

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

'THE NIRVAANA STATE'

PART THIRTY FOUR

[KRISHNA-ARJUNA CONVERSATION- 2]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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.

श्री भगवानुवाच
Bhagvaan Krishna spoke

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

Hey Mighty armed Arjuna! Listen again to my profound words.

You are very dear to me. So I am telling you all this, feeling desirous of your welfare. I wish that you also attain the same state as me, and be in the quiescent state of the self, whatever actions you are engaged in.

मात्रास्पर्शा हि कौन्तेय शीतोष्णसुखदुःखदाः आगमापायिनोऽनित्यास्तांतितीक्ष्णव भारत। ते तु नैकात्मनश्चान्ये, क्वाऽतो दुःखं क्व वा सुखं
अनाद्यन्तेऽनवयवे कुतः पूरणखण्डने। संस्थिता स्पर्शमात्राख्या मात्रास्पर्शभ्रमात्मकः। समदुःखसुखो धीरः सोऽमृतत्वाय कल्पते।

Hey son of Kunti! First analyze what the world-appearance is made of.

World is what the senses present as; and we superimpose likes and dislikes on these sensed objects.

The world is what is sensed by the knowledge organs and we conceive the cold, heat, pleasure, pain etc on these sense perceived object-forms. The sense perceptions are continuously changing; they disappear even as they appear.

Have forbearance towards them Bhaarata!

(Objects; what are they? From different points of location, they appear small, big, and also as made of different shapes from different angles; what we see is different, what we taste is different, what we smell is different, and what we touch is different; and what we know of as any object is just a set of changes only. Any object is a knowledge of a set of changes only, and that change is known by the knowing-state which is changeless.)

Sense-knowledge is knowledge in essence; and knowledge is just the shine of the Aatman.

World is what you know through senses; and you know it all, because you are the knowing principle in essence.

They (sense perceptions) are not different from that single state of Reality.

So where is the pain, where is the pleasure?

How can there be the division in the whole-ness, which is beginningless, endless and without parts?

The senses are not the physical organs; but are the function of the mind which is empowered by the Praana.

They are just some awareness of yours touching the objects and are known as 'Sparshas', contact points.

These senses draw the objects as measured by them; and so they are called as 'Maatraas'; measuring processes.

(Senses/Indriyas: मीयन्ते विषया एभिरिति मात्रा – इन्द्रियाणि objects are measured by these

They are Indriyas, because they serve the master, the self.

स्पृश्यन्त इति स्पर्शाः – they contact (the objects); so are the 'touches'.

What you see as an object, is an image seen by the eyes from a certain point of space; that is all.

As you change positions, the images also change. The image-sensation rises from you only, inside you only.

When you extend the hand and try to touch the image, the image feels solid instantly.

The smell, the taste, the sound are the other sense perceptions which add some special qualities to the particular object.

The objects are differentiated as image, sound, smell, touch and taste.

Whether you see a living object or an inert object, it is just a set of sense-information only.

Bheeshma, Duryodhana are all just what the senses produce as information.

The object (living or inert) that is 'known' as an object with qualities is an illusion produced by these senses, in the emptiness. The object is the creation of your own mind; and not really existent as an independent reality.

You know the object as some measure of your own senses; and believe it to be good or bad.

You conceive some as living; some as inert.

The living things endowed with Praana, act and think because of the Reality which permeates through all.

Even your body is a sense-perceived object only that is constantly changing; yet you as the knowing self are changeless; and that is the same Reality state in all which makes those others also act and think.

Objects exist as a measured set of qualities only and is made of just the sense-perceptions.

Objects do not have any quality at all; but what is measured as some quality by your sense organs.

A Knower of the Aatman, is not fooled by these illusions.

Not that he can walk through solid walls, or produce objects at will; but he understands the false nature of the sensed objects; and remains equal in the presence or absence of any object.

That brave one who is equal-minded in happiness and sorrow is alone fit for the state of immortality.

सर्वत्वादात्मनश्चैते सुभेदाः संस्थिता इव असद्रूपस्त्वसद्रूपं कथं सोढुं न शक्यते। मनागपि न विद्यन्ते सुखदुःखे तु सर्वशः सर्वत्वादात्मतत्त्वस्य सत्ता कथमनात्मनः। नासतो विद्यते भावो नाभावो विद्यते सतः नास्त्येव सुखदुःखादि परमात्मनि सर्वगः।

Since the Aatman-shine alone is everywhere as the 'known', these divisions of pain and pleasure are the qualities superimposed on them by the mind only; and are not real. Though they are experienced, the objects have no qualities of pain and pleasure inside them.

Each mind defines the object as good or bad, pleasing or painful according to its own whims and fancies.

When what is seen is a joint-illusion experience produced by a group of minds, what is difficult in bearing with it?

Pains and pleasures do not exist in the least in any way, except as what is conceived by the mind.

Since the principle of Aatman alone is everywhere, how can the non-self namely the body-based illusion of the world exist as real?

What you experience is real for you only as an experience, like the dream.

It is unreal because it is a mind-created reality; not just your mind, but the mind of a Creator.

You cannot run away from it, saying all this is unreal.

It is unreal since it is not an independent reality.

It is seen as real because the Reality state of Aatman sees it as real.

The Aatman sees it as real because of ignorance. The Aatman is always there as unborn and unending.

The world is produced as a sense-painting at each and every wink of your eye, newly as a host of images.

Your body also is a sense perceived object which is produced newly at every sense contact of yours.

Your body as you is preserved as a memory only in your mind.

This memory can still continue as another body, even after death, if the Vaasana is strong.

The unreal exists not; the real ceases to exist not.

There are no pains or pleasures in the Supreme Aatman which is everywhere.

सत्त्वासत्त्वमती त्यक्त्वा चैतयोर्जगदात्मनोः त्यक्त्वा न किञ्चिन्मध्ये च शेषे बद्धपदो भव।

The world is real as an experience; true! But it is not the truth as such.

Realize the subtle truth that supports this world experience; that is the real you.

Renounce the reality seen in the world; renounce the non-existence seen in the Aatman.

The cause of this foolishness is the mind and its conceiving nature; renounce the mind with its meaningless conceptions. Stay firmly in the quiet state of awareness state of the witness, which alone is left back as the Reality.

न हृष्यति सुखैरात्मा दुःखैर्लायति नोऽर्जुन दृश्यदृक्चेतनात्मापि शरीरान्तर्गतोऽपि सन्।

Arjuna! What is an experience?

The Aatman is always there as the shining light of knowing; it always reveals the world like the sun which never sets.

It cannot feel joy or sorrow by what is revealed, like the sun is unaffected by what is revealed by its light.

Aatman does not feel happy or sad, though it empowers the seeing of objects through the senses; though it is shining through the heart of every embodied Jeeva.

जडं चित्तादि दुःखस्य भाजनं देहतां गतं न चैतस्मिन्क्षते क्षीणे किञ्चिदेवात्मनः क्षतम्। जडं देहादि दुःखादेर्यदिदं भोक्तृसंस्थितं तन्मायाभ्रममेवाङ्ग विद्ध्यबोधवशोत्थितम्।

Mind is just an inert function which explains the existence of objects and produces the likes and dislikes for them.

Mind (also known as senses, intellect etc) alone produces the feeling of pain, when identified with the body.

What happens if the body dies?

Death of the body is just a picture produced by the senses. The Aatman will continue as its revelation state of perceptions, ignoring the scene of death as another mind-concocted picture.

Aatman never ceases to be.

Dear Arjuna! The inert mind identified with the body owns the sorrow.

Body on the other hand is also inert and identifies with the mind and owns the sorrow.

Who is suffering actually? No one! It is just an illusion of suffering like what you feel when you are listening to a tragic story narrated by a talented story-teller.

The experiences of pleasure and pain are experienced because of the lack of the right knowledge.

What is the right knowledge?

There is just the continuous show of experiences based on the mind-content non-stop, with death-picture also intervening as an illusion maintained by the mind.

No one experiences death; life can never cease to be; for it is the shine of Aatman.

The variety of life-experiences are brought about through attachments and wants only.

Arjuna; this battle-field is produced here as a joint-want of so many minds; and you also are one of such minds, who always wanted to fight your co-brothers.

How can you run away from what you yourself have created as your ghost-world?

न किञ्चिदेव देहादि न च दुःखादि विद्यते आत्मनो यत्पृथग्रूपं किं केनातोऽनुभूयते । यदिदं कथयाम्यत्र तेनैवातो विनश्यति भ्रान्तिर्दुःखमबोधोत्था सम्यग्बोधेन भारत। यथा रज्ज्वामहिभयं बोधान्नश्यत्यबोधजं तथा देहादिदुःखादि बोधान्नश्यत्यबोधजम्। विश्वग्विश्वमजं ब्रह्म न नश्यति न जायते इति सत्यं परं विद्धि बोधः परम एष सः। ब्रह्माम्बुधौ तरङ्गत्वं किञ्चिद्भूत्वा विलीयते ब्रह्मावर्ते स्फुरस्यद्य ब्रह्मैवासि निरामयम्।

The bodies of all these others, mine here, and yours also do not exist at all except as images firmly drawn by the minds. You cannot wish them all away.

The sorrows and joys connected to these bodies also will be experienced as real, since you believe in their realness and want to run away from it all, like a child running away from a ghost it imagined because of its foolishness.

Aatman alone is there and it does not experience any joy or sorrow.

Mind and body are the inert tools and they also do not experience any sorrow or joy.

What, by whom is then anything experienced? Analyze! Bhaarata! Get out of this delusion!

This delusion is there because you do not know the truth of it all, and are suffering through ignorance.

This delusion of pain rising from non-enlightenment will surely perish through the method I suggest to you; and that is the practice of 'correct understanding'.

Just like the fear of serpent in the rope caused by the wrong understanding perishes through the right knowledge, the body etc and the pains etc caused by the wrong understanding will perish through the right understanding.

What is the right knowledge?

'Brahman, the reality state which fills the world in its entirety permeating through all as the revelation of the world-appearance seen by the minds, does not die or get born (like the body). That alone is there!'

Understand that this is the Supreme Truth. This is the supreme knowledge.

And where is this Brahman?

Brahman you can imagine is like a limitless ocean of pure awareness. Countless waves rise and dissolve as its very nature. In the whirlpool of Brahman 'you' (Brahman) are shining forth like this (as this name and form) (as a wave). You alone are the Brahman bereft of all the afflictions.

यावत्कालक्रियादेशस्त्वमहंसैनिका इव ब्रह्मणीव परिस्पन्दा नात्र स्तः सदसद्भ्रमौ।

For your better understanding, you can imagine that the Brahman is like some huge limitless army that fills the entire expanse without beginning or end. See the huge army standing in front of you as Brahman-state; see the soldiers as Jeevas that rise and fall again and again. The army is always the same, though soldiers keep dying; and new soldiers rise up fighting. The phenomena of time, action, place, you, I; all these move about in the Brahman like soldiers who are all different, but are the army alone as their essence.

This army called Brahman is not affected by the life or death of anyone in it.

Such delusions do not belong to it; since it alone is as all; and it is not divided as the soldiers; but 'is' the soldiers.

The army called Brahman, when viewed as a whole is not divided at all.

(Do not view the world as ignorant or Knower divisions also.

Just see it like a whole of the ocean with its varied quivers of foams, waves, whirlpools etc.

Do not see any good or bad in it; see it as one whole manifestation of Brahman state.

Brahman alone is there as all that you see and as yourself also.

Feel the thrill of being in the presence of the Supreme deity, who is with you as your limited mind-thing; who is with you as each and every object you see; as your very breath, as your very tears and laughter; as your very thinking process. Where Brahman is not?

See the beloved self alone as all; see it in the death, in disease, in life, in ignorance, in happiness, in wickedness, in saintliness, and as all.

Just look at everything as Brahman.

Love every bit of Brahman that shines as every object in front of you and as your body also.

Love every thought, every image, every bit of sensed world as Brahman; like a child laughs at and enjoys every new costume worn by its father; and sees its father only through all the costumes, be it that of a devil or a saint.

The entire world with your tiny world-scene where your tiny body-image is contained, and all the world-scenes of all the others which contain their tiny body-tools; everything is just the grand shine of Brahman.

Life is just the quiescent state of Brahman only! For a JeevanMukta life is just the sunken state inside Brahman only.

The very presence of the Supreme Brahman is there at all times as all that you see and experience; and Brahman is you also. Where it is not, what it is not?

The thing that you were searching for as some far away goal is just here now unfolding as a world-scene with the false you, at every instant as some world scene or other.

The dog, the cow, the tree, the road, the people, the good, the wicked, the sadness, the joy, everything and anything is Brahman alone; and nothing else. Stay as Brahman and love yourself who is the undivided quivering state as the world. Stay as the Brahman and see the world-image which the mind sees, as just your own shine as some probable state of yours. Without the 'I', without the bodyness, when you are just outside of the ego and its contents; you stay as only the empty state of awareness and see only yourself shining as the world.

Whom can you hate, whom can you love? Love all as yourself, and be the no one!)

जहि मानं मदं शोकं भयमीहां सुखासुखे द्वैतमेतदस्द्रूपमेकः सद्रूपवान्भव।

Throw away the conceit of the ego that I am a name and a form as the body-thing.

Throw off the arrogance that accompanies the ego, as its counterpart.

Do not have the fear of death of yourself or the others; for death is just a belief like the belief in the snake seen on the rope. Do not feel helpless and trapped; understand the secrets of existence and be free of its traps.

Do not feel joy or sadness about the events of life; they are as unreal as the dream-state events.

The duality seen here is unreal by nature. Be established in the true state of the Self, which alone is all that exists.

पुरुषाक्षौहिणीनां च क्षयेणानुभवात्मना ब्रह्मणा बृंहितं शुद्धं ब्रह्म ब्रह्ममयं कुरु।

(What is the Akshouhini army?)

अक्षौहिणी is a huge army consisting of 21870 elephants, 21870 chariots, 65610 horse and 109350 foot soldiers.

The word अक्षौहिणी also means ignorance; the collection of senses and the false belief.

अक्षौहिणी – ऊहः समूहः - means the assemblage or belief, the misconception; सविकल्पज्ञानं वा सोऽयमस्ति इति the idea that I am so and so.
 अक्षाणाम् -रथानां chariots, सर्वेषामिन्द्रियाणां all the senses, ऊहिनी assemblage
 पुरुष means a man and also the embodied Self)

Arjuna! You are intent now on destroying the entire Akshouhini army with its thousands of men.
 Destroy the belief in the reality of the ‘world of the embodied Jeeva’ created by the sense-army.
 That alone is the real victory.
 The destruction of the ‘Akshouhini army and men’ that you will achieve, is also an expression of Brahman.
 By destroying the incorrect understanding, you yourself as a ‘no-one’ will stay as the Brahman and its shine of the world. Experiencing the pure state of Brahman, express yourself as Brahman.

असंविदन्सुखं दुःखं लाभालाभौ जयाजयौ युद्धयन्ब्रह्मैकतां गच्छ ब्रह्माब्धिस्त्वं हि भारत।
 Do not react with happiness or sorrow in any gain or loss, in the victory or defeat.
 Your duty in this story is to fight the wicked and protect Dharma.
 Do it like a wave rising from Brahman. Wave is not different from the Ocean. You are also not different from Brahman when you are doing the action of fighting.
 Do not fight as the Arjuna, the son of Paandu, but fight as a part of the scene of the battle-field as picture rising in Brahman, as Brahman.
 You are the ocean of Brahman Bhaarata!

लाभालाभसमो भूत्वा भूत्वा नूनं न किञ्चन खण्डवात इवास्पन्दी प्रकृतं कार्यमाचर। यद्करोषि यदश्रासि यज्जुहोषि ददासि यत् यत्करिष्यसि कौन्तेय तदात्मेति स्थिरो भव।
 Wind moves with speed in all directions, through mountains and forests; but is not cut by the caves or hollows of the forest. It is not affected by what it meets on the path.
 You also do your required duties without getting affected by what you meet with as loss or gain.
 Deaths and births are just pictures rising in the mind-screen of the ignorant minds.
 No one dies or lives as such.
 Pictures keep rising in the emptiness one after the other, as if real events are occurring.
 Picture is just a picture produced by the mind.
 The ignorant minds habituated to death as real, are bound to see death, (though it does not happen) since they add reality to anything they believe in; since they are also Brahman essence only.
 The belief in the ghost makes the ghost strangle you, though the ghost is not there at all.
 The belief in the death makes the death as real, though there is no death at all for any mind-entity.
 (Those who exist as matter alone, just instinct-controlled like the insects and animals, die as matter alone; since they are just the group of elements moved by the wind, with no mind-power as such.
 Inertness is just the ‘known’ and is not the ‘knowing Jeeva,’ even if it is shaped like a human.)
 The ignorant are like mad children who feel thrilled when an imagined ghost attack them.
 The ignorant love death in a subconscious way; for their want to suffer alone creates more suffering in the form of death and destruction. The very word ‘death’ frightens them like the anticipation of a ghost in the dark corner.
 Actually death is a misconception; and no one here will die Arjuna!
 All these people fighting here will move off to heaven or hell or see another picture of world-life instantly, even as your arrow slices off their heads. They will never know of death at all.
 Even if you get killed by chance, the others will see your dead body, but you will find yourself in a heaven of the brave soldiers instantly (or in the company of ‘Knowers’ if your Knowledge-Vaasanaa is dominant).
 Death is just a change-state of matter; and no mind-entity ever dies!
 Move like a storm in the battle-field and fight the wicked, never bothered about who is your relative or not.
 Just be a part of the picture rising here as Brahman-wave.
 Not only this battle-field, but any experience you have as any world-scene is Brahman alone rising as that scene of experience.
 Whatever you do as enjoying anything, or giving up anything, or helping any one; all that is Brahman alone.
 Whatever you do as eating food, offering as oblation, or give off in charity; all that is Brahman alone.
 Be established always as the self-state of pure witness state of emptiness, in all the actions of the life.

यन्मयो भवत्यन्तः स तदाप्रोत्यसंशयं ब्रह्मसत्यमवाप्तुं त्वं ब्रह्मसत्यमयो भव।
 Why did this battlefield rise up as Brahman-wave?
 Because you alone desired for this battle to happen; For this event only you waited all these years patiently, and mastered many divine weapons, for the one act of killing your co-brothers.
 All these people who are standing here to battle you also desired for the same.
 This battle is a joint experience-field of the same Vaasanaa of many minds.
 What you want; that alone rises as Brahman.
 Whatever you experience now here is what you wanted as some dominant Vaasanaa-fulfilment.

Body is also a common Vaasanaa maintained by all the ignorant; and also the death as connected to it.
The world here runs as Vaasanaa-fulfilment of birth and death alone!
Now strive to attain the Brahman-vision as a Vaasanaa-fulfilment.
Then this Vaasanaa also will get fulfilled; and you will become the truth of Brahman!

अनपेक्षफलं ब्रह्म भूत्वा ब्रह्मेति भावितं क्रियते केवलं कर्म ब्रह्मज्ञेन यथागतम्।

The Knower of Brahman performs the actions that fall to his lot, as Brahman, thinking of the action also as Brahman, without getting affected by the results.
He is just the awareness that watches the Brahman-waves that rise as his actions.
This alone is known as Turyaa state; the real waking up state where you wake up from the delusion of the Jaagrata also.

कर्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः स बुद्धिमान्मनुष्येषु स चोक्तः कृत्स्नकर्मकृत्।

A man who moves his hand and feet is not doing any action at all. He is like a tree moving its limbs without any control. While doing any action with the mind intellect or senses, if you can be outside of the action scene itself, and watch it as the formless emptiness of awareness, then you will do no action even while doing the action.
Sitting at a place without moving the limbs is not the non-action state.
As long as the mind is alive, the action is going on non-stop.
Watch as Brahman the brave Arjuna fighting the enemies; and be action less.
Even if you do not battle and refrain from fighting, your mind will still stay agitated only.
Silence the mind; kill the 'I'; and rise as the wave of Brahman.
He who sees non-action in action and action in non-action, he alone is the wisest among men and he is said to be perfect accomplisher of his actions.

मा कर्मफलहेतुर्भू मा ते सङ्गोस्त्वकर्मणि योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

Do not worry about the results of the action. Accept whatever results rise from the battle.
True; as you said, this battle will destroy many homes and will bring tragedy to one and all.
No one will be left happy, be the wicked or the good.
But what can you do to prevent it?
It is your own Vaasanaa that makes you stand here as a part of the battle-story.
Just stay as a witness of the actions, and do the story-part, like a character in a drama.
You cannot run away from this battle-ground and be a recluse.
Mentally renounce the 'I' and be a recluse like me, who never swerves from my duties as the king of Dvaarakaa; and do all your required duties without anxiety.
Do not be only bothered about the results of the action. Do not be attached to non-action also.
Be established in the Yoga of the Self and be identified with the true self; and do actions without attachment to the results, hey Dhananjaya!

कर्मासक्तिमनाश्रित्य तथा नाश्रित्य मूढतां नैष्कर्म्यमप्यनाश्रित्य समस्तिष्ठ यथास्थितम्।

Without taking shelter in 'attachment to action' (doer ship); without taking shelter in ignorance (losing the Self state); without taking shelter in 'refraining from action' (fake renunciation); be equal in whatever you are.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः।

Renouncing the attachment to the result, always content and independent, a man of liberation though engaged in action, never does anything.

आसक्तिमाहुः कर्तृत्वमकर्तुरपि तद्भवेत् मूर्ख्ये स्थिते हि मनसि तस्मान्मूर्ख्यं परित्यजेत्। अकर्तृत्वादभोक्तृत्वमभोक्तृत्वात्समैकता समैकत्वादनन्तत्वं ततो ब्रह्मत्वमागतम्।

What is defined as doer-ship? Doer-ship is the attachment to the ego.
Even if you refrain from physical actions, it will still be doer-ship only, since the ego is still reigning undaunted.
As long as ignorance reigns in the mind, you cannot run away from any situation brought about by your own foolish desires. Discard this foolishness that believes in the realness of it all; then you will not be doing any action, even if the limbs move as if in action.
By not doing action though engaged in action, you do not get the results also as yours; and so will be equal in all circumstances. This will help you in realizing the truth and will make you understand that you are deathless.
That state is the Brahman-state.

नानातामलमुत्सृज्य परमात्मैकतां गतः कुर्वन्कार्यमकार्यं च नैव कर्ता त्वमर्जुन। यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः। समः सौम्यः स्थिरः स्वस्थः शान्तः सर्वार्थनिस्पृहः यस्तिष्ठति स सव्यग्रोऽप्यलमव्यग्रतां गतः।

Completely getting rid of the idea of differentiation, and identified with the Supreme Self; doing actions ordained or ordinary; you will not become the doer, Arjuna!
Be always the witness of your own actions as a limited ego, and be always alert as the non-stop shine of the sun whose very presence supports the actions of the world.

He, all of whose enterprises are free of selfish motives (as ego-based) and whose actions are burnt by the fire of knowledge, he alone is known as a 'Knower' by the wise.

Of course, in such a state of the non-doer, you will emote exact emotions, perform well tall he actions with full involvement, as if you are acting with full interest.

He who remains equal, calm, stable, established in the Self, quiet, completely desireless towards everything, he is in the state free of agitations, though he may do actions as if agitated.

निर्द्वन्दो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् यथाप्राप्तानुवर्ती त्वं भव भूषितभूतलः। कर्मेन्द्रियाणि सम्यम्य य आस्ते मनसा स्मरन् इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते। यस्त्विन्द्रियाणि सम्यम्य मनसा नियम्यारभतेऽर्जुन कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते।

Remaining free of the duality concepts, remaining established in the truth, without worrying about the events of the world, remaining as the Self, doing whatever has to be done as per your station in life, you stay as the ornament of the world. On the other hand, if you believe that you can run away to some mountain cave, and attain the quietness in the mind by sitting in a meditation posture, then you will be harming yourself only; for your restless mind will be doing actions only, by worrying still about the results of the war.

He who controls his organs of action, and remains thinking of sense objects (world) in the mind, is a completely deluded idiot and is known as a hypocrite.

Arjuna, he who subdues the senses in the mind (by realizing the unreal nature of the world), and does actions through the organs of action (as if the world is real), and is following the path of Karma (of non-doer ship of actions), he is unattached and is indeed praiseworthy. He alone is truly absorbed in meditation, without escaping to the posture of meditation. Do not run away from the world, like running away from a ghost imagined by you. Wherever you go, the world will follow you like that ghost. Destroy the non-existent ghost of the world through Vichaara; the world you live will turn into a temple of Brahman, and will not be anymore the haunted mansion of the ghosts.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी।

The ocean is spread out to its brim; waters evaporate from it to become clouds; and rivers enter into it without stop.

The Ocean never becomes less or more by these losses and gains.

Like the waters entering the ocean which is stable and full, all the desire-fulfillments enter him who is in the bliss of the Self. He alone is in quiescent state of the mind; not the one who chases the desires.

For a man of no-wants, what does it matter what the world-scene is like?

He is always the Brahman rising as his life-event.

There is no one at all as any one; just the silence with the noise of the world silenced!

What is there to seek or discard? What is good or bad? What is auspicious and inauspicious? What is real and non-real?

He is not a he or she or it; but the Brahman alone is, unaffected by what wave it rises as.

न कुर्याद्भोगसंत्यागं न कुर्याद्भोगभावनं स्थातव्यं सुसमेनैव यथाप्राप्तानुवर्तिना।

Discarding the pleasures outwardly as this and that, seeking solitude to meditate, keeping away from duties, avoiding learning; holding on to the forms of deities and Gurus; are all childish in nature and belong to the immature minds.

Understand that there is no pleasure in any sensed object; and pleasure is the conception of an ignorant mind.

Enjoy anything in life as a normal person does; but remain always in the witness state; and know that the object has no pleasure in it, because there is no object at all as any reality.

One should not renounce the enjoyment of pleasures also; one should not hanker after pleasures also.

One should treat everything equally doing the actions that fall to one's lot.

अनात्मन्यात्मतां देहे मा भावय भवात्मनि आत्मन्येवात्मतां सत्ये भावयाऽभवरूपिणि।

Do not identify the Self with the non-Self (body, mind etc); and worry about births and deaths.

Remain as the true Self as just a witness.

Identify the Self with the true Self which never is caught in the cycle of births and deaths.

You will not 'become' deathless by Aatman-realization; but will realize that there is no death at all as such! This relief from death is indeed is the bliss, like waking up from a dream where a huge snake was ready to swallow you.

देहनाशे महाबाहो न किञ्चिदपि नश्यति आत्मनाशो हि नाशः स्यान्न चात्मा नश्यति ध्रुवः।

If the body is destroyed, hey mighty armed Arjuna, nothing gets destroyed; for the body is just a momentary image formed in the mind. The destruction of the Self is the true destruction, when one believes that he dies as a body and cries thereof. But you the true state of the self as awareness or knowing will not stop existing ever; this is for certain.

न हि शीर्यत्यचित्तात्मा त्यक्तसर्वपरिग्रहः कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः।

A person who has a subdued mind, who has renounced all the attachments to the body and the world, does not wither away along with the body (for he knows that the body is just an image concocted by the mind.)

Though engaged in actions of any sort, he actually does nothing; since he is present as the self alone, and just is aware of the actions of the mind and its body-image.

आसक्तिमाहुः कर्तृत्वमकर्तुरपि तद्भवेत् मौर्ख्यस्थिते हि मनसे तस्मान्मौर्ख्यं परित्यजेत्। परं तत्त्वज्ञमाश्रित्य निरासक्तेर्महात्मनः सर्वकर्मरतस्यापि कर्तृतोदेति न क्वचित्।

Attachment to the ego is the doer-ship that belongs to one; and makes one worry about the consequences of the actions. Even if the ego-entity refrains from any action, he will be active still in the mind.

Therefore the ego has to be renounced. That alone is true renunciation; not the running away from the duties.

One who has lost attachment to the ego and its connected objects, and is established in the knowledge of the Supreme is indeed the noblest of all. Even if he does actions non-stop, never taking a break to sit and meditate like the ordinary ignorant, even then, he does no actions at all, because of staying in the state of the witness always.

Witness state is like a man in the ship watching the person swimming hard in the ocean, alongside the ship.

Man in the ship is the Knower who has no identity with the ego that is swimming in the Bhava Ocean.

Ego swims; not the man in the ship; he just watches!

अविनाशमनाद्यन्तमात्मानमजरं विदुः नश्यत्यात्मेति दुर्बोधो मा तवास्त्वितिदुःखदः। न तथा परिपश्यन्ति विदितात्मान उत्तमाः पश्यन्त्यात्मनात्मानं स्वमात्मन्यात्ममानिनः।

The Self is understood as imperishable, beginningless and changeless.

You are the self that is deathless, birthless and changeless; you are not the body that gets born, ages and dies.

Do not have the misconception that the Self dies; for, such an incorrect understanding gives much pain (of births and deaths). You will never die; nor these others in the battle-field. Bodies may fall dead bleeding and screaming; but the ignorant minds live on as different bodies again and again. This the Knowers know for certain.

The excellent men who have realized the Self do not have such an incorrect understanding; they do not see the Self as the non-Self (body). They think of the Self alone as the Self. They know that they are deathless.

अर्जुन उवाच

Arjuna spoke

एवं चेत्त्रिजगन्नाथ मूढानामपि मानद देहनाशे समुत्पन्ने इष्टं नष्टं न किञ्चन।

Hey Lord of the tri-world! Your contact indeed honors even the fools that are in your contact.

You told me that the body is the cause of all the suffering; and not being the body frees one from all the troubles. If what you say is correct, then if the body-destruction happens to even the ignorant fools, there is nothing gained or lost! Body anyhow gets removed, and the mind continues to live as new bodies.

So what matters? Why bother even to seek knowledge?

श्री भगवानुवाच

Bhagvaan Krishna spoke

एवमेतन्महाबाहो न किञ्चिन्नश्यति क्वचित् आत्मैवास्त्यविनाशात्मा किं तस्य क्व विनश्यति। इदं नष्टमिदं युक्तमिति मोहभ्रमादृते अन्यत्तथा न पश्यामि वन्ध्यास्त्रीतनयं यथा। नासतो विद्यते भावो नाभावो विद्यते सतः उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः।

Hey Mighty armed Arjuna! Of course, what you say is true indeed. That is how it is!

Nothing perishes ever. No one dies ever.

There is only the Reality state shining forth as all the 'I' entities as countless world-perceptions.

Reality state can never cease to be. The worlds also never cease to be.

What can happen to it? Where can it perish? Waves of worlds as the 'I'-worlds keep rising forever.

There is no beginning or end to the perceived; for it is Brahman alone in essence.

The worlds are like the costumes worn by the emptiness of Brahman.

Costumes are manifold; but Brahman is changeless and the same in all.

'This is lost; this is how it should be preserved' is the delusion rising out of ignorance which makes one believe in death and destruction. Except the play of delusion which has risen like the son of a barren woman, I do not see anything else!

The unreal never has existence. The real never ceases to exist.

The Knowers of the Self know the difference between the two.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततं विनाशमव्ययस्यास्य न कश्चिदकर्तुमर्हति। अन्तवन्त इमे देहा नित्यस्योक्ता शरीरिणः अनाशिनाऽप्रमेयस्य तस्माद्यद्भ्यस्व भारत।

Know that the Reality state which pervades all as imperishable. No one can destroy this changeless principle.

This Reality state appears limited as if, by the limitation of the knowledge.

No one knows the workings of the universe or the mystery that shines as the unfathomable Reality.

This lack of knowledge added to the attachment towards the body, leads to the belief in death and destruction.

These bodies have to die because they are made of five elements only, like all the other inert objects of the world.

But the mind content, unless destroyed through knowledge will not die ever; and will keep rising new bodies again and again of the same form or of different forms. If the mind content is destroyed through dispassion and the reasoning ability, then the Reality state alone is left back as a Knower-state of pure mind.

Reality state is the same in both the ignorant and the Knower.

Both have no deaths as such, even if the bodies die.
 Nothing is lost; nothing is gained; as you say, for the ignorant also.
 If you have understood that death is a myth; then why do you still hesitate to enter the battle-field?
 Bhaarata! Get ready to battle the enemies. Get up!

आत्मा चैकोऽस्ति न द्वित्वमसतः संभवः कुतः अविनाशस्त्वनन्तोऽसौ सतो नाशो न विद्यते।

The self-essence in all is the same.

Remove the differences of names and forms; you will see only the state of Knowing existing as varied perception states.

Self is one only and is not divided. There is no individual at all; but only the Reality state with the illusion of many.

How can an unreal second principle possibly arise as an individual?

How can you exist as a second reality as a body-self and want to reach the true self as another state of existence?

The body-self is just a conception-product only and not real.

Te body-self exists as born and dying, because of ignorance.

There is no destruction for the imperishable and endless reality.

So it does not matter whether you die or anyone else dies.

Reality will shine forth as new 'I's anyhow.

द्वित्वैकत्वपरित्यागे शेषं यदवशिष्यते शान्तं सदसतोर्मध्यं तदस्तीह परं पदम्।

What remains left over after renouncing the two-ness and one-ness, that which is quiescent; and in-between the real and unreal, that alone is there as the Supreme state.

अर्जुन उवाच

Arjuna spoke

तन्मृतोऽस्मीति भगवन्किंकृता तु नृणां स्थितिः कथं स्थितौ च लोकानां तौ स्वर्गनरकौ प्रभौ।

If no one dies actually, then why are people afraid of death and feel that they are dying?

Bhagavan! Why is that, men go through the experience of 'I am dead'?

Why do they believe that they go to any hell or heaven after death?

Prabhu! Why is that, there are the states of heaven and hell for the people, if they are not going to die at all?

श्री भगवानुवाच

Bhagvaan Krishna spoke

भूमिरापोऽनलोवायुः खं मनो बुद्धिरेव च एतन्मात्रजालात्मा जीवो देहेषु तिष्ठति। स कृष्यते वासनया रज्ज्वेव पशुपोतकः स तिष्ठति शरीरान्तः पञ्जरे विहगो यथा। स कालदेशतो देहाज्जर्जरत्वमुपागतात् वासनावशतो याति प्लक्षपर्णाद्रसो यथा। श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्। वासनावत्त्वमेवास्य देहो नेतरयुक्तिजः क्षीयते वासनात्यागे क्षीणे भवति तत्पदम्।

The Jeeva is an embodied state where it exists stuck to the deteriorating bodies that are made of just the combination of subtle elements namely earth, water, fire, air, the sky, mind and intellect.

It is stuck to the body because of the subtle wants that agitate it.

The delusion blocks its fulfillment state of quietness; so it always hungry for the quietness state; and wrongly goes after the objects of the world for its fulfillment and fails like a man running towards the mirage river.

The Jeeva is pulled forcefully by the Vaasanaa like a calf by the rope; it stays inside the body like a bird trapped in the cage. The Jeeva cannot kill the body as you say, and be free of the body.

Another body will instantly rise as the same or different form and continue the Vaasanaa-fulfilment, in another world-perception. The Jeeva can never know of death; since it is Aatman in essence which knows no death.

You can see someone else dying as the image seen as a dead body; but the Jeeva that empowered that body as Aatman will continue its life as it is, without the knowledge of death ever.

Body is just a group of elements which is stuck in a measure of place and time, like a tree or rock.

It is inert but is moved by the Praana-energy.

The body looks real and gets imagined also as the 'self' because it is perceived always by the Jeeva as a constant companion, and the body image is stored as the self-idea in the memory firmly.

The body acts as the center of the Jeeva's perceived world. It is always there as a tool of perception.

The Jeeva identifies with the body; like saying, I am the house that I always am seeing.

Limited by the space time constrictions, when the body decays, the Jeeva again moves from that perceived world to another, like the moisture moving away from the dried up fig leaf.

The Jeeva still is the potential state of perception; and so, carries the powers of ear, eye, touch, taste and smell, and moves away like the wind carrying away the scent from an object. Its Vaasanaa-content is not destroyed; and is carried on to the next perceived state like the scent from a flower is carried by the wind.

Body is nothing but the perceived object which acts as a center of the perception for the Jeeva; like a window from which you see a world. Body is just another Vaasanaa of the mind; and the ignorant Jeeva is always stuck to the body, because of this attachment to the form. The Jeeva through ignorance feels that it will die if the body dies, because of the habituated belief in death that prevails in the world.

The body is only of the nature of Vaasanaa and is not born of any other thing.
The body is just a perceived object which is believed to be born of some other bodies. Destroy all the Vaasanaas along with this want of the body; then the body also perishes along with all the other Vaasanaas.
When the Vaasanaa is gone, the state of the Supreme alone is left back; like a mist cleared of the shining sun.

वासनावान्परापुष्टो भूत्वा भ्राम्यति योनिषु जीवो भ्रमभराभारो मायापुरुषको यथा।

You asked me previously- 'what will happen if the Jeeva is ignorant; anyhow he is deathless. So what matters; the Jeeva can happily be living various lives without stop. What is lost or gained?; and so on.
A Jeeva with the Vaasanaa has no control over his life situations.
You and all these others are standing here ready to kill each other like mad creatures, because of the Vaasanaas that you people hold on to! Now you are crying here, unable to face the situation that you yourself have brought up along with these other Jeevas. And the consequences of war will be terrifying; you argued.
Think; who brought about this war-situation? Your Vaasanaas only.
A Jeeva may have very less Vaasanaas to start with; but later it is bloated up with more Vaasanaas, in course of time. Unable to fulfill all the Vaasanaas in one single life-span and with one single body, it wanders continuously lost in various wombs; like an illusory figure of a man supported only by the weight of illusion.

अक्षस्वभावानखिलाञ्छरीराद्वासनावशः जीवो गृहीत्वा संयाति पुष्पाद्गन्धमिवानिलः।

The Jeeva does not die ever.
Even when others are crying for his death in a previous life; unaware of their lamentations, the Jeeva instantly is pushed into another Vaasanaa-field as a life-story in another or same identity, in another or same body-form.
Forced by the Vaasanaas, the Jeeva as a particular mind-content, takes away all the functions of the senses from the body, and moves away like the wind carrying away the fragrance of the flower, for another life-experience; without any control over the situations of his future life.
What you liked also will follow you; what you dislike also will follow you.
What you want also will be in your next world; what you do not want also will be in your next world.
Good Vaasanaas and a good conduct in this life may bring about a better life in the next world.
But still, there is no control over your future experience after death, if you are ignorant of the self and do not have the reigns of the mind-horse in your hand.
(Like King Lavana getting carried off by the magical horse, you will end up in any worst or good life experience without any control.)

देहो निस्पन्दतामेति जीवे कौन्तेय निर्गते निस्पन्दावयाभोगः शान्तवात इव द्रुमः। अचेष्टं छेदभेदादिदोषैरायात्यदृश्यतां मृत इत्युच्यते तेन देहो विगतजीवितः। स जीवः प्राणमूर्तिः खे यत्र यत्रावतिष्ठते तं तं स्ववासनाभ्यासात्पश्यत्याकारमाततम्। अयं देहो हि जीवेन त्वसन्नेवावलोकितः अस्य नाशे त्वमप्येवं पश्य मा वा सुषुप्तवत्।

Kounteya! You are now the son of Kunti now! What you were previously, and what you will be later; who can know except the Vaasanaas that hide in you!
If your Vaasanaa for battle which alone has brought you here is not satisfied; you will again and again experience the same battle-field, dying again and again a million times; and yet alive as another Arjuna form instantly!
Where can you escape from the hold of the Vaasanaa?
The body alone dies; not the Jeeva ever! When the Jeeva moves away, the body becomes still, like a tree remains still without moving any of its parts, when the wind stops blowing.
The body lies without movements because of the damages and faults that belong to it and stops the perceiving activity.
The body is very fragile; it can die of diseases; accidents; wounds; injuries; blows or any such cause.
The body bereft of the Jeeva and Praana, is said to be dead.
The dead body anyone sees is just dead matter; not the Jeeva, the invisible mind-content.
It is an invisible state of emptiness with a dense mind-content of wants.
The predominant want takes over as the next Vaasanaa field with a new form once again, as of any age with just a memory-store of some past of that life.
Its mind-content is just the agitation of the Praana; and this Praana enables the mind to see another life-experience.
It is not the rebirth of the same entity; but a completely different identity as a Jeeva-state; and what that ignorant Jeeva-state is going to unfold as, is not in anybody's control.
That Jeeva, endowed with Praana, wherever it stays in the voidness, sees itself as a projected form because of the habituated Vaasanaas.
Body is just an image seen on the emptiness; and the dead body also is an image seen on the emptiness.
In this empty expanse of Brahman, the mind-content is also like some dense emptiness like a tiny dust-heap; and is made of emptiness only. In that very emptiness of Reality, the mind sees another life-experience as a new identity.
The body might look the same; or be different; or be a copy of the same previous identity or different; but is just an image drawn on the emptiness once again, and the life-events unfold as per the Vaasanaa-content of that Jeeva.
That (ignorant) Jeeva perceives this body though it is non-existent; and identifies with it.
A Knower is not perturbed by the existence or death of the body; for he knows that it is non-existent, except as an image drawn on emptiness. When any body is seen as destroyed, you (as a Knower) should see it as non-existent only.

Be asleep to the reality of the world, and be awake always to the reality of the Self.
Do not see the body at all as when asleep.

यथैव पश्यत्याकारांस्तेषां नाशांस्तथैव सः आदिसर्गे भावनया किलैष्वेवं विभावतः। झटित्युद्भवकाले हि यद्यथा दृश्यते पुरः अनिपातं तदेवास्या अविनाभाविसंविदः। प्राक्तनं वासनामूलं पुरुषार्थेन जीयते यत्नेनाद्यतनेनाशु ह्यस्तनायतनं यथा। य एव पुरुषार्थेन दृष्टो बलवता क्षणात् पूर्वोत्तरविशेषांशः स एव जयति स्फुटम्। अपि स्फुटति विन्ध्याद्रौ वाति वा प्रलयानिले पौरुषं हि यथा शास्त्रमतस्त्याज्यं न धीमता।

Why death occurs at all for the bodies?

Whatever started as a conception is continuing now also.

At the beginning of the creation, Brahmaa, the total mind of the creation, conceived the forms based on the Vaasanaas of the previous creations, and perceived the appearance of forms and their destruction too; so it is seen now also.

Who can change the rules ordained by him?

At the time of the rise of the creation, instantly whatever was seen in front, till now, that alone is inevitably cognized as such. You cannot change the rules of the Creation.

The Creator willed that the matter should deteriorate and die, thus enabling the Vaasanaas to move forward.

Jeeva is just a state of wants; and he willed that the wants should be fulfilled non-stop.

Wants have built your present state now; starting from the beginning of the Creation; some getting destroyed; some getting fulfilled; and the processes of Vaasanaa-fulfilment goes on as inert processes with a Jeeva caught in their floods. If you want to come out of that Vaasanaa-trap, then reduce the Vaasanaas with effort.

That much freedom is there for you as a Jeeva.

The previous Vaasanaas are conquered by human exertion like burning off a previously built abode by the effort of today. If you find yourself now in a bug infested deteriorated house; you will burn off the house and build a new one.

Similarly analyze the mind-content as an outsider; and with effort destroy the wants through reason.

Past is what has brought about the present; change the present with effort and make the future better.

Even learned men fall easily a prey to the sudden burst of Vaasanaas.

What failure you see now in your life as Avidyaa state, is the effort of the past only, where you were carelessly heaping up the wants. Whatever your effort had been in the past, that alone is instantly experienced as the present, by the dominance of those Vaasanaas.

You cannot give up the effort in reasoning if you meet with failures.

Analyze the mind-content again and again; and remove the wants that are blocking your path to Knowledge.

Whether the Vindhya Mountain bursts, or the dissolution winds blow, a wise man should not give up the effort which is based on the instruction of the scriptures.

नरकस्वर्गसर्गादिवासनावशतोऽभितः प्रपश्यति चिराभ्यस्तं जीवो जरटमोहधीः।

Hell and heaven can also rise as experiences, if you have ascertained concepts about them.

The old Jeeva who is moving from one Vaasanaa field to another, like a rotten grass piece caught in the floods, is dense with delusion; can never grasp an iota of the truth of the Scriptures. He can see hell, heaven or whatever world he chooses, because of his prolonged state of Vaasanaa abundance.

अर्जुन उवाच

Arjuna spoke

नरकस्वर्गसर्गादिसंभ्रमेषु जगत्पते किमस्य कारणं ब्रूहि जीवस्य जगतः स्थितेः।

Hey Lord of the Jagat! As per your words, creation, Brahmaa also are conceptions only.

Tell me the reason as to why the Jeeva stays immersed in the conceived phenomena of hell, heaven and creation?

श्री भगवानुवाच

Bhagvaan Krishna spoke

स्वप्नोपमाना तेनेह श्रेयसे वासनाक्षयः चिराभ्यासवशात्प्रौढा संसारभ्रमकारिणी।

The continuous experiences of life-stories experienced again and again in the same way as started in the beginning, makes the Jeeva well-ascertained about the existence of hell, heaven, creation etc.

Truth for the ignorant is what is repeated; like the sun rising in the east; little knowing that the sun and east are so intricately connected as concepts, that even if the sun rises in the west by chance, they will see the west alone as the east. The common man's truth is just what he believes in; and that belief again is ascertained by the same experience. Belief causes the experience and the experience ascertains the belief; there is no reason or logic in a common man's world. If he believes that there is a hell or heaven; well, they exist for him as his experience.

The dream-like Vaasanaa is well-grown because of the prolonged habit and causes the delusion of worldly existence. The destruction of the Vaasanaa alone leads to the goal of liberation.

अर्जुन उवाच
Arjuna spoke

किमुत्था देवदेवेश क्षीयते वासना कथम्।

Hey DevaDevesha! How does the Vaasanaa rise up, and how does it get destroyed?

श्री भगवानुवाच
Bhagvaan Krishna spoke

मौर्ख्यमोहसमुत्थाना त्वनात्मन्यात्मभावना आत्मज्ञानान्महाबोधाद्विलयं याति वासना। भावितात्मासि कौन्तेय सत्यं विज्ञातवानसि अयं सोहं जना एते मयेति त्यज वासनाम्।

The identity of the Self with the non-Self (body and the mind) rises through the delusion caused by foolishness. Foolishness is accepting the world-appearance as it is without questioning why and what for it is there. Vaasanaa is a bi-product of this foolishness.

When one sees the world as real, the wants rise up by the belief in the world as an independent reality.

The Vaasanaa gets annihilated by the supreme enlightenment followed by Aatma-Jnaana.

Kounteya! You are intelligent; and know about the nature of the Aatman now.

'This one is so and so; I am so and so; these are people; they will be killed by me' Discard such Vaasanaas.

अर्जुन उवाच
Arjuna spoke

वासनाविलये जीवो विलीनो भवति स्वयं यो हि यत्सत्तयोच्छूनस्तन्नाशात्स विलीयते। जीवे विलयमायाते देशकालान्यथाकृतौ कोऽसौ भाजनतामेति जन्मनो मरणस्य च।

If the Vaasanaa dissolves away, the Jeeva himself will dissolve off; since a Jeeva is just an experience-process of wants. He who is removed from his support will perish, if the support perishes.

If the Jeeva dissolves off, time and place phenomena also will melt off.

Who then actually takes birth or dies?

श्री भगवानुवाच
Bhagvaan Krishna spoke

स्वयं कल्पितसम्कल्पमात्मरूपं यदाविलं तदेव वासनाकारं जीवं विद्धि महामते। अनायत्तमसंकल्पमात्मरूपं यदव्ययं प्रबोधाद्वासनामुक्तं तन्मोक्षं विद्धि भारत। जीवन्नेव महाबाहो तत्त्वं प्रेक्ष यथास्थितं वासनावागुरोन्मुक्तो मुक्त इत्यभिधीयते। यो न निर्वासनो नूनं सर्वधर्मपरोऽपि सः सर्वज्ञोऽप्यभितो बद्धः पञ्जरस्थो यथा खगः।

Hey Arjuna! You are indeed wise!

When one has a form conceived by oneself and is deluded that he is the form; that alone is the expression of the Vaasanaa; and that is the Jeeva. Understand this fact. You are not a Jeeva; but are deluded that you are a Jeeva.

What you imagined wrongly will go off; and you will left back as what you are in truth.

Bhaarata! That which is not dependent on anything, that which is not conceived; that which is changeless; that is the true nature of you. Liberation is when by the knowledge of the Self, one is freed of the Vaasanaa; and has no wants.

He will not be made into 'form-copies' by the Vaasanaas as the hero of the non-stop life-fictions.

Hey mighty armed Arjuna! You are now caught in a Vaasanaa-field and are deluded as the Jeeva.

Even as you are here in this story, analyze the truth and know it as it is, without contaminating it with any imagination.

When you are freed of the Vaasanaa-trap you are named as a Mukta, the liberated.

He who is not freed of the Vaasanaas, though he may well be learned in all scriptures, though he is an all-knower, he is bound all around, like bird trapped in a cage.

दुर्दर्शनस्य गगने शिखिपिच्छिकेव सूक्ष्मा परिस्फुरति यस्य तु वासनान्तः। मुक्तः स एव भवतीह हि वासनैव बन्धो न यस्य ननु तत्क्षय एव मोक्षः।

Like a man with infected eyes sees the peacock feathers in the sky, Vaasanaas keeps rising subtly within him; and will make him see some world or other as his experience, where the Jeeva is never aware of these subtle shifting from one body to another. A Jeeva is an identity-less process only; and will be thrown into different identities without control. Jeeva is that which believes the body-centered life-story as real.

Jeeva is just the belief-state which is not aware of the truth.

A Mukta on the other hand is not a Jeeva; he does not live a life, but exists as just the vision of the truth.

He who has destroyed his Vaasanaas, he alone becomes liberated here.

Vaasanaa alone is the bondage. He who does not have it, is liberated.

The destruction of Vaasanaa alone is termed as liberation.

इति निर्वासनत्वेन जीवन्मुक्ततयार्जुन अन्तःशीतलतामेत्य बन्धुदुःखमलं त्यज । जरामरणनिःशङ्क आकाशविशदाशयः त्यक्तेष्टानिष्टसंकल्पो वीतरागो भवानघ। प्रवाहपतितं कार्यमिदं किञ्चिद्यथागतं कुरु कार्याणि कर्माणि न किञ्चिदिह नश्यति। प्रवाहपतितं कर्म स्वमेव क्रियते तु यत् जीवन्मुक्तस्वभावोऽयं सा जीवन्मुक्तता तथा। इदं कर्म त्यजामीदमाश्रयामीति निर्णयः मूढस्य मनसो रूपं ज्ञानिनस्तु समा स्थितिः।

In this manner, freeing yourself from Vaasanaas; liberated while living; having coolness in the mind; discard the pain (of death) related to your relatives completely.

Hey Anagha! Freed of the pains of aging and death (as just changes in the perceived matter-heap of the body), mind expanded beyond the sky, as the vastness of knowledge alone; discarding the ideas of likes and dislikes, be without desires always. Whatever actions come to your lot in the way of the world, do those actions, those duties to the best of your ability, not worried about the results.

Nothing ever perishes here as a Jeeva-state. Do not worry about your death or the deaths of others.

When you do actions that are yours in the course of life, (without likes or dislikes); that alone is the nature of a JeevanMukta. That state of JeevanMukti is like that only.

The decision that 'I will not do this work' 'I will do this only' is the nature of a foolish mind. For a Knower, there is always equal-ness in everything.

प्रवाहपतितं कर्म कुर्वन्तः शान्तचेतसः जीवन्मुक्ताः सुषुप्तस्थाः स्फुरन्त्यत्र सुषुप्तवत्। स्थिरां संस्थितिमायान्ति कूर्माङ्गानीव सर्वशः
इन्द्रियाणिन्द्रियार्थेभ्यो हृदि यस्य स्वभावतः।

Doing actions that are theirs in their life, JeevanMuktas remain peaceful in the mind and are in the state of deep-sleep (of self-awareness only). They act in the world as if in deep sleep (unaffected).

All the senses remain stable and withdraw themselves from their objects, (act as only perceiving tools, not as pleasure superimposition tools), like the tortoise withdrawing limbs from all over, in him who is in the state of the Self.

विश्वात्मनि तथा विश्वं कालत्रयमयोदितं अभिति त्रिजगच्चित्रं कुरुते चित्तचित्रकृत्। व्योम्नि व्योमात्मकमपि प्रस्फुटं वृत्तिवर्तिभिः चित्तचित्रकरेणादौ
चित्रं चित्रं वितानितम्। पश्चाद्भित्तिः कृता व्योमरूपा चासावहो भ्रमः अपूर्वैवातिमायेयं तृणकुड्यमयी शुभा।

The world phenomenon with its three modes of time (as division-state) has risen in the Supreme who is the essence of the world. There is no wall or canvas for the picture to be drawn, but just the emptiness (Brahman), which is empty of emptiness also.

The talented artist called the Chitta (conceiving process) paints itself also as existing, and paints the world picture also in various ways on this non-existing canvas. There is only nothingness; but on this nothingness, made of nothingness, the painting of the world rises forth with each detail of time and space as vivid, clear and logical, drawn by the talented Chitta-artist, using the different brushes of senses, using the varied colours of conceptions.

When did this artist start this work of painting the world?

Long long ago, in the beginning itself with the first picture as the conception of beginning.

Any picture of the world at any time, is always considered as to have a beginning somewhere; though it is never reached ever. Always the conception of beginning and end accompanies the world-picture of any mind.

There is always the present, and a memory of the past and the belief in a future.

But always there is 'present' only as real; Chit-state is timeless and is always the 'present' with no past or future.

With the concept of beginning fixed in time, the canvas of emptiness rises and the world-picture is seen as a later event; and shines forth made of emptiness only.

Look around you; the entire perceived scene around is just the sound, touch, smell, taste and image; but still you see a fixed world-structure of a gigantic nature stretching across the galaxies; and filled with countless beings.

A very busy world running after nothing actually; like flies buzzing around the sticky fruit.

Just a few sense perceptions around you produced by your mind (brain-process) and lo, a huge world with a beginning looms in front of you instantly! Aha, the delusion of it all! This is a wonder! An excellent delusion!

The rotten grass-hut is considered as an auspicious mansion!

न मनागपि भेदोऽस्ति स्फुटमप्युपलब्धयोः इमा या उपलक्ष्यन्ते भित्तयश्चित्तचित्रजाः। व्योमः शून्यतमा विद्धि तास्तामरसलोचन क्षणेन चेतसि
यथा भ्रान्तौ लोकक्षयोदयौ।

Actually there is nothing but an expanse of emptiness ready to rise as any perceived scene of any mind.

Each mind sees a different world-picture on this canvas of emptiness (Brahman), and conceives a world of its own, very clearly, in every bit of time and at every bit of space. But actually there is no division at all in this emptiness.

It is not divided at all by the conceived state of the minds; like a rock with lines does not change when you imagine a lotus-grove on it.

Hey lotus-eyed Arjuna! Know these worlds conceived to be emptier than the sky.

These worlds get created and destroyed in a second in the mind. They appear anew at every second newly painted by the senses again and again. These worlds appear and disappear like the worlds seen by a dreaming person.

आत्मा जगत्तथैवेदं सबाह्याभ्यन्तरं नभः चिरंतनमनोराज्यं यत्तस्मात्किल सत्यता। किं त्वनालोकितेऽपि स्यात्सत्यं नास्त्येव विभ्रमे, क्रमेणलोकतः
सत्यमालोकेन विलीयते दृश्यमानमपि क्षामं शरदीवाभ्रमण्डलम्।

The mind and the world conceived by it as inside and outside are empty like the empty sky; nothing is there as such but what the mind believes it to be. Other imaginations last only for a few minutes maybe; but this conception of the world stays for a prolonged time; and therefore, looks real.

The reality seen in the world because of delusion, is already not there at all, even before analyzing its truth!

How can it remain as real when you observe through reason?

Reason does not produce the unreal state of the world; but what is 'not there' is seen as 'not there' through Vichaara.

The belief in the reality of the world which has been thickened through the observation of the world, will dissolve off again by the proper observation only; like the clouds of the autumn appearing in the light of the sun, though seen as existing dissolve away even as you keep seeing, by the presence of the same sun.

चित्तचित्रकृतश्चित्रे संस्थिताश्चित्रपुत्रिकाः भित्त्यभावादनाकारा बहिस्त्रिभुवनादिकाः न ताः सन्ति न वासि त्वं किं केन परिरोध्यते। रोध्यरोधकसंमोहं त्यक्त्वा खे विमलो भव प्रवृत्तिरेव न व्योम्नः प्रवृत्तिश्चैव खात्मिका। अतः कालक्रियाकुड्यकलादिविमलं नभः चित्तसंस्थं यथा चित्रं सरूपमखिलात्मकम्। व्योम्नः शून्यतमं विद्धि तथेदमखिलं जगत्चित्तभित्तौ कृतं चित्रं यच्चिच्चित्रकरणे तत्सर्वशून्यतया व्योम्नो मनागपि भिद्यते।

The tri-world and all its objects and people are just the pictures seen on the painting drawn by the Chitta-artist; and are actually have no forms as such, since there is no solid canvas that holds them.

Those people and objects revealed by the Chitta-artist are not really there; you as a form are also not real.

Who, by whom can be killed?

Throw off the delusion of the killed and the killer, and remain taintless in the nothingness of the Brahman.

Such tendencies are not there at all in the Brahman. The nature of Brahman is nothingness in essence.

Therefore, understand that the Brahman is pure without the taint of time, action, canvas, painting and divisions.

The painting of all sorts of multifarious nature existing in the mind, is emptier than the sky.

The entire perceived world, which is just a picture painted on the canvas of the mind by the artist namely Chit, is completely void in nature and does not differ from the Brahman-expanse in the least.

यथा प्रकृतश्चित्रे जगन्निर्माणसंक्षयौ क्षणेनैव तथैवेमो भुविस्थाविति विद्धि हे। अद्य क्षीणा मनोराज्ये नानानुभवनात्मनि क्षणभावितमोहेन कल्पना परिकल्पिता। असदेव मनोराज्यं कर्तुं शक्तं यथा मनः क्षणस्य कल्पीकरणे तथैव बलवन्मनः। क्षणं कल्पीकरोत्येतत्तत्त्वाल्पं कुरुते बहु असत्सत्कुरुते क्षिप्रमितीयं भ्रान्तिरुत्थिता। क्षणेनैव मनोराज्यं प्रतिभातं स्वभावतः यद्विचित्रात्म तदिदं जगज्जालमिति स्थितम्।

Just like the construction and destruction of the world shine forth in the mind within a second, so do the creation and destruction also happen in this world within a second.

Creation rises with the conception of destruction; birth rises with the conception of death as its counterpart.

Creation, the moment it is conceived becomes the destruction process and moves towards destruction only; as if moving step by step, as a second to second process.

Minds see the process of creation and destruction in various modes of slowness and fastness.

Brahmaa's mind sees everything instantly, since it can absorb all the information of the world at once.

The Jeeva's mind is limited in capacity, and is restricted by the body-self. It absorbs just a few sense perceptions as its world-reality and is very slow in absorbing the information of the world.

That is why its tiny life-span looks prolonged for the embodied Jeeva.

Brahman state instantly is all this, unrestricted by the time place divisions.

Therefore it is said to be timeless; and a Mukta of the highest kind like Shiva exists always in the timeless state only, where there is no passing of life at all. There is no world, or its beginning or end for a JeevanMukta of the highest kind.

There is also no birth or death for the Mukta of a highest kind.

Understand this hey Arjuna! Today, you have understood the supreme truth and so, the imagined conceptions of various experiences in you, (of the death of the relatives and the guilt connected with it) created by the mind in the momentary delusion, are destroyed.

Just like the mind is capable of creating mental kingdoms (of births and deaths) which are unreal, it is capable of imagining 'Kalpas' (huge time-spans) within a moment also. It can extend a moment to a span of Kalpa; and it makes a 'little' into 'much'. It makes unreal into real instantly.

So has this delusion risen here. The mental kingdom shines forth by its very nature, as this amazing spectacle; that alone stays here as this perceived phenomenon of the world.

सर्गे निर्वाणनिष्ठात्वान्निमेषमयमुत्थितं प्रतिभासात्ततोऽत्रैव कल्पिता वज्रसारता। प्रतिभासविपर्यासमात्रं ह्यविदिताकृतेः प्रवृत्तौ वा निवृत्तौ वा कैव सा वज्रसारता।

This (perceived phenomenon) has risen in the pure unsheathed state of Brahman in an instant at once, as an appearance only. All probable states of all the Jeevas are at once in the Reality state as its very nature.

At every opening of the mind's-eye through the eye, a world newly appears as if it was already there.

The world is imagined as hard and solid like a diamond, because of the images getting a solid feeling when touched.

When the true nature of the Aatman is not understood, then this world is understood as only a host of misconceptions, and reality gets superimposed in the mirage-like appearance of the world.

Whether it is considered as real or unreal, what is there as a world at all like a hard diamond, that one should bother to prove it as real or unreal!

चित्तचित्रकृतश्चित्स्थं जगच्चित्रं कदास्थितं अकुड्यमप्यरङ्गाढ्यमिदं स्फारमिवातः। अहो नु चि त्रिभिर्भित्तचित्रमुज्ज्वलमुत्थितं सुरज्जनं जगदिति स्फुटं दृष्टिविलोभनम्।

Whatever you see as family, possession, the body-ego, etc; all these are your own imagined ideas about the world, which you have imagined and conceived from the time you started growing from an infant to now.

Your thoughts are just your mind-agitations superimposed on the emptiness.

What you are aware of, are just some colours, shapes, and their connection to your body-shape.

That is all there is as the foundation of the world you see.

On these tiny information-sets (Bodha) brought by the senses, you pile up a huge information of the world as memories, ideas, beliefs and also a story of your life with a beginning and end.

The world that you see is just a painting done by the Chitta on a tiny canvas, which magically looks as if it fills the entire space and the beyond also.

Where is this painting? It is not anywhere outside; but inside the mind itself.

What you see around you is just the expansion of your mind; that is the Jeeva-state you are experiencing as a world.

This 'painting of the world' painted by the 'mind-painter' without the enrichment of colors and a canvas to draw on even, is only inside the mind! Where is it standing spread out in the front?

Actually there is no inside or outside; but a mind only writing pictures on itself, and lost in it; like an artist falling in love with the picture he paints on the canvas.

Aha! Amazing indeed! The painting has risen brightly even without a canvas!

The firm understanding that this world is colorful as a solid structure is just the projected picture of the mind-eye.

नानातमोमधीलेखं नानातेर्जोशुरञ्जनं नानाकल्पाङ्गावयवं नानारागानुरञ्जितं नानादृष्टिविलासाढ्यं नानानुभवलोचनं नानाग्रहोग्रकचनं
नानाग्रहाग्रपश्चिमम्।

Can you imagine the world like a limitless canvas where some artist has drawn haphazard meaningless strokes of colours; yet the mind imagines some meaning in those splashes of colours?

(In any painting drawn by any artist, the scene depicted looks meaningful when only you stand at a distance and see it; if you go very close and observe the canvas, you will just see some colored dots and lines only, or just some random splashes of colours. World-picture is also like this only; from a distance it looks real and meaningful; go near and observe it carefully; it is nothing but some imagination only rising forth as the ego-constructed reality.

You as a name and form are there; so the world is also there for you as a reality of names and forms.

When your body itself is an image drawn on the empty atom-ness outside, and the name refers to the countless bacteria-colonies that function as the body-limbs, where are you at all as any reality, and what reality is there in an imagined world imagined by an imagination called you the ego-entity?

If at all you destroy all the meaningless ideas hoarded as the false you, then what gets left back?

There is only the awareness, the knowing power that can think and analyze. That alone are you.

You understood the wrong thing as the 'you' till now. Now you understand your true self as the 'knowing power'

This 'knowing power' does not need a form to exist.

It just needs a mind-tool to produce a world-picture.

Be just the 'Knowing power' only; and use the mind tool as a tool that produces a world-picture.

That is how Reality can exist as. You cannot get rid of the picture. Therefore, choose the world picture you want to have. You have the full right to change your story, if you have complete dispassion and the full ascertainment of the unreal nature of the world. No one stops you from living a life of a recluse in solitude, absorbed in the quietness of the self. But can you bear the solitude when you still have the attachment to forms and noises?

What is solitude or crowd for a JeevanMukta?

He is always quiet and asleep to the world, whatever the world-picture is revealed as his world-perception.

Do you know how the world-picture looks for him? Listen I will explain.)

This Jagat-picture is indeed colorful and steals the eye! It is so attractive and magical sort of!

Every mind loves it; and keeps on staring at it, non-stop. Every mind sees a different picture and believes that alone to be true. The picture in the canvas appears differently for different people.

The picture is splashed with black paint with some bright dots here and there.

The lines of black paint (delusion) in varied levels fill the canvas all over.

Here and there some bright dots shine forth as the Knower-states.

The canvas is divided by many lines of Kalpa-parts (creation-spans).

It is covered by various color combinations (of desires/Raaga)

It is rich with the manifestation of limitless world-scenes.

World-scenes keep appearing on it again and again, at every moment newly, for every mind.

It is seen as varied experiences for varied minds.

It is frightening also with its various calamities brought about by the evil planets (of nine holes in the body).

It presents various time modes and directions with its various states of the sky.

व्योमनीलसरः फुल्लताराचन्द्रार्कपङ्कजं विचित्ररचनोद्युक्तमेधालीपत्रमञ्जरिप्रकोष्ठाभिलिखितसुरासुरनृपुत्रिकं
परमालोकमङ्कोलयुवताकाशकुड्यकम्।

When you look above, the blue sky shines forth like a lotus lake.

The entire sky expanse looks like a blue lake. The sun, moon and the stars are the lotuses blooming there. The clouds form and reform in various shapes and colors, and look as if the sky is covered with clusters of lotus leaves. In the various corners, there are drawn tiny forms of Suras, Asuras and humans, like tiny beings moving about like buzzing bees. The brightness of the sun, moon and other luminous objects cover the sky like the white paint, and the sky-canopy always looks young and fresh.

आकाश एव रचिता प्रतिभैकरङ्गा मुग्धा जगत्त्रयमनोहरपुत्रिकेयं चिन्मात्रचक्रपरिरञ्जितसर्वलोका लीलाकुला चपलचित्तकचित्रकर्ता हेमाचलाङ्गलतिका घनकेशपाशा चन्द्रार्कलोचनविचालनदृष्टलोका धर्मार्थकामविनियन्त्रितशास्त्रवस्त्रा पातालजालचरणोन्नतभूतितम्बा ब्रह्मेन्द्ररुद्रहरिबाहुचतुष्टयोऽसत्त्वावृत्तौन्नतकुचस्फुरदङ्गयष्टिः सुव्यालवेष्टितमहीतलपद्मपीठा पत्रीकृताचलमहाभुवनोदरी च रात्र्यन्धकारचपलत्वहराक्षिचेष्टा ताराकरालपुलका पविदन्तपङ्क्तिः चञ्चच्चतुर्दशविधातुलभूतजातरोमाञ्चना प्रलयवातकदम्बपुष्पाजीवान्विता गगन एव कृता विचित्रा व्योमात्मिका चिरविलक्षणचितकर्ता चित्तेन चित्रपरिकर्मविदा त्रिलोकी नानाविलासवलिता वरपुत्रिकेति।

Look at the tri-world-painting; it looks like a beautiful dancing lady.

She is drawn by the restless artist Chitta itself on the canvas of the empty state of awareness.

The dance-hall is situated in the emptiness itself and shines forth with fresh settings at every moment as produced by the talented intellect. She looks so lovely, yet so foolish.

She is made of the three worlds which are above, below and the middle.

She steals the mind with her attractive features.

The bright luster of the Chit-state is in the center of the stage and is rotating its rays fast; and the beautiful ornaments of the girl as conceptions shine forth with various colours in that light.

She dances with various gestures expressing various emotions.

Her body-creeper shines as the huge Meru Mountain (Brahmaa's shine) which forms the support of the created world.

Her dense heap of hair flies all over as the dark clouds of Vaasanaas.

She moves her eyes of moon and sun (mind and the witness state) and reveals the world.

She is covered by the two garments of knowledge and Karma, which ordain the rules for attaining the four goals of life.

Her feet are at the Paataala, and the earth-pedestal is her well-formed hip.

She is endowed with the beautiful arms of Brahmaa, Indra, Rudra and Hari which are efficient in performing their actions.

Her beautiful body is adorned with the pair of breasts of Sattva shining as Viveka and Vairaagya.

The earth pedestal enveloped by the Shesha serpent is the lotus for her to sit on.

Her belly is the world of mountains with their variety of trees and leaves.

Her eyes quickly move here and there as the sun and the moon, producing the light and darkness again and again.

Her body shines with the sweat drops of stars. Her teeth are the flashing lighting streaks.

Her horripilation shines forth as the fourteen types of beings.

The flowers cover her all over as the dissolution winds carrying the Kadamba flowers and their fragrance.

She is followed by the attendants of Jeevas.

She is made of emptiness only, but dances with limitless gestures in the empty space itself.

The Chitta who has drawn her is well-known for his varieties of paintings for long.

He can draw any form of hers at an instant.

She is the tri-world. She is filled with a variety of dance-forms.

She is indeed very beautiful!

इदं विद्धि महदाश्चर्यमर्जुनेह हि यत्किल पूर्वं संजायते चित्रं पश्चाद्भित्तिरुदेति हि । अभित्तावुत्थिते चित्रे दृश्यते भित्तिरातता अहो विचित्रा मायेयं मग्नं तुम्बं शिला प्लुता। चित्तस्थचित्रसदृशे व्योमात्मनि जगत्त्रये व्योमात्मनस्ते किमियमहन्ताव्योमतोदिता। सर्वं व्योमकृतं व्योम्ना व्योम्नि व्योम विलीयते भुज्यते व्योमनि व्योम व्योमनि चाततम्। वेष्टितं वासनारज्ज्वा दीर्घसंसृति दामवत्वासनोद्वेष्टेनेनैव तदिहोद्वेष्ट्यतेऽर्जुन।

Arjuna! The world you see is a painting done on some nothingness; since there is nothing at all as the world.

It is not that the mind creates this nothingness and writes pictures on it; but it writes pictures first (as agitations) and then the canvas shines forth with pictures. This is the greatest wonder indeed!

And how big is this canvas? It spreads far and wide without beginning or end.

Ah what a delusion this is! The fruit sinks and the rock floats in a dream; so is this world also filled with a variety of illusions!

In the tri-world picture made of emptiness only, which is inside the Chitta itself (inside the conceiving process itself), the 'I' has appeared as some emptiness only as you, who are also just emptiness only.

How the emptiness of the 'I' has risen with some name and form in you like this?

You are also not there as real but as a memory in the Chitta!

Your 'I' is also an idea only! World is also just a heap of ideas and imaginations only.

Emptiness as you playing around as the empty 'I' in the empty world!

What a delusion state!

Everything is made of emptiness, by the emptiness, in the emptiness, and the emptiness dissolves off in the emptiness.

Emptiness alone is experienced in the emptiness. Emptiness alone spreads out in the emptiness.

How to get out of this trap of emptiness?

Destroy it with effort.

Understand that the world rises as the very picture painted by your subtle wants.

Slightest agitation, a probable state rises instantly as your experience.

Any slightest anxiety also makes the suffering alone as the experience.

Tread silently in the life path, lest the ghost of the world rise in front of you even by your slightest thought-agitation.

Minimize your thoughts; do not brood about the worthless information of the world.

Lessen your wants to the minimum.

Remain without worrying about you and others.

By worrying, you will bring about the suffering yourself.

Do not desire the want of liberation and feel anxious about not attaining liberation: for such an anxiety will also block the realization. Stay as already liberated.

Destroy all the wants and anxieties and remain only as a witness; just aware, but not involved.

Arjuna! This 'prolonged world existence' is enveloped by the rope of Vaasanaa like a binding chain.

By tearing out the Vaasanaa alone, can that be torn apart.

प्रतिबिम्बं यथादर्शं तथेदं ब्रह्मणि स्वयं अगम्यं छेदभेदादेराधारानन्यतावशात्।

All this division of world, ego, Chitta, etc are just not there at all.

Only Brahman state is there and is seen as the world.

See the Brahman alone shining as the world. Accept every situation as the shine of Brahman; your true self.

Do not like or dislike; but just be one with the scene as just a witness.

This world shines in the state of Brahman itself like a reflection in the mirror. All the divisions and manifoldness cannot be perceived other than by the support of Brahman since nothing else is there.

You as the Aatman 'know'; so the world is 'known'.

Just that quiet knowing alone must be your state; not the noise of the mind, which corrupts the silence.

अनन्यछेदभेदादि ब्रह्मणि ब्रह्मणाम्बरं किं कथं कस्य केनैव च्छिद्यते वा क्व भिद्यते तेनेह वासनाभावो बोधात्संपन्न एव ते। यो न निर्वासनो नूनं सर्वधर्मपरोऽपि सन् सर्वज्ञोऽप्यतिबद्धात्मा पञ्जरस्थो यथा हरिः। यस्यास्ति वासनाबीजमत्यल्पं चितिभूमिगं बृहत्संजायते तस्य पुनः संसृतिकाननम्। अभ्यासाद्भूदि रूढेन सत्यसंबोधवह्निना निर्दग्धं वासानाबीजं न भूयः परिरोहति। निर्दग्धवासनाबीजं न निमज्जति वस्तुषु सुखदुःखादिषु स्वच्छं पद्मपत्रमिवाम्भसि।

The world of manifoldness seen in Brahman is not at all different from the Brahman-expanse (Chidambaram).

What, how, whose, by whom, is anything broken or divided?

The absence of Vaasanaa is in you now because of the knowledge of Brahman.

Know that truth of Brahman alone always and not the mind-made lies.

He who is well-disciplined, learned, and purely Saattvic in life; is also not eligible for liberation, if he believes in the realness of the world (family, possessions, hell, heaven, gods, Gurus, temples, worship etc) since he is not freed of the Vaasanaa of the body and its connections. He is a caged animal only, even if he be a great one like a lion!

He who is not freed of Vaasanaas, though following all disciplines, though an all-knower, is completely bound like a lion in the cage. Even if one has a minuscule residue of a Vaasanaa-seed hidden inside his mind-ground, as any like even towards a god or a Guru also, the world-forest grows into enormous size again, and he will be trapped in it for long. If the Vaasanaa-seed which is deeply buried in the mind, is completely burnt off by the fire of true knowledge through sincere practice, then it does not grow back again.

The Vaasanaa seed which is burnt off fully through the knowledge-fire, does not sink in the objects or emotions of joy and sorrow, like a taintless lotus-leaf in the water.

शान्तात्मा विगतभयोऽञ्जितामिताशो निर्वाणो गलितमहामनोविमोहः सम्यक्त्वं श्रुतमवगम्य पावनं तत्तिष्ठात्मन्यपहतिरेकशान्तिरूपः।

Be in the quiescent state. Be without fear. Throw off the never-ending desires.

Be without any coverings (of body, mind etc). Stay with the great delusion of the mind dissolved.

Follow my instructions properly. Get rid of the grief concerning your relatives.

Remain in the sacred state of Brahman which is of the single essence of quiescence.

अर्जुन उवाच

Arjuna spoke

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव।

I am now removed of the delusion.

I have remembered my true essence by your grace, Hey Achyuta, the imperishable self!

I have no doubts any more. I will do as you say.

श्री भगवानुवाच

Lord Krishna spoke

वृत्तयो यदि बोधेन संशान्ता हृदये स्फुटं तच्चिन्तं शान्तमेवान्तर्विद्धि सत्त्वमुपागतम्।

Thoughts are necessary to survive in the world-appearance. Planning, analyzing, deciding, thinking, all have to be done as a part of the life-story; but the extra thoughts of beliefs, memories, wants, likes, dislikes, etc need not be carried always like a burden tied to your neck. Just enough work through the tools of the intellect and mind (Chitta actually), as per the demand of the occasion is enough.

And this self need not be remembered always like some deity; it is always there as your very existence.

Do not remember the ego-part; that is all!

Act as nobody; be just a character of the life-fiction doing that work at that moment, with no past or future interfering

with the efficiency of the work. Just be as you are; but stay freed of all the Vaasanaas.

If all the unnecessary thoughts have subsided in your mind completely, then know the mind as completely conquered and is in the state of 'Sattva' (freed of Vaasanaas).

अत्र तच्चेत्यरहितं प्रत्यक्चेतननामकं यत्त्वशेषविनिर्मुक्तं यत्सर्वं सर्वतश्च यत्। न केचन विदन्त्येते तत्पदं जागतादयः भूतलाद्गगनोद्गीर्णं विहंगममिवोन्नतम्।

Here in this state of the Self-knowledge where the knowledge of the workings of the universe shine forth always at the back, (like you know how to deal with the fire when you know the qualities of the fire); the perceptions though in front will not fool you with their realness. You will have to live the unreal life as if real; but fully detached, and fully dispassionate, with no likes and dislikes, and all your actions must be powered by the unbroken quietness within. In all the actions of the individual self, there is the ascertained vision within of the undivided nature of the Aatman, which is the only real thing that gets left over, when removed of all the mind-actions.

It alone is all, It alone is in all; this becomes the constant vision of the Knower.

None of the ignorant who belong to the world know that state; or understand that state.

It is the highest state like what is attained by a bird which is floating happily far above the ground.

The ignorant exist as the queuing process of want-fulfillment only; how can they know of a state without wants?

प्रत्यक्चेतनमाभासं शुद्धं संकल्पवर्जितं अगम्यमेनमात्मानं विद्धि दूरं दृशामिव।

This Aatman alone appears as every individual Self, like the light that is divided by the windows.

It is purer than space even, and remains untainted by the perceived scenes.

Aatman does not conceive anything; but reveals the scenes produced by the process of the mind.

It cannot be understood by the intellect; cannot be seen as a luster or light or whatever.

It is invisible to the ignorant like an object beyond their vision.

Brahman is a state of existence; it is the knowledge of the workings of the Reality-state.

You are the Reality; and you will know how the ego came to be there, how the mind fools you, how death is not there at all for any Jeeva, how the world-scene rises and so on.

With this knowledge as your very nature, you move about in the life-story that is already going on in the mind-stage.

But now you have the power to understand what is happening like I do; and will stay unaffected by any good or bad of the story. Of course, when you have this knowledge, you have the power to change the story itself, like Shuka walking away from all. You can just go along with the meaningless story like King Janaka also.

सर्वातीतं यदत्यच्छं विना शुद्धं स्ववासना न शक्नोति पदं द्रष्टुं जनदृष्टिरणूनिव।

The Reality state which is the real you, who are endowed with a mind; transcends everything.

It empowers the mind-action; but it cannot become a thought in the mind.

You cannot stay in Brahman, by repeating I am Brahman, I am Brahman.

You are already Brahman; and be quiet in that knowledge!

It is excessively pure, purer than space also. You are the pure Brahman without the taint of Vaasanaas.

This Knowledge vision is our personal vision, and cannot be known by the others who are with you.

You also never knew me as a Knower of Brahman, all these years.

Ignorant see only the form and its actions as connected to a life-story; they cannot even imagine the story-less pure state of the Mukta. That state cannot be seen by an ignorant man like the atoms cannot be seen with the naked eye.

यत्प्राप्तौ सर्व एवेमे क्षीणा घटपटादयः वराकी वासना तत्र किं करोतु परे पदे।

When the vision of knowledge is obtained, the world is seen as it is; just a mirage produced by the mind-ideas.

All the people, all the objects are all part of the mind-created fiction; and lose their reality when the truth is realized.

Of course, it is like seeing the dissolution of the world where all the objects and people vanish off without a trace, along with you also as the ego. When all is gone, what Vaasanaa can remain left back? What is there to want?

All these pots and clothes (objects and people of the world) vanish when the Self-state is attained.

What can this wretched Vaasanaa do in the Supreme state? That also vanishes.

यथाऽनलगिरिं प्राप्य हिमलेशो विलीयते शुद्धमासाद्य चित्तत्वमविद्या लीयते तथा। क्व वराकी रजस्तुच्छा वासना भोगबन्धनं क्व पूरितजगज्जालश्चित्तत्वविपुलानिलः।

Just like the tiny snow flake melts away when it reaches the mountain of fire, Avidyaa also, reaching the pure principle of Chit melts away without a trace!

Where the wretched worthless Vaasanaa-dust binding one to the sense pleasures; and where the huge storm of the 'principle of Chit' filling the entire world!

How can any Vaasanaa remain after the vision of the Truth?

तावत्स्फुरत्यविद्येयं नानाकारविकारिणी यावन्न संपरिज्ञातः शुद्धः स्वात्माऽयमात्मना। सर्वा दृश्यदृशाः क्षीणाः स्वच्छतैवोदिता तथा नभसीव पदे तस्मिन्स्वात्मन्यखिलपूरणे। समग्राकाररूपंतत्समग्राकारवर्जितं वागतीतं परं वस्तु केन नामोपमीयते। विषयविषयविषूचिकामतस्त्वं निपुणमहंस्थितिवासनामपास्य अभिमतपरिहारमन्त्रयुक्त्या भव विभवो भगवान्भियामभूमिः।

As long as the pure nature of the Aatman is not fully realized by the Aatman lost in delusion, till then Avidyaa will shine forth creating these varieties of identities and their momentary world-structures.

When the truth of the perceived is realized and seen as only the undivided state of reality as oneself, then all the perceived objects lose their reality and vanish off like the mirage city losing its realness; there is only the pure state of quietness left back which is smooth and soft like the expanse of the sky; and the Aatman-state of supreme knowledge fills all as a single stretch of awareness-shine.

How to explain what it is like?

It is all the forms and names that are perceived as their 'Knower'; but it is itself without any form and name. It cannot be explained by any word that belongs to the perceived. What can that state be named as? Therefore get rid of the deadly disease of the Vaasanaa of ego (want of a form and name, and its connected relation to other names and forms) completely, through the magical chant of 'avoiding the desired objects' by realizing their unreal nature.

Be without 'Bhava' (belief in the reality of the world). Be 'Bhagavaan' (Brahman). Be the state where there is no fear.

वसिष्ठोवाच

Vasishtha spoke

इति गदितवति त्रिलोकनाथे क्षणमिव मौनमुपस्थिते पुरस्तात्तः। अथ मधुपैवासिताब्जखण्डे वचनमुपैष्यति तत्र पाण्डुपुत्रः।
अर्जुनोवाच परिगलितसमस्तशोकभारा परमुदयं भगवन्मतिर्गतियं मम तव वचनेन लोकभर्तुर्दिनपतिना परिबोधिताब्जिनीव।
इत्युक्त्वोत्थाय गाण्डिवधन्वा स हरिसारथिः अर्जुनो गतसंदेहो रणलीलां करिष्यति। करिष्यति क्षतगजवाजिसारथिद्रुतक्षरद्बुधिरमहानदीं भुवं
शरोत्करप्रसरमहारजःस्थलीतिरोहितद्युमणिविलोचनां दिवम्।

When the Lord of the three worlds finishes his talks and stands silently in front of him, Paandu's son will speak (hum) lost in bliss like a 'honey sucking bee' in the 'dark sugarcane' (dark-hued Krishna).

Arjuna spoke: Bhagavan! Lord of the world! All the weights of sorrow have melted off. My intellect has gone to the supreme level by your words, like a lotus awakened by the Sun.

Having spoken these words, Arjuna, the wielder of Gaandiva, with Hari as his charioteer, will be freed of all his doubts and play the game of war. He will create a huge speedy river of blood filled with the dead bodies of elephants, horses and charioteers and cover the earth. He will block the shining gem-eye of the sky (sun) with the dust rising from the onslaught of his arrows.

अर्जुनोपाख्यानं समाप्तम्

[THE NARRATION OF ARJUNA'S PREDICAMENT IS COMPLETE]