपरिस्फुरति वृत्तिषु त्रैलोक्याऽभव्यमपि तत्कथं भवति तुष्टये। (19.12)

How can that mind which entertains the thoughts of the most heinous kinds in all the three worlds, and is continuously swinging from object to object, ever give any happiness?

सर्वेषामेव सत्त्वानां सर्वास्ववस्थाभ्य एव हि मनश्चञ्चलतामेति बाल्ये दशगुणं मुने। (19.13)

In all the living beings, at all states of life, it is a common fact that the mind acts restless hey Muni; yet in the childhood state (of human beings), such a restless state is ten times more!

मनः प्रकृत्यैव चलं बाल्यं च चलतां वरं, तयोः संक्षिप्यतोस्त्राता क इवान्तः कुचापले। (19.14)

Mind is by nature restless; childhood is the extreme state of restlessness; when these two have joined together, who can stop the flow of agitations within?

शैशवं च मनश्चैव सर्वास्वेव हि वृत्तिषु भ्रातराविव लक्ष्येते सततं भङ्गुरस्थिती। (19.16)

Childhood and the mind always are found to exist together in all actions like twin brothers, being always restless, agitated and dissatisfied.

स्त्रीलोचनैस्तदित्पुञ्जैर्ज्वालामालैस्तरङ्गकैर्चापलं शिक्षितं ब्रह्मञ्छैशवाक्रान्तचेतसः। (19.15)

The mind possessed by infancy is said to be more unstable than the frail glances of ladies, the cluster of lightning flashes, the flames of the fire or the rolling waves, Brahman!

सर्वाणि दुःखभूतानि सर्वे दोषा दुराधयः बाल्यमेवोपजीवन्ति श्रीमन्तमिव मानवाः। (19.17)

All the idiotic thoughts, all the faults which bring pain, seek the state of childhood only, like the 'men going after a wealthy man'.

नवं नवं प्रीतिकरं न शिशुः प्रत्यहं यदि प्राप्नोति तदसौ याति विषवैषम्यमूर्च्छनाम्। (19.18)

If the child (craving for newer things always), does not get new objects daily, it attains a mad state, as if affected by some poisonous drug (and goes into tantrums and screams of the ugliest sort).

स्तोकेन वशमायाति स्तोकेनैव विकारिताममेध्य एव रमते बालः कौलेयको यथा। (19.19)

The child comes under control through trifle means; acts mad for want of trifle objects; is always after the dirty things like a dog of a good breed (chasing dirty things).

अजस्रबाष्पवदनः कर्दमाक्तो जडाशयः वर्षोक्षितस्य तप्तस्य स्थलस्य सदृशः शिशुः। (19.20)

Filled with wet dirty soil as if, with the face always drenched in tears and saliva, a child is like the 'dried up ground which is sprinkled by the rains', which stinks because of years of dampness (a child stinks with all the holes of the body leaking), and is like a frozen land (incapable of thinking).

भयाहारपरं दीनं दृष्टादृष्टाभिलाषि च लोलबुद्धि वपुर्धत्ते बाल्यं दुःखाय केवलम्। (19.21)

The childhood holds a body for only experiencing the various pains, is always afraid of everything, is always intent on eating, is pathetic, and wanting things seen and unseen with its idiotic mind.

स्वसंकल्पाभिलषितान्भावानप्राप्य तप्तधीर्दुःखमेत्यबलो बालो विनिष्कृत इवाशये। (19.22)

Never able to get what all he wants and imagines, a child is always suffering, and is sad and heartbroken.

दुरीहालब्धलक्ष्याणि बहुवक्रोल्बणानि च बाल्यस्य यानि दुःखानि मुने तानि न कस्यचित्। (19.23)

The sufferings of childhood which are caused by the wants of unobtainable things and excessive crooked manners, are not in any other state of a man's life.

बालो बलवता स्वेन मनोरथविलासिना मनसा तप्यते नित्यं ग्रीष्मेणैव वनस्थली। (19.24)

A child, with his mind scorched by the demands of various sorts, suffers in the mind always, like a 'forest-land at summer time'.

विद्यागृहगतो बालो परामेति कदर्थनामालान इव नागेन्द्रो विषवैषम्यभीषणाम्। (19.25)

A child sent to a school of learning, suffers more wretchedness like an 'elephant-chief chained to a stake'.

नानामनोरथमयी मिथ्याकल्पितकल्पना दुःखायात्यन्तदीर्घाय बालता पेलवाशया। (19.26)

The childhood state with fragile nature, is prone to prolonged suffering due to the varieties of wants and the demands of imagined objects.

संहृष्टो भुवनं भोक्तुमिन्दुमादातुमंबरात्वाञ्छते येन मौख्येण तत्सुखाय कथं भवेत्। (19.27)

How can he, who through foolishness eats happily the mud on the ground, and wants the Moon from the sky to be given to him, be ever happy?

अन्तश्चित्तेरशक्तस्य शीतातपनिवारणे को विशेषो महाबुद्धे बालस्योर्वीरुहस्तथा। (19.28)

What is the difference between a child and an inert tree, where both are incapable of thinking and cannot even escape the cold and heat, hey you of highest intellect?

उड्डीतुमभिवाञ्छन्ति पक्षाभ्यां क्षुत्परायणाः भयाहारपरा नित्यं बाला विहगधर्मिणः। (19.29)

Children (are always engaged on foolish ventures and) behave like the birds; want to fly high using their arms like wings (to fall only), are always hungry and feeding and gobble up the food with anxiety (as if in fear of losing it).

शैशवे गुरुतो भीतिर्मातृतः पितृतस्तथा जनतो ज्येष्ठबालाच्च शैशवं भयमन्दिरम्। (19.30)

Childhood is an abode of fear; there is extreme fear from the mother, father, people and the elderly kids. सकलदोषदशाविहताशयं शरणमप्यविवेकविलासिनः

इह न कस्यचिदेव महामुने भवति बाल्यमिदं परितुष्टये।

This infancy here is never a cause of happiness to anyone on any account, hey MahaaMuni!

A child's mind is tormented by all types of faults (wants, anger etc); and is an abode of the 'playful idiot named foolishness' (Aviveka).

CONDEMNATION OF THE YOUTH-STATE

'WANT OF ENJOYMENT' CONTINUES IN THE YOUTH-STATE ALSO

बाल्यानर्थमथ त्यक्त्वा पुमानभिहताशयः आरोहति निपाताय यौवनं संभ्रमेण तु। (20.01)

Stepping out of infancy, a man filled with great excitement ascends the state of youth, with the mind smitten with desires, to fall down only.

PLEASURE IS THE ONLY GOAL SOUGHT BY THE YOUTH

तत्रानन्तविलासस्य लोलस्य स्वस्य चेतसः वृत्तीरनुभवन्त्याति दुःखाद्दुःखान्तरं जडः। (20.02)

The fool keeps experiencing the imaginations rising in his mind about the endless pleasures that are waiting for him, and moves from the already suffering state of the childhood, to the next suffering-state of the youth.

स्वचित्तबिलसंस्थेन नानासंभ्रमकारिणा बलात्कामपिशाचेन विवशः परिभूयते। (20.03)

The 'lust-vampire' takes possession of the 'hollow of one's own mind', and produces a variety of hallucinations, and brings him forcefully under its control.

चिन्तानां लोलवृत्तीनां ललनानामिवाऽवृत्तीः अर्पयत्यवशं चेतो बालानामञ्जनं यथा। (20.04)

The 'mind without any control', offers 'the unblocked imaginations as fickle as the nature of women', like a 'magical collyrium given to the children' (to observe the hidden treasure under the ground, but never to be obtained actually).

ते ते दोषा दुरारम्भास्तत्र तं तादृशाशयं तद्रूपं प्रतिलुम्पन्ति दुष्टास्तेनैव ये मुने। (20.05)

The wicked qualities of attraction and greed, which give rise to the wicked acts, lead the lustful youth towards ruin, becoming powerful by his youthful state itself.

महानरकबीजेन संततसंभ्रमदायिना यौवनेन न ये नष्टा नष्टा नान्येन ते जनाः। (20.06)

People are ruined not by any other thing like that caused by the youth state, which is the 'seed for all the hells', and keeps one always busy in search of pleasures.

WHO IS THE BEST OF YOUTH?

नानारसमयी चित्रवृत्तान्तनिचयोम्भिता भीमा यौवनभूर्येन तीर्णा धीरः स उच्यते। (20.07)

He alone is said to be a 'true man of valour', who can cross the 'youth-forest', which is dreadful with its many inherent dangers; is filled with fruits (pleasures) of many tastes good and bad, edible and poisonous; and is thrilling with many wondrous sights of tigers, serpents, and the dacoits in the form of vices and wicked sports.

THE YOUTH-STATE IS NOT TO MY LIKING

निमेषभास्वराकारमालोलघनगर्जितं विद्युत्प्रकाशमशिवं यौवनं मे न रोचते। (20.08)

The youth is not to my liking, which is like a 'momentary bright flash of inauspicious lightning' (joy) appearing amidst the 'dark clouds of thunder of rudeness and ill-manners'.

मधुरं स्वादु तिकं च दूषणं दोषभूषणं सुराकल्लोलसदृशं यौवनं मे न रोचते। (20.09)

The youth is not to my liking, which is like the 'intoxication produced by the liquor', sweet and tasty, but sour and harmful, ending in disastrous states and adorned by blameable acts.

असत्यं सत्यसंकाशमचिराद्विप्रलम्भदं स्वप्नाङ्गनासङ्गसमं यौवनं मे न रोचते। (20.10)

The youth is not to my liking, where the pleasures experienced are unreal, yet appear real, instantly deceiving, and is 'as illusory as the company of a woman in a dream'.

सर्वस्याग्रे सर्वपुंसः क्षणमात्रमनोहरं गन्धर्वनगरप्रख्यं यौवनं मे न रोचते। (20.11)

The youth is not to my liking, for it is illusory like 'a magical city of Gandharvas', which gives pleasure for just a few moments of experience, and is the foremost of all momentary things, and is experienced by all men. (*Gandharvas are a class of Devas who are experts in creating illusions.*)

इषुप्रपातमात्रं हि सुखदं दुःखभासुरं दाहपोषप्रदं नित्यं यौवनं मे न रोचते। (20.12)

The youth is not to my liking, which gives joy just for the time of an arrow reaching its target; is filled with pain only, and produces immense agony. (*Flower-arrow of Manmatha turns into the real arrow of pain.*)

आपातमात्ररमणं सद्भावरहितान्तरं वेश्यास्त्रीसङ्गमप्रख्यं यौवनं मे न रोचते। (20.13)

The youth is not to my liking, which is like the 'union with a prostitute', joyous only at the time of experience, having no true love or auspicious relation.

YOUTH-STATE ENDOWED WITH 'AVIVEKA' (LACK OF DISCRIMINATION) IS THE WORST STATE OF LIFE

ये केचन समारम्भास्ते सर्वे सर्वदुःखदाः तारुण्ये सन्निधिं यान्ति महोत्पाता इव क्षये। (20.14)

All the enterprises that give suffering are present in the youth-state, like the calamities of all varieties crowding at the dissolution time.

हार्दान्धकारिण्या भैरवाकारवानपि यौवानाज्ञानयामिन्या बिभेति ज्ञानवानपि। (20.15)

Even a 'Knower of the highest sort' with his gigantic personality, fears the youth-state filled with ignorance, like fearing a 'night filled with terrifyingly darkness' (where one is blinded by Aviveka).

सुविस्मृतशुभाचारं बुद्धिवैधुर्यदायिनं ददात्यतितरामेष भ्रमं यौवनसंभ्रमः। (20.16)

The excited state of youth makes one forget all the good manners; kills off the intellect; and fills one with delusion.

कान्तावियोगजातेन हृदि दुःस्पर्शवह्निना यौवने दह्यते जन्तुस्तरुर्दावाग्निना यथा। (20.17)

When the beloved is separated, the man suffers in the youth-state by the unbearable flames of fire (of separation pangs), like a 'tree burning by the conflagration'.

सुनिर्मलापि विस्तीर्णा पावन्यपि हि यौवने मतिः कलुषतामेति प्रावृषीव तरङ्गिणी। (20.18)

Though taintless without faults, though broadened with education, though pure with virtues, the intellect of a youthful person becomes tainted suddenly, like a 'river in the monsoon'.

शक्यते घनकल्लोला भीमा लङ्गयितुं नदी, न तु तारुण्यतरला तृष्णातरलितान्तरा। (20.19)

One can cross over the huge turbulent river, but not the fragile state of youth which is turbulent with the 'Trshnaa waves' (want of countless pleasures of various forms, the passion for woman dominating most).

सा कान्ता तौ स्तनौ पीनौ ते विलासास्तदाननं तारुण्य इति चिन्ताभिर्याति जर्जरतां जनः। (20.20)

'That pretty girl; those huge breasts; those attractive gestures; that youthful face'; with such thoughts, a young man gets shattered.

नरं तरलतृष्णार्तिं युवानमिह साधवः पूजयन्ति न तु चिच्छन्नं जरत्तृणलवं यथा। (20.21)

Noble men never commend a young man agitated by the wants of pleasures, as if he is as worthless as a broken piece of dried up grass.

YOUTH-STATE IS AN INSANE ELEPHANT CHAINED TO THE STAKE (OF PLEASURE-SEEKING)

नाशायैव मदार्तस्य दोषमौक्तिकधारिणः अभिमानमहेभस्य नित्यालानं हि यौवनम्। (20.22)

For the 'huge elephant' (young man) of self-conceit, mad with intoxication and wearing the 'pearl of wickedness', the youth-state proves to be the 'stake leading towards its ruin'.

YOUTH-STATE IS THE DARK FOREST

मनोविपुलमूलानां दोषाशीविषधारिणां शोषरोदनवृक्षाणां यौवनं बत काननम्। (20.23)

Youth is the 'dark forest' with the mind 'swelled up with deep-rooted desires of thorny plants', with 'vices slithering like poisonous serpents', and the 'trees making sounds of melancholy' (because of the unfulfilled desires and frustrations in life).

YOUTH-STATE IS AN AFFLICTED LOTUS

रसकेसरसंबाधं कुविकल्पदलाकुलं दुश्चिन्ताचञ्चरीकाणां पुष्करं विद्धि यौवनम्। (20.24)

Understand the 'youth to be a lotus' with the 'wicked thoughts hovering around like the bees', with the 'petals of perverted thoughts', and dense with the 'pollen of momentary joys'.

YOUTH-STATE IS A NEST FOR THE AILMENT-BIRDS

कृताकृतकुपक्षाणां हृत्सरस्तीरचारिणां आधिव्याधिविहङ्गामानामालयो नवयौवनम्। (20.25)

Fresh youth is a nest for the 'birds of mental and physical ailments', which float near the 'heart-lake', and which have the 'wings of sinful deeds' that are already grown well (leading towards disasters); and where still the 'wings of good deeds' (that will lead to intellectual growth) have not developed.

YOUTH-STATE IS A TURBULENT OCEAN

जडानां गतसंख्यानां कल्लोलानां विलासिनां अनपेक्षितमर्यादो वारिधिर्नवयौवनम्। (20.26)

Fresh youth is the 'ocean' filled with countless turbulent waves which splash high, and jump about recklessly, to end only in the undesired states of old age and worries.

YOUTH-STATE IS THE DARK DUSTY WIND FULL OF SAND

सर्वेषां गुणसर्गाणां परिरुद्धरजस्तमाः अपनेतुं स्थितिं दक्षो विषमो यौवनानिलः। (20.27)

The terrible 'youth-wind', dense with dust and darkness (Rajas and Tamas), is capable of carrying off all the virtues that get obtained in the world through the study of Scriptures and the company of the noble.

नयन्ति पाण्डुतां वक्त्रमाकुलावकरोत्कटाः आरोहन्ति परां कोटिं रूक्षा यौवनपांसवः। (20.28)

The rough and hurting 'sand particles of youth' bring about the paleness of excessive passion; force one to choose the crooked paths; carry off the senses like the grass and leaf pieces; and take one to the extreme peak of suffering in the end.

YOUTH-STATE DESTROYS THE VIRTUES

उद्धोधयति दोषालिं विकृन्नति गुणावलिं नराणां यौवनोल्लासो विलासो दुष्कृतश्रियाम्। (20.29)

For all the men, the 'merry sport of the youth' is actually the play of wicked acts only; for it gives rise to hosts of faults (like ill-manners, vices etc), and cuts off the 'pearl garland of virtues'.

VIVEKA IS DISCARDED BY THE YOUTH; AND FRUSTRATION IS THE RESULT

(Even as the bee keeps sucking the honey in the lotus, the sun sets, the moon appears and the bee gets trapped inside the petals of the lotus; and sinks inside the pollen.)

शरीरपङ्कजरजश्चञ्चलां मतिषट्पदीं निबध्नन्मोहयत्येष नवयौवनचन्द्रमाः। (20.30)

The 'moon of fresh youth' traps 'the ever-restless six-footed bee of the mind with its six senses and the wings of Viveka', inside the 'dusty pollen of the body-lotus (pleasures related to the body)' and deludes (and the bee is unable to fly using its Viveka-wings).

शरीरखण्डकोद्भूता रम्या यौवनवल्लरी लग्नमेव मनोभृङ्गं मदयत्युन्नतिं गता। (20.31)

The beautiful 'youth-creeper filled with flowers' rises from the 'small bush of the body'; grows tall and high; and intoxicates the 'mind-bee' which is stuck to it (only to make the bee collapse on the ground with disappointments, making it unable to float high to fulfil all the desires).

शरीरमरुतापोत्थां युवतामृगतृष्णिकां मनोमृगाः प्रधावन्तः पतन्ति विषयावटे। (20.32)

The 'mind-deer' rush after the 'mirage of youthful pleasures' appearing in the 'desert of the body', and fall into the 'deep dark holes of the sense objects'.

I AM NOT HAPPY WITH THIS YOUTHFUL BODY

शरीरशर्वरीज्योत्स्ना चित्तकेसरिणः सटा लहरी जीविताम्बोधेर्युवता मे न तुष्टये। (20.33)

The youthfulness never gives me any joy, for it is the 'moonlight' in the 'dark night of the body' (hiding many dangers of ailments etc of the darkness); is the 'mane belonging to the mind-lion' (attractive but dangerous); and is the 'splashing waves of life-ocean' (momentary only).

YOUTH-STATE DOES NOT LAST LONG

दिनानि कतिचिद्येयं फलिता देहजङ्गले युवता शरदस्यां हि न समाश्वासमर्हथ। (20.34)

This youthfulness gives fruit, in the 'forest of the body' for a few days of the autumn only; and is not to be trusted.

(Do not waste the youth state in wasteful pleasure-ventures; but absorb knowledge as much as possible.)

झटित्येव प्रयात्येव शरीराद्युवताखगः क्षणेनैवाल्पभाग्यस्य हस्ताच्चिन्तामणिर्यथा। (20.35)

The 'bird of youthfulness' flies off suddenly from the 'tree of the body', like the 'ChintaaMani' (wish-fulfilling gem) disappearing from the 'hands of a man stuck by misfortune'.

यदा यदा परां कोटिमध्यारोहति यौवनं वल्गन्ति सज्वराः कामास्तदा नाशाय केवलम्। (20.36)

Even as the youth-state ascends to the extreme peak, the desires that are accompanied by the fever of sufferings, rise higher leading towards one's destruction only.

तावदेव विवल्गन्ति रागद्वेषपिशाचकाः नास्तमेति समस्तैषा यावद्यौवनयामिनी। (20.37)

As long as the dark night of the youth (with no 'Viveka-Sunrise) lasts, all the 'devils of attractions and repulsions' dance about, and do not ever subside.

(Feed the short-lived dying son (youth-state) with the 'good milk of virtues, learning, health, control etc'.)

नानाविकारबहुले वराके क्षणनाशिनि कारुण्यं कुरु तारुण्ये म्रियमाने सुते यथा। (20.38)

Be kind towards the poor wretched youth-state with its various convulsions and momentary-existence (in the long suffering life-span of a man), like 'acting kindly towards a dying son'.

हर्षमायाति यो मोहात्पुरुषः क्षणभङ्गिना यौवनेन महामुग्धः स वै नरमृगः स्मृतः। (20.39)

One who gets deluded by the momentary phase of youth and feels happy, is indeed a great fool fit to be called a 'man-animal'. *(He is an animal in human form.)*

मानमोहान्मदोन्मत्तं यौवनं योऽभिलष्यति अचिरेण स दुर्बुद्धिः पश्चात्तापेन युज्यते। (20.40)

He who sees some essence in the youth-state which is just an intoxicated state oozing with arrogance and conceit and covets it, indeed lacks intelligence, and regrets later.

ते पूज्यास्ते महात्मानस्त एव पुरुषा भुवि ये सुखेन समुत्तीर्णाः साधो यौवनसंकटात्। (20.41)

Those noble ones alone are truly the excellent men who are to be worshipped; for they have crossed over the 'danger called youth' easily (and amassed the 'wealth of knowledge')!

सुखेन तीर्यते अम्भोधिरुत्कृष्टमकराकरः न कल्लोलबलोल्लासि सदोषं हतयौवनम्। (20.42)

An ocean, which is an abode of crocodiles can be easily crossed over, not the horrible state of youth with its 'many faults turbulent with its abundance of dancing waves of lustful desires'.

A YOUNG MAN WHO IS IN KNOWLEDGE-PURSUIT IS VERY RARE TO FIND

('Suyouvanam' - Youth is akin to the 'KalpaVrksha'(wish-fulfilling tree) in the heavens, which shelters the Devas and others, which is filled with gems as its fruits, and which bends humbly when the winds arrive. Such a tree is not seen anywhere on the Earth. A Young man who is surrounded by the men of wisdom (books of knowledge at least), who is humble in front of the aged, who is compassionate towards all is like a wish-fulfilling tree of DevaLoka, and is a rare find on this Earth.)

विनयभूषितमार्यजनास्पदं करुणयोज्वलमावलितं गुणैः

इह हि दुर्लभमङ्ग सुयौवनं जगति काननमम्बरगं यथा। (20.43)

It is difficult to find the heavenly garden (with its Kalpa tree) in this Earth; so also, it is difficult to find a youth of an excellent type who is adorned with politeness (respects elders); who is the shelter of noble men (is learned and humble enough to learn more); who shines with compassion (is unselfish); who is enveloped with good qualities.

CONDEMNATION OF ATTRACTION TOWARDS WOMEN

(I am not afflicted with the attraction for women, says Rama!)

['Attraction towards a female body' is the essence of youth-state; and Rama condemns such an attraction.

This section is not condemnation of women as such, but is the condemnation of the physical attraction that men exhibit towards women, by behaving like senseless animals.]

WHAT IS A WOMAN BUT A MASS OF WEIRDLY SHAPED FLESH?

मांसपाञ्चालिकायास्तु यन्त्रलोलेऽङ्गपञ्जरे स्नाय्वस्थिग्रन्थिशालिन्याः स्त्रियाः किमिव शोभनम्।

What beauty is there in the body of a woman, which is a 'moving puppet made of flesh-lumps alone

(like clay lumps)', and is just a 'hollow cage shaped with limbs, oscillating as if hung by a string, and filled with sinews, bone and nerves' (and is like a mechanical doll which moves in an attractive manner)?

त्वङ्मांसरक्तबाष्पाम्बु पृथक्कृत्वा विलोचनं समालोकय रम्यं चेत्किं मुधा परिमुह्यसि। (21.02)

Observe well a woman's glance (that entices you), by separating the 'eye' as the skin, flesh, blood and tear (the eyes pour out tears melting you, yet inside there is only the blood flowing all over)! Do you still see beauty in the female body? Why are you getting infatuated (with that stinking mass of flesh), foolishly?

इतः केशा इतो रक्तमितीयं प्रमदातनुः किमेतया निन्दितया करोति विपुलाशयः। (21.03)

When a man of intelligence observes the female body, separating it out as, 'these are hairs, this is the blood and so on', what attraction can he have for that 'ugly mass of flesh'?

FEMALE BODY IS JUST A FLESH MASS THAT PROVES TO BE THE FOOD FOR THE WILD ANIMALS

वासोविलेपनैर्यानि लालितानि पुनःपुनः तान्यङ्गान्यङ्ग लुण्ठन्ति क्रव्यादाः सर्वदेहिनाम्। (21.04)

Dear one! The 'flesh eating animals' tear the limbs of all these 'dead female bodies' that have been pampered and beautified again and again with fragrant materials when alive.

मेरुशृङ्गतटोलासिगङ्गाजलरयोपमा दृष्टा यस्मिन्स्तने मुक्ताहारस्य उल्लासशालिता,

श्मशानेषु दिगन्तेषु स एव ललनास्तनः श्वभिरास्वाद्यते काले, लघुपिण्डेवान्धसः। (21.06)

The very 'breast adorned by the pearl garland', which is like the 'speedy waters of River Ganges playing on the bank of the peak of Meru Mountain (of rounded breasts)' is in course of time (after death), preyed upon by the wild dogs, like the 'obligatory rice-balls strewn across the cremation-grounds that are situated in the suburbs of a town'.

BEAUTY IN A WOMAN IS JUST AN IMAGINATION OF THE MIND

रक्तमांसास्थिदिग्धानि करभस्य यथा वने तथैवाङ्गानि कामिन्यास्तां प्रत्यपि हि को ग्रहः। (21.07)

Blood, bone, flesh etc, of a human female body, are similar to that of a female camel or a female elephant in the forest; what for then, one is attracted towards these human females only?

आपातरमणीयत्वं कल्प्यते केवलं स्त्रियः मन्ये तदपि नास्त्यत्र मुने मोहैककारणम्। (21.08)

Even the idea of joy felt in the presence of a woman is just imagined only; rather I believe that even such a joy is never there actually; it is just a momentary hallucination that causes the idea of woman being 'an object of enjoyment'.

INTELLECT BECOMES DULL BY THE ATTRACTION TO WOMEN

विपुलोल्लासदायिन्या मदमन्मथपूर्वकं को विशेषो विकारिण्या मदिरायाः स्त्रियस्तथा। (21.09)

What difference is there between liquor and women? Both give delight; both make one lose sense and reason; both provoke intoxication and passion.

ललनाऽऽलानसंलीना मुने मानवदन्तिनः प्रबोधं नाधिगच्छन्ति दृडैरपि शमाङ्कुशैः। (21.10)

Hey Muni, even the 'sharp goads of quietude and other good qualities', do not make the 'man-elephants' wake up from the slumber (of ignorance) they have gone into, because of being fettered to the 'stake named the woman'.

ATTRACTION TO WOMEN IS AN INVITATION TO THE HELL-FIRE (Are they the fire, or the fuel?)

केशकज्जलधारिण्यो दुःस्पर्शा लोचनप्रियाः दुष्कृताग्निशिखा नार्यो दहन्ति तृणवन्नरम्। (21.11)

Women burn the men like the fire burning off the grass; they (like the fire) have soot in the form of their black hair; they burn by just a single touch; they are pleasing to the eyes (from far); they have flames of evil acts (which destroy).

ज्वलतामतिदूरेऽपि सरसा अपि नीरसाः स्त्रियो हि नरकाग्नीनामिन्धनं चारु दारुणम्। (21.12)

Women are the terrible but nice-looking 'fuel' that make the 'Hell-fire' burn high (driving a man to do wicked acts); because, they are beautiful to look at; burn from far itself; though seemingly filled with the essence of giving joy, are without any essence truly (are dry), and give pain only.

WOMAN IS LIKE A DARK NIGHT

विकीर्णाकारकबरी तरत्तारकलोचना पूर्णन्दुबिम्बवदना कुसुमोत्करहासिनी

लीलाविलोलपुरुषा कार्यसंहारकारिणी परं विमोहनं बुद्धेः कामिनी दीर्घयामिनी। (21.14)

The attractive woman is a 'prolonged dark night'; (because) her braid of hair spreads out like darkness;

her eye-pupils shine like the stars; her face is like the full moon; her laughter is like the cluster of night-lilies; she has men who wander in search of pleasures; brings about the cessation of all tasks (duties); deludes the brain by blinding the vision.

WOMAN IS LIKE A POISONOUS CREEPER

पुष्पाभिराममधुरा करपल्लवशालिनी भ्रमराक्षिविलासाद्या स्तनस्तबकधारिणी

पुष्पकेसरगौराङ्गी नरमारणतत्परा ददात्युन्मत्तवैवश्यं कान्ता विषलता यथा। (21.16)

The attractive woman is like a 'poisonous creeper'; is sweet-looking with the adornment of flowers; has soft tender leaves of hands; is endowed with eyes that move like the bees; has breasts in the form of clusters of flowers; is intent on killing the men who approach her; and makes them faint with (fatal) intoxication.

WOMAN IS LIKE A WILD BEAR THAT IS INTENT ONLY ON DESTROYING THE PREY

सत्कार्योच्छ्वासमात्रेण भुजङ्गदलनोत्कया कान्तयोद्धियते जन्तुः करभ्येवोरगो बिलात्। (21.17)

Like the bear making the snake come out of its hole (by drawing them out with its breath) (and eating them), the attractive woman also drags the man towards her by her breath, namely 'enticing gestures and talks'; intent only on ruining the passionate men of their wealth and intelligence.

WOMAN IS A NET SPREAD OUT BY MANMATHA

कामनाम्ना किरातेन विकीर्णा मुग्धचेतसां नार्यो नरविहङ्गानामङ्गबन्धनवागुराः। (21.18)

Women are the 'nets spread out by the hunter named Kaama' (the deity of passion), to bind the limbs of the gullible man-birds.

WOMAN IS A STAKE FOR THE MIND-ELEPHANT

ललनाविपुलालाने मनोमत्तमतंगजः रतिशृङ्खलया ब्रह्मन्बद्धस्तिष्ठति मूकवत्। (21.19)

Hey Brahman, the 'intoxicated elephant namely the mind', stays unable to struggle even, tied to the 'stake of a woman' with the 'iron chains of passion'.

WOMAN IS THE MEAT-PIECE FOR THE MAN-FISH

जन्मपल्लवमत्स्यानां वित्तकर्मचारिणां पुंसां दुर्वासनारज्जुर्नारीबडिशपिण्डिका। (21.20)

Woman hangs as the 'bait of flesh', from the 'fish-hook angled from the rope of wicked Vaasanaas', held by the 'fisherman called ignorance', to catch the 'fish called men,' who swim in the ponds of births and wander in the muddy waters of the wealth.

WOMAN BINDS AND RUINS

मन्दुरं च तुरङ्गाणामालानमिव दन्तिनां पुंसां मन्त्रेवाहीनां बन्धनं वामलोचना। (21.21)

Woman with her enticing side-glance is an imprisonment for the men, like a stable for the horses, like a stake for the elephants, like the Garuda-chant for the snakes.

WOMAN-ATTRACTION IS THE WORST VAASANA EVER

नानारसवती चित्रा भोगभूमिरियं मुने स्त्रियमाश्रित्य संयाता परामिह हि संस्थितिम्। (21.22)

This 'stage of Earth set for varied experiences' is made of many pleasures, yet has been well-established for long, by the support of women only.

(Among all the Vaasanaas, the 'Vaasanaa of passion' alone abounds in every mind; and the illusion of the world continues without any obstacle.)

I AM NOT BOUND BY PASSION ANYMORE

सर्वेषां दोषरत्नानां सुसमुद्रिकयानया दुःखशृङ्खलया नित्यमलमस्तु मम स्त्रिया। (21.23)

I have had enough of the woman who is a 'casket for holding all sorts of faulty gems namely sins'; and who is a 'binding chain' that gives only pains!

किं स्तनेन किमक्षणा वा किं नितम्बेन किं भुवा मांसमात्रैकसारेण करोम्यहमवस्तुना। (21.24)

What of breasts, what of eyes, what of hips, what of the body, everything is just a flesh-piece; I do not care for that worthless lowly form (made of flesh).

THE BEAUTY OF THE BODY LASTS ONLY FOR A FEW WEEKS OF THE YOUTH-STATE

इतो मांसमितोरक्तमितोऽस्थीनीति वासरैर्ब्रह्मन्कतिपयैरेव याति स्त्री विशरारुताम्। (21.25)

'Here is the flesh; here the blood; here the bones'; in this way hey Brahman, within a few weeks a woman (after her death), attains the nature of an 'object spread out to be analyzed (as pieces of flesh)'

LOOK AT THE DEAD FEMALE BODIES LYING IN THE CREMATION GROUND

यास्तात पुरुषैर्स्थूलैर्ललिता मनुजैर्प्रियाः ता मुने प्रविभक्ताङ्गयः स्वपन्ति पितृभूमिषु। (21.26)

Those 'beloved ladies' when alive, are adored and caressed by the 'men who lack the subtle vision', but sleep with their rotted limbs in the cremation grounds (uncared for) (and present a disgusting sight indeed).

यस्मिन्घनतरस्नेहं मुखे पत्राङ्कुराः स्त्रियः कान्तेन रचिता ब्रह्मन्पीयते तेन जङ्गले। (21.27)

The very face, on which beautiful decoration-designs were drawn by the lover with extreme love, dries-up and shrinks in the 'deserted ground of cremation'.

केशाः श्मशानवृक्षेषु यान्ति चामरलेखिकां, अस्थीनि उडुवदाभान्ति दिनैरवनिमण्डले। (28)

पिबन्ति पांसवो रक्तं, क्रव्यादाश्चाप्यनेकशः चर्माणि च शिवा भुङ्गते, खं यान्ति प्राणवायवः। (21.29)

The hairs fly off into the trees in the cremation grounds and become like the 'chowrie threads'; the bone-pieces erode off and look like the stars stuck on the ground. The mud absorbs off the blood; flesh is sought by various wild animals like vultures, wolves etc; skin is eaten off by the female jackal; and the Praana-winds melt off into the empty space.

इत्येषा ललनाङ्गानामचिरेणैव भाविनी स्थितिर्मया वः कथिता किं भ्रान्तिमनुधावथ। (21.30)

In this manner, I have told you in detail, as to how the limbs of a woman will end up as; why do you all chase that delusion still?

HAVE YOU LOST YOUR INTELLIGENCE?

भूतपञ्चकसंघट्टसंस्थानं ललनाभिधं रसादभिपतत्वेतत्कथं नाम धियान्वितः। (21.31)

How does an intelligent man fall for the 'thing called woman', getting attracted by a shape which is just a 'collection of five elements'?

शाखाप्रतानगहना कट्वम्लफलमालिनी सुतालोत्तालतामेति चिन्ता कान्तानुसारिणी। (21.32)

The 'thought which runs after an attractive woman', becomes a 'Sutaalaa creeper' (which grows very long like the Taala tree) and grows high, is dense with various branches, and is garlanded by bitter and sour fruits.

कान्दिग्भूततया चेतो घनगर्धान्धमाकुलं परं मोहमुपादत्ते यूथभ्रष्टमृगो यथा। (21.33)

Like a 'deer lost from its herd', the mind gets extreme confusion, feeling anxious and blind with its dense state of attraction, not knowing which direction to run to!

शोच्यतां परमां याति तरुणस्तरुणीपरः निबद्धः करिणीलोलो विन्ध्यखाते यथा गजः। (21.34)

Like the 'male elephant that is enticed by a female elephant' (by the trick of the hunters) ending up in the hollows of Vindhya Mountain (and getting trapped), a young man who is after a young woman attains a pitiable state, with his mind tied to a woman's form.

REAL JOY IS THE FREEDOM FROM PASSION

यस्य स्त्री तस्य भोगेच्छा, निस्त्रीकस्य क्व भोगभूः, स्त्रियं त्यक्त्वा जगत्यक्तं, जगत्यक्त्वा सुखी भवेत्।

Only that man, who owns a woman's idea in the mind, will entertain also a desire to enjoy her; how can a man who does not own any (idea of) woman as an object of enjoyment, have a desire to enjoy her?

When a woman (as an object of enjoyment) is renounced, the world is renounced; by renouncing the world, one will become truly happy.

आपातमात्रमणेषु सुदुस्तरेषु भोगेषु नाहमलिपक्षतिचञ्चलेषु ब्रह्मन्ममे।

Hey Muni! 'Pleasures of passion' are difficult to conquer; and they are as unstable as the 'fluttering wings of a honey bee' (lasting only as long as the youth state lasts)!

I do not find happiness, in any of the 'pleasures which are enjoyable as the momentary gratification of the senses' only!

मरणरोगजरादिभीत्या शाम्याम्यहं परमुपैमि पदं प्रयत्नात्। (21.36)

Frightened of the death, old age etc, I, who am in the threshold of youth, will control my mind; and with great effort attain the 'Supreme Bliss'.

CONDEMNATION OF THE OLD AGE

(A child grows into a youth with so many dreams of fulfilling countless desires; but before much is achieved, one starts becoming old, left back with the same unfulfilled desires.)

अपर्याप्तं हि बालत्वं बलात्पिबति यौवनं, यौवनं च जरा पश्चात्पश्य कर्कशतां मिथः। (22.01)

'Youth' forcefully swallows the childhood, since it is not satisfactory; youth is swallowed by the old age later on! Observe the harshness of each towards the other!

हिमाशनिरिवाम्भोजं वात्येव शरदम्बुजं देहं जरा नाशयति नदी तीरतरुं यथा। (22.02)

Old age destroys the (youthful) body, like the 'hailstone falling on the lotus', like the 'wind destroying the drop of water stuck to the grass tip', like the 'flooding river uprooting a tree on the bank'.

जर्जरीकृतसर्वाङ्गी जरा जरठरूपिणी विरूपतां नयत्याशु देहं विषलवो यथा। (22.03)

Old age which is harshness incarnate, shatters the limbs of a man completely, and leads to distortion in the body, like a drop of deadly poison consumed by a man.

शिथिलादीर्घसर्वाङ्गं जराजीर्णकलेवरं समं पश्यन्ति कामिन्यः पुरुषं करभं यथा। (22.04)

The attractive girls look at a man whose limbs are dilapidated in a body worn out by old age (with a feeling of disgust), as at the sight of an ugly camel.

OLD AGE MAKES ONE LOSE HIS WISDOM

(A man who wasted his youth state in the pursuit of pleasures but not knowledge, turns into an idiot at the onset of old age. His brain has lost all its power of proper thinking because of his neglect towards knowledge. Unless you exercise the brain and body both, in the youth state, how can you expect any health of the brain or the body at the old age?)

(Rare is an aged man with wisdom and intelligence!)

अनायासकदर्थिन्या गृहीते जरसा जने पलाय्य गच्छति प्रज्ञा सपत्न्येवाहताङ्गना। (22.05)

When a man is caught by old age which quickly brings about a state of wretchedness, 'wisdom' takes speed and goes off like the 'angry first wife running away at the sight of the second wife'.

OLD PERSON IS RIDICULED AND MADE FUN OF

दासाः पुत्राः स्त्रियश्चैव बान्धवाः सुहृदस्तथा हसन्त्युन्मुक्तकमिव नरं वार्धककंपितम्। (22.06)

Servants, sons, women, relatives and friends laugh at a man trembling with the onset of old age, as if at a mad man!

OLD PERSON HANKERS AFTER PLEASURES THAT REMAIN UNFULFILLED ALWAYS

दुष्प्रेक्ष्यं जरठं दीनं हीनं गुणपराक्रमैर्गृध्रो वृक्षमिवादीर्घं गर्धो ह्यभ्येति वृद्धकम्। (22.07)

'Extreme hankering for sense pleasures' (Gardha) takes hold of the old age, like the 'vulture' (Grdhra) seeking the tall dry tree'; both (the tree and the aged person) are unpleasant for the eyes; are old and rotting; are wretched; and are bereft of all the valorous virtues.

दैन्यदोषमयी दीर्घा हृदि दाहप्रदायिनी सर्वापदामेकसखी वार्धके वर्धते स्पृहा। (22.08)

'Covetousness' (Sprhaa) increases in the old age; and is the one and only female friend leading towards all sorts of harms; makes one wretched because of not getting fulfilled; and gives a pathetic appearance; stays for long (till the last breath).

FEAR AND GREED ACCOMPANY OLD AGE

कर्तव्यं किं मया कष्टं परत्रेत्यतिदारुणमप्रतीकारयोग्यं हि वार्धके वर्धते भयम्। (22.09)

'What should I do now? What will happen to me after death?'; such fears haunt the mind of the old, where no remedy is possible.

कोऽहं वराकः किमिव करोमि कथमेव च तिष्ठामि मौनमेवेति दीनतोदेति वार्धके। (22.10)

'Ah, how wretched I have become, what shall I do, how am I going to survive, better remain silent and keep away from all'; such a pitiable state rises in the old age.

कथं कदा मे किमिव स्वादु स्याद्भोजनं जनादित्यजस्रं जरा चैषा चेतो दहति वार्धके। (22.11)

'How, when and what tasty food will be given next?'; only such thoughts of lowly pleasures, burn the mind in the old age.

गर्धोऽभ्युदेति सोल्लासमुपभोक्तुं न शक्यते हृदयं दहते नूनं शक्तिदौस्थ्येन वार्धके। (22.12)

'Greedy desires' rise up bringing up merriment; but are not capable of getting fulfilled as enjoyments; the heart burns indeed by the decline of strength in the old age.

THE OLD MAN IS LIKE A FEMALE CRANE

(The old man with his worn out body, is compared to a female crane, which dies when attacked by the owl.)

जराजीर्णबकी यावत्कायक्लेशापकरिणी रौति रोगोरगाकीर्णा कायद्रुमशिरःस्थिता

तावदागतैवाशु कुतोऽपि परिदृश्यते घनान्ध्यतिमिराकांक्षी मुने मरणकौशिकः। (22.13,14)

Hey Muni, the 'female crane' (aged person) worn out by old age, suffering through many pains in the body, cries pitifully with the 'snakes of diseases crawling all over her', staying on top of the dry tree (removed off of the joy-essence). The 'Death-owl' (hearing the cries of the crane) (in the form of cough and pitiable moans) comes off from somewhere, and pushes the crane into the 'extreme faint state of blinding darkness' (death).

DEATH FOLLOWS THE OLD AGE

सायंसंध्यां प्रजातां वै तमः समनुधावति, जरां वपुषि दृष्ट्वैव मृतिः समनुधावति। (22.15)

As soon as the evening arrives, the darkness follows from behind; similarly, as soon as the old age is seen in the body, death follows from behind.

जराकुसुमितं देहद्रुमं दृष्ट्वैव दूरतः अध्यापतति वेगेन मुने मरणमर्कटः। (22.16)

Hey Muni, as soon as the 'body-tree' is filled with the (white) blossoms of old age (in the form of white hair), the 'Death-monkey' pounces on it with great speed (to only destroy it).

THE OLD BODY IS AN UNPLEASANT SIGHT

शून्यं नगरमाभाति भाति छिन्नलतो द्रुमः भात्यनावृष्टिमान्देशो न जराजर्जरं वपुः। (22.17)

Even a deserted city has some beauty; even a tree which has lost its creeper may look pleasing; even a country without rains might be bearable to look at; but not the body stuck by old age.

THE OLD BODY IS STUCK BY VARIOUS AILMENTS AND BODY-CHANGES

क्षणान्निगरणायैव कासक्वणितकरिणी गृध्रीवामिषमादत्ते तरसैव नरं जरा। (22.18)

Like a vulture seizing a prey by its neck, old age quickly seizes a man by the neck, thus making him cough, to only swallow him up immediately.

(The white hair marks the beginning of the old age.)

दृष्ट्वैव सोत्सुकेवाशु प्रगृह्य शिरसि क्षणं प्रलुनाति जरा देहं कुमारी कैरवं यथा। (22.19)

The moment the white lotus is sighted, the young girl plucks it off with great excitement; so also the old age sees the white-haired head and immediately plucks it off.

सीत्कारकारिणी पांसुपरुषा परिजर्जरं शरीरं शातयत्येषा वात्येव तरुपल्लवम्। (22.20)

The wind shakes a 'tree with its leaves', makes the whooshing sounds come out of it, and makes it covered by the harsh sand; so also, the old age makes a man breathe hard, makes his body shiver, and makes the skin wrinkled and rough.

जरसोपहतो देहो धत्ते जर्जरतां गतः तुषारनिकराकीर्णपरिम्लानाम्बुजश्रियम्। (22.21)

The body which is stuck by old age is worn out all over, and bears the 'faded beauty of the lotus, which is hit by a heavy snow-fall'.

जरा ज्योत्स्नोदितैवेयं शिरःशिखरिपृष्ठतः विकासयति संरब्धं वातकासकुमुद्वती। (22.22)

The ailments of lungs and heart rise from the 'moonlight of old age', and the 'creeper of white lotus' is filled with flowers (white hairs) at the top of the mountain!

परिपक्वं समालोक्य जराक्षारविधूसरं शिरः कूष्माण्डकं भुङ्गते पुंसां कालः किलेश्वरः। (22.23)

Lord Kaala (Death), eats off the head-pumpkin turning white, thinking it to be well-ripened.

जराजहुसुतोद्युक्ता मूलान्यस्य निकृन्तति शरीरतीरवृक्षस्य चलत्यायुषि सत्वरम्। (22.24)

'River Ganga of old age with its white waves' flowing speedily, uproots the 'body-tree growing on the bank', thus making the life go away fast.

जरामार्जारिका भुङ्क्ते यौवनायुं तथोद्धता परमुल्लासमायाति शरीरामिषगर्धिनी। (22.25)

The 'cat of old age' desirous of eating the flesh of the body, eats off first, the 'youth-mouse' (which is already eating off the body through senseless pleasure-seeking), and then rejoices by consuming the dilapidated body that is left back (making the body diseased and weak through old age).

काचिदस्ति जगत्यस्मिन्नामङ्गलकरी तथा यथा जराक्रोशकरी देहजङ्गलजम्बुकी। (22.26)

There is nothing so inauspicious in this world like the old age (making one cough, and breathe hard with noise); it is as if the female jackal (of the cremation ground) is howling aloud, even as it wandering all over the

‘body-jungle’ like an ‘ill omen’ (predicting the death).
(*Old age burns the body like burning a log of rotten wet wood.*)

कासश्वासससीत्कारा दुःखधूमतमोमयी जराज्वाला जलत्येषा यस्यासौ दग्ध एव हि। (22.27)

When the ‘flames of old age’ burn the body, which is wet with various liquids oozing from all the holes of the body like a ‘damp log of wood by fire’, they (the flames of old age) make the man cough and breathe hard (with whooshing and crackling noises); dark smoke rises from the wet wood making the eyes shed out tears; and the man slowly gets burnt to death, suffering through it all (like the wet-wood slowly turning into ashes).

जरसा वक्रतामेति शुक्लावयवपल्लवा तात तन्वी तनुर्नृणां लता पुष्पानता यथा। (22.28)

Hey ‘Taata’ (dear one)! The delicate (fragile) body of a man, with its white pale blossoms of limbs (that are bloodless and covered by white hair), bends down by the old age like a ‘creeper bending down by the weight of flowers’.

DEATH WAITS TO SWALLOW UP THE OLD BODY

जराकर्पूरधवलं देहकर्पूरपादपं मुने मरणमातङ्गो नूनमुद्धरति क्षणात्। (22.29)

‘Death-elephant’ uproots the ‘plantain tree of the body’, which is white like camphor because of old age.

मरणस्य मुने राज्ञो जराधवलचामरा आगच्छतोऽग्रे निर्याति स्वाधिव्याधिपताकिनी। (22.30)

When ‘Death, the great emperor’ arrives, the old age acts as the ‘white royal chowrie’; and the ‘armies of diseases and mental afflictions’ holding aloft the king’s flag (symbol of ailments), walk in the front.
(*Who can hide from death, or conquer death?*)

न जिताः शत्रुभिः संख्ये प्रविष्टा येऽद्रिकोटरे ते जराजीर्णराक्षस्या पश्याशु विजिता मुने। (22.31)

Those who hid in the ‘hollows of the mountains’ at times of war, and were not conquered by the enemies, get conquered by the ‘demoness of old age and decay’; observe hey Muni!

THE WRETCHED STATE OF ‘AGED PERSONS’

(*The senses deteriorate with the aging body. Desires burn the mind, but the body has no strength to enjoy any pleasure.*)

जरातुषारवलिते शरीरसदनान्तरे शक्नुवन्त्यक्षशिशवः स्पन्दितुं न मनागपि। (22.32)

Inside the ‘body-house covered by the snow (white hairs) all over’, the ‘sense-children’ who are trapped within, cannot move at all even in the least.

(*Observe the old man walking with the help of a stick, coughing and wheezing uncontrollably!*)

दण्डतृतीयपादेन प्रस्खलन्ती मुहुर्मुहुः कासाधोवायुमुरजा जरा योषित्प्रनृत्यति। (22.33)

Slipping on the third leg (stick held by old people) again and again, the ‘lady named old age’ dances to the drumming sound of cough and flatulence.

(*World is a house that is decorated by the old bodies that are thin like sticks and have decorative white chowries of hairs at the top edge; and these sticks are smelly with the stinking body fluids that flow from all its holes .)*

संसारसंसृतेरस्या गन्धकुट्यां शिरोगता देहयष्ट्यां जरानाम्नी चामरश्रीर्विराजते। (22.34)

The ‘white chowries symbolizing old age’ look beautiful, when placed on the ‘top portion (head)’ of the ‘ugly body-stick which is plastered by many smelly (stinking) unguents (stinking body-liquids)’, in the house (world) owned by the ‘Samsaara-master’.

जराचन्द्रोदयसिते शरीरनगरे स्थिते क्षणाद्विकासमायाति मुने मरणकैरवम्। (22.35)

When the ‘body-city’ stays white by the ‘rising moon of the old age’, hey Muni, the ‘death-lily’ instantly blooms up.

जरासुधालेपसिते शरीरान्तःपुरान्तरे अशक्तिरार्तिरापच्य तिष्ठन्ति सुखमङ्गनाः। (22.36)

When the ‘harem of the body’ is painted white by the old age, the ‘ladies namely weakness, dependence and dangers’, stay happily inside.

I DO NOT COVET SUCH A HORRID STATE

अभावोऽग्रेसरी यत्र जरा जयति जन्तुषु कस्तत्रेह समाश्वासो मम मन्दमतेर्मुने। (22.37)

Where the old age which precedes the death, always conquers all the bodies, what consolation does a dullard like me have in this life, Hey Muni?

किं तेन दुर्जीवितदुर्ग्रहेण जरां गतेनापि हि जीव्यते यत्

जरा जगत्यामजिता जनानां सर्वेषणास्तात तिरस्करोति। (22.38)

What to say of the old age, where one continues to live even after becoming old, holding on to the horrifying life! All the efforts of men to conquer it in this world are wasteful; and the 'old age' remains unconquerable, dear one!

KAALA, THE CONSUMER OF ALL

[The purpose of the study of this huge text of knowledge, namely the 'Vaasishta Raamaayanam', is to conquer 'Kaala'(deity of the 'change' factor), by understanding his non-existence.

'Change is not there for the changeless Aatman'.

The mind which is confined to a small Earth planet, should expand to understand the hugeness of the 'perceived phenomenon'. Earth is just a tiny dust mote in the limitless expanse of Jagat, which contains countless Cosmic eggs, namely the Brahmaandas, like the countless foam bubbles on the Ocean surface.

The common essence of all these worlds is 'Kaala', the change, the 'destruction-principle'.

Kaala is the 'division-sense' that haunts the ignorant minds. 'Division-sense' can exist as countless worlds, far beyond our imagination. Each particle keeps changing, each moment is dissolving off; even trinities are not spared by this Kaala. Unless you understand 'Kaala' the change-factor, and fear him, how can you aspire for the state of the 'Changeless Reality'?

'Kaala' refers to the 'change' which is a constant factor in the world phenomenon.

He is always accompanied by his partner 'Niyati', the law-factor that governs the change, and his function of killing and destroying is known as his partner 'Kriyaa'.

Kaala's duty is to destroy everything and everybody without mercy. Can anyone escape from him ever?

Rama now describes the terrifying acts of Kaala, the end-factor of all.

Kaala is a terror to the ignorant; but is 'non-existent' to the 'Knower of Brahman'.

The section on 'Kaala' is introduced here to make your mind expand to the 'limitless space-expanse of Kaala', and view the hosts of worlds that appear and disappear by his power within the wink of the eye.

Learn to think big! That is why the elaborate description of Kaala is given here, to train you to think big.

You, who are confined to the space within the four walls of a room, inside a minuscule planet, train yourself to see the actions of Kaala, like a super-deity above him, as the 'Brahman itself'.

'Kaala is not a deity; but is imagined as a 'huge form that fills the entire space expanse of Jagat', where countless universes like the swarm of dust-motes rise up and vanish off in no time.

Kaala is the 'change-factor' that forms the 'essence of all these worlds'.

This Kaala is unconquerable by all, but dissolves off into nothing, when the 'truth of Brahman' is established in the intellect. Therefore, first understand the 'Kaala' who makes the world look real, and then destroy this 'destruction principle itself' through the Vichaara practice, as instructed by Sage Vasishtha.]

[Imagination of such hugeness as that of Kaala gives you a training in absorption, the single-minded Dhyaana practice. Forget everything and remain absorbed in the poetical description of Kaala presented by Maharshi Vaalmiki, and get trained in the 'Dhaarana' and 'Dhyaana' practice.]

LIFE IS MEANINGLESS ACTUALLY

विकल्पकल्पनानल्पजल्पितैरल्पबुद्धिभिः भेदैरुदुरतां नीतः संसारकुहरे भ्रमः। (23.01)

With the 'unending talks' about 'various imaginations and conceptions of one's life affairs, possessions, relations, pleasures, wealth etc' by the foolish minds, the 'delusion' has become very thick inside this 'Samsaara-hollow' (like the meaningless noise coming out of a hollow bamboo).

DELUSION OF HAPPINESS IN LIFE

(There is no true joy found in the sense pleasures except as imagined by the mind.)

सतां कथमिवास्थेह जायते जालपञ्जरे, बाला एवात्तुमिच्छन्ति फलं मुकुरबिम्बितम्। (23.02)

How can a sane person feel interested in the (attractive) 'cage of the net' that is spread out by the senses, which imprisons one forever in ignorance? Only the senseless children, will want to eat the 'fruit that is reflected in the mirror'!

इहापि विद्यते येषां पेलवा सुखभावना आखुस्तन्तुमिवाशेषं कालस्तामपि कृन्तति। (23.03)

If anyone still retains a feeling of happiness in this world, 'Kaala' completely tears it off like a 'rat nibbling at the string' (with deaths, diseases and disasters).

KAALA, THE GREAT DEVOURER

न तदस्तीह यदयं कालः सकलघस्मरः न ग्रसते तज्जगज्जातं प्रोत्थाब्धिमिव वाडवः। (23.04)

Similar to the 'Vaadava fire' which swallows the ocean rising in tides, there is nothing in the world which this Kaala, great 'devourer of all' does not swallow.

समस्तसामान्यतया भीमः कालो महेश्वरः दृश्यसत्तामिमां सर्वा कवलीकर्तुमुद्यतः। (23.05)

The terrifying lord Kaala is always ready to eat off the 'entire perceived phenomenon', with an 'equal vision' towards all.

महतामपि नो देवः परिपालयति क्षणं कालः कवलितानन्तविश्वो विश्वात्मतां गतः। (23.06)

This Great Lord does not wait for a second, even in the case of the great people renowned for their nobility and wisdom; Kaala consumes the entire world, and is the very essence of this world.

WHO HAS EVER SEEN 'KAALA'?

युगवत्सरकल्पाख्यैः किञ्चित्प्रकटतां गतः, रूपैरलक्ष्यरूपात्मा सर्वमाक्रम्य तिष्ठति। (23.07)

Though he slightly gets revealed by the names of 'Yuga, year, Kalpa' etc, he actually stays unseen by all, and yet stays occupying everything.

KAALA TREATS ALL EQUALLY

ये रम्या ये शुभारंभाः सुमेरुगुरवोऽपि ये कालेन विनिगीर्णास्ते गरुडेनेव पन्नगाः। (23.08)

Those who are beautiful; those who have auspicious undertakings; those who are great like the Meru Mountain; all are swallowed by Kaala, like the 'snakes by Garuda, the celestial bird'.

KAALA IS VERY CRUEL INDEED

[Any moment is already gone even as it gets produced. Every event, every object, every thought keeps vanishing at every instant. What can we hold on to as stable in this world, which is supported by 'Kaala, the change factor' alone?]

निर्दयः कठिनः क्रूरः कर्कशः कृपणोऽधमः न तदस्ति यद्यपि न कालो निगिरत्ययम्। (23.09)

Kaala has no kindness; is hard like the stone, cruel, rugged like the saw, mean, lowly; there is nothing that Kaala does not swallow even now (even as I am uttering these words).

KAALA'S HUNGER NEVER ENDS

कालःकवलनैकान्तमतिः अति गिरीनपि, अनन्तैरपि लोकौघैर्नायं त्सो महाशनः। (23.10)

Kaala has only one intention; that is to swallow off everything. He gobbles up mountains also!

This great glutton is not satisfied even after consuming 'hosts of worlds'.

KAALA TAKES ON MANY FORMS OF DESTRUCTION

हरत्ययं नाशयति करोत्यति निहन्ति च कालः संसारनृतं हि नानारूपं यथा नटः। (23.11)

Kaala robs (our cherished possessions), destroys (everything), and does all the things (keeps the world going), eats (everything and everybody), and kills (all). He dances on the 'Samsaara-stage' as an actor (disguised as any object) and dons many costumes (as any destructive agent) (and brings about death).

AS LONG AS THE WORLD EXISTS, KAALA ALSO EXISTS AS ITS ESSENCE

भिनत्ति प्रविभागस्थभूतबीजान्यनारतं जगत्यसत्तया बन्धाद्वाडिमानी यथा शुकः। (23.12)

Like a parrot pecking the pomegranate seeds continuously after breaking open the fruit into many parts, Kaala also breaks open the various worlds (stuck in the delusion of 'many'), and continuously eats off the beings inside, who are bound by the (false) realness of the world.

KAALA IS LIKE A FOREST ELEPHANT

शुभाशुभविषाणाग्रविलूनजनपल्लवः स्फूर्जति स्फीतजनताजीवराजीवनीगजः। (23.13)

Kaala, the 'wild elephant' (Vaneegaja), roaming in the 'forest of Samsaara', shatters the living beings swollen with the pride of possessions, by lifting and throwing off the hosts of people (JeevaRaajee) like throwing off the leaves covering the trees, with his 'sharp tusks of auspicious and inauspiciousness'

(so that they can enjoy the results of their actions in various worlds).

KAALA FILLS THE COUNTLESS COSMIC EGGS WITHOUT A GAP

विरिञ्चिमूलब्रह्माण्डबृहदेवफलद्रुमं ब्रह्मकाननमाभोगि परमावृत्य तिष्ठति। (23.14)

He stays occupying the 'entire forest of Brahmaa', with its huge 'Brahmaanda trees' 'with their roots rising from the countless creators', and bearing the 'fruits of Devas'.

KAALA IS NEVER TIRED OF MAKING THE GARLAND OF TIME

यामिनी भ्रमारापूर्णा रचयन्दिनमञ्जरीः वर्षकल्पकलावल्लीर्न कदाचन खिद्यते। (23.15)

Kaala never ever gets tired, even as he keeps on making a 'garland', with the string which is made up of the 'ever growing creepers of Kalpas (Brahmaa's days)' and the 'years (sensed by the created beings)', and is tied with the 'white blossoms of days' that are covered by the 'dark bees of nights'.

KAALA CAN NEVER BE DESTROYED

(He can never be caught or destroyed, though he catches everything and destroys everything.)

भिद्यते न च भग्नोऽपि दग्धोऽपि न दह्यते दृश्यते नापि दृश्योऽपि धूर्तचूडामणिर्मुने। (23.16)

Hey Muni, though broken as days etc, he does not break; though burnt as beings, he is not burnt; though seen as deaths and destruction, he is not seen. He is the 'crest jewel' of all the cheats.

TIME NEEDS NO TIME FOR ITS DESTRUCTION-WORK

एकेनैव निमेषेण किञ्चिदुत्थापयत्यलं किञ्चिद्विनाशयत्युच्चैर्मनोराज्यवदाततः। (23.17)

Within a single moment, he takes away something; and destroys something else with a loud noise; like the huge kingdom constructed in the mind vanishes within a second.

'KRIYAA' IS HIS PARTNER IN WORK; BOTH PUSH THE JEEVAS OFF INTO VARIOUS HELLS AND HEAVENS

दुर्विलासविलासिन्या चेष्टया कष्टपुष्टया द्रव्यैकरूपकद्रूपं जनमावर्तयन्स्थितः। (23.18)

Kaala's partner in destruction, is 'Kriyaa' namely 'his function' (who acts out his will).

She rises as the many forms of death. She is nourished by the sufferings of all, and sports in the cruel acts. With her as his partner, Kaala joins all the objects as one (through destruction), and rolls off the people who have no self-knowledge ('rupam janam'/ identified with forms) into various hells and heavens.

KAALA HAS EXTREME GREED AND IS VERY CRUEL

तृणं पांसुं महेन्द्रं च सुमेरुं पर्णमर्णवमात्मभरितया सर्वमात्मसात्कर्तुमुद्यतः। (23.19)

Kaala greedily reaches for anything and everything to fill his belly; be it a straw, or a grain of sand, or the great Indra, or the great Meru, or a leaf, or the ocean.

क्रौर्यमत्रैव पर्याप्तं लुब्धतात्रैव संस्थिता सर्वदौर्भाग्यमत्रैव चापलं चापि दुःसहम्। (23.20)

The cruelty reaches its extremity here in Kaala; greediness (of eating all) is well-established here only in Kaala; all the misfortunes rise here in Kaala.

KAALA IS A CHILD PLAYING WITH THE BALLS OF SUN AND MOON

प्रेरयँल्लीलयार्कन्दुं क्रीडतीव नभस्थले निक्षिसलीलायुगलो निजे बालेवाङ्गणे। (23.21)

Kaala is like a child, who is playing in the 'play-ground of the sky'; he keeps juggling the 'balls of the Moon and Sun' up and down with his two hands skilfully.

KAALA'S TERRIFYING FORM OF CREATION AND DESTRUCTION

(Imagine the entire world getting burnt in the fire of dissolution.

Kaala dances wildly killing all, and wears the garland of bones taken from all the crushed bodies.

He is covered by the whiteness of all the Praana-winds rising from all the dead bodies.)

सर्वभूतास्थिमालाभिरापादवलिताकृतिः विलसत्येव कल्पान्ते कालः कलितकल्पनः। (23.22)

Kaala, the 'destroyer of all the life-dreams of all the beings', dances with glee at the dissolution-time, adorning himself with the 'garlands made of bones of all the dead bodies'.

अस्योड्डामरवृत्तस्य कल्पान्ते अङ्गविनिर्गतैर्प्रस्फुरत्यम्बरे मेरुर्भूर्जत्वगिव वायुभिः। (23.23)

He has no restraint on his actions at the time of dissolution. Each and everyone falls dead, and the Praana-winds rise out of these dead bodies, enveloping Kaala who stands covering the entire sky. With the Praana-winds rising out of all the bodies, he shines in the sky, like the 'tall Meru with its floating birch leaves'.

KAALA EXISTS AS THE FORMS OF ALL

(What are all the names and forms, but the changing patterns of images and actions?)

रुद्रो भूत्वा भवत्येष महेन्द्रोऽथ पितामहः शक्रो वैष्णवश्चापि पुनरेव न किञ्चन। (23.24)

He becomes Rudra the destroyer, Mahendra the ruler, Brahmaa the creator, Indra and Vishnu and others; and nothing also again (for he is formless).

KAALA SUPPORTS THE DISSOLVING WORLDS OF THE IGNORANT ALSO,

AND THE STABILIZED WORLDS OF THE KNOWERS ALSO

धत्तेऽजस्रोत्थितोद्ध्वस्तान्सर्गानमितभास्वरान् अन्यान्दधद्विवानक्तं वीचीरब्धिरिवात्मनि। (23.25)

He, like the ocean holding the rising and falling waves, holds both the 'created and destroyed worlds' of the ignorant, that rise in countless numbers like the splashing waves.

He holds also the other resplendent worlds of the 'Knowers' from destruction, night and day (through all the destruction and Creation phases).

KAALA EATS THE TASTY FRUITS NAMED DEVAS AND ASURAS ALSO

महाकल्पाभिधानेभ्यो वृक्षेभ्यः परिशातयन्देवासुरगणान्पक्वान्फलभारानिव स्थितः। (23.26)

He stays under the huge trees of MahaaKalpa (great dissolution); makes the ripened fruits of Devas and Asuras fall down (by shaking the tree violently); and then collects them in a heap (as the dead ones).
KAALA IS A HUGE TREE WHERE COUNTLESS WORLDS HANG IN CLUSTERS

कालोऽयं भूतमशकघुंघुमानां प्रपातिनां ब्रह्माण्डोदुम्बरौघानां बृहत्पादपतां गतः। (23.27)

This Kaala is a huge tree; myriads of insects namely Jeevas, buzz around it; the cluster of Udumbara fruits namely Brahmaandas (myriad universes) grow on it.

KAALA'S DESCRIPTION AS AN IMAGINED HUGE FORM

(His beloved is 'Kriyaa' (Kaala's expression of destruction as a controlled function), and is always with him and is one with him. The Jagat is his garden where he wanders about, with his wife Kriyaa.)

सत्तामात्रकुमुद्वत्या चिज्ज्योत्स्नापरिफुल्लया वपुर्विनोदयत्येकं क्रियाप्रियतमान्वितः। (23.28)

He amuses himself by wandering around the lake of the 'white lotuses of the worlds' that bloom by the 'moonlight of Chit' (Pure consciousness as the mind-function), along with his most beloved 'Kriyaa'.
(Worlds beyond count lay at his feet as the white lotuses crowding the lake. Then how huge is he? Whatever you can imagine as space, he fills that without limits.)

अनन्तापारपर्यन्तबद्धपीठं निजं वपुः महाशैलवदुत्तुङ्गमवलम्ब्य व्यवस्थितः। (23.29)

He fills whatever is there as space. His body stays firm, though spreading out across all directions endlessly; and he stands high like the huge mountain reaching all the above-space.
(He is the day, he is the night, he is there in each and every moment. He is not any of these things also. He is an illusion of division that the ignorant hold on to.)

क्वचिच्छ्यामतमःश्यामं क्वचित्कान्तियुतं ततं द्वयेनापि क्वचिद्रिक्तं स्वभावं भावयन्स्थितः। (23.30)

Sometimes he becomes extremely black when he is in dark nights; he is bright-hued sometimes as the bright day; sometimes he is nothing of these. This is how he stays in his natural state.
(Where he is not, what he is not? He is everything that you see as the perceived phenomenon, the 'slithering state of existence named Samsaara'.)

संलीनासंख्यसंसारसारया स्वात्मसत्तया उर्व्येव भारघनया निबद्धपदतां गतः। (23.31)

His inner essence contains the total essence of the 'countless Samsaaras' dissolved within him and therefore, he is firmly established (and is an immovable deity) because of his heavy weight (as the support of all the beings), and is like the 'Urvee (Earth)' which firmly supports the weight of all the beings.
(The world is always in the state of dissolution, because of this 'Change factor named Kaala'.)

न खिद्यते नाद्रियते नायाति न च गच्छति नास्तमेति न चोदेति महाकल्पशतैरपि। (23.32)

He is never tired (by his never-ending work); never cares for anything (will do his job of destroying without any mercy); (is always there); he does not come, does not go, does not set, does not rise, even in hundreds of great dissolutions (since he is the very essence of the dissolution).
(You cannot see him as an entity with 'I'; for he is spread out as all that exists as the perceived.)

केवलं जगदारम्भलीलया घनहेलया पालयत्यात्मनात्मानमनहंकारमाततम्। (23.33)

He just remains spread out 'without any Ahamkaara or conceit'; maintains himself by himself, completely disregarding everything else, and allows the worlds to rise again.

KAALA'S NON-STOP FUNCTION

HE KEEPS ON PLUCKING THE DAYS FROM THE NIGHTS

(What is his work actually? He is a lake that plucks the 'red lilies of days' from the 'dark marshy land of nights' and puts them into himself. He keeps rolling the days and nights non-stop.)

यामिनीपङ्ककलितां दिनकोकनदावलीं मेघभ्रमरिकां स्वात्मसरस्यारोपयन्स्थितः। (23.34)

He keeps putting - the 'red water lilies namely the days' that are growing out of the 'slushy grounds namely the nights' and are hovered around by the 'bees namely the destruction clouds' - into 'himself as the huge lake'.

HE KEEPS ON SWEEPING WITH THE BROOM OF DISSOLUTION

(Meru is the golden mountain that supports the entire Creation of a Brahmaa. The worn out golden powder from the Meru Mountains keeps on falling around; and Kaala keeps on sweeping it with the night of dissolution.

So many creations, so many Brahmaas, so many destruction phases have come and gone!

So many worn-out Merus, have appeared and disappeared! Where is the end for that which ends all!)

गृहीत्वा कृपणः कृष्णां रजनीं जीर्णमार्जनीमालोककनकक्षोदानाहरत्यभितो गिरिम्। (23.35)

The greedy one takes the 'broom of dark night' which is worn out by sweeping for long; and keeps on sweeping the golden powder around the 'worn out golden mountains of Meru' from countless Creations'.
HE KEEPS ON SEARCHING FOR THINGS TO GRAB AND OWN
(*Nothing escapes his sharp eyes.*)

संचारयन्क्रियाङ्गुल्या कोणकेष्वर्कदीपिकां जगत्सद्मनि कार्पण्यात्क्व किमस्तीति वीक्षते। (23.36)

Kaala like a miserly old man, keeps moving the 'sun-lamp' with his finger, to the 'corners of the world-house'; and observes what is where (and grabs it with greed).
HE KEEPS ON EATING THE DIRECTION-DEITIES
(*What 'direction' can exist in the 'limitless Kaala'? He destroys the directions also.*)

प्रेक्ष्याहर्विनिमेषेण सूर्याक्षणा पाकवन्त्यलं लोकपालफलान्यति जगज्जीर्णवनादयम्। (23.37)

Watching with the steady glance of the Sun (witness state) which does not set at all, 'this one' fully ripens the fruits namely the 'guardians of the quarters', and eats them as the ripened fruits from the 'old forest of the world' (at the time of dissolution).
HE KEEPS ON COLLECTING THE EXCELLENT GEMS

जगज्जीर्णकुटीकीर्णानर्पयत्युग्रकोटरे क्रमेण गुणवल्लोकमणीन्मृत्युसमुद्रके। (23.38)

He slowly collects the 'excellent gems of virtuous men' that are scattered across the 'dilapidated hut of the Brahmaanda'; and throws them into the terrifying dark pit, the casket of death.
HE WEARS THE NECKLACE, TO ONLY CUT IT OFF IMMEDIATELY
(*Virtues do not save one from death.*)

गुणैरापूर्यते यैव लोकरत्नावली भृशं भूषार्थमिव तामङ्गे कृत्वा भूयो निकृन्तति। (23.39)

He picks the 'necklace of the world' that is made of the 'gems of virtuous people'; and wears it on his body as if adorning himself; and again cuts it off.
HE WEARS THE GARLAND OF NIGHTS, AND BLOCKS THE DAYS
(*Night is the blue lotus, shining with the pollen of stars, and the day-swans keep chasing these nights.*)

दिनहंसानुसृतया निशेन्दीवरमालया तारकेसरयाजस्रं चपलो वलयत्यलम्। (23.40)

He wears the 'garland of blue lotuses of night' filled with the 'pollen of countless stars' on his hand, and keeps blocking the 'swans of days' which are following behind wanting to consume the 'lotuses of nights'.
HE LICKS THE BLOOD-DROPS NAMELY THE STARS

शैलार्णद्युधराशृङ्गजगदूर्णायुसौनिकः प्रत्यहं पिबते प्रेक्ष्य तारारक्तकणानपि। (23.41)

He is a butcher, who slices off the 'world-sheep with its horns of mountain peaks, oceans and skies'; watches out for the 'blood drops of the stars', and licks them off immediately.
HE IS A ROBBER WHO TAKES AWAY ANYTHING AND EVERYTHING

तारुण्यनलिनीसोम आयुर्मातङ्गकेसरी न तदस्ति न यस्यायं तुच्छातुच्छस्य तस्करः। (23.42)

He is the 'moon for the youth-lotus' (kills the lotus); he is the 'lion for the elephant of life' (kills the elephant); there is nothing lowly or high that this robber does not take away.
HE MAKES EVERYTHING EMPTY AND REMAINS EMPTY
[Everything is changing and perishing at each and every second. What is left back, but the memory of the objects? What can you hold on to as imperishable, but the Aatman? Aatman is not a memory! It is the true Self-essence in you!]

कल्पकेलिविलासेन पिष्टपातितजन्तुना अभावो भावभासेन रमते स्वात्मनात्मनि। (23.43)

He sports in the 'destruction games of Kalpas'; he powders the beings. He remains empty, without any object around; stays blissful in his own essence of emptiness, with just the memory of the objects.
HE IS ALL THAT IS THERE AS ALL

कर्ता भोक्ताथ संहर्ता स्मर्ता सर्वपदं गतः। (23.44)

He is the maker of everything; he is the eater of everything; he is the destroyer of everything; he is the one who remembers everything; he alone stays as all the states of existence.
KAALA IS BEYOND COMPREHENSION

सकलमप्यकलाकलितान्तरं सुभगदुर्भगरूपधरं वपुः प्रकटयन्सहसैव च गोपयन्विलसतीह हि कालबलं नृषु।
Though staying as all, Kaala is beyond the comprehension of the intellects.
He expresses himself as the form of good and bad fortunes; he seems to play the game of appearing

and disappearing; thus his power is renowned among men.

‘KAALA’ AS THE ‘TERRIFYING HUNTER’

[Kaala exists as real and terrifying for the ignorant who are identified with the physical forms, but not for the ‘Knowers of Brahman’ who are established in the state of changeless Brahman.

Herein is the imagined description of Kaala as a terrifying hunter who hunts the ignorant souls without mercy.]

(Kaala is the ‘division-sense’; and rises from the deluding power of Brahman.)

अस्योड्डामरलीलस्य दूरास्तसकलापदः संसारे राजपुत्रस्य कालस्याकलितौजसः। (24.01)

Herein is described the hunting sport of Kaala, who sports everywhere in this Samsaara with heightened arrogance; from whom all the dangers keep away (since he cannot be destroyed); whose valour is indescribable; who shines as the ‘son of the Supreme Brahman and his queen Maayaa’.

अस्यैवाचरतो दीनैर्मृगधैः भूतमृगव्रजैराखेटकं जर्जरिते जगज्जङ्गलजालके। (24.02)

He hunts the ‘helpless herd of deer’ namely the ‘ignorant beings’; enjoys the ‘sport of hunting’ in the ‘hosts of forests’ namely the ‘shattered worlds’ (stuck by diseases and disasters).

HIS PLAY-POND

एकदेशोल्लसच्चारुवडवानलपङ्कजा क्रीडापुष्करिणी रम्या कल्पकालमहार्णवः। (24.03)

The ‘great ocean of dissolution waters’ (at the time of dissolution) is the beautiful ‘play pond’ (where he sports for amusement). At a single corner of that pond, the ‘pretty lotus of Vadava fire’ sways gently in the ‘storms of dissolution’.

HIS BREAKFAST

कटुतिकाम्लभूताद्यैः सदधिकीरसागरैः तैरेव यैः पर्युषितैर्जगद्भिः कल्यवर्तनम्। (24.04)

His breakfast is rather stale, because he consumes the same worlds repeatedly. The Ocean of Milk and Curds with variety of tastes like the sour, the pungent, the bitter etc, are kept as side-dishes.

(Worlds are stale, because the same worlds which are at the beginning of the Kalpa stay till the end of the Kalpa.)

HIS COMPANION LADY IS ‘KAALARAATRI’

चण्डी चतुरसंचारा सर्वमातृगणान्विता संसारवनविन्यस्ता व्याघ्री भूतौघघातिनी। (24.05)

His ‘companion lady’ is terrifying like a tigress, is stealthy in her movements; is accompanied by all hosts of mother-goddesses; is the killer of hosts of beings; triumphing over the forest of the world.

(She is his beloved wife ‘KaalaRaatri’, the dark night of death.)

HIS BOWL

पृथ्वी करतले पृथ्वी पानपात्री रसान्विता कमलोत्पलकह्वारलोलजालकमालिता। (24.06)

The entire Earth becomes an ‘Earthen drinking pot’ for Kaala. The pot is filled with delicious juicy wine (extracted from the crushed grapes namely the ignorant beings). It is adorned by the garland where ‘hosts of red, blue and white lotuses’ (three Gunas) playfully hang.

‘NARASIMHA’ IS HIS SPORTIVE BIRD

(Nara-simha is his pet-bird playing around killing the demons. It is the symbol of Naaraayana who takes on the terrifying forms to destroy the wicked demons.)

विरावी विकटास्फोटो नृसिंहो भुजपञ्जरे सटाविकटपीनांसः कृतः क्रीडाशकुन्तकः। (24.07)

In his ‘cage-like shoulder’, he carries a ‘sportive bird’ namely ‘Nara-simha’ (man-lion); it shouts with a thunderous voice; makes terrifying noises by clapping the hands; has a mane around the neck; has plump shoulders; is attractive.

MAHAAKAALA IS HIS PET CUCKOO BIRD

[LeelaaKokilaBaalaka: The ‘Terrifying killer of all’ (MahaaKaala) is spoken of here as the cuckoo child.

This MahaaKaala wears hosts of Brahmaandas as his garland. They all make sounds (screams and howls) like the ‘AlaabuVeenaa’ which is ruined. For others, the sound may be terrifying and deathly; but to the cruel mind of Kaala, it sounds sweet. The terrifying body of this MahaaKaala, shines dark and smooth like that of the cuckoo bird.

It is taintless in hue because MahaaKaala is the form of Supreme Shiva himself.]

अलाबुवीणामधुरः शरद्व्योमामलच्छविः देवः किल महाकालो लीलाकोकिलबालकः। (24.08)

Kaala carries a cuckoo bird named ‘MahaaKaala’ (Shiva’s destruction form) to amuse himself.

It is taintless like the autumn sky in its hue. Its sound is like the ‘sweet music of AlaabuVeenaa’.

HIS HUNTING BOW

(Anything that has a form is to be considered as non-existent only; for it is already destroyed by this Kaala.)

अजस्रस्फूर्जिताकारो वान्तदुःखशरावलिः अभावनामकोदण्डः परिस्फुरति सर्वतः। (24.09)

Twanging with million forms, emitting 'rows of arrows called pains', the bow called 'non-existence' (Abhaava) manifests everywhere.

HE KILLS THE MONKEYS NAMELY THE 'IGNORANT BODY-IDENTIFIED BEINGS'

अनुत्तमस्त्वधिकविलासपण्डितो भ्रमच्चलन्परिविलसन्विदारययन्

जरज्जगज्जनितविलोलमर्कटः परिस्फुरद्वपुरिह काल ईहते। (24.10)

Kaala excels in his hunting abilities. He is the best archer of all, for he can easily hit countless moving targets. He targets the 'restless monkeys (men who are chasing sense pleasures)' roaming in the 'old forests namely the creations'.

KAALA/DAIVAM/KRTAANTA -TIME/DIVINITY/END OF ALL

[Kaala is known by the name of 'Daivam', because he brings about the fruits of actions for the beings, and is also the time-factor which brings forth the fruits of action at some particular times only. 'Daivam' means that which fructifies the Karmas at a particular time; it is not a deity or a supernatural power. He is 'Krtanta' (Krt+Anta) also, since he is the death-form for the mortals.]

VARIOUS NAMES OF KAALA

अत्रैव दुर्विलासानां चूडामणिरिहापरः करोत्यतीति लोकेऽस्मिन्दैवं कालश्च कथ्यते। (25.01)

This Lord, who shines forth as the 'crest-stone of all painful sports', is also known by the names of 'Daivam' (destiny) and 'Kaala' (Time), since he brings the fruits of actions (as destiny) and eats (everything).

HE IS INVISIBLE AND IS KNOWN ONLY THROUGH HIS ACTIONS

क्रियामात्रादृते यस्य स्वपरिस्पन्दरूपिणः नान्यदालक्ष्यते रूपं न कर्म न समीहितम्। (25.02)

He is of the nature of vibrating force, which equals the actions and their results. His form, or action, or purpose cannot be directly observed, except through his work which gets experienced as the fruits of actions.

HE DESTROYS EVERYTHING AND ANYTHING

तेनेयमखिला भूतसंततिः परिपेलवा तापेन हिममालेव नीता विधुरतां भृशम्। (25.03)

The 'poor crowd of living beings' is led towards the 'sorrowful states of their Karmas' by him, like the 'snowy mist by the heat' (to get destroyed only).

JAGAT IS HIS DANCING PLATFORM

यदिदं दृश्यते किञ्चिज्जगदाभोगिमण्डलं तत्तस्य नर्तनागारामिहासावतिनृत्यति। (25.04)

Whatever is seen in the 'entire Jagat-sphere', is his 'dancing-stage'; and he dances violently.

HE IS 'KRTAANTA', AND BRINGS ABOUT THE END OF ALL

तृतीयं च कृतान्तेति नाम बिभ्रत्सुदारुणं कापालिकवपुर्मतं दैवं जगति नृत्यति। (25.05)

Having the third terrifying name of 'Krtanta' (one who gives the end-result), he dances with intoxication, as the destiny (Daivam), with the form of a 'Kaapaalika', the bearer of the skull-bowl.

HIS DANCING PARTNER IS 'NIYATI', THE LAWS THAT CONTROL THE 'CHANGE'

[The action and the result of the action; the thought and its fulfilment; a vibration in the brain and the completed action; this is what Kaala does. The continuous change observed everywhere is Kaala.

Time is the process of continuous disorder that is seen in the Universe.

This change also is bound by a set of particular laws and this law is termed as Niyati.

Actually Kaala has no form. Yet seen from the poet's eyes he is the terrifying destruction-form of Shiva dancing on the ashes, in terrifying madness.

Niyati always is bound to Kaala, since every change happens because of some ordained law.

Niyati is therefore described as the beloved lover inseparable from Kaala.)

नृत्यतो हि कृतान्तस्य नितान्तमिव रागिणः नित्यं नियतिकान्तायां मुने परमकामिता। (25.06)

This dancing Krtanta is excessively attracted towards his beloved named 'Niyati' (Rule) and is extremely passionate towards her, Hey Muni!

DANCE OF 'KAALA AND NIYATI'

[Kaala stays as the destruction essence of all the creations.

His destruction dance is named as the 'TaandavaNrtyam'. It is not the destruction of one world or one universe, but the entire perceived phenomenon that contains a world within every atom of every object that ever exists as a form and name.

Kaala is the gigantic form that rises high above the skies of all the worlds, and dances as the very essence of Brahman-Reality. Following below is the description of the Kaala the destruction power of Brahman, the Supreme Self.

Expand your mind to see the huge form of Kaala, that rises beyond the galaxies even.]

KAALA'S DECORATIONS

शेषः शशिकलाशुभ्रो गङ्गावाहश्च तौ त्रिधा उपवीते अवीते चोभौ संसारवक्षसि, (7)

His broad chest is 'Samsaara' itself, the limitless world-existence which contains countless worlds;
(*'Samsaara' means the flow of experiences. It has no beginning and no end. That is his chest-region.*)

He wears a 'sacred thread' made of three strings on his broad chest, tied in a knot.)

he is covered by the very old 'triple-fold sacred thread', which is made of the 'three streams of Gangaa',
tied up by the 'knot of serpent Shesha', shining in purity like the 'digit of the moon';

(Three streams of Gangaa refer to the merits which bind the three worlds to the good results. 'Shesha' is all that is left over as the actions of the ignorant. Even these actions are pure, in the sense, they rise from Brahman only.)

चन्द्रार्कमण्डले हेमकटकौ करमूलयोः, लीलासरसिजं हस्ते, ब्रह्मन्ब्रह्माण्डकर्णिका, (8)

spheres of Sun and moon are his golden armlets worn on the fore-arms;

(Arms suggest his action-form; Sun and Moon here suggest the time that is related to the Earth-people.)

a lotus is held in the hand in sport (to add to his beauty);

(Lotus symbolizes his playful nature of non-attachment.)

hey Brahman, he wears the Meru Mountain on his ear as an ornament;

(Meru Mountain symbolizes the central pedestal of the entire creation, and is just a tiny ornament dangling from his ear.)

ताराबिन्दुचितं लोलपुष्करावर्तपल्लवं एकार्णवपयोधौ तमेकमम्बरमम्बरम्। (25.09)

the dark dissolution clouds dotted by the shining stars are the fringe designs of his garment (worn from the neck down, like that of a Kaapaalika) which is the sky-expanse washed by all the oceans that are joined as one.

NIYATI

एवंरूपस्य तस्याग्रे नियतिर्नित्यकामिनी अनस्तमितसंरम्भमारम्भैर्परिनृत्यति। (25.10)

In front of him with such a form, Niyati, his beloved one, always dances around him without stopping, and accompanies him, with her varied measured dance-steps of bestowing the fruits of actions.

NIYATI'S FORM

तस्या नर्तनलोलाया जगन्मण्डलकोटरे अरुद्धस्पन्दरूपाया आगमापायचञ्चुरे, (11)

Niyati is absorbed in the dancing action, imitating the foot steps of her lord; she never for a second, stops her movements. her stage is 'this entire unstable world phenomenon' which keeps on appearing and disappearing;

चारुभूषणमङ्गेषु देवलोकान्तरावली, आपातालं नभोलम्बं कबरीमण्डलं बृहत्, (12)

she is adorned by the 'shining ornaments' namely 'hosts of DevaLokas';

her thick and huge 'braid of hair' hangs from the 'sky above to the netherworld below';

नरकाली च मञ्जीरमाला कलकलोज्ज्वला प्रोता दुष्कृतसूत्रेण पातालचरणे स्थिता, (13)

'Rows of hells' containing fierce flames of fire, are the 'shining anklets' worn at her feet; and the 'beads of hells' resound with the screams and cries of the beings that get burnt there as punishment; these anklets are stringed through the 'thread of wicked deeds', and adorn her feet which are placed firmly in the Paataala;

कस्तूरिकातिलककं क्रियासंख्योपकल्पितं चित्रितं चित्रगुप्तेन यमे वदनपट्टके। (25.14)

ChitraGupta (one who keeps account of the list of Karmas) draws the tiny 'ornamental mark of Tilak' made of the 'numbers of actions of the beings', with the 'Kasturi paste' which is fragrant with the 'deeds of all the beings', on the 'forehead of her face' which is the 'deity of death', 'Yama'.

[How big can you imagine the perceived phenomenon to be? Countless Trinities and their worlds are created and destroyed by Kaala and Niyati within the wink of the eye. Experience the huge expanse of creation, which is described by Rama here.]

HOSTS OF WORLDS AND DEVAS ARE CAUGHT IN THE DANCE OF NIYATI WHO IS ONE WITH KAALA

[There is not one Shiva, or one Paarvati or one Kumaara or one Vishnu of one 'Tri-world Creation'.

Countless worlds exist with countless Trinities. All these Devas are tossed here and there in this destruction-dance of Kaala. Imagine the hugeness of Kaala and Niyati through the description below.]

कालास्यं समुपादाय कल्पान्तेषु किलाकुला नृत्यत्येषा पुनर्देवी स्फुटच्छैलघनारवं, (15)

This Goddess takes the 'face of Kaala' on herself (by enticing him with her charms) and dances wildly at the dissolution times, while the 'shattering mountains resonate with the loud noise' (adding music to her dance);

पञ्चात्प्रालम्बविभ्रान्तकौमारभृतबर्हिभिः,

the 'peacocks brought up by Lord Kumaara (of countless numbers) with care' are lost in her 'dark braids which fly high and stay tangled'; these peacocks are hanging here and there on her tangled hair, and are tossed in all the directions violently, when she dances.

नेत्रत्रयबृहद्रन्ध्रभूरिभाङ्कारभीषणैर्लम्बलोलजटाचन्द्रविकीर्णहरमूर्धभिः,

countless 'Shiva's heads' that are roaring in anger, fill the sky; and look terrifying with the locks of hair swinging violently, with the moon-digits displaced and hanging at odd places, and with the three eyes of Shiva looking like huge dark holes, shooting out flames of fire;

उच्चरच्चारुमन्दारगौरीकबरचामरैः, (17)

the 'beautiful braids of hairs decorated by Mandaara flowers of the countless Gaurees', are flying high like Chowries;

उत्ताण्डवचलाकारभैरवोदरतुम्बकैः,

the 'gourd-bowls' of the 'huge bellies of mountain-like Bhairavas' are tossed about in all the directions; रणत्सशतरन्ध्रेन्द्रदेहभिक्षाकपालकैः, (18)

the 'begging bowls' with the 'hundreds of hundred thousands of holes in the form of the bodies of many Indras', are breaking with crackling noises;

शुष्कशरीरखट्वाङ्गभरैरापूरिताम्बरं,

heaps of dried up bones of the dead bodies are thrown about everywhere;

भीषयत्यात्मनात्मानं सर्वसंहारकारिणी। (25.19)

the 'destroyer of all' frightens all by her terrifying form.

HER ORNAMENT

विश्वरूपशिरश्चक्रचारुपुष्करमालया ताण्डवेषु विवल्गत्या महाकल्पेषु राजते। (25.20)

She wears the beautiful 'blue lotus garland of the handsome heads' that belong to the 'Cosmic form of Vishnu' collected from all the Creations; they are rolling like discus wheels (slicing the heads of one and all); thus she shines in the great dissolutions, jumping wildly like this in her frantic dance-forms.

HER DRUM-BEATS

(When the destruction is over, she beats the drums (Damaru) in intoxication as it were. The dissolution-clouds thunder aloud, terrifying one and all when all the beings are dead and gone.)

प्रमत्तपुष्करावर्तडमरोड्डामरारवैर्तस्याः किल पलायन्ते कल्पान्ते तुम्बरादयः। (25.21)

'Tumbaru and other Gandharvas' (who were hiding from her), are running away frightened by the terrifying sounds rising from her 'drums' namely the 'dissolution clouds', when she beats them intoxicated by the 'destruction of all', at the time of dissolution (and they are soon smashed like insects, by her feet).

THE ORNAMENTS OF KRITAANTA

(The ornaments made of Moons and Suns that adorn Krtaanta, belong to the heap of objects of countless creations, and not just one Moon or one Sun or one Meru or one Kailaasa of a single Creation.)

EAR-ORNAMENT

नृत्यतोन्तः कृतान्तस्य चन्द्रमण्डलभासिनः तारकाचन्द्रिकाचारुव्योमपिच्छावचूलिनः (22)

Krtaanta too, is dancing along with her on that stage, and shines with his ear-ornament of the 'moon-sphere' (made of countless moon-discs);

HALO

the entire sky looks beautiful with the stars and the moonlight (of countless moons) adorns the hair at the back of his head; and shines as the halo made of peacock feathers as it were, shining at the back of his head;

IVORY AND GOLD ORNAMENTS THAT HANG FROM THE EARS AS RINGS

एकस्मिञ्छवणे दीप्ता हिमवानस्थिमुद्रिका अपरे च महामेरुः कान्ता काञ्चनकर्णिका, (23)

on one ear shines the Himavaan (Himalayas) (made of countless Himavaans) in the form of a ring made of ivory; on another ear shines the attractive golden Meru (made of countless Merus) as the golden ear ring.

HANGING EAR ORNAMENTS

अत्रैव कुण्डले लोले चन्द्रार्को गण्डमण्डले,

the two ears shine with the Moon and Sun, as the hanging ornaments from the ear-rings; they lightly touch the cheeks on both sides (when he dances) (and reflect on his mirror-like cheeks);

WAIST CLOTH

लोकालोकाचलश्रेणी सर्वतः कटिमेखला, (24)

the rows of the 'Lokaaloka Mountains' surround from all sides like the waist cloth;

(‘Lokaaloka Mountain’ is a symbolized solid form of the entire perceived phenomenon; and contains countless worlds in each and every tiny stone-particle.)

BRACELET

इतश्चेतश्च गच्छन्ती विद्युद्वलयकर्णिका, अनिलान्दोलिता भाति नीरदांशुकपट्टिका, (25)

the ‘round bracelet made of lightning-circles’, moves here and there (when his hands keep on moving, making the dance gestures);

SILK CLOTH

the ‘silken cloth made of many patches of clouds of various colours’ float gracefully in the wind;

GARLAND

मुसलैर्पट्टिशैर्प्रासैर्शूलैस्तोमरमुद्गरैर्तीक्ष्णैर्क्षीणजगद्धान्तकृतान्तैरिव संभृतैः

संसारबन्धनादीर्घे पाशे कालकरच्युते शेषभोगमहासूत्रप्रोते मालास्य शोभते। (25.27)

his garland shines beautiful; is made by tying in a row, all the sharp weapons like Musala, Pattisha, Praasa, Shula, Tomara, and Mudgara; it is woven by the ‘Death deities’ (Yamas), who were thrown out of the destroyed worlds (as jobless); the ‘weapon-garland’ is strung through the ‘huge thread of the Shesha serpent’s body’ (thrown off after the destruction phase), which is the ‘long noose thrown by the Kaala’ to catch the beings which are running away like the frightened deer;

(These Yamas used nooses to catch the Jeevas; Kaala uses the ‘Shesha serpent’ itself as the noose to catch the entire lot of Creations. These Yamas weaved this special garland, by using the ‘many discarded bodies of Sheshas of many Creations’ using all their weapons; and offered it to their Master.)

ARMLETS

जीवोल्लसन्मकरिकारत्रतेजोभिरुज्ज्वला ससाब्धिकङ्कणश्रेणी भुजयोरस्य भूषणम्। (25.28)

he wears the rows of armlets; they are made of the ‘seven oceans’; they glow with the shine of gems within them; these bracelets have ‘crocodile designs carved on them’; but actually these crocodiles are the ‘Jeevas floating in the ocean of Samsaara’;

HIS BODY IS COVERED BY DARK HAIR

व्यवहारमहावर्ता सुखदुःखपरम्परा रजःपूर्णतमःश्यामा रोमाली तस्य राजते। (25.29)

he has dark hairs all over his body as ‘Tamas’ (ignorance) and is covered by the ‘Rajas dust’ (attachment) and the ‘hair-circles’ are the ‘whirlpools of worldly affairs with the successive growth of joy and sorrow’.

AFTER DESTRUCTION, WHAT?

एवंप्रायः स कल्पान्ते कृतान्तस्ताण्डवोद्भवामुपसंहृत्य, नृत्येहां सृष्ट्वा, सह महेश्वरैः पुनर्लासमर्यां

नृत्यलीलां सर्गस्वरूपिणीं तनोतीमां जराशोकदुःखाभिभवभूषिताम्। भूयः करोति भुवनानि वनान्तराणि

लोकान्तराणि जनजालककल्पनां च सचारचारुकलनामचलां चलां च पङ्कायथार्भकजनो रचनामखिन्नः। (32)

In this manner, having performed the ‘terrifying dance of death and destruction’ at the end of Kalpa, this ‘Krtanta’ withdraws his desire for dancing; then along with ‘Great Lords’ (Controllers of the Creations), creates everything again; and begins his dance abounding in gestures (Laasya) namely the Creations filled with old age, grief and pains; again he creates the universes, forests, worlds and the network of conceived life-forms and the various Yugas, like a child playing with the clay by making dolls and destroying them again without any bother. (‘ChaaChaaraChaarukalanaamaChalaamChalam’ – sounds of ‘cha cha’ that rise when the clay dolls of Jeevas get made).

WE ARE TRAPPED BY KAALA AND NIYATI

वृत्तेऽस्मिन्नेवमेषां कालादीनां महामुने संसारनाम्नि कैवास्था मादृशानां भवत्विवह। (26.01)

Hey MahaaMuni! When this is how Kaala and Niyati stay in control of everything, then what support can people like us have in this thing called Samsaara?

विक्रीता इव तिष्ठाम एतैर्देवादिभिर्वयं मुने प्रपञ्चरचनैर्मुग्धा वनमृगा इव। (26.02)

We stay as if like slaves (without any freedom), because of these Daivam, Karma etc, and are attracted foolishly by the ‘world of elements that is filled with the sense objects’, like the ‘forest deer attracted towards the hunter’s trap which is covered by the delicious grass’.

एषोऽनार्यसमाम्नायः कालः कवलनोन्मुखः जगत्यविरतं लोकं पातयत्यापदर्णवे। (26.03)

This Kaala, who follows the ‘conduct of non-Aaryas (ignoble persons)’ (by provoking people to adopt to ungentlemanly behaviour), is always intent on swallowing things without a break, and hurls the people

(who are after sense pleasures), into the ‘ocean of suffering’.

दहत्यन्तर्दुराशाभिर्देवो दारुणचेष्टया लोकमुष्णप्रकाशाभिर्ज्वालाभिर्दहनो यथा। (26.04)

With his cruel deeds, this ‘Great Deva’ burns the ‘inside of a person’ with ‘wicked wants’, like the ‘fire burns with the dazzling hot flames’.

धृतिं विधुरयत्येषा मर्यादारूपवल्लभा स्त्रीत्वात्स्वभावचपला नियतिर्नियतोन्मुखी। (26.05)

Niyati (who makes the senses move towards their objects), is the ‘beloved of Krtaanta’ who creates an end to all; she is restless in nature as pertaining to her female form, and is always disturbing the disciplined ones and breaks their steadfastness.

ग्रसतेऽविरतं भूतजालं सर्पवानिलं कृतान्तः कर्कशाचारो जरां नीत्वाऽजरं वपुः। (26.06)

This Krtaanta, eats off all the beings without ever stopping, like a ‘snake consuming the air’; he is of a harsh conduct (hurts) and gives old age to all, while he himself never ages as such.

यमो निर्घृणराजेन्द्रो नार्तं नामानुकम्पते, सर्वभूतदयोदारो जनो दुर्लभतां गतः। (26.07)

Yama is the king of all cruel people, and never has any sympathy for the suffering.

Indeed a man who is kind and generous towards all the beings, is rare to find.

HELPLESS STATE OF A MAN IN THE WORLD

सर्वा एव मुने फल्गुविभवा भूतजातयः दुःखायैव दुरन्ताय दारुणा भोगभूमयः। (26.08)

Hey Muni, all the beings even up to Brahmaa, possess prosperity and riches which are worthless actually, which are just ‘fields of enjoyment giving pain leading towards harmful ends’, and give immense suffering.

आयुरत्यन्तचपलं, मृत्युरेकान्तनिष्ठुरः, तारुण्यं चातितरलं, बाल्यं जडतया हतम्। (26.09)

Life is very unstable; Death (Mrtyu) is solely a ruthless person; youth is very short-lived; childhood is stuck by foolishness.

कलाकलङ्कितो लोको, बन्धवो भवबन्धनं, भोगा भवमहारोगास्तृष्णाश्च मृगतृष्णिकाः। (26.10)

A man is tainted by the obsession to desire-fulfilment; the relatives bind one to the worldly-existence; the pleasures are the ‘fatal diseases spread out in the world’; the ‘thirsts for pleasures’ is just the ‘quest for the mirage-waters’.

शत्रवश्चेन्द्रियाण्येव, सत्यं यात्यसत्यतां, प्रहरत्यात्मनैवात्मा, मनसैव मनो रिपुः। (26.11)

The senses (with the mind) alone are the enemies; the ‘Truth (Aatman)’ has become the untruth (body) (because of the mind); one’s own self (as the mind identified with the body) hits oneself (suffers by chasing the bodily pleasures); mind (which is ignorant) alone is the enemy of the mind (which seeks purity).

अहंकारः कलङ्काय, बुद्धयः परिपेलवाः, क्रिया दुष्फलदायिन्यो, लीलाः स्त्रीनिष्ठतां गताः। (26.12)

‘Ahamkaara’ (‘I-sense of the body’), adds more taint only (to the ignorance which is already there); ideas rising in the intellect are weak (only intent on satisfying the senses); all the actions result in harm only; the enjoyments are centered on the company of women only.

वाञ्छाविषयशालिन्यः, सच्चमकृतयः क्षताः, नार्यो दोषपताकिन्यो, रसा नीरसतां गताः। (26.13)

‘Wants’ are always turned towards the ‘sense objects’; the ‘concepts of wisdom’ which bring about the ‘Self-state’ are gone; ‘women’ are the ‘flags flying high on the towers of sins’; all the enjoyments are actually without any true essence.

वस्त्वस्तुतया ज्ञातं, दत्तं चित्तमहंकृतौ, अभाववेधिता भावा, भावान्तो नाधिगम्यते। (26.14)

Real (Self) is understood as the unreal (body); mind is given off to the Ahamkaara (of the body); all the objects (body and its connected objects) are destruction-prone (because of Kaala); the cessation-point of all the objects (True Knowledge) is not attained.

तप्यते केवलं साधो मतिराकुलितान्तरा, रागरोगो विलसति, विरागो नोपगच्छति। (26.15)

Hey Saadhu! The mind simply is scorched by hoarded up anxieties (which burn like fire); the ‘disease of attraction towards objects (Raaga)’ is dominant; the state of dispassion is not attained.

रजोगुणहता दृष्टिस्तमः संपरिवर्धते, न चाधिगम्यते सत्त्वं, तत्त्वमत्यन्तदूरतः। (26.16)

The vision is tainted by the ‘quality of Rajas’ (worldly attachments); ‘Tamas’ (ignorance) is on the increase;

‘Saattvic state’ (of purity) leading towards the Truth, is far off still.

स्थितिरस्थिरतां याता, मृतिरागमनोन्मुखी, धृतिर्वैधुर्यमायाता, रतिर्नित्यमवस्तुनि। (26.17)

‘Stability of life’ is unstable (nothing stays the same); death is on the way to meet us; courage is lost; attraction is towards the unreal objects only.

मतिर्मन्धेन मलिना, पातैकपरमं वपुर्वलतीव जरा देहे, प्रतिस्फुरति दुष्कृतम्। (26.18)

The intellect is tainted by foolishness; body is intent on destruction (death) only; old age burns like fire inside the body (making it wither away); wicked and selfish actions alone abound.

यत्नेन याति युवता दूरे सज्जनसंगतिः, गतिर्न विद्यते काचित्क्वचिन्नोदेति सत्यता। (26.19)

The youth-state forcefully pushes off the company of the good; there is no solution seen. Even if one has attained enough merits, the Knowledge of the Truth never rises in any other world (like attaining the Svarga through merits).

मनो विमुह्यतीवान्तर्मुदिता दूरतां गता, नोज्ज्वला करुणोदेति, दूरादायाति नीचता। (26.20)

Mind is bewildered as it were (by the mist of confusions); cheerfulness has gone off far (no light of any sort is seen); brightness of kindness does not rise (like the sun-rise); meanness of irritation and rudeness (ghosts of darkness) come off from somewhere. (*I feel lost in this darkness.*)

धीरताऽधीरतामेति, पातोत्पातपरो जनः, सुलभो दुर्जनाक्षेषो, दुर्लभः सत्यसमागमः। (26.21)

Steadfastness loses its steadfastness; a man is always in the act of falling (into harmful situations); ‘company of the worldly ones’ is easy; ‘company of the wise’ is rare to find.

आगमापायिनो भावा, भावना भवबन्धिनी, नीयते केवलं क्वापि नित्यं भूतपरम्परा। (26.22)

Objects disappear the moment they appear (neither the object nor the joy connected to it lasts long).

All the thoughts bind one to the mundane world only.

The world with its crowd of beings, is moving somewhere always, without any purpose as such.

WHAT STABILITY CAN BE FOUND IN PEOPLE LIKE ME?

दिशोऽपि हि न दृश्यन्ते, देशोऽप्यन्यापदेशभाक्, शैला अपि विशीर्यन्ते, कैवास्था मादृशे जने। (26.23)

The ‘Directions’ allow ‘the space to exist’ for all the people; even they vanish off with the Sun and the stars. The ‘lands’ also, turn into water-holes or mountains, and change off.

Even the mountains wear off. What stability can be found in people like me?

अद्यते सत्तयापि द्यौर्भुवनं चापि भुज्यते, धरापि याति वैधुर्यं, कैवास्था मादृशे जने। (26.24)

The ‘space above’ (Dyau) is also eaten off by the ‘Lord who eats all’ (Kaala).

The entire world is also, eaten off (wears out). The stable Bhoomi also, perishes.

What stability can be found in people like me?

शुष्यन्त्यपि समुद्राश्च, शीर्यन्ते तारकाऽपि, सिद्धाऽपि विनश्यन्ति, कैवास्था मादृशे जने। (26.25)

Oceans also, dry up; stars also, fall off. Those also, who have mastered many ‘Siddhis of the world’, perish. What stability can be found in people like me?

दानवाऽपि दीर्यन्ते, ध्रुवोऽप्यध्रुवजीवितः, अमराऽपि मार्यन्ते, कैवास्था मादृशे जने। (26.26)

‘Daanavas’ also, with their gigantic bodies, decay off. ‘Dhruva’ (the stable star) itself, is unstable (will perish in the dissolution). Even ‘Amaras’ (immortals) get killed. What stability can be found in people like me?

शक्रोऽप्याक्रम्यते वक्रैर्यमोऽपि हि नियम्यते, वायुरप्येत्यवायुत्वं, कैवास्था मादृशे जने। (26.27)

Even the mighty ‘Shakra’ (Indra) is affected by ‘Vakras’ (many crookedness-states) (with his body getting deformed through curses). ‘Yama, the controller of all’ also stays controlled (is under ‘Niyama’).

‘Vaayu’ the ‘movement-deity’ himself, loses his movement and becomes ‘no-Vaayu’.

What stability can be found in people like me?

सोमोऽपि व्योमतां याति, मार्तण्डोऽप्येति खण्डतां, मग्नतामग्निरप्येति, कैवास्था मादृशे जने। (26.28)

‘Soma’ (moon) also, turns into emptiness (Vyoma). The fierce hot Sun (Maartanda), gets broken to pieces (Khandataa). Even ‘Agni’ (fire-deity) becomes ‘Magna’ (gets drowned in the dissolution waters).

What stability can be found in people like me?

परमेष्ठ्यपि निष्ठावान्द्वियते हरिरप्यजः, भवोऽप्यभावमायाति, कैवास्था मादृशे जने। (26.29)

The 'unborn Brahmaa', the 'Supreme Lord' (Parameshti) also, reaches an end (Nishta/absorption into Supreme). 'Hari' (Vishnu) also, gets withdrawn (Samhriyate). Even 'Bhava' (Shiva), becomes Abhaava (non-existence). What stability can be found in people like me?

कालः संकाल्यते येन नियतिश्चापि नीयते खमप्यालीयतेऽनन्तं कैवास्था मादृशे जने। (26.30)

Even 'Kaala' also, gets swallowed off (Samkalati). 'Niyati' also, gets controlled (Neeeyate). 'Kham' (empty sky) also, spreads off endlessly and dissipates. What stability can be found in people like me?

HOW TO SOLVE THE MYSTERY OF EXISTENCE?

[The sharp intellect which analyses the worthless state of the world with Viveka and Vairaagya, will naturally start asking questions like what Rama asks now. The fruit of any penance or worship is the dawn of Viveka and Vairaagya, and the rise of questions like these which the Rishis of the yore had, like 'what was there before anything was there'!]

अश्रव्यावाच्यदुर्दर्शतत्त्वेनाज्ञातमूर्तिना भुवनानि विडम्ब्यन्ते केनचिद्भ्रमदायिना। (26.31)

Some 'unknown principle of reality', which cannot be sensed by the ears etc, which cannot be defined by the intellect, which cannot be understood by the mind, gives this delusion somehow, and makes a show of these worlds. (*What is it?*)

अहंकारकलामेत्य सर्वत्रान्तरवासिना न सोऽस्ति त्रिषु लोकेषु यस्तेनेह न बाध्यते। (26.32)

There is no one in all the worlds who is not affected by 'that supreme principle which resides in all', because of holding on to the 'taint of Ahamkaara'. (*It is the 'I' in all; but not also the 'I' in all.*)

शिलाशैलकवप्रेषु साश्वभूतो दिवाकरः वनपाषाणवन्नित्यमवशः परिचोद्यते। (26.33)

The day-making Sun, who is riding on his chariot of horses, moves along the rocks, hills and slopes, and is pushed along, like a 'stone kicked along the forest slopes'. (*Who kicks him?*)

धरागोलकमन्तस्थसुरासुरगणास्पदं वेष्ट्यते धिष्ण्यचक्रेण पक्वाक्षोटमिव त्वचा। (26.34)

The 'sphere of Earth', which keeps the 'hosts of Suras and Asuras' within it, is covered all over by the 'astral sphere', like a 'ripe walnut' covered by a shell. (*Who made all this?*)

दिवि देवा भुवि नराः पातालेषु च भोगिनः कल्पिताः कल्पमात्रेण नीयन्ते जर्जरतां दशाम्। (26.35)

The Devas are created in the heaven, the humans in the Earth, the serpent-clan in the Paataala; and by just a quiver itself (Samkalpa of the Supreme) they attain the worn out state. (*What controls everything?*)

I AM LOST IN THE SAMSAARA! SAVE ME!

(*Even when I want to engage in the 'Vichaara of the hidden truths of the universe', the mind is rushing after the 'fulfilment of desires' only!*)

कामश्च जगदीशानरणलब्धपराक्रमः अक्रमेणैव विक्रान्तो लोकमाक्रम्य वल्गति। (26.36)

'Kaama (passion deity)', has conquered the 'lords of the worlds' without a battle, through deceit only; and victorious he gallops everywhere in the world, without restriction.

वसन्तो मत्तमातङ्गो मदैर्कुसुमवर्षणैरामोदितककुप्चक्रश्चेतो नयति चापलम्। (26.37)

'Vasanta (spring)', like an 'intoxicated elephant', oozes out ichor, in the form of 'fragrant flowers'; and fills the 'circle of directions' with fragrance; and 'fills the minds with passion'.

अनुरक्ताङ्गनालोलचनालोकितकृति स्वस्थीकर्तुं मनः शक्तो न विवेको महानपि। (26.38)

Even if one is endowed with great wisdom, he cannot stabilize the mind which is attracted by the 'sight of a pretty woman, whose intoxicating eyes are lustful with love'.

परोपकारिण्या परार्तिपरितप्तया बुद्ध एव सुखी मन्ये स्वात्मशीतलया धिया। (26.39)

A man, who is 'enlightened with the true knowledge', and whose intellect stays absorbed in the coolness of oneself; he alone is always intent on helping others (who are lost in the world); and feels pained by the suffering of others (who are stuck with ignorance). (*Where is such a person?*)

उत्पन्नध्वंसिनः कालवडवानलपातिनः संख्यातुं केन शक्यन्ते कल्लोला जीविताम्बुधौ। (26.40)

Who can count the 'turbulent waves (of objects)' that rise in the 'ocean of life', which perish the moment they rise up, and get dried up by the 'Vadava fire of Kaala'?

(*Vadava fire is a fire that is found in the Ocean, and consumes the Ocean water itself.*)

सर्व एव नरा मोहादुराशापाशपाशिनः दोषगुल्मकसारङ्गा विशीर्णा जन्मजङ्गले। (26.41)

All the men are tied up by the 'rope of selfish thoughts', because of ignorance; and wither to death in

the wilderness of births, like the ‘Saaranga deer caught inside the thorny bushes’.

WE ARE UNAWARE OF OUR OWN FOOLISHNESS THAT IS DESTROYING US

संक्षीयते जगति जन्मपरम्परासु लोकस्य तैरिह कुकर्मभिरायुरेतत्

आकाशपादपलताकृतपाशकल्पं येषां फलं नहि विचारविदोऽपि विद्मः। (26.42)

Life for a man here, keeps wasting away by the selfish ignorant actions, through the ‘succession of births’ only. This life is a ‘noose’ that strangles our lives slowly, like the ‘creeper hanging from the tree, which is imagined in the sky’, and ‘which yields no fruit’. We are barely aware of this danger, and do not even reason it out.

अद्योत्सवोऽयमृतुरेष तथेह यात्रा ते बान्धवाः सुखमिदं संविशेषभोगं

इत्थं मुधैव कलयन्सुविकल्पजालं आलोलपेलवमतिर्गलतीह लोकः। (26.43)

‘Today is the festival; this is the season; so travel here; they are the relatives; this is happiness; that is special enjoyment...!’ In this way, a man vainly believes in the ‘illusory world of conceptions’; and perishes with the ‘restless body and the mind’.

अन्यच्च ताताऽतितरामरम्ये मनोरमे चेह जगत्स्वरूपे

न किञ्चिदायाति तदर्थजातं येनातिविश्रान्तिमुपैति चेतः। (27.01)

Moreover dear sire, is the obvious fact that, this world-form is completely without any essence.

It is pleasing to the mind at the moment of experience only.

Actually, there is nothing that is gained from the objects, by which the mind can attain full rest.

बाल्ये गते कल्पितकेलिलोले, मनोमृगे दारदरीषु जीर्णे, शरीरके जर्जरतां प्रयाते, विदूयते केवलमेव लोकः।

After the childhood with its silly games and plays are over with, the ‘mind-deer’ gets trapped in the ‘dark caves of wife and family’ and wastes away; later the body rots away by old age.

A man stays as scorched only, all through his life, in all the stages of his life.

जरातुषाराभिहतां शरीरसरोजिनीं दूरतरे विमुच्य क्षणाद्गते जीवितचञ्चुरीके जनस्य संसारसरोऽवशुष्कम्। (3)

The ‘bee of life’, flies away instantly, when the ‘body-lotus’ gets hit by the ‘snowfall of old age’; and the ‘lake of all worldly enterprises’, dries up.

यदा यदा पाकमुपैति नूनं तदा तदेयं रतिमातनोति जराभराऽनल्पनवप्रसूना विजर्जरा कायलता नराणाम्।

Whenever the ‘body-creeper’ of the men grows well, and is filled with the ‘over-ripe fruits covered by abundant white fibres’(white hairs), the ‘death deity’ immediately feels attraction for it.

तृष्णानदी सारतरप्रवाहग्रस्ताखिलानन्तपदार्थजाता तटस्थसंतोषसुवृक्षमूलनिकाषदक्षा वहतीह लोके। (27.05)

The ‘river of Trshnaa’, flooding in this world at very high speed, grabs all the objects whatever it can in its waters; and easily uproots the ‘tree of happiness’ on the bank.

शारीरनौश्चर्मनिबन्धबद्धा भवाम्बुधावालुलिता भ्रमन्ती प्रलोड्यते पञ्चभिरिन्द्रियाख्यैरधोभवन्ती मकरैरधीरा।

The delicate ‘body-ship bound by the leather (skin) cover’, tossed by the ‘waves in the world-ocean’, getting rocked violently, rolling uncontrollably, upturning and sinking downwards (towards pleasures), is attacked by the ‘five crocodiles’ namely ‘the senses’.

तृष्णालताकाननचारिणोऽमी शाखाशतं काममहीरुहेषु

परिभ्रमन्तः क्षपयन्ति कालं मनोमृगा नो फलमाप्नुवन्ति। (27.07)

These ‘mind-monkeys’ wander among the forests filled with ‘Trshnaa creepers’.

They roam around the ‘thick groves of the desire-trees’ in hundreds of branches (searching for fruits) for a long time; but never ever get the fruits they want.

कृच्छेषु दूरास्तविषादमोहाः स्वास्थ्येषु नोत्सिक्तमनोभिरामाः

सुदुर्लभाः संप्रति सुन्दरीभिरनाहतान्तःकरणा महान्तः। (27.08)

It is very rare to find nowadays, the ‘noble ones’, who are not given to distress or joy when in trouble, who are not proud of their prosperity, who are always happy and contented, and whose minds do not waver at the sight of beautiful women.

तरन्ति मातङ्गघटातरङ्गं रणाम्बुधिं ये मयि ते न शूराः,
शूरास्त एव मनस्तरङ्गं देहेन्द्रियाम्भोधिमिमं तरन्ति। (27.09)

According to me, those are not the brave men who cross over the ‘battle-ocean filled with the waves of elephant crowds’; but they alone are really brave who cross over the ‘ocean of the body and senses’ filled with the ‘desire-waves of the mind’.

आक्लिष्टपर्यन्तफलाभिरामा न दृश्यते कस्यचिदेव काचित्
क्रियादुराशाहतचित्तवृत्तिर्यामेत्य विश्रान्तिमुपैति लोकः। (27.10)

It is not seen anywhere that by accomplishing some work one is fully happy, and is at peace. Even if the fruit of the action is attained as desired, there is no complete satisfaction at all, since the mind remains still tainted by some distress or problem always.

कीर्त्या जगद्विक्कुहरं प्रतापैश्रिया गृहं सत्त्वबलेन लक्ष्मीं
ये पूरयन्त्यक्षतधैर्यबन्धा न ते जगत्यां सुलभा महान्तः। (27.11)

Those ‘noble ones bound to the nature of courage’ (free of attraction, hatred, anger etc), are not easy to find in the world, who fill the ‘hollows of the directions’ with ‘good fame earned through valorous acts (of sense-control)’; who fill the houses of the needy with wealth; and who fill the wealth and riches with the qualities of kindness, forbearance and humbleness.

अप्यन्तरस्थं गिरिशैलभित्तेर्वज्जालयाभ्यन्तरसंस्थितं वा
सर्वं समायान्ति ससिद्धिवेगाः सर्वाः श्रियः सन्ततं आपदश्च। (27.12)

Even if one is hiding inside the hollow of the mountain rocks, or inside a house made of diamond alone, all the riches accompanied by even the Siddhis (Animaa etc), bring about only harms, at all times.

पुत्राश्च दाराश्च धनं च बुद्ध्या प्रकल्प्यते तात रसायनाभं
सर्वं तु तन्नोपकरोत्यथान्ते यन्नातिरम्या विषमूर्च्छनैव। (27.13)

Dear Sire! Sons, wife, wealth etc connected to the world, are conceived by the intellect, like preparing some elixir (giving utmost joy); but in the end, everything turns out be equal to the poisonous swoon, which is not very pleasant actually (since it equals death).

विषादयुक्तो विषमामवस्थामुपागतः कायवयोवसाने
भावान्स्मरन्स्वानिह धर्मरिक्तान् जन्तुर्जरावानिह दह्यतेऽन्तः। (27.14)

Feeling extremely sorrowful, stuck in the horrible situations of life, with the body reaching its last stage of life, the old man keeps remembering his actions done in the past which were not righteous, and burns inside.

कामार्थधर्मासिक्तान्तराभिक्रियाभिरादौ दिवसानि नीत्वा
चेतश्चलद्बर्हिणपिच्छलोलं विश्रान्तिमागच्छतु केन पुंसः। (27.15)

Having spent the days in the beginning of the life, in mundane actions given to the fulfilment of only ‘Kaama’ (ambitions), and holding on to ‘Artha’ (wealth-attainment) as the foremost ‘Dharma’ (duty), how can a man feel restful in his old age, (and attain the bliss of Moksha, the supreme freedom) when the mind is shaking like the peacock-feather always?

पुरोगतैरप्यनवासरूपैस्तरङ्गिणीतुङ्गतरङ्गकल्पैः क्रियाफलैर्देववशादुपेतैर्विडम्ब्यते भिन्नरुचिर्हि लोकः। (16)

A man of the world, is never interested in solving the ‘mystery of existence’ (Self-knowledge), but runs after the ‘desire-fulfilment’ only always. He foolishly believes that there is joy in the objects of the world that are in front of him, and tries hard to own them, and gets deceived. The joys that he obtains by the possession of worldly objects are (minuscule and short-lived) like the ‘tip of the waves in a flowing river’. All the desires do not end up in the so-called joy at the completion of the action. Sometimes, by chance, he may feel slightly happy by the fulfilment of some desire by chance; but not always.

इमान्यमूनीति विभावितानि कार्याण्यपर्यन्तमनोरमाणि
जनस्य जायाजनरञ्जनेन जवाज्जरान्तं जरयन्ति चेतः। (27.17)

Wanting to please their wives (and children), the actions done by men in the world are categorized as, ‘those that are to be done immediately’; ‘those that are always getting planned as to be done later’; and ‘those that are supposed to be the sources of endless joy’. These actions make the mind also to age faster along with the body which keeps aging speedily through exhaustion.

पर्णानि जीर्णानि यथा तरूणां समेत्य जन्माशु लयं प्रयान्ति

तथैव लोकाः स्वविवेकहीनाः समेत्य गच्छन्ति कुतोऽप्यहोभिः। (27.18)

The ‘faded leaves in the tree’ lose the moisture, dry up, and get heaped together by the wind, and later dissolve off into dust. So also, the men too, lose their ‘Viveka’; are heaped together by the ‘stormy wind of desires’, and vanish off somewhere.

इतस्ततो दूरतरं विहृत्य, प्रविश्य गेहं दिवसावसाने,

विवेकिलोकाश्रयसाधुकर्मरिक्तेऽङ्घ्रि याते, रात्रौ क उपैति निद्राम्। (27.19)

Without resorting to the noble deeds sheltered by the wise ones (by doing Vichaara of the worldly existence, and practising the qualities of self-control), the day is wastefully spent in wandering here and there, covering vast distances (attending to the meaningless chores of the world). At the end of the day, one enters the house (tired and exhausted). Who then can have a peaceful sleep (with the mind haunted by countless worries)?
(Even if one is a king with access to all the wealth and riches, nothing much gets achieved.)

विद्राविते शत्रुजने समग्रे, समागतायामभितश्च लक्ष्म्यां,

सेव्यन्त एतानि सुखानि यावत्तावत्समायाति कुतोऽपि मृत्युः। (27.20)

After the enemies have been vanquished completely; after getting surrounded by the well-earned riches; when all these pleasures are ready to be enjoyed at last; then ‘death’ somehow arrives from somewhere!
कुतोऽपि संवर्धिततुच्छरूपैर्भावैरमीभिक्षणनष्टदृष्टैः

विलोढ्यमाना जनता जगत्यां न वेत्युपायातमहो न पातम्। (27.21)

The ignorant people of the world, somehow (without showing interest towards the understanding of the truth), keep increasing their ‘wants of objects of lowly character’ (like land and gold), that perish off the very moment they are seen (without giving any true joy). Alas! Getting tossed by these desires, they do not see the ‘great fall that is coming towards them’ (in the form of death).

प्रियासुभिः कालमुखं क्रियन्ते जनैडकास्ते हतकर्मबद्धाः यैर्पीनतामेव बलादुपेत्य शरीरबाधेन न ते भवन्ति।

These men-sheep (ready to be slaughtered in the Yajna), give off their loved lives to be swallowed by Kaala; are tied to the ‘sacrificial post of selfish actions’; they stay fattened by pampering the bodies with the sense pleasures; and are brought there by the ‘disease-priests’, to get killed; and thus cease to exist.

अजस्रमागच्छति सत्वरैवमनारतं गच्छति सत्वरैव, कुतोऽपि लोला जनता जगत्यां तरङ्गमाला

क्षणभङ्गुरेव। (27.23)

Like the ‘array of waves’ rise up to perish the next moment, the ‘lives’ rise up in millions in this world very fast, and vanish off also very fast somewhere, without any break.

प्राणापहारैकपरा नराणां मनो मनोहारितया हरन्ति रक्तच्छदाञ्चलषट्पदाक्ष्यो विषद्रुमालोललताः स्त्रियश्च।

Women are like the ‘creepers entwined around the poisonous tree’.

They attract the men, with their ‘beautiful red flowers (red lips)’, and the ‘restless bees of eyes’.

They appear in the world, to only take off the lives of men!

इतोऽन्यतश्चोपगता मुधैव समानसंकेतनिबद्धभावा यात्रासमासंगसमा नराणां कलत्रमित्रव्यवहारमाया। (25)

Like the travellers meet together at one common place, with the same intention of participating in some festival or occasion, the ‘delusion of relationship with wife and friends’ is also nothing but a meeting taking place in the ‘world of the Jeevas’, who arrive from here and there (hell or heaven) (only to part again)!

प्रदीपशान्तिष्विव भुक्तभूरिदशास्वतिस्नेहनिबन्धनीषु संसारमालासु चलाचलासु न ज्ञायते तत्त्वमतात्विकीषु।

The ‘Truth of the Self’ never gets seen in the ‘darkness of delusion’ that is spread out everywhere, in the ‘succession of births and deaths’. ‘Lives’ are like the ‘momentary flames of the lamps’ that are

flickering with the 'wicks of childhood and youth' burnt off; and surviving only because of the 'left over taint of oil' (attachment).

संसारसंरम्भकुचक्रिकेयं प्रावृत्पयोबुद्बुदभङ्गुरापि असावधानस्य जनस्य बुद्धौ चिरस्थिरप्रत्ययमातनोति।(27)
This 'potter's wheel of Samsara', which is continuously on the move, is as unstable as the 'bubble appearing in the rain waters'; yet it makes the 'non-observant man' to believe in its stable nature (who sees the wheel as not-moving only).

शोभोज्ज्वला दैवशाद्विनष्टा गुणाः स्थिताः संप्रति जर्जरत्वे

आश्वासनाद्दूरतरं प्रयाता जनस्य हेमन्त इवाम्बुजस्य। (27.28)

The 'beauty and attraction of the youth', stay destroyed in the old age by destiny, and offers no consolation to the heart; like the 'beauty and the fragrance of the autumn lotus' are gone far off in the snow season. (*An old man is uncared for and is ignored by one and all, even if he was once adored in his youth for his beauty and strength.*)

पुनःपुनर्दैवशादुपेत्य स्वदेहभारेण कृतोपकारः विलूयते यत्र तरुः कुठारैराश्वासने तत्र हि कः प्रसङ्गः। (29)
The tree again and again, by its very nature, bears the weight of fruits and flowers, and helps the men; yet it gets cut off by the axes by the very same men! What trust can you have with anyone?
(*World indeed lacks the quality of gratefulness!*)

मनोरमस्याप्यतिदोषवृत्तेरन्तर्विघाताय समुत्थितस्य विषद्रुमस्येव जनस्य सङ्गादासाद्यते संप्रति मूर्च्छनैव।
The 'company of the ignorant people', brings about only a 'painful fainting state' like the 'contact of the poisonous tree,' which though pleasing to look at, is filled with the 'faults of concealed snakes' (selfish and deceitful qualities of people), and is there only to cause harm within.

कास्ता दृशो यासु न सन्ति दोषाः, कास्ता दिशो यासु न दुःखदाहः,

कास्ता प्रजाः यासु न भङ्गुरत्वं, कास्ताः क्रिया यासु न नाम माया। (27.31)

What scene of life is faultless (without sufferings), which direction of life is not free of the burning pain, who are there who stay stable forever, what action is there that is not tainted by the delusion?

कल्पाभिधानक्षणजीविनो हि कल्पौघसंख्याकलने विरिञ्च्या

अतः कलाशालिनि कालजाले लघुदीर्घत्वधियोऽप्यसत्याः। (27.32)

When the 'hosts of Kalpas', are counted, even the time-span of Brahmaas who exist for a Kalpa (Creation-span of countless human Yugas) is momentary only (as compared to the time-span countless Kalpas of Rudra and Vishnu); therefore, in the 'network of Kaala', the 'concepts of long and short', are also meaningless.

सर्वत्र पाषाणमया महीध्रा, मृदा मही, दारुभिरेव वृक्षाः, मांसैर्जनाः, पौरुषबद्धभावा, नापूर्वमस्तीह विकारहीनम्।
Everywhere, the mountains are just stone-formations; Earth is just spread-out mud; trees are just wood; men and women are just flesh lumps. The basic material is the same; the difference is made up of names (various sounds) only. There is nothing new that is here, that is 'free of change'.

(*The objects are just made of different groupings of elements only.*)

(*Why the mind likes some and dislikes others? Why does it imagine joy in some, and misery in some?)*

आलोक्यते चेतनयाऽनुविद्धा पयोनुबद्धोऽस्तनयो नभः स्थाः

पृथग्विभागेन पदार्थलक्ष्म्या एतज्जगन्नेतरदस्ति किञ्चित्। (27.34)

(अस्तं नयति सूर्यचन्द्राग्न्युदकादीनीति अस्तनयो-वायुः। तिष्ठ ति, न चलतीति, स्थाः-पृथिवी।'अनुवित् हा'-अनुविद्धा।)

Ha! Alas! The mind, which invents names and forms, sees the elements namely, the water, air, earth, etc as joined to each other, and imagines the 'groups of elements' as different objects. There is nothing else in this world, other than these elements grouped variously, when seen through 'discrimination'.

चमत्कृतिश्चेह मनस्विलोकचेतश्चमत्कारकरी नराणां

स्वप्नेऽपि साधो विषयं कदाचित्केषांचिदभ्येति न चित्ररूपा। (27.35)

This miracle of seeing the elements as solid objects, and dealing with them as having the qualities of happiness by these men, is not strange; because at certain times, some people go through these experiences as if real in their momentary dreams also (like king Harishchandra and others, as mentioned in

the Puranas).

अद्यापि यातेऽपि च कल्पनाया आकाशवल्लीफलवन्महत्त्वे

उदेति नो लोभलवाहतानामुदारवृत्तान्तमयी कथैव। (27.36)

If the 'youthful state' at present also, is passed off in such wasteful enjoyments (without doing any Vichaara); there rises no chance of ever getting engaged in the 'practice of Self-realization' in the old age, where men are greedy to enjoy even the least of the pleasures that are available, like aspiring for the 'fruits of the creeper growing in the sky' (through imagination).

आदातुमिच्छन्पदमुत्तमानां स्वचेतसैवापहतोऽद्य लोकः पतत्यशङ्कं पशुरद्रिकूटादानीलवल्लीफलवाञ्छयैव।

Trying to reach out for the excellent state of position, power and wealth, pushed by his own foolish mind which has no discrimination power, a man falls deep down the 'abyss of destruction', like the 'goat reaching out for the fruits of the dark green grass that grow on the mountain edge' (to fall to its death only).

अवान्तरन्यस्तनिरर्थकांशच्छायालतापत्रफलप्रसूनाः शरीर एव क्षतसंपदश्च श्वभ्रदुमा अद्यतना नराश्च। (27.38)

The men, who are young now, and do not strive for the true knowledge, are like the 'trees growing in the unapproachable craters in the mountains', where the shade, creeper, leaf, fruit all get produced for no use; only the bodies grow well, by destroying all the good qualities that one has.

क्वचिज्जना मार्दवसुन्दरेषु क्वचित्कठोरेषु च संचरन्ति

देशान्तरालेषु निरन्तरेषु वनान्तखण्डेष्विव कृष्णसाराः। (27.39)

Men are like the 'black antelopes' roaming in various types of forest-lands that rise one after the other; sometimes treading on the 'mind-grounds' soft and beautiful (kindness, courtesy etc), sometimes on the hard lands (filled with anger, rudeness, deceit etc). (*Ignorant men have no stability of character.*)

धातुर्नवानि दिवसं प्रति भीषणानि रम्याणि वा विलुलितान्ततमाकुलानि

कार्याणि कष्टफलपाकहतोदयानि विस्मापयन्ति न शवस्य मनांसि केषाम्। (27.40)

The 'unseen destiny' (Dhaatu) is like a 'corpse' indeed (is heartless)!

Each and everyday, it produces new desires, which are pleasing when experienced, but end in greater harms later, thus making the mind suffer utmost, giving rise to the 'fruits of hardship' only.

Which wise man will not feel shocked by this all (and feel dispassionate about everything)?

जनः कामासक्तो विविधकुकलाचेष्टनपरः स तु स्वप्नेऽप्यस्मिज्जगति सुलभो नाद्य सुजनः।

क्रिया दुःखासङ्गाऽविधुरविधुरा नूनमखिला न जाने नेतव्या कथमिव दशा जीवितमयी। (27.41)

A man is always intent on desire-fulfilment, and is engaged in various deceitful actions!

A man of discrimination is not easy to find in this world.

Every action is not ever without the 'touch of suffering'. I do not know how to live this life at all!

UNSTABLE NATURE OF THE WORLD

यच्चेदं दृश्यते किञ्जगत्स्थावरजङ्गमं तत्सर्वमस्थिरं ब्रह्मन्स्वप्नसङ्गमसंनिभम्। (28.01)

Whatever is perceived here as the world, with its hosts of moving and non-moving objects, is unstable hey Brahman, like the 'hosts of objects seen and met in the dream state'.

शुष्कसागरसंकाशो निखातो योऽद्य दृश्यते स प्रातरभ्रसंवीतो नगः संपद्यते मुने। (28.02)

Hey Muni! Today what is seen as a 'huge abyss, as if the entire ocean has dried up', turns into a 'huge mountain with clouds resting on its peak', the very next morning,

यो वनव्यूहविस्तीर्णो विलीढगगनो अचलः दिनैरेव सा यात्युर्वीसमतां कूपतां च वा। (28.03)

Hey Muni! That which is a long stretch of forest-land, or a mountain reaching up to the skies, becomes just a plain landscape, or a huge hollow of a well, within just few days.

यदङ्गमद्य संवीतं कौशेयस्त्रग्विलेपनैर्दिग्म्बरं तदेव श्वो दूरे विशरिताऽवटे। (28.04)

That very body, which is adorned by the silk garments and garlands, and made fragrant and soft by the application of skin-creams today, will rot in a far-away hole tomorrow, without any clothes to cover it even, when lying dead.

यत्राय नगरं दृष्टं विचित्राचारचञ्चलं तत्रैवोदेति दिवसैः संशून्यारण्यधर्मता। (28.05)

The city that is seen today buzzing with various activities of the people, will turn into a desolate forest within a few days.

यः पुमानद्य तेजस्वी मण्डलान्यधितिष्ठति स भस्मकूटतां ब्रह्मन्दिवसैरधिगच्छति। (28.06)

The valorous man, who shines as the lord of many regions, becomes a heap of ashes within days, hey Brahman!

अरण्यानी महाभीमा या नभोमण्डलोपमा पताकाच्छादिताकाशा सैव संपद्यते पुरी। (28.07)

That which was a 'gigantic dreadful forest spread out like the expanse of the sky', turns into a 'city with its flags covering the sky'.

या लतावलिता भीमा भात्यद्य विपिनावली दिवसैरेव सा याति पुनर्मरुमहीपदम्। (28.08)

The 'groves of trees' that are dark and terrifying with their entwined creepers, appear within a few days itself, as a desert-land.

सलिलं स्थलतां याति स्थली भवति वारिभूर्विपर्यस्यति सर्वं हि सकाष्ठाम्बुतृणं जगत्। (28.09)

Water-holes turn into dry-lands; the land becomes a water-filled hole.

The entire world with its wood, water and grass, keeps changing into a different thing, at every moment.

अनित्यं यौवनं बाल्यं शरीरं द्रव्यसञ्चयाः भावाद्भावान्तरं यान्ति तरङ्गवदनारतम्। (28.10)

Youth-state, childhood, body, the collections of objects, everything is impermanent; all change from one thing to the other continuously, like the 'waves in the ocean'.

वातान्तर्दीपकशिखालोलं जगति जीवितं तडित्स्फुरणसंकाशा पदार्थश्रीर्जगत्त्रये। (28.11)

The 'life in this world' is as unstable as the 'edge of the flame of a tiny lamp which is inside a storm'. The glorified riches in all the three worlds, are like the 'flash of lightning' only.

विपर्यासमियं याति भूतिभूतपरंपरा बीजराशिरिवाजस्रं पूर्यमानः पुनःपुनः। (28.12)

'All the beings of any species in the world' undergo continuous change, like the 'heaps of seeds' getting filled inside the granary again and again. (*The seeds in the granary get sown in the fields, change into sprouts, then into plants, then into seeds again, and enter the granary once again.*)

मनःपवनपर्यस्तभूरिभूतरजःपटा पातोत्पातपरावर्तपराभिनयभूषिता

आलक्ष्यते स्थितिरियं जागती जनितभ्रमा नृत्तावेशविवृतेव संसारारभटीनटी। (28.13,14)

'This world-existence' is seen as an 'extremely talented dancer of Samsaara', dancing in frenzy from a very long time, deluding one and all. She wears the 'dust-garment (of attachment and desires)', made of the 'beings that rise forth by the mind-wind'. She charms everyone by her 'various dance gestures' of rising up (to heavens), moving downwards (to hells), and staying in the middle (as human forms).

गन्धर्वनगराकारविपर्यासविधायिनी अपाङ्गभङ्गुरोदारव्यवहारमनोरमा

तडित्तरलमालोकमातन्वाना पुनःपुनः संसाररचना ब्रह्मन्नृतसक्तेव राजते। (28.15,16)

Hey Brahman! This world-design indeed shines forth as a 'dancer absorbed in her dancing'.

She can instantly bring about sudden changes like the 'illusory cities of Gandharvas'.

She is very attractive with her side glances and charming gestures (of worldly affairs).

She deludes all, with her 'lightning like flashing looks (of pleasures)'.

दिवसास्ते महान्तस्ते संपदस्ताः क्रियाश्च ताः सर्वं स्मृतिपदं यातं यामो वयमपि क्षणात्। (28.17)

'Those days of the past filled with enjoyments and sorrows'; 'those hard-earned great achievements'; 'those prosperities that we struggled hard to acquire'; 'all those actions we did to keep the families happy and joyous'; all have gone the way of memories!

After this, we go too (and turn into just memories), in a second!

प्रत्यहं क्षयमायाति प्रत्यहं जायते पुनः अद्यापि हतरूपाया नान्तोऽस्या दग्धसंसृतेः। (28.18)

Every day ends; every day begins again; even now the horrible world with its perishing nature, has no end ever (for me, the ignorant one)!

तिर्यक्त्वं पुरुषा यान्ति, तिर्यञ्चो नरतामपि, देवाश्चादेवतां यान्ति, किमिवेह विभो स्थिरम्। (28.19)

Humans devolve to the state of crawling creatures (by attaining the Taamasic nature); crawling creatures

evolve into human species (by attaining the Saattvic nature); Devas turn into non-Devas (by losing their divinity); what is stable here, hey Vibhu (Thou, the greatest among all)?

रचयन्नश्मिजालेन रात्र्यहानि पुनःपुनरतिवाह्य रविः कालो विनाशावधिमीक्षते। (28.20)

Creating the days and nights with the network of his rays, the 'time-keeping Sun' keeps moving them, and waits for the 'end of all the beings'.

ब्रह्मा विष्णुश्च रुद्रश्च सर्वा भूतजातयः नाशमेवानुधावन्ति सलिलानीव वाडवम्। (28.21)

'Brahmaa, Vishnu, Rudra and all types of beings' move towards destruction, like the 'waters entering the Vadava fire'.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः विनाशवाडवस्यैतत्सर्वं संशुष्कमिन्धनम्। (28.22)

Heavens, Earth, wind, sky, mountains, rivers, quarters, all are just the 'well-dried fuel for the blazing fire' rising from the 'Vadava fire of dissolution' (which burns without the fuel).

धनानि बान्धवा भृत्या मित्राणि विभवाश्च ये विनाशभयभीतस्य सर्वं नीरसतां गतम्। (28.23)

The varieties of wealth, relatives, servants, friends, riches all appear essence-less to me, who is terrified of the 'unavoidable destruction phenomenon'.

स्वदन्ते तावदेवैते भावा जगति धीमते यावत्स्मृतिपथं याति न विनाशकुराक्षसः। (28.24)

All these objects are pleasing to the mind, hey wise one, till they are not carried away in the memory-lane, by the 'wicked demon of destruction'.

क्षणमैश्वर्यमायाति क्षणमेति दरिद्रतां क्षणं विगतरोगत्वं क्षणमागतरोगताम्। (28.25)

One moment, a man gets all riches; next moment, he attains poverty; one moment, he is without any ailments; next moment he gets sickness.

प्रतिक्षणविपर्यासदायिना निहतात्मना जगद्भ्रमेण के नाम धीमन्तो हि न मोहिताः। (28.26)

Though the world is always on the path of destruction and keeps changing every moment, which men even if proved intelligent, are not deluded by the ill-fated world (to believe it as real and stable)?
(The sky itself keeps changing colours, and looks different at different times!)

तमःपङ्कसमालब्धं क्षणमाकाशमण्डलं क्षणं कनकनिष्यन्दकोमलालोकसुन्दरं

क्षणं जलदनीलाब्जमालावलितकोटरं क्षणमुड्डामररवं क्षणं मूकमिव स्थितं

क्षणं ताराविरचितं क्षणमर्केण भूषितं क्षणमिन्दुकृताह्लादं क्षणं सर्वबहिष्कृतम्। (28.27, 28, 29)

One moment, there is the slushy ground of darkness; next moment, there is the sky-expanse shining clear and bright! One moment, it is a beautiful experience, soft like the touch of a golden light; next moment, it is the 'lake filled with the array of dark clouds of lotuses'!

One moment, it is the harsh sound of drums (of thunders); next moment, everything is silent!

One moment, it is filled with stars; next moment, it is adorned by the Sun; another moment, it is the joy of the cool moonlight; yet in another moment, nothing is there.

आगमापायपरया क्षणसंस्थितिनाशया न बिभेति हि संसारे धीरोऽधिक इवानया। (28.30)

Which man even if proved courageous, is not frightened of this world which always moves towards destruction only, and where everything is non-existent the very next moment?

आपदः क्षणमायान्ति क्षणमायान्ति संपदः क्षणं जन्म क्षणं मृत्युः मुने किमिव न क्षणम्। (28.31)

Within a moment, difficulties arise; within a moment, prosperities arise; within a moment, births and deaths occur! Hey Muni, what does not happen, within a moment-span?

प्रागासीदन्य एवेह जातस्त्वन्यो नरो दिनैर्सदैकरूपं भगवन्किञ्चिदस्ति न सुस्थिरम्। (28.32)

A man is different when seen in the past; within days he acts as if he is another person!

Always it is the same; nothing remains stable.

घटस्य पटता दृष्टा पटस्यापि घटस्थितिः न तदस्ति न यद्दृष्टं विपर्यस्यति संसृतौ। (28.33)

A mud-pot rots, and becomes one with the muddy ground; and makes the cotton grow out of it, which later turns into a cloth; later, even the cloth rots, and turns into mud to become later again into a pot. There is nothing that is not seen as changing.

तनोत्युत्पादयत्यति निहत्यासृजति क्रमात्, सततं रात्र्यहानीव निवर्तन्ते नरं प्रति। (28.34)

‘Nights and days’ pass for the man again and again, with no purpose achieved!

The ignorant man is stuck to this unavoidable rules governing the body-form, where one appears with a form (body), produces other bodies, eats other bodies (like plants and animals); kills other bodies; and again produces many more bodies of the future life through his result-bound actions.

अशूरेण हतः शूर, एकेनापि हतं शतं, प्राकृताः प्रभुतां याताः, सर्वमावर्त्यते जगत्। (28.35)

A valorous person gets killed by even a non-valorous person; many people get killed by a single person also; ordinary people too become lords! The world upturns everything!

जनतेयं विपर्यासमजस्रमनुगच्छति जडस्पन्दपरामर्शात्तरङ्गाणामिवावली। (28.36)

These ‘conscious entities’ (which are actually changeless as the Aatman-essence), go through countless changes, being attached to the movements of the inert structure of the body, like the ‘array of splashing water- waves’ that exist as if separate from the Ocean!

बाल्यमल्पदिनैरेव यौवनश्रीस्ततो जरा देहेऽपि नैकरूपत्वं कास्था बाह्येषु वस्तुषु। (28.37)

Childhood remains for just few days; then arrives the glorified youth; then the old age; even the body is not the same anytime; what is there to trust about the stability of the outside objects?

क्षणमानन्दितामेति क्षणमेति विषादितां क्षणं सौम्यत्वमायाति सर्वस्मिन्नटवन्मनः। (28.38)

Everywhere the mind like an actor, is happy at one moment, unhappy the next moment, calm at still another moment (but never the same).

इतश्चान्यदितश्चान्यदितश्चान्यदयं विधिः रचयन्वस्तु नायाति खेदं लीलास्विवार्भकः। (28.39)

Habituated to move from one thing to the other, and then to another, and then to another, the mind is not tired at all, like an ‘idiot child playing with many toys one after the other’.

चिनोत्युत्पादयत्यति निहत्यासृजति क्रमात्सततं रात्र्यहानीव निवर्तन्ते नरं प्रति। (28.40)

‘Nights and days’ pass for the man again and again, with no purpose achieved!

The ignorant man is stuck to this routine order of existence, where one appears with a form (body), produces many result-oriented actions (functions), eats the results of the past actions; kills the life with wasteful actions; and again produces the results of actions which lead to further births.

आविर्भावतिरोभावभागिनो भवभागिनः जनस्य स्थिरतां यान्ति नापदो न च संपदः। (28.41)

Only the state of ‘appearance and disappearance of the objects’, is stable for the man, who lives in this world; not the calamity or prosperity he meets with.

कालः क्रीडयत्ययं प्रायः सर्वमापदि पातयन्हेलाविचलिताशेषचतुराचारचञ्चुरः। (28.42)

Kaala, who is an expert in overthrowing even the clever ones easily, sports in this manner, tossing everyone into destruction.

समविषमविपाकतो विभिन्नास्त्रिभुवनभूतपरम्पराफलौघाः

समयपवनपातिताः पतन्ति प्रतिदिनं आततसंसृतिद्रुमेभ्यः। (28.43)

The ‘hosts of fruits’ namely the ‘various types of living things in all the three worlds’, ripening with the ‘various levels of Karma-essence’ (rotten or good), are tossed by the ‘wind of Kaala’, and fall down at all times, from the ‘trees of Samsaara’.

RAMA LAMENTS ABOUT THE PAIN OF IGNORANCE

इति मे दोषदावाग्निदग्धे महति चेतसि प्रस्फुरन्ति न भोगाशा मृगतृष्णाः सरःस्विव। (29.01)

In this manner, my mind is severely burnt by the ‘terrible fire of all these faults’ seen in this world.

Because of such thoughts, the ‘desire for pleasures’ no more arises in my mind like the ‘mirages cannot ever occur in a lake’ (which is like a mind disillusioned about the world through Vichaara).

प्रत्यहं याति कटुतामेषा संसारसंस्थितिः कालपाकवशाल्लोला रसा निम्बलता यथा। (29.02)

Everyday the world-state turns more bitter, like the ‘fruits of the lemon creeper’ which slowly develop more bitterness as they reach the overly ripe state, in course of time.

वृद्धिमायाति दौर्जन्यं सौजन्यं याति तानवं करञ्जकर्कशे ब्रह्मन्प्रत्यहं जनचेतसि। (29.03)

Hey Brahman, insolence increases and courteous manner decreases in the ‘minds of people’ which are ‘thorny like the Karanja bushes’ (and hurt when contacted).

भज्यते भुवि मर्यादा झटित्येव दिनं प्रति शुष्केव माषशिम्बीका टङ्कारकरवं विना। (29.04)

Like the ‘dried up bean-pod’ crackling open suddenly with a noise, ‘bounds of morality’ get broken suddenly without even making a sound. (*Wealth and power make a man ignore others; and he walks away silently showing disrespect, without even a glance at the elders or the learned.*)

राज्येभ्यो भोगपूगेभ्यश्चिन्तावद्भ्यो मुनीश्वर निरस्तचिन्ताकलिता वरमेकान्तशीलता। (29.05)

Hey Muneeshvara! It is better to stay in solitude absorbed in Vichaara and remain free of all the worries, than having the possessions of kingdoms and varieties of pleasures which are the sources of worries only.

नानन्दाय ममोद्यानं न सुखाय मम स्त्रियः न हर्षाय ममार्थाशा शाम्यामि मनसा सह। (29.06)

Beautiful gardens do not give me any joy; pretty women do not attract me; want of wealth does not delight me; I want to withdraw into complete silence along with the mind.

अनित्यश्वासुखो लोकस्तृष्णा तात दुरुद्धहा चापलोपहतं चेतः कथं यास्यामि निर्वृतिम्। (29.07)

The world has no permanence, and never gives any true joy, dear sire. ‘Trshnaa’ is hard to bear with, and the mind is always agitated. How will I ever attain the complete restful state?

नाभिनन्दामि मरणं नाभिनन्दामि जीवितं, यथा तिष्ठामि तिष्ठामि तथैव विगतज्वम्। (29.08)

I do not wish to die, or wish to live also. I will stay as I am now, with my fever remedied (by staying in solitude and analyzing things, through Vichaara).

किं मे राज्येन किं भोगैः किमर्थेन किमीहितैः, अहंकारवशादेतत्स एव गलितो मम। (29.09)

What use is to me the kingdom, or pleasures, or wealth, or wants? All these are there because of the ‘Ahmkaara’ only. That is already dead in me! (*I am not identified with my body or the position of a prince.*)

जन्मावलिबरत्रायामिन्द्रियग्रन्थयो दृढाः ये बद्धास्तद्विमोक्षार्थं यतन्ते ये त उतमाः। (29.10)

All the Jeevas are firmly packed inside the ‘leather-rope made of threads of births, with the firmly tied knots of senses’. Those alone are the excellent men, who strive to free themselves out of it.

मथितं मानिनीलोकैर्मनो मकरकेतुना कोमलं खुरनिष्पेषैः कमलं करिणा यथा। (29.11)

Mind (that is pure and tender) is crushed by the sight of beautiful women, like the ‘delicate red lotus crushed by the feet of the elephant’.

अद्य चेत्स्वच्छया बुद्ध्या मुनीन्द्र न चिकित्स्यते भूयश्चित्तचिकित्सायास्तत्किलावसरः कुतः। (29.12)

Hey Muneendra, if the treatment (of knowledge) is not rendered to the mind by developing a purified intellect, now at this very stage of youth, where will one get the chance to do it again?

विषं विषयवैषम्यं न विषं विषमुच्यते जन्मान्तरघ्ना विषया एकदेहहरं विषम्। (29.13)

The most deadly poison is what one gets out of the ‘sense experiences’ (as mental agonies and physical ailments). The ordinary poison is not considered as poison at all; because the sense pleasures lead to the suffering throughout many lives, whereas the ordinary poison just kills a single body.

न सुखानि न दुःखानि न मित्राणि न बान्धवाः न जीवितं न मरणं बन्धाय ज्ञस्य चेतसः। (29.14)

The ‘mind of a Knower’ is not bound by the joys, pains, friends, relations, life or death.

तद्भवामि यथा ब्रह्मन्पूर्वापरविदां वर वीतशोकभयायासो ज्ञस्तथोपदिशाशु मे। (29.15)

Hey Brahman! You are the best of those, who know the state of the world, and the way out of it also. Instruct as to, how I will also become a ‘Knower freed of sorrows, anxieties and restlessness’.

वासनाजालवलिता दुःखसंकटसंकुला निपातोत्पातबहुला भीमरूपाऽज्ञताटवी। (29.16)

The ‘huge terrifying wild forest of ignorance’ is spread out with ‘Vaasanaa-nets’, with various dangers filled with agonies, and uneven lands (of life) going down and rising up (through various experiences).

क्रकचाग्रविनिष्पेषं सोढुं शक्नोम्यहं मुने संसारव्यवहारोत्थं नाशाविषयवैशसम्। (29.17)

I can even go through the pain of getting sawed by the sharp teeth of a powerful saw hey Muni, but I cannot bear the destruction which waits at the peak of desires rising in the affairs of the world.

इदं नास्तीदमस्तीति व्यवहाराञ्जनभ्रमः धुनोतीदं चलं चेतो रजोराशिमिवानिलः। (29.18)

Because of the delusion occurring due to the ‘magical collyrium of ignorant actions’ applied to the eyes, the already restless mind starts producing worries continuously in the form of ‘this is not there’ ‘this is there’, like the ‘wind producing the dust storm’.

तृष्णातन्तुलवप्रोतं जीवसंचयमौक्तिकं चिदच्छाङ्गतया नित्यं विकसच्चित्तनायकं

संसारहारमरतिः कालव्यालविभूषणं त्रोटयाम्यहमक्रूरं वागुरामिव केसरी। (29.19, 20)

This ‘necklace of Samsaara’ is a ‘pearl garland made of the heap of Jeeva-pearls’ which are strung in the ‘unbreakable thread of Trshnaa’. Mind shines as the ‘central pendant’ because of the ‘essence of Chit’ (self-awareness) shining through it. This necklace adorns the ‘neck of the deceitful Kaala’. I will not be attracted by the pleasures anymore; and will easily break off the garland to pieces, like the ‘lion tears off the net’, through the knowledge bestowed upon me by you.

नीहारं हृदयाटव्यां मनस्तिमिरमाशु मे केन विज्ञानदीपेन भिन्धि तत्त्वविदांवर। (29.21) (केन/सुखकरणे/प्रधानेन)

Hey Best of Knowers! With the ‘sunlight of proper knowledge’ ‘which bestows true bliss’, destroy the ‘darkness in the mind’, which is the ‘mist of ignorance’ covering the ‘heart lotus’ (of my essence).

विद्यन्त एवेह न ते महात्मन्दुराधयो न क्षयामाप्नुवन्ति

ये सङ्गमेनोत्तममानसानां निशातमांसीव निशाकरेण। (29.22)

Hey Mahaatman! There are no mental afflictions that do not cease to exist, by the company (guidance) of those with excellent minds, like the ‘darkness of the night by the appearance of the moon’.

आयुर्वायुविघटिताभ्रपटलीलम्बाबुवद्भङ्गुरं भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चलाः

लोलायौवनलालनाजलरयश्चेत्याकलय्य द्रुतं मुद्रैवाद्य मयार्पिता ननु दृढा चित्ते चिरं शान्तये। (29.23)

Life is ephemeral, like the ‘drop of water hanging at the edge of the cloud’ which is already getting scattered away by the wind. Pleasures are momentary, like the ‘lightning playing amidst the canopy of the clouds’. The much favoured youth, is dangling like a ‘rolling drop of water’ (ready to fall off at any time).
(I cannot trust any of these to do me any good.)

Therefore, I have analyzed well all these factors now itself, when in the youthful state; and have given the insignia (Mudraa) of power to the stabilized mind, so that the mind will attain eternal peaceful state.

PULL OF KNOWLEDGE VERSUS PULL OF IGNORANCE

एवमभ्युत्थितानर्थशतसंकटकोटरे जगदालोक्य निर्मग्नं मनो मननकर्दमे। (30.01)

Observing the Jeevas born here, who are lost inside this ‘dark hole filled with hundreds of difficulties at every point’, my mind is sunk in the ‘mire of worries’.

मनो मे भ्रमतीवेदं संभ्रमश्चोपजायते गात्राणि परिकम्पन्ते पत्राणीव जरत्तरोः। (30.02)

I feel my mind reeling in confusion; I feel apprehensive about everything.

My body shivers like the ‘leaves of an ageing tree’.

अनाप्तोत्तमसंतोषधैर्योत्सङ्गाकुला मतिर्शून्यास्पदा बिभेतीह बालेवाल्पबलेश्वरा। (30.03)

The intellect, like a child is perturbed because of not attaining the ‘mother’s lap’ of ‘excellent joy and courage’ rising by the ‘power of knowledge’. It suffers like a ‘wife lost in the deserted forest with a husband who is not strong’.

विकल्पेभ्यो लुठन्त्येताश्चान्तःकरणवृत्तयः श्वभेभ्य इव सारङ्गास्तुच्छालम्बविडम्बिताः। (30.04)

These thoughts about the world, rising in the mind as attachments, wallow in the dark holes of pains, like the ‘Saaranga deer fallen into the deep holes, when reaching out for the bits of grass hanging from above’.

अविवेकास्पदा भ्रष्टाः कष्टे रूढा न सत्पदे अन्धकूपमिवापन्ना वराकाश्चक्षुरादयः। (30.05)

The poor eyes and other senses are, as if stuck inside the blinding dark well; since they have taken shelter in a ‘Jeeva without Viveka’, and so are always suffering, having not found the ‘state of Truth’.

नावस्थितिमुपायाति न च याति यथेप्सितं बुद्धिर्जीवेश्वरायता कान्तेव प्रियसद्मनि। (30.06)

The intellect does not rest in its own abode of Self, nor does it go after the desired object; it acts like the ‘wife who owned by the lord of her life (lover), does not rejoice in her husband’s house’.

(Afraid of her husband, a wife neither can go out nor stay at home! She must either go out and join her lover or remain quietly

at her husband's home. She does neither. The intellect should at least understand through discrimination, the identity of the limited self with the Supreme Self, its true owner, and rest in its own source; or it should get totally absorbed in the worldly pleasures. It does neither, and is like the foolish wife who neither stays happy in her own house, nor goes out as she desires. I am caught half way between the 'world of attachments', and the 'Knowledge of the Self'; am unable to get absorbed in any one of them fully.)

जर्जरीकृत्य वस्तूनि त्यजन्ती विभ्रती तथा मार्गशीर्षान्तवल्लीव धृतिर्विधुरतां गता। (30.07)

My Intellect has dried up like the 'creeper at the end of winter season', and has lost the steadfastness. It has lost all its leaves (desires for sense objects), being hit by the 'snow of Viveka'; and is left with very few leaves with moisture (taste for the world).

अपहस्तितसर्वार्थमनवस्थितिरास्थिता गृहीत्वोत्सृज्य चात्मानं भवस्थितिरवस्थिता। (30.08)

With all the objects slipping from the hand (being understood as transient), it has reached an unstable state (without the rise of knowledge yet). The world-state has left me (but not completely); and still is holding on to me.

चलिताचलितेनान्तरवष्टम्भेन मे मतिः दरिद्रा छिन्नवृक्षस्य मूलेनेव विडम्ब्यते। (30.09)

My intellect is moving towards the truth, yet is not able to move firmly to hold onto the 'Principle of Truth'. It is stuck by the 'poverty of lacking true knowledge'.

It is like the 'tree which has been cut off, yet is with the roots intact' (and can re-grow again).

चेतश्चञ्चलमाभोगि भुवनान्तर्विहारि च, न संभ्रमं जहातीदं स्वविमानमिवामराः। (30.10)

The mind already is restless with endless wants. On top of that, it develops endless Vaasanaas as pertaining to the entire world; and so wanders all over, without any restraint.

Even when the fault is understood, it does not cease its habit of wanting, like the 'Amaras (immortals), who do not discard their air-vehicles filled with all the pleasures' (even in harmful situations).

QUESTIONS PRESENTED BY RAMA

अतोऽतुच्छमनायासमनुपाधि गतभ्रमं किं तत्स्थितिपदं साधु यत्र शोको न विद्यते। (30.11)

Therefore, tell me hey Saadhu, which is 'that stable state' after the attainment of which, there is no sorrow at all; which is not attracted by lowly pleasures; which is not tiring like the worldly life; and which is free of the superimposition imagined by the mind?

सर्वारम्भसमारूढाः सुजना जनकादयः व्यवहारपरा एव कथमुत्तमतां गताः। (30.12)

How did the noble men like Janaka and others, who were into all sorts of duties ordained by the 'Scriptures as connected to the world', and who were engaged in the routine duties of their lives, still attain the excellent state?

लग्नेनापि किलाङ्गेषु बहुधा बहुमानद कथं संसारपङ्केन पुमानिह न लिप्यते। (30.13)

You are respected by all hey Muni! How a man does not get tainted by the 'wet soil of Samsaara' though it is stuck all over the body?

कां दृष्टिं समुपाश्रित्य भवन्तो वीतकल्मषाः महान्तो विचरन्तीह जीवन्मुक्ता महाशयाः। (30.14)

What vision is taken recourse to, by great men like you, who are 'liberated while alive', even when moving among the various situations of life, remaining free of all faults (that are experienced by the ignorant)?

लोभयन्तो भयायैव विषयाभोगभोगिनः भङ्गुराकारविभवाः कथमायान्ति भव्यताम्। (30.15)

Pleasures and poisonous snakes have the same qualities!

Poisonous serpents approach, only to raise fear. Sense pleasures also attract, for raising the fear of harm. Pleasures are short-lived; and the serpents are crooked in form. (*Bhangura*)

Pleasures are objects to be enjoyed (*Vishaya*), serpents are filled with poison (*Visha*).

How can these sense pleasures, which are like the poisonous snakes, ever stay conducive for one's well being?

मोहमातङ्गमृदिता कलङ्ककलितान्तरा परं प्रसादमायाति शेमुषीसरसी कथम्। (30.16)

The 'wild elephant of delusion' has entered the 'intellect-lake', and has made the waters muddy. The inside is full of the 'dirt and slush of desires and foolish thoughts'.

How will the lake ever become placid with wisdom?

संसार एव निवहे जनो व्यवहरन्नपि न बन्धं कथमाप्नोति पद्मपत्रे पयो यथा। (30.17)

Caught in the flood of Samsaara, how will one not get bound when engaged in regular duties, like the 'water- drop on the lotus leaf'?

आत्मवत्पृथग्वच्छेदं सकलं कलयञ्जनः कथमुत्तमतामेति मनोमन्मथमस्पृशन्। (30.18)

'Established in the state of one's true essence within', 'looking at everything outside as worthless like grass', how will one attain the excellent state, without getting polluted by the 'Manmatha' (desire-agitation) within the mind?

कं महापुरुषं पारमुपयातं महोदधेः आचारेणानुसंस्मृत्य जनो याति न दुःखिताम्। (30.19)

Which 'great man is there who has crossed over the huge ocean of ignorance', remembering and following whose conduct, a man attains the 'state free of suffering'?

किं तत्स्यादुचितं श्रेयः, किं तत्स्यादुचितं फलं, वर्तितव्यं च संसारे कथं नामासमञ्जसे। (30.20)

What is that which is the correct goal to be reached, for one's well being?

What is the correct fruit, that has to be gained through actions?

How one should conduct himself in this 'senseless Samsaara'?

तत्त्वं कथय मे किञ्चिद्येनास्य जगतः प्रभो वेद्मि पूर्वापरं धातुश्चेष्टितस्यानवस्थितेः। (30.21)

Hey Prabhu, explain to me the 'Truth about this world' by which I will know 'that state which is the real essence without beginning and end; and which produces this unstable world'.

हृदयाकाशशशिनश्चेतसो मलमार्जनं यथा मे जायते ब्रह्मंस्तथा निर्विघ्नमाचर। (30.22)

Hey Brahman! Do without hesitation anything that needs to be done, to clean off the dirt in this mind which is the 'tainted moon shining in the heart-sky'.

किमिह स्यादुपादेयं किंवा हेयमथेतरत्कथं विश्रान्तिमायातु चेतश्चपलमद्रिवत्। (30.23)

What is to be sought here, what is to be rejected, or what is there other than this which is not sought or rejected? How will the ever-agitated mind stay unmoving like a mountain?

केन पावनमन्त्रेण दुःसंस्मृतिविषूचिका शाम्यतीयमनायासमायासशतकारिणी। (30.24)

Which 'sacred Mantra is there that cures fast the cholera of this horrible mundane existence', which makes one suffer through untold agonies?

कथं शीतलतामन्तरानन्दतरुमञ्जरीं पूर्णचन्द्रेवाक्षीणां भृशमासादयाम्यहम्। (30.25)

How will I attain fully the 'unceasing abundant coolness', like the 'full moon', with the 'clusters of cool flowers rising from the bliss-tree'?

प्राप्यान्तः पूर्णतां पूर्णो न शोचामि यथा पुनः सन्तो भवन्तस्तत्त्वज्ञास्तथेहोपदिशन्तु माम्। (30.26)

Hey good ones! You all know the truth of all! Instruct me that knowledge, by which I will attain completeness within, and will stay complete always, and will not again feel sad.

अनुत्तमानन्दपदप्रधानविश्रान्तिरिक्तं सततं महात्मन्

कदर्थयन्तीह भृशं विकल्पाः श्वानो वने देहमिवात्मजीवम्। (30.27)

Like the 'dogs tearing off a person who is half dead inside a forest', the confusions and doubts torment my inside, who is 'without the life-essence of supreme rest which bestows excellent bliss'.

(This is my condition at present.)

RAMA PLEADS FOR ANSWERS

I AM LOST IN THE TERRIFYING MONSOON OF IGNORANCE

प्रोच्यवृक्षचलत्पत्रलम्बाम्बुलवभङ्गुरे आयुषि,

The life is as transient as the 'small water drop hanging from the edge of the moving leaf which is on top of the tall tree';

ईशानशीतांशुकलामदुनि देहके केदारविरट्प्रेककण्ठत्वक्कोणभङ्गुरे,

the body is extremely delicate and hardly visible, like the 'tiny moon-digit adorning the massive locks of Shiva', and as short lived as the 'small skin bubble of the throat of a croaking frog in the paddy field';

वागुरावलये जन्तोः सुहृत्सुजनसंगमे, (2)

the company of friends and relatives, is the 'trap made of entwining creepers';

वासनावातवलिते, कदाशातडिति स्फुटे,

the 'storm of Vaasanaas' keeps blowing; the 'lightning of ill-formed desires' keeps flashing continuously;

मोहोग्रमिहिकामेघे घनं स्फूर्जति गर्जति, (3)

the 'dense misty clouds of delusion' abound and thunder aloud accompanied by the 'heavy showers and hail stones of sufferings and ailments';

नृत्यत्युत्ताण्डवं चण्डे लोले लोभकलापिनि,

the 'peacock of greed' dances madly and violently, without stopping;

सुविकासिनि सास्फोठे ह्यनर्थकुटजद्रुमे, (4)

the 'Kutaja tree of sufferings' bursts forth in full blossoms;

क्रूरे कृतान्तमार्जारे सर्वभूताखुहारिणि,

the 'cruel cat namely Krtaanta (Death deity)', is eating up all the 'rats namely the living beings';

अश्रान्तस्पन्दसंचारे कुतोऽप्युपरिपातिनि, (5)

continual floods of sufferings appear from anywhere and everywhere, and drown the beings without any prewarning; (*Which umbrella can protect one? (Is there any magical remedy to stop the downpour?)*)

क उपायो, गतिः का वा, का चिन्ता, कः समाश्रयः, केनेयमशुभोदर्का न भवेज्जीविताटवी। (31.06)

what is the way out, what methods are to be followed, what deity should be called upon for, which cave or shelter is there that one should run to (or what practice one should take shelter in), how will this 'life-forest' stay free of this terrible inauspicious consequence?

YOU, HEY NOBLE ONE, CAN CHANGE ANY WORTHLESS THING INTO A PLEASING THING

न तदस्ति पृथिव्यां वा दिवि देवेषु वा क्वचित्सुधियस्तुच्छमप्येतद्यन्नयन्ति न रम्यताम्। (31.07)

There is no object among the humans of this world or the Devas in heaven, though worthless, does not turn into something pleasing when you who excel in penance and knowledge are in contact.

(*I too am worthless without the attainment of knowledge; but your contact will indeed change me for the better.*)

अयं हि दग्धसंसारो नीरन्ध्रकलनाकुलः कथं सुस्वादुतामेति नीरसो मूढतां विना। (31.08)

How does this 'horrible state of Samsaara', which is completely essence-less and which stays densely packed with troubles, becomes well-palatable, freed of all foolishness?

आशाप्रतिविपाकेन क्षीरस्नानेन रम्यतामुपैति पुष्पशुभ्रेण मधुनेव वसुन्धरा। (31.09)

How will it become beautiful, by getting drenched in the 'milk of complete satisfaction', by removing the ill-effect of wasteful desires'; like the 'Earth with its wealth of minerals and water, becomes beautiful by getting filled with the fresh flowers at the arrival of the spring'?

अपमृष्टमलोदेति क्षालनेनामृतद्युतिर्मनश्चन्द्रमसः केन तेन कामकलङ्कितात्। (31.10)

By what method of washing, will the 'mind-moon rise up with its nectar-shine' from the 'dirty mires of passion-filled desires'?

दृष्टसंसारगतिना दृष्टादृष्टविनाशिना केनेव व्यवहर्तव्यं संसारवनवीथिषु। (31.11)

Modelled on which noble person, the rare one who has seen the ways of the world and who can remove the results binding one here and hereafter (being established firmly in Viveka, Vairaagya and Bodha), should one conduct himself in the 'forest paths of Samsaara'?

रागद्वेषमहारोगा भोगपूगा विभूतयः कथं जन्तुं न बाधन्ते संसारार्णवचारिणम्। (31.12)

How do the prosperities and heaps of pleasures bringing about the viral fevers of attraction and repulsion, do not affect a person who is caught in the 'ocean of Samsaara'?

कथं च धीरवर्याग्नौ पततापि न दह्यते पावके पारदेनेव रसेन रसशालिना। (31.13)

Hey best of all the wise ones (Dheeravarya)! How a man does not get burnt, even after falling into the 'fire of Samsaara', and stay 'unburnt like a mercury drop', by remaining in the 'essence of knowledge'?

यस्मात्किल जगत्यस्मिन्व्यवहारक्रियां विना न स्थितिर्दग्धसंसारे संभवत्यब्धौ पतितस्याजला यथा।

Why is it that one cannot stay in this world without interacting with the world, in this horrid Samsaara, like 'the person who is drowning in the sea cannot be free of water'?

रागद्वेषविनिर्मुक्ता सुखदुःखविवर्जिता कृशानोर्दाहहीनेव शिखा नास्तीह सत्क्रिया। (31.15)

No good action is there as such, that is free of attraction and repulsion and does not end in joy or sorrow, like the 'flame of a fire cannot remain without the heat'!

मनो मननशालिन्याः सत्ताया भुवनत्रये क्षयो युक्तिं विना नास्ति ब्रूत तामलमुत्तमाम्। (31.16)

Mind, which is always engaged in the thoughts about the world, cannot lose its nature of wants in all the three worlds, without the attainment of knowledge as instructed by a Knower.

Therefore, instruct me fully the 'excellent knowledge' that is needed for the killing of the mind.

व्यवहारवतो युक्त्या दुःखं नायाति मे ययाऽथवा व्यवहारस्य ब्रूत तां युक्तिमुत्तमाम्। (31.17)

Even when I am engaged in the duties belonging to the world, how I will not be pained by the results of actions, or how will I have to act in the world to remain painless always, instruct me that knowledge.

तत्कथं केन वा किं वा कृतमुत्तमचेतसा पूर्वं येनैति विश्रामं परमं पावनं मनः। (31.18)

How, what method, what practice was adopted by the excellent minds in the past, by which the extremely purified mind attains the supreme restful state?

यथा जानासि भगवंस्तथा मोहनिवृत्तये ब्रूहि मे साधवो येन नूनं निर्दुःखतां गताः। (31.19)

Hey Bhagavan! Please tell me whatever you know about the methods practised by the great men for 'attaining the state free from afflictions' for sure, and thus remove my delusion.

अथवा तादृशी युक्तिर्यदि ब्रह्मन्न विद्यते, न वक्ति मम वा कश्चिद्विद्यमानामपि स्फुटं,

स्वयं चैव न चाप्नोमि तां विश्रान्तिमनुत्तमां, तदहं त्यक्तसर्वहो निरहङ्कारतां गतः। (31.21)

Hey Brahman! If such a practice does not exist; or you do not care to explain in clear terms to me even if it is there, if I will not also be able to attain that Supreme abode of rest by myself; then there is no other option for me but to renounce all the wants and stay in an ego-less state.

न भोक्ष्ये न पिबाम्यम्बु नाहं परिदधेऽम्बरं करोमि नाहं व्यापारं स्नानदानाशनादिकं

न च तिष्ठामि कार्येषु संपत्स्वापत्सु चैव न किञ्चिदपि वाञ्छामि देहत्यागादृते मुने। (31.23)

I will not eat anything; I will not drink anything; I will not wear good (royal) clothes.

I will not perform any routine actions like bathing, charity and eating.

I will not engage in any action, whether met with calamity or prosperity.

Hey Muni! I do not like anything but the discarding of the body.

केवलं विगताशङ्को निर्ममो गतमत्सरः मौनमेवाधितिष्ठामि लिपिकर्मास्त्विवापितः। (31.24)

I will stay silent like a painted picture only, without any anxiety, with no malice in the heart and no thoughts about myself!

अथ क्रमेण संत्यज्य प्रश्वासोच्छ्वाससंविदः संनिवेशं त्यजामीममनर्थं देहनामकम्। (31.25)

I will gradually stop the process of inhalation and exhalation also (through some Praana-control method), and give up this body which is stuck here and which brings no good.

नाहमस्य न मे नान्यः, शाम्याम्यस्नेहदीपवत्, सर्वमेव परित्यज्य त्यजामीदं कलेवरम्। (31.26)

I do not belong to it; nor is it mine; none else (connected to this body) is mine too.

I will subside off like the oil-less lamp. I will renounce everything, and get rid of this carcass.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवानमलशीतकराभिरामो रामो महत्तरविचारविकासिचेताः

तूष्णीं बभूव पुरतो महतां घनानां केकारवश्रमवशादिव नीलकण्ठः। (31.27)

Rama's face was pleasant like a 'cool taintless moon'. His mind was indeed broadened with great wisdom.

He spoke out his mind clearly to those great men in front of him, and took recourse to complete silence, like a 'peacock stays quiet after getting tired of its cries in expectation of the sight of monsoon clouds'.