

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART TWO

(THE POWER OF AJNAANA, THE ABSENCE OF KNOWLEDGE)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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 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.

वसिष्ठोवाच
Vasishtha spoke

भूय एव महाबाहो शृणु मे परमं वचः यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया।

भेदमभ्युपगम्यापि शृणु बुद्धिविवृद्ध्ये भवेदल्पबुद्धानामपि नो दुःखिता यथा।

Hey Mighty armed Rama! Listen to my Supreme words containing highly abstract meanings. I am giving all this knowledge to you (though you are already in the realized state) because you have pleased me by following my instructions properly and have experienced the Supreme state (through the act off Vichaara itself of my words throughout the discourse); and I wish always your welfare alone (and want you to know whatever I know, as your preceptor). Though there is no real division at all in this state of Brahman, conceive the difference of a speaker and listener and listen for the betterment of your intelligence; and the others who are seated here who are not so intelligent also will listen along with you and will be freed of the suffering caused by the absence of knowledge.

AJNAANA - ABSENCE OF KNOWLEDGE

(The foundation of Ajnaana is the identity with a form, the inert body controlled by the brain-mechanism. In the ignorant lot, the body acts by itself like a machine on the move, without a driver in the seat.

The ignorant men are just the inert body-machines that get produced, deteriorate, reproduce, and perish.

There is no thinking person at all there. It is the body that is in control through its chemical commands.

Do you want to live as the inert body-machine only, and not as any conscious entity that can think and do Vichaara? Can you not be yourself for once and not stay as the inert flesh machine?)

यस्याज्ञानात्मनोऽज्ञस्य देह एवात्मभावना उदितेति रुषैवाक्षरिपवोऽभिभवन्ति तम्।

यस्य ज्ञानात्मनो ज्ञस्य सत्येवात्मनि संस्थितिः संतुष्ट्यैवाक्षसुहृदो न घ्नन्ति तमनिन्दितम्।

(Senses act as enemies for the ignorant, and become friends for a Knower.

As enemies they drag you forcefully towards the pleasures and destroy you, like mad dogs out of control.

As friends, they keep submissive and obey your commands like pet dogs that love their master.)

If a man of ignorance identifies the self with the body, then his sense-enemies feel enraged and attack him with full force (and he acts as a slave of his senses). If a man has sought only the knowledge of Reality and is established in the true self-state (by destroying the ego-sense) then the sense-friends feel happy and do not hurt that blameless one in any way (and stay obedient to him).

पदार्थं स्फुरतो यस्य न स्तुतिर्निन्दनादृते स देहं देहदुःखार्तमादत्ते केन हेतुना।

(What great benefit has occurred by identifying with the body?)

Whatever desire gets fulfilled as a body-person, the joy of desire fulfillment (which is just some chemical action inside the brain) does not last for long; the next desire starts vibrating at once. You blame what you already have and go after the next thing immediately.

Body is also not a pleasant experience; it is always in the state of discomfort and is an abode of pains only. You can remember the body as a discomfort-experience only. The life ebbs away in only making it comfortable, which never becomes possible. From the moment of birth-pain to the moment of death-pain, the body is just an experience of pain only, discomfort only.)

When a man is engaged in experiencing the objects of the world identified with a physical shape and the name attached to it, he never has any praise for what he possesses, and has nothing but censure for what he has. *(There is no contentment-state at all.)*

Why then does he want to possess the body which is always in a constant state of ailments?

(Why not blame it also, and discard the identity with it?)

Why you hold on to it for life like covering yourself with a thorny garment?)

नात्मा शरीरसम्बन्धी शरीरमपि नात्मनि मिथो विलक्षणावेतौ प्रकाशतमसी यथा।

(Think like this. You are the self with the 'I' label. Are you conscious or inert?)

How can you the self be an inert body? How can the self and body be connected at all?)

The self is not connected to the body; or the body to the self; both of them are completely different like the light and darkness. *(One is a conscious entity; the other is inert and is not conscious at all.)*

सर्वैर्भावविकारैस्तु नित्योन्मुक्तस्त्वलेपकः नात्मास्तमेति भगवान्नचोदेति सदोदितः।

The self is always free of all changes, and is not tainted by any experience; it does not set ever, for the great one never rises at all at some time-moment but stays always risen.

(When you have not been the 'I' person? From the childhood to this present moment, your 'I' feeling has been constant, though so many changes have occurred in your life. You know that you are the 'I'; but yet identify yourself with the changing body and not the constant 'I' feeling. Why, what for? Are you a fool?)

जडस्याजस्य तुच्छस्य कृतघ्नस्य विनाशिनः शरीरकोपलस्यास्य यद्भवत्यस्तु तत्तथा। आदत्ते तत्कथं नित्यं चिन्मयत्वं सदोदितं ययोरैकपरिज्ञाने जडतैवापरस्थिता। तयोः कीदृग्विधा भूता समानसुखदुःखता यौ समौ समधर्माणौ न कदाचन तौ कथम्। यावप्यसक्तावन्योन्यं मिथः संगमितौ कथं कथं स्थूलोऽणुरूपः स्यादणुः स्थूलः कथं भवेत्। एकोदये द्वितीयस्य न सत्ता दिनरात्रयोः ज्ञानं नाज्ञानतामेति च्छाया नायाति तापताम्।

(How can you love and stay attached to such a loathsome thing?)

This rock-like idiotic thing of a body which keeps on deteriorating moment by moment is completely inert, cannot know anything, is lowly with its stink and dirt, has no gratitude towards you who love it so much, always is giving you pain only in return, and is going to perish some day for sure.

(Anything formed in time must end in time; that is the rule of the nature.)

What matters what happens to this wretched thing? Ignore it like a lowly thing!

(Do you think that the body indeed is conscious by itself? How is it possible?)

How can it carry on the conscious nature at all times?

Body is a 'known' object; and if it gets known by something else, then it is inert only!

(Self is not known by the body! Body does not consciously say 'I', it just makes the sound of 'I'.)

How can they both (the self and the body) experience pleasure and pain equally?

How they both are never found to be equal or have equal functions?

When they are not connected at all, how can they be joined together?

How can a gross object be subtle like an atom, or, how can the subtle atom be gross?

For example, in the case of night and day, if one rises, the other cannot be there at all.

Knowledge cannot become ignorance; the shade cannot ever become hot.

सद्ब्रह्म नासद्भवति विचित्रास्वपि दृष्टिषु मनागपि न संश्लेषः सर्वगस्यापि देहिनः।

देहेन देहिनः क्वापि कमलस्येव वारिणा मनागपि न संश्लेषो ब्रह्मणो देहसत्तया।

The Reality named Brahman can never become the unreal body even if the perception makes it appear so. The embodied Self, though everywhere (as the Knower of all objects) has no connection to the body in the least (since the body is also a known object only).

There is no connection to the body with the embodied like the water with the lotus.

The Reality state of Brahman has no connection with the existence of the body also.

तद्गतस्याप्यतद्वृत्तेरम्बरस्येव वायुतः जरामरणमापच्य सुखदुःखे भवाभवौ मनागपि न सन्तीह तस्मात्त्वं निर्वृतो भव।

Though the air is supported by the sky, because of the differences in nature, it is unaffected by the movement of the air. So also, the old age, death, difficulties, pain and pleasure, existence and non-existence are not in the least there for you. Therefore you remain free of all this.

(Body-image is just a part of the perceived, which is never going to cease whether you are ignorant or a Knower. Perception is how the Reality exists as.

You can be on any side of this Reality.

You can either stay as the Reality where the perceived is non-existent or just stay as the perceived only where you stay as just a changing pattern of sense-input, and remain lifeless and brainless!)

स्थितो देहतयाप्युच्चैः पातोत्पातमहाभ्रमः दृश्यते केवलं ब्रह्मण्यप्सु वीचिचयो यथा।

Though staying like a physical body, the great delusion of rising and falling (birth and death) is seen in Brahman alone like the wave collection in the water.

(Reality state is not absent in the ignorant; but is not known in the ignorant.)

आत्मसत्तोपजीवित्वादात्मानुभवतीह हि देहयन्त्रं पयःसत्तामात्रादूर्मिमिव स्थितम्।

By holding on to the presence of the Aatman (the awareness state) the machine called the body experiences the self-state and stays like the wave which exists by the presence of the water only.

आधारस्पन्दनेनाङ्ग यथा क्षोभो न वा भवः सूर्यादेः प्रतिबिम्बस्य तथा देहेन देहिनः।

When the reflection shakes along with the surface that is shaking, the sun etc do not get in the least get affected; so it is with the embodied and the body.

सम्यग्दृष्टे यथाभूते वस्तुन्येवाभिजायते स्थितिर्देहमयो ज्ञानविभ्रमो लयमेति च।

When there raises the correct vision about the truth, it gets stabilized in the vision of Brahman, and the deluded idea about the body dissolves off.

देहेदेहवतोर्जानाद्यथाभूतार्थयोः स्थितिः सत्तासत्तात्मिकोदेति दीपादीपपदार्थयोः।

By the rise of the right knowledge about the body and the embodied, the actual state of what is real and constant and what is not real and unstable gets revealed like the lamp and the objects around it.

असम्यग्दर्शनो देहस्यावर्तपरिवर्तनैः अन्तःशून्याः स्फुरन्तीह ते मोहार्जुनपादपाः।

Those with incorrect knowledge are affected by the various changes that affect the body and grow huge like the Arjuna trees which though fruitful are hollow inside.

अपर्यालोचितात्मार्था अपरामृष्टसंविदः स्पन्दन्ते चेतितोन्मुक्तास्तृणवन्मूढबुद्धयः।

They do not analyze what the real self is, they do not grasp their conscious essence, and these of dull intellects move like the grass caught in the wind, and have no comprehension about anything.

अनास्वादितचित्तत्वाज्जडाः सर्वे स्ववायुभिः यत्र तत्रोदिदाक्रान्ता रटन्ति प्रस्फुरन्ति च तृणकाष्ठादिकं सर्वं आहरन्ति त्यजन्ति च।

They are inert things since they do not act as conscious beings.

(They are like the bamboo plants, that make noises through their holes; that rise up and down by the force of the wind; that are uprooted by the floods and carry rotten plants and grasses along with them, that throw the things here and there, that rot and perish somewhere stinking and foul.)

By the winds coming out of all the body holes they rise up here and there, are always shaking with agitation like the bamboo trees, make the swishing noises of yelling and crying, get carried away by the flood of desires, collect all the worthless rotten pieces of grasses and wood pieces (as possessions), and throw them here and there (with likes and dislikes haunting them) just dirtying the surroundings.

सशब्दस्पर्शरूपाद्यास्तरङ्गतरलाङ्गकाः जडाः सन्तः स्फुरद्रूपा भृशं स्फाररसासवाः।

They feel gratified only with the sense-knowledge of the image, touch etc; their limbs are shaking like the shallow waves; they are inert; are always intoxicated by the sense pleasures and act like brainless drunkards.

सविहारापगमापाया महौघा इव दुर्धियः सर्वेषामेव चेतैषां स्थितैवैषा चिदव्यया।

Like the flood waters, these inert things also move from place to place, throw away things, and collect things; and of course the changeless Chit stays in them also as their perceiving essence.

किंत्वबोधवशादस्याः परां कृपणतां गता श्वाससन्ततयो ह्यज्ञाल्लोहकारदृत्तेर्यथा, स्पन्दमात्रार्थमेवाशु दृश्यन्ते नार्थकारिणः, तर्जनं गर्जनं मूढाद्दुर्दण्डगुणादिव श्रूयते मरणायैव चिद्बोधपरिवर्जितं, फलभोगोऽपि यो

मूढात्तदरण्यतरोरिव, तस्मिन्विश्रमणं यत्तच्छिलाफलहके यथा, तेन यत्सङ्गमः स स्यात्स्थाणुना भुवि जङ्गले, तदर्थं यत्कृतं किञ्चित्तद्व्योम लकुटैर्हतं, तस्मिन्त्यदधमे दत्तं तत्त्यक्तं किं न कर्दमे, तेन सार्धं कथा यत्तत् कौलेयाह्वानमम्बरे।

(What are these ignorant inert organisms like? Vasishta describes in detail.)

Because of the ignorance of the truth and living only as the bodies or animal-like, they have attained a wretched state.

(How, in what way, do they not breathe air and so are they not alive?)

They are inert bodies only without the thinking capacity. They keep on pushing the air out like the leather bags pumping air in a blacksmith's work-place.

(We see them moving about engaged in activities of various sorts, conversing with each other etc; how can they be just inert physical objects?)

They are seen as existing and living a life because of the vibration of the belly-fire only, and they do not move with any purpose at all. *(These moving images of men and women are seen as the activities of the fire in the belly only; their entire life is spent in feeding this fire, and producing their own kind as a diligent sacred act. Their actions are mechanical and not purposeful.*

Conversing is not any purposeful talk but is an array of noises that get produced mechanically by the brain! And these sounds cease at death only!)

The abusing of others and the roaring sound in anger and arrogance rising out of these inert nothings which do not know the self-essence, is not the result of any conscious act, but leads to death only like the sound of the string tied to a bow.

(Joy that is experienced by these ignorant body-things is just pain disguised as joy, and leads to only harm.) The fruits they enjoy through ignorance are like the fruits of the forest tree which are harmful and lead to various illnesses.

(To stay in the company of a non-thinking person is the worst experience of all.)

To rest with the ignorant man is like sitting on a hot rock surface, to seek his company is equal to seeking shelter under a broken stump of a tree in the wild desert. Anything done for him is like hitting the sky with a stick. Whatever advice is given to him is wasted like throwing objects into the dirty mire. To converse with him is like hearing the howling sound of the dog directed towards the empty sky.

अज्ञानमापदां निष्ठा का हि नापदजानतः, इयं संसारसरणिवहत्यज्ञप्रमादतः। अज्ञस्योग्राणि दुःखानि सुखान्यपि दृढानि च पुनर्पुनर्निवर्तन्ते युगं प्रत्यचला इव, शरीरधनदारादावास्थां समनुबध्नतः इदं तु दुःखमज्ञस्य न कदाचन शाम्यति, अनात्मनि शठे देहे आत्मभावमुपेयुषि असद्बोधमयी माया कथं नामापि नश्यति।

Ignorance is other name for harm; what is not harmful to the ignorant?

This continuous flow of Samsara carries on without stop because of the foolish acts of the ignorant only. The heavy tragic states and flimsy joys again and again obstruct their path like mountains obstructing the chariot. For the ignorant man who is highly attached to the body, wealth and family members, the painful experience never ceases to be. The Maayaa which always deludes with incorrect understanding does not go off at all from the man who superimposes the self on the non-self namely the wretched body.

दुर्भावस्वञ्चितधियो वस्तुन्यन्धस्य दुर्मतेः अवस्तुनि सनेत्रस्य लुठतश्च पदे पदे, विषमुत्पद्यते चन्द्रादामोदः कुसुमादिव, कण्टकश्चैति पयसो दूर्वाङ्कुर इव, स्थलात् देहशाल्मलीभोगिन्यो मनोमातङ्गशृन्खलाः। अज्ञस्याशाः प्रसूयन्ते सुकृष्टादिव शालयः, नरकश्रीरिहाज्ञानं दुष्कृतव्यालवेष्टितं परिपालयति प्रीता मयूरी वारिदं यथा।

The intellect of this fool is bent crooked with wickedness and selfishness; he is blind and cannot see what is really there, but can see only that which is not there; and stumbles at every step and rolls on the ground in pain injured and hurt. For him the world always produces wrong things only; the moon gives out poisonous stink as from the flower; thorns come out of even milk as from the Durvaa grass sprout; from the ground raise instantly the tall Shaalmalee trees with their hidden snakes and desires and tie up the mind-elephant with chains. Countless wants come out like crops from the cultivated field and stand like tall Shaala trees. Like the peacock waiting for the cloud, the grand hell waits eagerly for the ignorant fool who is garlanded by the serpents of wicked deeds (and has excelled in ignorance).

नेत्रलोलालिनीलोला स्फुरिताधरपल्लवा मूर्खार्थमेव विकसत्यङ्गना विषवल्लरी।

The poisonous creeper namely the woman, with her restless eyes that move like the intoxicated bees and with the tender red sprouts of the lips, blooms up for the sake of the ignorant man only (to cause pain and death).

अज्ञस्य हृदि सद्भूमविव पेलवपल्लवा विद्यते पतगच्छायो रागविद्रुमदुर्दुमः।

From the fertile ground of his mind rises the dried up tree with very few leaves, offering only the shade of the greed-vulture from its branches, and bears only red flowers of attraction like the coral tree.

तरुच्छदलसद्भूमः शस्त्रजालरदोल्मुकः जलति द्वेषदावाग्निर्हृन्मरौ कायतापदः।

His body-tree keeps burning always (in arrogance and vanity); because in his heart desert which is without the moisture of any goodness, the hatred-fire alone burns high (and is ready to hurt anyone who is in his presence); his mouth opens up always like a fire-torch, the teeth make sound like the weapons crashing against each other, and from the top which is covered by the leaves of hair, smoke alone rises up.

अज्ञमात्सर्यमनसि परापवदनच्छदा ईर्ष्याकमलिनी चिन्ताषट्पदा विलसत्यलम्।

In the mind of the ignorant man filled with envy, the lotus lake of jealousy that is covered by the leaves of censuring others, and hovered around by the bees of worries, blooms up with the lotuses of selfish desires. प्रतिजन्मप्रमृष्टोद्यदुःखकल्लोलविभ्रमं जडमेव समभ्येति पुनर्मरणवाडवः।

The Vadava fire of death approaches again the fool (ocean) who repeatedly wipes out all his sorrows in each birth (like the ocean waves wiping off the beach).

जन्म बाल्यं ब्रजत्येतद्यौवनं युवता जरां जरा मरणमभ्येति मूढस्यैव पुनःपुनः।

Again and again birth changes into childhood, the childhood changes into youth, youth turns into old age, and the old age turns into death for the ignorant fool.

('I' never changes; it is constant. But for the man who mistakes this 'I' for the body, death ends it all. What you believe that alone you are.

Knowing the real 'I' is not a belief, but the truth which can never be changed.

If you are in the knowledge of the true 'I', you stay changeless.)

जगज्जीर्णारघट्टेऽस्मिन्नज्ज्वा संसृतिरूपया मज्जनोन्मज्जनैरज्ञो यन्त्रे कलशतां गतः।

(The man of ignorance is like the pot hanging from the rope inside the water-well.)

The dilapidated water-well is the Jagat. The rope is the Samsaara, the array of perceptions; it takes one up and down to various levels of existence. The ignorant fool is the pot tied to the rope that is rotated by the wheel built as a part of the well, and he sinks again and again inside the waters of sorrows.

यदेव गोष्पदापूरं ज्धियः पेलवं जगत्तदेवापारपर्यन्तमगाधममहात्मनः।

(Nothing is easy for him. The smallest problem like hunger also can turn him into a devil instantly.)

The world which is like a shallow cow's foot span for a Knower, is the limitless span of the deep ocean for the foolish ignorant.

(Each and every minute he faces problems of various sorts. Where has he the time to think at all?)

धियोऽदृश इवाज्ञस्य दीर्घं जठरकोटरात् न प्रयात्यपरं पारं विहङ्ग्यः पञ्जरादिव।

(He is like a bird in the cage, and cannot think beyond the belly-satisfaction.)

Like a bird cannot fly far above from the bars of the cage, the intellect of the ignorant man also cannot rise above the hole of his belly, for he is incapable of seeing beyond the cage of the body-needs.

भावमात्रपरावृत्तवासनाभारनाभयः स्पष्टीकर्तुं न शक्यन्ते जन्मचक्रस्य नेमयः।

(He is like a cart, where the wheels are deeply sunk inside the mire and cannot come out because of the weight loaded on the cart.) The wheels of birth are stuck in the mire of sense pleasures; the fellows of senses are not able to clear out the path, and the naves of the heart are weighed down by the weight of the Vaasanaas and are moving in the objects only.

अज्ञेनेन्द्रियगृध्रार्थं रागान्मृगयुणा तनुः सम्सारारण्य आस्तीर्णा दूरादामिषपिण्डवत्।

(The body is the meat piece that is thrown in front of the sense-dogs!)

To feed the hungry dogs of his senses, the ignorant man who is engaged in his hunting game (of desire-fulfillment), throws his body far into the widely spread forest of Samsaara like a meat-piece, and makes the dogs chase it, so that he can fulfill his desires.

भूतशैलमयी दृष्टिर्मृन्मांसलवमात्रिका मोहात्संलक्ष्यते चित्रपदार्थानन्तरञ्जनः।

The sight is capable of seeing many living beings and huge mountains, yet the eyes are just some tiny pieces of flesh only and see only a little at a time; but the mind produces the picture of a huge world of many objects through its imagination only through delusion.

जयत्यनल्पसंकल्पकल्पनाकल्पपादपः अज्ञानात्प्रसृता यस्मात्जगत्पर्णपरंपराः, यस्मिन्तिष्ठन्ति राजन्ते विशन्ति

विलसन्ति च विचित्रचनोपेता भूरिभोगविहङ्गमाः, यत्र जन्मानि पर्णानि कर्मजालं च कोरकं फलानि

पुण्यपापानि मञ्जर्यो विभवश्रियः।

(The ignorant live and die in the imagined world made of conceptions only.)

The Kalpa tree of imagination of limitless nature, appearing with all its grandeur spreads out far and wide through ignorance and is covered by ever-growing leaves of the countless world-conceptions.

The birds of abundant enjoyments of various kinds which live in that tree are seen entering it and are happily settled there. The births are the leaves; the buds are the actions giving results, the fruits are merits and sins, the wealth and riches are the clusters of flowers.

THE MOON OF IGNORANCE

अज्ञानेन्दूदये चैता योषिदोषधयः स्फुटं संसारवनखण्डेऽस्मिन्परां शोभामुपागताः। जन्मजालकलापूर्णः

तमःकालकृतोदयः शून्योदितात्मा दोषेशो जयत्यज्ञानचन्द्रमाः। अज्ञानेन्दोः प्रसादेन वासनामृतशालिना

तर्पिताशाचकोरेण चित्तरत्नरसैषिणा राजहंसविलासिन्यः प्रालेयशिशिराङ्गिकाः भान्ति कान्ताकुमुदवत्यो

लोललोचनषट्पदाः, धम्मिल्लतिमिरोल्लासा लसत्पाण्डुपयोधराः रामारजन्यो राजन्ते तन्मौर्ख्येण विजृम्भितम्।

When the moon of ignorance rises, the herbal plants namely women grow well-nourished in this forest-land of Samsaara. The ignorance-moon shines beautifully and is the lord of all faults of the dark night of delusion; rises in the emptiness of Brahman; is filled with the digits of births; and rises only when the sun of Viveka sets. The cool light of the ignorance-moon oozes out the nectar of Vaasanaa, and nourishes the Chakora bird of desire and swallows the essence of the mind-sun.

The beautiful ladies are the night lotuses with their bodies cool by the covering of dew drops, are surrounded by the royal swans (of passionate hearts) and their eyes are like the hovering bees.

The ladies namely the nights of ignorance, with the darkness of their braided hair, with their fair hued breasts of moonlight shine forth as beautiful, only because of the blindness of the fools (who see beauty in the ugly stinking lumps of flesh called women.)

THE TREE OF IGNORANCE

आपातमात्रमधुरत्वमनर्थसत्त्वमाद्यन्तवत्त्वमखिलस्थितिभङ्गुरत्वं अज्ञानशाखिनैति प्रसृतानि राम नानाकृतीनि विपुलानि फलानि तानि।

Rama! The tree of ignorance is filled with various types of fruits abundantly all over its spread out branches. These fruits namely the sense pleasures are sweet momentarily only, and bring harm in the end. They have beginning and end, are divided, and always are deteriorating. They alone keep producing more and more worlds without limits.

BEAUTY IS NOWHERE IN THE FEMALE BODIES

यन्मुक्तावलिता रत्नभूषिता भान्ति योषितः मदेन्दावुदिते क्षुब्धकामक्षीरार्णवोर्मयः,सौवर्णाम्भोजकोशस्थ-
लोलालिपटश्रियं धारयन्ति दृशः स्त्रीणां कपोलतलदोलिताः,उद्यानवनखण्डेषु भूमौ कृतमदा मधौ हृद्याः
सुमनसो भान्ति दासा इव मनोभुवः,क्रव्यादगृध्रगोमायुकौलेयकवलाङ्गिकाः स्त्रियः समुपमीयन्ते
चन्द्रचन्दनपङ्कजैः।सौवर्णाम्भोजकलिकामातुलुङ्गवत्दृश्यते स्त्रीस्तनश्रेणी रक्तपूतिसुगन्धिका।

रसायनेन्दुनिस्यन्दमधुबिम्बासवद्रवैः ओष्ठाभिधो मांसलवो लालाक्त उपमीयते।अल्पाल्पाष्टीवदाकारा
भुजाकूरास्थिशङ्कवः महाबाहुलताशब्दैर्वर्णयन्ते कविभिः शुभैः।कदलीस्तम्भसंभारतदूरुभिस्तथा भृता
कुचशोभोचितानन्दा तोरणालिर्विराजते।

Women cover themselves with pearls and decorate their bodies all over with jewels (to make their bodies look beautiful and thus cover up the ugliness of their bodies). They appear like the shallow waves of the foul ocean of milk of passion that rise high at the appearance of the moon namely intoxication of the attraction for flesh. (*Passion alone makes the women or men look beautiful!*)

The eyes of women which rock supported by their mirror-like cheeks are like the beauty of the bees hovering over the shining golden lotuses. (*So it appears at the time of passion fulfillment.*)

Inside the beautiful gardens, the flowers that fill the trees and grounds emitting the pleasing fragrance intoxicate these passionate lovers, and act like the servants of the deity of passion.

(*What is a woman but some flesh lump? Ask the wild-animals, they will tell you what she is really!*)

The limbs of these women are filled with flesh that is eaten by the carnivorous tigers and lions that roam the forests, the vultures that hover above the cremation grounds, the foxes and dogs also; yet their bodies are compared to moon (moon-like face), sandalwood (like fragrance) and lotuses (like eyes).

The stinking blood alone is the fragrance emanating from their bodies, yet their breasts are compared to golden lotuses, buds, and sweet lime fruits.

The flesh-piece named lips that are moist with stinking saliva are compared to nectar oozing from the moon, honey drops of a flower, and the intoxicating liquor pot.

The arms are like thin shallow pieces of bones only, and are just the ugly pieces of bone-structure, and the great poets describe them as the beautiful creeper-like arms.

The women are like the decoration made at the entrance of the ignorance-palace with the pair of plantain-trunks acting like the thighs and a pair of pots acting like breasts.

आपातमन्दमधुरा मध्ये द्वन्द्वानुबन्धिनी शीघ्रावसानविरला लक्ष्मीरप्यभिवान्छयते।समुपैति मतिर्दुःखं सुखं च
शतशाखतां दुःखशाखास्तु जायन्ते नानाकर्मफलाः श्रियः।बद्धजालघनाकाराः कारार्थमिव रज्जवः दच्छदःसदृशा
वाचः प्रतानगहने स्थिताः।

(*Wealth also is an attractive female goddess only.*)

Even the deity of wealth is coveted by all; though she is less sweet when attained (because of the effort put in obtaining her), though she produces attractions and repulsions when she is there for some time; though she disappears off very soon; though is found in only very few; though the mind is always worried because of this wealth-deity; though the joy is spread out in hundreds of branches as various subjects; though the fruits of all actions caused by her spared out as endless branches of pains only.

These rich people (who possess her) get caught in the dark wild forest of desire-filled actions and are like the thick dense creepers growing wildly all over the forest.

Due to their wicked actions, they are like the ropes that tie one in the prison of dark ignorance.

Due to arrogance, their words are just the lip movements that cover the flashing teeth

संतता मोहमिहिका कार्यासारविसारिणी यमुना प्रावृषीवैति तिमिरश्यामला चिरम्।

Always covered by the mist of delusion; spreading out as actions of various sorts; dark in hue like the night by the essence of ignorance; polluted by the muddy streams of Rajas; the Yamunaa River of life flows forever in the night of Avidyaa.

कटूकृतान्तःकरणो नानासुखविशारदः वर्धते हि गतस्नेहं जन्मप्रतिविषारसः।

The attraction for objects like poison increases in the poisonous creeper of birth, making the heart bitter with the tragic effects of pleasures (as hatred, frustration, disappointment, diseases mental and physical and so on), displaying the pleasures as the most joyful experiences of the human life, and dries up the inside from all that is good, has no affection (moisture) for anyone and is intent on fulfilling the desires only.

व्याधूतजर्जराकीर्णजनतापर्णराजयः स्वकर्मपवना वान्ति नानावकररेणवः।

The array of leaves namely relatives are shattered by the diseases of mind and body, are blown away by the winds of their own actions filled with the dust of desires, and fall off.

कालः कवलितानन्तजगत्पक्वफलोऽप्ययं घस्मराचारजठरः कल्पैरपि न तृप्यति।

Kaala, the never changing principle of death and change, swallows up countless worlds like ripe fruits; even then this old voracious eater does not feel satisfied even after Kalpas have passed off, and is always hungry to eat more and more.

मोहमारुतमापीय त्वचा विषमचारिणः स्फुरन्तीहाहयश्चित्राः शीतलाचलदीप्तयः।

These Jeevas who are the cool unshaken lights of Brahman-essence act like various types of serpents because of ignorance. They consume the air of delusion always, and discard their skins (bodies) again and again, and move crookedly with their wicked ways.

चिन्तापिशाचोपहता विवेकेन्दूदयं विना तमसेव निरालोका याति यौवनयामिनी।

The night of youth is haunted by the vampire of worry, and without the rise of the Viveka-moon blinds one like caught in the darkness.

जिह्वा जर्जरतामेति प्राकृतानुनयज्वरैः पद्मकोटरकोणस्थमपि सूत्रं हिमैरिव।

The tongue becomes shattered by the continuous strain of appeasing and arguing with the family members and other contacts, like the innermost fiber inside the deep hollow of the lotus also getting affected by the snow fall.

दुःखशोकमहाष्टीलः कष्टकण्टकसंकटः सहस्रशाखतां याति दारिद्र्यदृढशाल्मलिः।

The thickly grown tree of Shaalmalee of poverty (not only of wealth but of virtues) made of the knots of pains and sorrows, and thorny with the spikes of difficulties covering it all over, spreads out into hundreds of branches.

अन्तश्न्योन्नतिध्वस्तचित्तचैत्यकृतालयः मायाबहुलयामिन्यां लोभोलूको विवल्गति।

The owl of greed flies in the night of the new moon where Maayaa darkness alone prevails; it makes its abode in the fig tree of the mind inside a dark nest which is fully empty and dark with no shine of Viveka, and stays crooked with bent head without ever trying to move out of the darkness, and avoids the sun of knowledge always.

पूर्वं गृहीत्वा कर्णाभ्यां स्फुरन्ती परितश्च य जराजर्जरमार्जारी यौवनाखुं निकृन्तति।

The cat of old age and weakness catches the rat of youth, at first pulling it by the ear (making the ears lose their function) and drags it here and there in the rough ground of diseases and ailment, and kills it at last when its playful mood is satisfied completely.

निःसारा क्रमशः क्रान्तधराधरसमुन्नतिः डिण्डीरपिणिकेवेयं सृष्टिरायाति पुष्टताम्। आभासपुष्पधवला जगत्पल्लवशालिनी सत्तालता विकसिता धर्मार्थफलधारिणी। सुराचलमहास्थूणं चन्द्रसूर्यगवाक्षकं गगनाच्छादनं चारु ध्रियते त्रिजगद्गृहम्।

This Jagat is like the lump of foam only and has no essence at all inside; but yet it increases slowly like a mountain by the dense collection of foam (conception) itself. The creeper of the reality of the world is white because of the full of blooming flowers of appearances, is covered with the leaves of worlds, and grows well yielding the fruits of Dharma (duties) and Artha (wealth). The tri-world house is supported by the pillars of Meru Mountain and other Kula Mountains, has the windows of sun and moon lighting the inside, is covered by the roof of the sky and looks sturdy (though it is a collection of conceptions only that is hoarded by the mind.)

संसारसरसि स्फारे चरन्ति प्राणषट्पदाः शरीरपुष्करेष्वन्तश्चिद्रूपरसपायिनः।

In the widely spread out lake of Samsaara, the bees of Praanas move about all over, sucking the honey of Chit-essence that is inside the blue lotus of the body (yet the honey is searched for outside by the blind, like reaching out for the fruit seen inside the mirror, ignoring the fruit that is in the hand).

नभोमार्गमहानीलकुट्टिमैकान्तशालिनी भुवनोदररम्यान्तः स्फुरत्यादित्यदीपिका।

The lamp of sun moving alone in the path made of sapphire gem gives light and shines beautifully inside the belly of the world. (Another beautiful conception!)

आशातन्तुनिबद्धाङ्गी जागती जीर्णपक्षिणी स्ववासनाशलाकेऽन्तर्निबद्धेन्द्रियपञ्जरे।

The Jagat with its manifold varieties of beings and their objects is the old bird which is tied by the strings of desires, is kept inside the cage of senses and is bound to the stake of its own Vaasanaa.

अनारतपतज्जाललभूतपर्णपरम्परा स्पन्दते मरुताऽऽमृष्टा संसृतिव्रततिश्चिरम्।

The creeper of Samsaara is always shaking by the wind of Praana blowing hard and all its hosts of leaves of living beings keep falling without stop.

सृष्टेः कतिपयं कालं प्रहृष्टाः कुलशालिनः अधःकृतोग्रनरकपङ्काः शङ्कोञ्जिताः क्षणम्।

Just for a short span of time, the proud ones born in great families feel elated, not bothering even for a second, the huge mire of violent tragedies that are waiting for their fall as the outcome of their ignorance).

भुक्तेन्दुखण्डकणिकानीलनीरदशैवले स्वर्गमार्गसरस्यन्तः स्फुरन्ति सुरसारसाः।

(What is heaven but a dirty puddle filled with moss and wet soil, seen in the damp dark sky-path where the idiot Saarasa birds jump in and out of the puddle, and live on the moon-light only with no sun of knowledge in sight.) The Saarasa birds of Suras live inside the small shallow puddle of heavens lying in the sky-path; the puddle is covered by the thick moss of dark wet clouds (of desires); and these birds swallow the tiny pieces of the moon light alone (as mind-conceptions).

नानाफलालिमलिना वासनाजालमालिता स्पन्दामोदमयी स्फीता क्रियाविकासिताब्जिनी।

The lotus lake of action blooms with abundant lotuses of activities, is polluted by the various fruits of bees fallen inside it, is garlanded by the mossy screen of dirty Vaasanaas, and emanates foul smell when it quivers as actions.

वराकी सृष्टिशफरी स्फुरन्ती भवपल्लवे कृतान्तवृद्धगृधेण शठेन विनिगृह्यते।

The lowly wretched fish of creation is born in the puddle of Samsaara, and is caught suddenly by the old deceitful vulture of death.

तरङ्गफेनमालेव सैवान्येव च भङ्गुरा श्वःश्वोऽपरेन्दुलेखेव समुदेति विचित्रता।

The world looks different everyday like the changing digits of moon daily, breaking down every other day like the flimsy garland of foam on top of the waves.

भूरिभूतशरावाणि क्षणभङ्गानि कुर्वता इदं कालकुलालेन चक्रं संपरिवर्त्यते।

The potter named Kaala keeps rotating the wheel of change and keeps on making the bodies of the beings which keep on breaking again and again. (Births and deaths of the bodies go on without stop.)

असंख्यातानि कल्पानि संजातान्यचले पदे जगज्जङ्गलजालानि दग्धानि युगवह्निना। भावाभावैरपर्यन्तैः

सुखदुःखदशाशतैः वैपरीत्यं प्रयात्येवमजस्रं जागती स्थितिः।

Countless Kalpas of various creations with their own particularities of worlds and populace rise up from the motionless state of Brahman to only get burnt by the dissolution fire at the end.

(Worlds also do not last long!) Countless states of the world-existences, that are filled with limitless shapes of objects appearing and disappearing again and again and countless states of joys and sorrows rising again and again, become non-existent some day for sure.

(End is always there without end. That which rises in time has to end in time.

The 'I' which rises as the body has to end as the 'I' along with the body.

These beginnings and ends are always there as Vaasanaa-fields called Jeevas.

As long as Vaasanaas exist, the worlds will keep on appearing in the mind-state without end.)

क्षुब्धैर्युगपरावर्तेर्वासनाशृङ्खलोम्भिता महाशनिनिपातैश्च न भग्नाऽबुद्धधीरता।

In the ignorant Jeevas, the incorrect understanding is well-stabilized being bound tightly by the Vaasanaa-chains that do not break up even after the appearance of meaningless Yugas again and again or even after getting stuck by the lightning of death again and again.

('No one thinks of their own death, though they see deaths everyday in front of them.'

This is the greatest delusion says Yudhishtira of MahaaBhaarata.)

शतशो विद्रुतारिर्धैर्दनुपुत्रैरभिष्टुतां भवभग्गरयामैन्द्रीं तनुं वहति वासना।

The sons of Danu always gain hundreds of victories over the enemies, yet keep the desire for fighting and so keep the Indra-form alive as their enemy. Vaasanaa is always alive in some form or other and keeps appearing like the Indra's form again and again and keeps in tact the speedy rush of the shattering Bhava-state. *(Vaasanaas get conquered again and again, yet keep rising like Indra against the Danu's sons.*

The struggle goes on, and the end of Bhava never comes! Subduing the Vaasanaa is not enough, but Vasanaa itself should become absent through Vichaara-presence.)

विशत्यविरतं भूतसर्गपांसुपरम्परा नित्यं नियतिवात्येयं कालव्यालगलान्तरम्।

The Niyati-wind always blows hosts of beings inside the throat of the Kaala serpent without stop.

(Time and change are the rules of creation. World is the synonym for change. World exists constant as the form of change only. If you exist as the changing body alone without evolving as conscious thinking entity, then you also are a pattern of change only! Why cry about death then?)

पदार्थाम्भसि सर्वाणि फलफेनानि सर्वतः पतत्यविरतापातमभाववडवामुखे।स्फुरन्त्याकस्मिकोद्धता

विचित्रद्रव्यशक्तयः स्वभावमात्रसंपन्नाः स्पन्दश्रिय इवाम्भसः।

In the ocean of objects, all the foam bubbles of fruits fall from all over without stop inside the Vadava fire of non-existence (destruction).

(The world is the ocean of object-conceptions produced by the senses, and is empty in reality. The fruits of actions are like the empty bubbles of foam covering the waves, and vanish off as nothing only.)

The objects rise up instantly in front of the eyes with their joy or sorrow giving ability because of the wants existing as the mind.

(Any want rises as an object in front as spaced by time and place. If the want does not rise as an object, then it leads to sorrow and anger.)

Object-perception is like seeing the quivering of the ocean. Objects exist as whatever sense qualities you impose on the emptiness.

भूतमौक्तिकसंपूर्णान्बृहतः सुबहूनपि जगत्कलभकानत्ति कृतान्तोद्विक्तकेसरी।

The proud lion of Krtaanta (Death deity) kills the abundant Jagat-elephants which are huge and carry the pearls of beings all over them (and just not on the head like the ordinary elephants).

कुलशैलफला मेघपक्षपुञ्जाः फलामृजः जायन्ते च म्रियन्ते च धियन्ते च जगत्खगाः।

The Jagat-birds which consume the Kula mountain fruits (the three worlds) as the fruits of merits and demerits, have the cloud clusters as their wings (made of Vaasanaas), are always in search of fruits here and there; they get born, die and live only till death ends it all.

चिद्वित्तौ स्पन्दशुभायां रङ्गैः पञ्चभिरिन्द्रियैः उन्मीलयति संसारचित्राणि विधिकृतचित्रकृत्।

The Chit-state of Reality is the empty canvas which is pure and empty without any sense or mind-vibrations. The Seer, who is a mind acting as a Vaasanaa-field is the artist; and he instantly draws the various pictures of the world at that very instant of opening his eyes, by using the colours of the five senses.

अजस्रगत्वरीं सर्वपरिवर्तविधायिनीं निमेषशतभागाङ्गीमसदुःसाधिताङ्कुरां सूक्ष्मां कालस्य कलनां
स्वसमुत्थानकारिणीं ध्यानेनैवान्वेक्ष्यैताः स्थिताः स्थावरजातयः, रागद्वेषसमुत्थेन भावाभावमयेन च
जरामरणयोगेन जीर्णा जङ्गमजातयः। सुदुष्कृतोत्तमध्यानचारिण्यो धरणीतले नियत्या नियतं कालं पीड्यन्ते
कीटपङ्क्तयः। क्षणेनादृश्य एवेदं निगिरत्यखिलं सुखी सुदुर्लक्ष्यबिलः कालव्यालो विपुलभोगवान्। कालेन
किञ्चिदालक्ष्य स्वशरीराकुलीकृताः शीतवातातप्रौढाः प्रोल्लसत्पुष्पदीप्तयः फलप्रदाश्चरन्तीह शीलिनः
श्वभ्रविग्रहाः। ब्रह्माण्डभैक्ष्यभाण्डेयं काली भगवती क्रिया स्वयं दत्त्वैव दत्त्वैव भूतभिक्षां जिघृक्षति।

The subtle function of the time (Kaala/change/division) reveals even the hundredth part of the winking-
span of time. Time sprouts as the destruction of everything, crosses over countless measures of time,
produces changes in every object. This alone causes the immovable objects also to rise up as existing.
These immovable inert objects are one with this moving time-function and are absorbed in it as a part of it.
The moving conscious objects alone hang on to attractions and repulsions, appear and disappear, and
deteriorate being subject to old age and death.

The worm and insect varieties exist as part of the time-principle being fully absorbed in the well-
functioning of inert acts only of consuming the other living things.

The serpent of Kaala hiding inside the hole in the ground and invisible to all swallows up all suddenly and
is happy with his abundant food. Ignored by the Kaala, the trees are rooted in the holes in the ground, have
their bodies tormented by insects and snakes, keep the lights of flowers shining, and bearing the brunt of
cold and sun, give fruits only to all (and stay alive for longer time than humans).

Goddess Kriyaa the spouse of Kaala holds the bowl for begging alms in the form of Brahmaanda and is
forever intent on getting the alms in the form of beings, and keeps on feeding her husband again and again.
पयःपटलविश्रान्तत्रैलोक्याम्भोजकोटरे करोति घुंघुमं भूरि भूतभ्रमरपेटिका।

The swarm of bees in the form of living beings makes loud humming noise inside the hollow of the lotus of
tri-world that is resting on the water-screen of Vaasanaas.

तिमिरालीककबरी इन्दुवर्कचपलेक्षणा ब्रह्मोपेन्द्रमहेन्द्रादिधरागिरिवरादिका ब्रह्मतत्त्वैकपिटका

लम्बमानपयोधरा चिच्छक्तिमातृका स्थूला तरला घनचापला तारकाजालदशना संध्यारुणतरा धरा

समस्तपद्मिनीहस्ता शतक्रतुपुरानना सप्ततब्धिमुक्तालतिका नीलाम्बरपरीवृता जम्बूद्वीपमहानाभिः

वनश्रीरोमराजिका भूत्वा भूत्वा विनश्यन्ती त्रिलोकीवृद्धकामिनी असकृज्जायते नष्टा भूरिविभ्रमकारिणी।

(There is this beautiful lady named the tri-world, who is very attractive, but is very old.)

The old passionate lady named tri-world, has the darkness as the braid of hair falling over her forehead; has
the ever restless eyes as the sun and the moon; holds Brahmaa, Vishnu and Indra as the inner consciousness
and the mountains etc as her inert body. She holds the knowledge of Brahman hidden deep within her, lest
it explode and destroy her completely. Her breasts hang down because of aging, and she has the power of
Chit as her mother and is very well-nourished (and that is why she is living for such a long time).

She is extremely restless and shaking always. Her teeth are the shining stars. She shines with the hue of the
evening light (where the sun of knowledge is setting always).

All the lotuses are held by her hand like a single lotus plant (as Brahmaa, the Creator).

Her face shines bright like the heaven of Indra. The seven oceans are the garland of pearls she wears.

She covers herself with the blue sky garment.

The Jambu Dveepa is her navel. The forests form the hair on her body.

She again and again rises up (after dissolution) and gets destroyed again and again.

She makes everyone deluded and repeatedly gets produced to perish only.

मग्नमन्यैरथोन्मग्नं भीमे कालमहार्णवे प्रतिकल्पक्षणं क्षीणैर्ब्रह्माण्डस्फुटबुद्बुदैः, कालेऽगाधरसस्यन्दे स्थित्वा

स्थित्वा पुनःपुनः कल्पमात्रनिमेषेणोड्डीनाः कारणसारसाः, उत्पत्योत्पत्य नाशिन्यः संतप्ताः सृष्टिविद्युतः,

कालमेघे स्फुरन्त्येताश्चित्प्रकाशवनोद्यमाः प्रपतद्भूतविहगाः, पतन्त्यविरतभ्रमाः कालतालात्किलोत्तालात्

ब्रह्माण्डफलपालयः।

(How big is the Kaala-span of time?)

Every living being sinks and comes out again and again in the terrifying huge ocean of Kaala, where every
Kalpa equals a second, where countless Brahmaandas rise like foam bubbles and vanish off immediately.

Inside the Kaala with its abundant moving waters of Trshnaa, the Saarasa birds of Creators jump in every second of a Kalpa and fly away immediately. The lightning flashes of creations appear again and again and burn off instantly.

In the presence of the dark cloud of Kaala, these forests of Chit-shine as world-appearances rise up abundantly, with the beings sheltered in there as birds. Spinning fast, abundant fruits of Brahmaandas fall down without stop from the tall Taalaa tree of Kaala.

उन्मेषकृतवैरिञ्चसृष्टयो देवनायकाः निमेषकृतसंहाराः सन्ति केचन कुत्रचित् निमेषोन्मेषसंक्षीणकल्पजालाः सहस्रशः। रुद्राः केचन विद्यन्ते तस्मिन्श्चित्परमे पुनः तेऽपि यस्य निमेषेण भवन्ति न भवन्ति च। तादृशोऽप्यस्ति देवेशो ह्यनन्तेयं क्रियास्थितिः अनन्तसंकल्पमये शून्ये च ब्रह्मणः पदे। न संभवति का नाम शक्तयश्चित्रपूरकाः। एवमक्षीणसंकल्पलब्धार्थभरभासुरा जागती कल्पना येयं तदज्ञानविजृम्भितम्। याः संपदो यदुत संततमापदश्च यद्बाल्ययौवनजरामरणोपतापाः यन्मज्जनं च सुखदुःखपरम्पराभिरज्ञानतीव्रतिमिरस्य विभूतयस्ताः।

Within the wink-span the chiefs of Devas namely Vishnu, Rudra and others get produced by the Creator and are destroyed also immediately. Thousands of Kalpas of creations exist here and there rising with the opening of the eyes and perishing by the closing of the eyes.

Rudras also are there in that Supreme Chit, they also rise up in a second and disappear also.

So also are the rulers of gods!

The state of creation is limitless in the supreme state which is empty and made only of limitless conceptions. What amazing thing cannot happen in this Brahman-state?

In this manner, this imagined state called the Jagat shines forth with superimposed value on the conceived pictures only, and shines as the product of ignorance.

The gains and losses of all types, the sufferings of childhood, youth, old age and death, the drowned state inside the succession of joys and sorrows are all caused by the dense dark state of ignorance, like ghosts seen at night because of the absence of light.