

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'  
(PART ONE)

CHAPTER SIXTEEN

VASISHTA MEETS SHIVA (1)  
[BODY, THE PAIN THAT IS STUCK TO THE SELF]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**DEDICATED**  
**TO**  
**ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

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

## CHAPTER SIXTEEN VASISHTA MEETS SHIVA (1)

### BODY, THE PAIN THAT IS STUCK TO THE SELF

[Usually if one actually realizes the Supreme Truth through Vichaara, even then he may not understand that he is in the realized state. The student at the beginning of the realization-journey, imagines some magical state as self-realization, as if such a state will make him a super being who can see all the worlds at once; or be in an empty state where there is nothing but himself, or that he will become a powerful being endowed with magical powers and be capable of performing miracles, or his life-story will have only happy events removed of all the tragic events.

‘Realization of the self’ is just the state of knowledge existing as your natural state; like always seeing the gold in all the gold ornaments, or always seeing the rope in the slithering snake-images.

Realization starts as proper, from the Vairaagya-state itself.

Rama was already realized when he understood the worthless state of the world; however later on, he cleared slowly all his doubts, and was now fully freed of all the doubts.

He was now no more the son of Dasharatha, or the heir prince of Ayodhya. He was not a story-character any more.

Since the story of life was proved to be just like a grandma’s tale of nonsense narrated to a child, as a meaningless word-array made up by the mind, he did not bother to run away from it also.

Why be frightened of a ghost that is not there at all, though it is seen as real?

Rama was now another Vasishta with a different mind-set.

Yet the original Vasishta had to inform Rama, that this Rama had now reached the Brahman-state.

Rama had become a Raajarshi now, like King Janaka, and will rule the earth as a realized Yogi without attachment.

Realization is not a god-state or a magic state or just some empty state.

It is just a state of experiencing the truth as one’s nature, after it is grasped intellectually through Vichaara.

It is a state of the mind that has evolved enough to understand its source, and stays as the source state only.

When it is always in the source-state it is known as Sattva, and not as the mind.

For a man of Vichaara, the truth is already understood.

If there is a natural disinterest towards the sense-created world, then it is the state of Realization only.

However if this state is attained very fast without much effort, then a doubt lingers as to whether this is the true Brahman state or not. That is what happened to Shuka also, and he had to get it clarified with King Janaka.

Since the mind cannot grasp the Reality-state as thoughts or as some experience, the mind will always be in doubt about this realized state.

What is the proof of your realization state?

If the ‘I’ is never there as the body-thing, if the Vaasanaas do not rise by themselves unless willed, if the entire perceived is seen as one whole stretch of knowledge-expanse, if the fear of death is gone completely by dis-identifying with the body, if the perceived does not frighten you any more, if no doubts linger any more, if you are so stabilized that nothing of the world makes you swerve from your knowledge-vision, then doubtless you are realized for sure and are established in the vision of truth as a self-knower. You will not remember you as the ‘I’; but just be naturally yourself (as the formless witness state) doing what you are supposed to do.

Of course, these are the basic traits of any realized person; but minds differ, the learning differs, memory-store differs, and so, a realized person maintains his own unique individuality and exists as a different mind yet seeped in the same Sattva.

A realized state is a state of freedom.

You are free of the mind-fields of the mind-made life-stories that are forced upon you, and will live a story-less state of pure Vichaara alone, after the realization becomes your natural quality.

To be free of the story is freedom. To be free of the ‘body -I’ is freedom.

Though it may be just the beginning stage of learning the alphabet only of Brahman Knowledge through the study of Scriptures, the future with its glory of Supreme knowledge as your natural state, is awaiting to embrace you at the top. Unless you drop out yourself from the school, no one can stop you from reaching your goal of Brahman-knowledge, the natural state of staying as one with the Reality.

There are also levels in the realized state from the lowest to the highest.

Those who keep on digging the Brahman-expanse through Vichaara, and manage also to keep the mind in-tact without dissolving it off fully, they keep on rising up and up limitless, and will be on a never-ending journey of realization.

Others may just be satisfied with what they have attained as the quiet mind, and be in that level only as long as they like, and later dissolve off the Sattva-mind also as a burden and not rise any more as any state, like Shuka did.

Shiva is a such a Yogi who is mentioned next. Shiva is one such Yogi who is in the highest state of Brahman, still digging up Brahman, and moving up and up.

In order to introduce this great Yogi who is far higher in knowledge than Bhushunda, and who is always eternal without the count of Creations also, Vasishta introduces the topic of body-misconception and later describes in detail the dialogue he once had with Shiva, the MahaaYogin.]

वाल्मीकिरुवाच

Vaalmiki spoke

इत्याकर्णयति स्वस्थसमचेतसि राघवे, विश्रान्ते स्वात्मनि स्वैरं परमानन्दमागते,  
तत्रस्थेषु च सर्वेषु तेषूपशमशालिषु राघवस्यात्मविश्रान्तेः स्थित्यर्थं वचनामृतं  
विरराम मुनेर्वारि सस्येष्वम्बुधरादिव। (29.01,02,03)

Even as he was listening to these words, Rama remained absorbed in the self, with his mind dissolved off in the equal-ness, and rested in the Self and attained the supremely blissful state; the others also who were there, remained silent;

and, in order to not disturb the restful self-state of Rama, the nectar-like words of Muni Vasishtha stopped like the water pouring from the cloud on the plants, stopping suddenly.

[Rama now not only was awake to the self-state, but also remembered his original identity of Naaraayana, and his purpose of getting born as Dasharatha's son, his future tasks etc.

He was absorbed in Brahma-Samaadhi, where his Naaraayana-identity also remained dissolved.

After a few minutes of the earth-time of Ayodhya, and after a limitless span of self-state beyond time-measure (which may equal to millions of years of the earth), he woke up and saw himself as Rama seated in front of Vasishtha, like the continuance of a dream that was broken when he woke up.

The others around him saw only his body-form as their part of the mirage-world of Ayodhya.

Rama's image was in their dream; but Rama of their conception as a prince of Ayodhya was not there any more.

Rama was now the Brahman-state rising as all those Jeevas.

He did not see them at all, and was asleep in the self-awareness only.

When Vasishtha-Brahman addressed him again after a few minutes of silence, Rama-Brahman woke up again to the dream-world of Ayodhya and owned the Rama-image as his.

Rama was now in the equal level of Vasishtha and Bhushunda.

Thereafter, Brahman alone was there acting as Rama till the body was dissolved off, and later woke up on the snake-bed of Vaikuntha as Lord Naaraayana, to act another part of another dream as the caretaker of the Brahmaanda.

Here in Ayodhya, the scene of the discourse continued, for now.

Rama was now an excellent BrahmaJnaani. There was nothing more to know.

But, others were there who needed more instructions from Vasishtha.

And, Rama listened to his own self talking there as Vasishtha, and listening to him also as all the people assembled there.

Yet, he held on to the Rama's mind which was extremely pure and agitation-less, and listened to Vasishtha, his own self-state seated there as a teacher.]

अथ याते मुहूर्थांघे राघवे प्रतिबोधिते पुनराह तमेवार्थं वसिष्ठो वदतां वरः। (29.03,04)

After half a Muhurta (some few minutes of earth-time), Rama was woken up.

Vasishtha, the best of orators, continued his discourse where he had left off.

वसिष्ठोवाच

Vasishtha spoke

राम सम्यक्प्रबुद्धोऽसि स्वात्मनात्मनि लब्धवान् एवमेवावलम्ब्यार्थं तिष्ठ नेह पदं कृथाः। (29.04,05)

Rama! You are fully awake! You have attained the Self by the Self! Remain in this vision only.

Do not step into the false-state of the world!

THE WHEEL OF SAMSAARA/SAMSAARA-CHAKRA

(Samsaara, the sliding wheel moving through the path of sense-patterns that rise and dissolve, cannot be stopped so easily.)

इदं संसारचक्रं हि नाभौ संकल्पमात्रके संरोधितायां वहनाद्रघुनन्दन रुद्ध्यते। (29.05,06)

RaghuNandana! Only when the nave namely the conception (mind) is checked, can the Samsaara-wheel be stopped from rotating.

(A tiny quivering in the mind is enough! You will be lost forever.)

क्षोभितायां मनोनाभ्यामिदं संसारचक्रं प्रयत्नाद्रोधितमपि प्रवहत्येव वेगतः। (29.06,07)

When the 'mind-nave' is disturbed (by attachments and hatred) even a little, and is set in motion slightly also, this Samsaara-wheel will start rotating very fast without control, even if one tries to hold it back by force.

परं पौरुषमास्थाय बलं प्रज्ञां च युक्तिः नाभिं संसारचक्रस्य चित्तमेव निरोधयेत्। (29.07,08)

Taking recourse to extreme effort and strength, and through the proper understanding of the instructions of the Knowledge-texts, one should block the mind which acts as the nave for the Samsaara-wheel.

प्रज्ञासौजन्ययुक्तेन शास्त्रसंवित्तेन च पौरुषेण न यत्प्राप्तं न तत्त्वचन लभ्यते। (29.08,09)

That goal of Knowledge is surely obtained through sincere effort (Paurusha) (in maintaining firm dispassion towards anything connected to the world) that is accompanied by the most profound and glorious understanding got by the embracing of the Scriptures; and not through any another practice of asceticism or worship of deities.

दैवैकपरतां त्यक्त्वा बालबोधोपकल्पितां निजं प्रयत्नमाश्रित्य चित्तमादौ निरोधयेत्। (29.09,10)

Discarding the undue importance given to destiny which rises as a result of immature thinking, make true effort by yourself (developing Vairaagya and Viveka) and bring the mind under control first.

BRAHMAA OR AN ANT, EVERYTHING WITH A FORM IS UNREAL

आविरिञ्चात्प्रवृत्तेन भ्रमेणाज्ञानरूपिणा असदेव सदाभासमिदमालक्ष्यतेऽनघ। (29.10,11)

Because of the delusion prevailing from Brahmaa onwards, the unreal alone is seen as the reality of this world hey Anagha!

[Brahmaa is the first state of quiver of Brahman, and is the main agitation which rises as the agitation of the Jeevas of a Creation. The 'delusion of form' starts from the 'Creator with a form' and spreads like a virus through all the minds, and brings in the 'dependence on a form, for one's existence'. And in the form-based illusory world, the most beautiful and the most powerful form gets adored as a deity, which can offer help and solace when needed.]

ATTACHMENT TO THE BODY IS THE ROOT CAUSE OF THE BODY-APPEARANCE

अज्ञानभ्रमविस्तारमात्रकाकृतयोऽनघ इमे देहा, भ्रमन्तीह सर्वधर्मात्समुत्थिताः,

Hey Anagha! These forms (bodies) - namely the various shapes (drawn as haphazard lines on the emptiness of Aakaasha, the conception state of Aakaashaja), roam about in the expanse of the space because of the delusion rising from the ignorance of the 'Truth' only; and rise from the manifold varieties of conceptions based on desires of various sorts.

[World is a canvas of emptiness that is filled with manifold shapes only.

Some shapes here, move; some do not move.

Some shapes here, react to the outer information, and are known as conscious.

Shapes that are subtly controlled by only the physical laws are known as inert.

Some shapes unite with some shapes and produce more shapes as their off-springs.

The shapes believe in their existence as shapes alone, and do not see anything but shape-separation.

These shapes make their own stories and believe in their births and deaths.

They imagine themselves to be independent shapes and develop conceit and ego.

They start believing in a world made of shapes only.

They imagine a god of some favoured shape or shapeless, as their caretaker.

They imagine a hell and heaven that will result as a reward or punishment after their shapes get deleted off by the brains.

They imagine bondage and liberation too. They seek Mukti, and strive hard to attain it.

All the time, the shapes were not real at all, except what was conceived as the sounds of names allotted to them, like allotting names to the clouds that keep on appearing and dissolving.]

[Any form can be yours based on the balanced measure of your desires and actions, from a worm to that of a Deva.

The 'want' only is yours, but the form that may rise is not under your control.]

संकल्पः पुनरस्त्वेव देहस्यार्थे,

and there always exists the constant affirmed conception of the body to be there, as oneself;

[The body cannot be destroyed by killing it or harming it or torturing it.

As long as the belief in oneself as a form is firmly placed in the mind, the body cannot be got rid of.

If you kill the one you own now, then you will experience for sure, another body somewhere else as some Jeeva-state or other.]

कदाचन सुखदुःखविचारित्वं न कार्यं राम धीमता। (29.11,12,13)

a wise man should never feel happy or sad about matters concerning the body, hey Rama!

[The body is not the cause of your suffering; the identity with the body alone, causes the suffering.

As long as the body-idea is there as oneself, the suffering will not cease to be.]

A 'PAINTED PICTURE OF A MAN' FARES BETTER THAN THE 'REAL ONE'!

[What great thing is this human body, that you feel attached to it always and pamper it so much?

It is a source of pain only at all times. The ignorant man always has a face tainted by sadness or anxiety alone!

Let us say, there is a man with a physical body who has his picture painted on a canvas, all dressed up and adorned with a beautiful smile. Who do you think fares better?

For sure, the painted man is luckier than the physical man; for his smile never fades!

Of course, the man endowed with a physical body is able to move to all the places and has the independence of action; and the man who is seen in the painting does not move and is stuck at one place.]

दुःखम्लानमुखः क्लेदी प्रसन्नात्क्लेदवर्जितात् अपि चित्रनराद्देहनरस्तुच्छतरः स्मृतः। (29.13,14)

But actually, the man endowed with a physical body is in a worse condition than the painted picture of himself, because the painted man is not distressed at all like the physical one, and is smiling at all times. *(The painted man has more-lifespan than the original man, since he does not wither away by the ailments of the body and the mind.)*

आधिव्याधिपरिम्लाने स्वयं क्लेदिनि नाशिनि न तथा स्थिरता देहे चित्रपुम्सो यथा किल। (29.14,15)

The physical body is not as stable as the ‘painted-picture of a man’; because it withers through mental and physical afflictions; and stays distressed by nature; and dies some day in the future for sure.

विनाशितो हि चित्रस्थो देहो नश्यति नान्यथा, अवश्यनाशो मांसात्मा स्वयं देहो विनश्यति। (29.15,16)

The ‘body-picture in the painting’ perishes, only when some one destroys the picture itself; and not otherwise. The ‘body made of flesh’ perishes by itself, by its very nature, and cannot be avoided.

पालितः सुस्थिरां शोभामादते चित्रमानवः, देहस्तु पालितोऽप्युच्चैर्नश्यत्येव न वर्धते। (29.16,17)

तेन श्रेष्ठश्चित्रदेहो नायं संकल्पदेहकः। (29.17)

The ‘painted picture-man’ if maintained properly, remains for long and shines beautiful.

The physical body, though maintained with all care, deteriorates for sure; and it never grows young and healthy, whatever you do. Therefore, the picture-body in the painting is the better one; not the body that is conceived by the mind.

ये गुणाश्चित्रदेहे हि न ते संकल्पदेहके, चित्रदेहादपि जडाद्योऽयं तुच्छतरः किल। (29.18)

The good qualities which were mentioned as belonging to the painted body, are not in the conceived body ever. This conceived body is a lot worse than the painted body which though inert by nature, fares well.

BODY IS JUST A PROJECTION OF THE MIND; IS JUST A CONCEPTION; NOT REAL!

तस्मिन्मांसमये देहे कैवास्था भवतोऽनघ दीर्घसंकल्पदेहोऽयं तस्मिन्नास्था महामते। (29.19)

Therefore, why do you entertain attachment for this body made of flesh, hey Anagha?

This body is a result of prolonged conception only (for the want of a form to fulfil the desires).

Therefore, do not be attached to it, hey Rama of Great intellect!

AN ‘IMAGINED BODY’ IS FAR BETTER THAN ‘THIS PHYSICAL BODY’!

स्वसंकल्पजाद्देहादपि तुच्छतरो ह्ययं अल्पसंकल्पजो दीर्घः सुखदुःखैर्न गृह्यते। (29.20)

This body is a lot worse than the body conceived in one’s own mind (in the dream or in imagination). A body that is produced by ‘short time conception’ is not caught by the ‘long-time joys or sufferings’!

दीर्घसंकल्पजश्चायं दीर्घदुःखेन दुःखितः

This body produced by a ‘prolonged conception’ suffers from the ‘prolonged pains’!

देहो हि संकल्पमयो नायमस्ति न वास्ति नः। (29.21)

Body is just a form of conception!

Neither is it there; nor does it belong to us (similar to a pearl garland seen in the bright sky).

किं व्यर्थमेतदर्थं हि मूढोऽयं क्लेशभाजनम्। (29.22)

Why should one wastefully suffer for the sake of this body?

It is after all inert (not conscious), and is always in pain.

*(What loss is there if the non-existent object is understood as non-existent?)*

यथा चित्रमये पुंसि क्षते क्षीणे न तत्क्षतिः तथा संकल्पपुरुषे क्षते क्षीणे न तत्क्षतिः। (29.22,23)

If the man painted in a canvas is injured or dies (by tearing or destroying the painting itself), it is not the real death of the actual person.

Similarly, if the man produced by conception (as a body) is injured or dies, it is not the real death of the actual person.

यथा मनोराज्यमये क्षते क्षीणे न तत्क्षतिः

If the kingdom built in the mind is damaged or perishes (by just stopping the imagination), it is not the real destruction of any kingdom.

*(So also, the body is just a conception carried on as a constant memory only; its cessation is not your cessation.)*

यथा द्वितीये शशिनि क्षते क्षीणे न तत्क्षतिः। (29.23,24)

If the 'second moon seen because of the eye-infection' is damaged or perishes, it is not its real destruction, (for it was not real at all).

[What is not there, cannot be destroyed also.

Body is just a sense-input, produced momentarily as an experience, mostly as of pain and discomfort, and is ascertained by the image seen in a mirror which is also a brain production only.

The mind conceives a body first; and to prove it as a real, it conceives a mirror also, so as to see its own image, and to feel glorified. Mirror is just a secondary conception of the mind to prove the conceived body as real.]

यथा स्वप्नसमारम्भे क्षते क्षीणे न तत्क्षतिः

If the splendour seen in the dream is disturbed or perishes, it is not the real destruction!

[Dream is unreal as compared to the waking state; and the dream-body is unreal and vanishes along with the dream when you wake up; but you do not feel its loss and cry for it, when you are awake. This body of the waking-dream state is also unreal as compared to the Turyaa state of self-knowledge; and you will never feel its loss when you wake up from this ignorant state into the knowledge-state.]

यथा नद्यातपजले क्षते क्षीणे न तत्क्षतिः। (29.24,25)

If the waters produced by the heat of the desert (as a mirage river) is understood as non-existent, or even removed from the mind of its reality, it does not perish (for it was just an illusion).

*(The body also is such an illusion only. You will not cease to exist by the knowledge of its unreal nature.)*

संकल्पमात्ररचिते प्रकृत्यैव च नाशिनि तथा शरीरयन्त्रेऽस्मिन्क्षते क्षीणे न तत्क्षतिः। (29.25,26)

Similarly, if the this 'body-machine (a tool of experience for you alone)' -

which is produced only through conception and which perishes by its own nature

(as a structure made of the grouping of elements) - is injured or dies, it is not the real death!

*(You will not cease to exist, if the body dies!)*

IF THE BODY PERISHES, CHIT IS NOT AFFECTED!

दीर्घस्वप्नमये ह्यस्मिंश्चित्तसंकल्पकल्पिते भूषिते दूषिते देहे न हि किञ्चिच्चितः क्षतम्। (29.26,27)

If this body which is just a part of a prolonged dream (of Jaagrata-Svapna), and which is produced by the conception of the mind alone, is adorned or defiled, no glory or injury is there for the 'Chit'.

[You do not become beautiful or ugly by decorating or not decorating the body.

Body is just a conception like an image imagined inside the mist.

You the 'knowing state', will know the body as adorned or defiled as an 'object of knowledge' only.

The knower is never the object of knowledge. Object of knowledge cannot exist without a knower to know it; but the knower can exist even if there is no object of knowledge.]

*(Chit knows the beginning and the end of objects, but itself is without beginning and end.)*

न चिदन्तमुपायाति

'Chit' never has an end (for it knows the end of other objects, and is outside of the concepts of beginning and end).

[The knower is always there; known-objects keep on appearing and disappearing.

When you see a tree, the tree is known by you as existing. When you turn away, the tree is gone.

The tree appeared as your object of knowledge at that moment of your perception, and its continuity of existence is proved by your memory only. Look again back; your memory will rise up as the tree again with the proper time-measure interval, as per your logic sense. The body is similar to the tree; is there when you know it, and vanishes when you do not know it. It is also produced again and again, since it is a well-established memory in you.]

नात्मा चलति राघव

Self does not move at all, Raaghava!

[Self just 'is', and the measures of the space and time rise up as the conceptions of the mind. Movement of the bodies also is just a proper arrangement of numbers only, as the measures connected to an object.]

न ब्रह्म विकृतिं याति

Brahman does not undergo any change.

[Reality is changeless, and exists as the changing-patterns.]

किंवा देहक्षये क्षतम्। (29.27,28)

What does it matter, if the body dies!?

[Body is just a changing pattern, and acts as the central point around which the perceived world-field of yours is built around. It itself is a changing pattern, around which more changing patterns rise and disappear as the world-phenomena. At each moment, your body is also changing and deteriorating slowly, like a rotting tree inside your garden. It is also a pattern only, that is produced by the senses like the tree or a rock in front of you. You will not cease to be, if the tree dies; so also, you will not cease to be, if the body-tree dies.]

THE ROTATING WHEEL OF THE BODY-PICTURES THAT IS SEEN BY THE MOTIONLESS SELF

भ्रमच्चक्रोपरिष्ठो हि पूर्वचक्रोपचक्रवत् यथा पश्यति दिक्चक्रं भ्रमदत्यन्तमोहितः,

A person who is standing on a rotating wheel is fully deluded by the rotation, and sees the stable circle of the direction (as four fixed directions) as a wheel that goes around his own wheel which he thinks is stable; and he does not understand that he is the one who is rotating actually. *(After all, this planet earth itself is moving fast with us settled comfortably on it; yet no one can feel the rotation of the earth, but every one on this rotating ball (of planet) sees the sun and the stars alone as moving.)*

अकस्मादेव रूढेन मिथ्याज्ञानेन वल्गता

This happens because of the delusion-state of the brain; and the misconception rises as his natural state of being, by chance.

तत्रस्थेन तथैवेदं दृश्यते देहचक्रकम्। (29.28,29,30)

The self which does not move, but just 'knows', is stuck to the wheel of delusion and sees the body-circle around it as moving.

*(Self is stable, but is seated on the delusion-wheel; and sees the body-image as moving in various manners, and identifies with its movements.)*

[The body-images of various actions are stuck to the motionless self as a constant conception only, like a 'circle of rotating images' around the head. The self, which is moving along with the delusion-wheel, sees the stable image of the body that is held by the mind, as moving in various manners.]

भ्रमितं च भ्रमद्रूपं पतद्रूपं प्रपातितं हतं च हन्यमानं च दृश्यते देहचक्रकम्। (29.30,31)

The self sees the wheel of the body-image rotating as if, as a state of movement only; as a picture of moving that appears as if moving; as a picture of falling, and as if falling; as a picture of getting killed and as if getting killed;

(and as so many actions of the body that you experience from moment to moment).

धीरतामलमालम्ब्य घनभ्रममिमं त्यजेत्। (29.31)

One should take shelter in the reasoning power supported by courage, and somehow get rid of this great delusion.

BODY IS A MISCONCEIVED REALITY!

संकल्पेन कृतो देहो मिथ्याज्ञानेन सन्नसन्, असत्येन कृतं यस्मान्न तत्सत्यं कदाचन। (29.32)

The body is produced through the conception of a mind.

Though not existing, it appears to exist because of false-understanding.

It is made of falsehood; so it is never ever real.

[What you see as the body is just an image below the nose, as made of limbs alone.

What you see inside the body when it is cut open, is also some image only.

The sensation of the body-elements resisting other group of elements, produces the sense of solidity.

Body is an object of perception that is produced only by the senses as an image that can be seen, that can be touched, that can be smelt, that can be tasted, and that can be heard.

To view the image fully as other brains see it as, the mind conceives a mirror to produce the same image as what other brains view it as.

Most of the time when you are absorbed in the work, you are not aware of the body at all, but suddenly it comes into existence when some pain or discomfort is felt.

Body is just an idea that is connected to you always, like a gadget always worn by the self, like a formless ghost wearing a costume so that it can be seen by others.

'I am the body' is the misconception, like the ghost identified with its costume.

Body is just a conception of the mind, like all other objects that are conceived.

It is just an experience, a memory, a belief, and not real.]

SNAKE IMAGINED IN A ROPE CREATES FEAR, EVEN IF IT IS NOT THERE!  
BODY IS A SNAKE SEEN IN THE ROPE OF THE 'REALITY- EMPTINESS'!

असदभ्युदितो देहो रज्ज्वामिव भुजङ्गधीः असत्यामेव सत्यां च करोत्यपि जगत्क्रियाम्। (29.33)

The body has risen falsely like the snake seen in a rope.

Existing as a falsity yet, it carries out all the world-activities (like the snake that is not there at all, rises with its many hoods, and pounces on you to bite and kill you).

HOW CAN THE ACTIONS OF AN UNREAL BODY BE REAL?

जडेन राम क्रियते यन्न तत्कृतमुच्यते कुर्वन्नपि तदा देहो न कर्ता क्वचिदेव हि। (29.34)

What is done by an inert thing is not said to be an action, Rama.

Even though doing actions, the body is never a doer ever.

[When you use any tool for your action that is good or bad, say like a knife or a plough, the tool does not have any doer-ship.

The body also is just a tool for the perception, and presents the picture of the world by acting as the central point.

It is just a seat where the self sits to view the world through a mind-glass.

The body is not the doer of any action; it is inert and non-conscious.]

WHO IS THE DOER THEN? NO ONE!

[If the body is inert and desire-less (like a tool cannot have any desire), and the knowing-essence as the 'self' is also desire-less (since the 'state of knowing' cannot have desires; it just 'knows'), who then has a desire and creates the field of experience?]

निरीहो हि जडो देहो नात्मनोऽस्याभिवाञ्छितं, कर्ता न कश्चिदेवातो द्रष्टा केवलमस्य सः। (29.35)

The inert body has no desires by itself.

There is nothing desired by the Self also (the 'knowing principle' which just 'knows').

Therefore, no one is actually the doer.

Self is just a witness of this (like the Sun is the witness for the world activities, and by its very presence, the world- activities go on by themselves).

[What is it to be like a witness state?]

यथा दीपो निवातस्थः स्वात्मन्येवावतिष्ठते साक्षिवत्सर्वभावेषु तथा तिष्ठेज्जगत्स्थितौ। (29.36)

The lamp which is placed in a wind-less room stays quiet within itself without moving, like a witness only. It reveals everything, but itself is self-revealed and unaffected by the objects revealed by it.

One should go through the affairs of the world in the same manner.

*(The lustrous sun reveals the objects of the world by its mere presence, and makes the images appear for the brain).*

यथा दिवसकर्माणि भास्करः स्वस्थ एव सन् करोत्येवमिमां राम कुरु पार्थिवसंस्थितिम्। (29.37)

The world-activities go on by the mere presence of the sun, as if mechanized; but the sun just shines as its very nature, and is unaffected by the world-activities.

Rama! You also stay unaffected in this world-story staged by the mind, staying like the self which reveals everything and yet is unconnected to any of the world-activities.

THE BODY-HOUSE THAT IS HAUNTED BY THE TERRIFYING AHAMKAARA-YAKSHA

अस्मिन्नसन्मये देहगृहे शून्ये समुत्थिते सतामुपागते मिथ्याबालकल्पितयक्षवत् (38)

This body-house is non-existent as a solid reality, and is just a perceived object made of sense-input.

It is made of emptiness alone (like a city seen in the mirage-effect). It has become real for all the Jeevas, like a ghost falsely imagined by a child and which frightens the child itself.

[And this body-house is haunted.]

कुतोप्यागत्य निःसारः सर्वसज्जनवर्जितः अहंकारः कुवेतालः प्रविष्टश्चित्तनामकः। (29.39)

The evil spirit of Ahamkaara (the ego-idea) named as the 'Chitta' (the centre of the perceiving state of the world), which is essence-less (having no purpose or meaning)

and which is avoided by all the pious (who keep it away by the Knowledge of the self),

has come from somewhere (out of nowhere) and entered inside (to stay forever).

[And you have become a slave to this Yaksha, obeying all its stupid commands.]

अस्य मा भृत्यतां गच्छ त्वमहंकारदुर्मतेः, अस्य भृत्यतया राम निरयः प्राप्यते फलम्। (29.40)

Do not become a slave of this evil Ahamkaara spirit, hey Rama.

Slavery to this spirit results in the experience of the hell alone, namely the delusion.

[And the spirit of Ahamkaara has taken over the entire house and does any evil act it fancies, by wanting this and that, by liking this and that, by getting attached to this and that and so on; and you are running here and there madly, trying to fulfil its commands.]

स्वसंकल्पविलासेन देहगृहे दुराकृतिः उन्मत्तचित्तवेतालः परिवल्गति लीलया। (29.41)

That insane mind-spirit with an evil form, playfully ambles around in the body-house, as and how it wills.

शून्यं देहगृहं प्राप्य चित्तयक्षेण तत्कृतं भीता येन महान्तोऽपि समाधिनि यताः स्थिताः। (29.42)

Observing this Chitta-spirit that has occupied the empty house of the body, and terrified by its weird actions, the wise ones stay quite inside the Samaadhi-state always, (as the natural state of Samaadhi in the life).

चित्तवेतालमुद्रास्य स्वशरीरकमन्दिरात्संसारशून्यनगरे न बिभेति कदाचन। (29.43)

After exorcizing the mind-spirit from one's body-house, one is never frightened of the void-city of Samsaara (the city which is a mirage seen through delusion, and therefore is not real).

चित्तभूताभिभूतेऽस्मिन्ये शरीरगृहे रताः चित्रमद्यापि ते कस्माद्धृदिता आत्मवत्स्थिताः। (29.44)

It is indeed a wonder to see, why those who are attached to this body-house (and are acting as the slaves to the Ahamkaara-spirit), stay possessed by it willingly, even when harassed by this Chitta-spirit (which gives only pains disguised as joys)!

[What are the harms that result when you are possessed by this spirit?

'Pishaachi' is something that survives on flesh alone. This Ahamkaara-Pishaachi also survives on the flesh alone, as identified with it. If you are identified with it, you will also act like a Pishaachi only, surviving on the want of flesh, namely the 'body' and its 'connected flesh-bodies as the people surrounding you'.]

ग्रस्ते चित्तपिशाचेन देहसद्गनि ये मृताः पिशाचस्येव या बुद्धिर्नापिशाचस्य राघव। (29.45)

Those who die in the body-house possessed by the Chitta-Pishaachi have only the attitude of a Pishaachi; not that of a non-Pishaachi, Raaghava!

*(You as the self, are already dead when this Ahamkaara-spirit possesses you; and you live later on, as only the flesh-loving vampire, all throughout your life.)*

अहंकारबृहद्यक्षगृहे दग्धशरीरके विहरन्नास्थया (विहरन् ना आस्थया) साधो न तु वै तत्किल स्थिरम्। (46)

Hey Saadhu! This body-house is haunted by the giant vampire of Ahamkaara, and is burning all over, by the fire of the physical and mental ailments and also by the difficulties brought about randomly by the surrounding environment; the poor embodied self (Naa, the Purusha) (helpless and controlled by the vampire in all his actions), always keeps moving about inside this house without any purpose, like a man possessed by a ghost, though the house is not at all stable.

[This wretched state was brought about by his attachment to the body, and the Vaasanaa for having a form as the support of his existence. However, this is not a state that cannot be got rid of, and is not permanent.

How to you get rid of the ghost you have imagined and are a slave of?

By reasoning out that it is not real and that it was your own imagination!

What is not there, need not be there as your controller. Just forget it, and never imagine it; it will never be there!

And all your problems get solved instantly, with you as your own master.]

अहंकारानुचरतां त्यक्त्वा विततया धिया अहंकारास्मृतिं प्राप्य स्वात्मैवाश्वलम्ब्यताम्। (29.47)

Stop serving the Ahamkaara-vampire, by expanding the intellect through constant reasoning process, and attain the 'no-memory state' of the Ahamkaara. Then stay holding on to the real self alone.

अहंकारपिशाचेन ग्रस्ता ये निरयैषिणः तेषां मोहमदान्धानां न मित्राणि न बान्धवाः। (29.48)

Otherwise, for those hell-seekers who are possessed by the ego-devil and are blinded by delusion and vanity, there are no friends or relatives (who show true respect and affection) (since these possessed beings cannot be trusted to act in a controlled way, and they can anytime be rude, selfish, cruel, and violent).

अहम्कारोपहतया बुद्ध्या या क्रियते क्रिया विषवल्लया इव फलं तस्याः स्यान्मरणात्मकम्। (29.49)

Whatever action is performed by a mind infected with ego, the end-result of that will be death-like; like when consuming the fruit of a poisonous creeper, death is imminent.

[It is harmful to live with a person who is infected by this ego; for his actions always are hurting, and will bring about the destruction even of his close relatives and friends, or the country even.

He also, by himself moves towards his destruction only, through his acts of arrogance and selfishness.]

विवेकधैर्यहीनेन स्वाहंकारमहोत्सवः मूर्खेणालम्बितो येन नष्टमेवाशु विद्धि तम्। (29.50)

Those men who are possessed by this Ahamkaara and act as its slaves, have no discriminating power, and have no courage to face even a slight deviation from their glorified states (of the wealth, beauty, grandeur of life-style, possessions etc), and are the fools who live inside the festivities of their own glorified states of self-adoration.

Rama! Such a man who acts a slave to his ego, is already destroyed and nothing can save him from his self-created destruction.

[A man who is a slave to Ahamkaara, is like a man who wears the exploding device on his person as his garland. He is destroyed already.]

अहंकारपिशाचेन वराका ये वशीकृताः त एते नरकाग्नीनां राघवेन्धनतां गताः। (29.51)

Those wretched pathetic creatures, who are under the control of the vampire called Ahamkaara, turn into the fuel for the blazing fires of hell (since all their actions are wicked and selfish only).

अहंकारोरगो यस्य परिस्फूर्जति कोटरे स्वदेहपादपोऽधीरचिरेण निपात्यते। (29.52)

If the body-tree of yours has the Ahamkaara-serpent hissing inside the heart-hollow of the self, slowly it will fall down by getting destroyed fully, being affected by the poisonous breaths of the ego-serpent eating it away slowly.

[The only way to get rid of a ghost is, to not imagine it at all.

Imagination is a result of ignorance or stupidity. 'Reason', ruthlessly destroys all the imaginations of the foolish mind.]

अहंकारपिशाचोऽस्मिन्देहे तिष्ठतु यातु वा त्वमेनमालोकय मा मनसा महतां वर। (29.53)

Let the Ahamkaara-devil stay in this body or not; hey Best of the noble, you do not look at it with your mind ever.

[Do not even analyze, whether this Ahamkaara is there or not, like hunting for a ghost.

It is not at all there; with this ascertainment, completely get rid of its idea itself.

Do not remember this 'I', and do not store it as a memory also. The moment you remember it, it will be there as a full-fledged vampire, once again, ready to control you.

Have no 'I' at all, and just attend to the duties in the right way in the right manner without any anxiety.]

अवधूतो ह्यवज्ञातश्चेतसैव तिरस्कृतः अहंकारपिशाचस्ते नेह किञ्चित्करिष्यति। (29.54)

Neglected, ignored and discarded by you as unworthy piece of imagination, the Ahamkaara-devil will not do anything any more to you.

देहालये स्फुरत्यस्मिन्नाम चित्पिशाचके अस्यानन्तविलासस्य किमिवागतमात्मनः। (29.55)

When this Chitta-Pishaachi (Ahamkaara) is wandering freely inside the body-house, how has the Aatman got victimized by its varied weird actions (and is going through so many difficulties one after the other)?

चित्तयक्षाभिभूतानां याः पुंसां विततापदः शक्यन्ते परिसंख्यातुं न ता वर्षशतैरपि। (29.56)

The succession of difficulties undergone by people who are possessed by this Chitta-Yaksha (Ahamkaara) cannot be counted even in hundred years.

हा हा मृतोऽस्मि दग्धोऽस्मीत्येता वै दुःखवृत्तयः अहंकारपिशाचस्य शक्तयोऽन्यस्य नानघ। (29.57)

"Ha, I am dead!" "Ha, I am destroyed!" ; such lamentations and screams keep rising out of the people possessed by this spirit. Such a power of torturing belongs only to this Ahamkaara, and to no one else.

SELF IS NOT THE AHAMKAARA

[What is the self? The knowing-power! That alone is!

What is Ahamkaara? The ideas that you have about yourself!

Ahamkaara is not there except as your own mind-concept.

The 'knowing-power' that is centered as the 'self', 'knows' the world; it is everywhere as the 'knower knowing the objects of knowledge'. The 'knower' is the essence of the 'known'; and is not affected by what it 'knows'.]

सर्वगोऽपि यथाकाशः संबन्धो नेह केनचित्सर्वगोऽपि तथैवात्मा नाहंकारेण संगतः। (29.58)

Though everywhere, the sky is not connected to anything, and is not tainted by the objects within it. Similarly though everywhere (as the knower of all the objects situated in space and time), the self is not connected in any way to the ego that is based on the limited-ness of the body.

[The ego is based on the body-identity only; and suffers the imagined birth and death.

Birth, death etc are just concepts connected with the body, which is just a set of sense-information.

Self as a knower, knows these concepts also as the objects of knowledge only, and is in no way connected to the ego.]

यत्करोति यदादत्ते देहयन्त्रमिदं चलं वातरज्जुयुतं राम तदहंकारचेष्टितम्। (29.59)

Whatever is seen as the action of the body, or whatever is its reaction is to the outside world, that is just this body-machine's movement that is produced when pulled by the rope of Praana. The actions and reactions of this machine, are owned by this Ahamkaara, and the idea of 'I do' rises as an ascertainment. *(How do the mind-processes arise then?)*

वृक्षोत्पत्तौ यथा हेतुरकर्त्रपि किलाम्बरं आत्मसंस्थस्तथेहात्मा चित्तचेष्टासु कारणम्। (29.60)

The sky is just there, and the tree grows by filling it up.

The sky is the cause of the tree growing tall, but it does not do anything actually, except being present. So also, the self which exists in itself as the knowing-principle becomes the cause of the mind-processes.

आत्मसंनिधिमात्रेण स्फुरत्यातवपुर्मनः दीपसंनिधिमात्रेण कुड्यरूपमिवामलम्। (29.61)

By the mere presence of the Aatman, the knowing state, the mind, comes into existence along with the perceived form of a body, like the wall is clearly seen in the mere presence of the lighted lamp.

WHAT IS AATMAN, WHAT IS CHITTA?

अपि विक्षिष्टयो राम नित्यमेवात्मचित्तयोः द्यावापृथिव्योरिव कः संबन्धः प्रकटान्धयोः। (29.62)

Though the Aatman and Chitta are joint together always (as the perceiving entity), what connection can be there between them both, like between the sky and the ground, for one 'reveals' and the other is 'blind'?

चपलस्पन्दनेराभिरात्मशक्तिभिरावृतं चित्तमात्मेति मौख्येण दृश्यते रघुनन्दन। (29.63)

*(ईरयन्ति - प्रेरयन्ति)*

RaghuNandana! The Chitta is surrounded by the 'powers of the self' that set in motion the various agitations. This Chitta alone is understood as the Aatman, by the foolish.

[People mistake the active mind alone as the Aatman, and do not know that the power behind the actions of the mind, is the presence of the taintless self alone.]

आत्मा प्रकाशरूपो हि नित्यः सर्वगतो विभुः, चित्तं शठमहंकारं विद्धि हार्दं बृहत्तमः। (29.64)

Self is of the nature of revealing light, for it reveals the objects by its very presence; it is always there, whether the body is attached to it or not; it is in everything as the essence of all, as a 'knower of all the objects'. Understand that the Chitta is deceitful in nature, and is intent only on desire-fulfilment; is the other form of Ahamkaara; is the dense darkness in the heart that blinds and misleads a person.

आत्मासि वस्तुतस्त्वं हि सर्वज्ञो न मनो भृशं दूरे कुरु मनोमोहं किमेतेनभिसङ्गतः। (29.65)

You are actually the Self. You are the essence of all knowledge. (You are what you 'know'.)

You are not at all the mind. Discard the delusion of the mind.

What do you get by getting attached to it?

पिशाचोऽपि मनो राम शून्यदेहगृहे स्थितः भावयत्येष दुष्टात्मा मौनमुत्तम संस्पृशन्। (29.66)

Hey Excellent one (Uttama)! Rama! The mind-Pishaaci which stays in the empty house of the body, is wicked in nature and imagines itself as the Aatman, silently (in stealth), though it cannot even touch the Aatman in anyway (like the darkness cannot touch the light).

भवप्रदमकल्याणं धैर्यसर्वस्वहारिणं मनःपिशाचमुत्सृज्य योऽसि स त्वं स्थिरो भव। (29.67)

Getting rid of the mind-ghost, which brings about this world-appearance, which does not bring about any auspicious state, and which takes away all the courage, be stabilized as whoever you are in reality.

*(No one else can do it for you. Just reading the Scriptures, just discussing all this with the friends, or the well-wishing of the teachers who guide you, can not get rid of this ghost that is haunting your body-house.)*

चित्तयक्षदृढाक्रान्तं न शास्त्राणि न बान्धवाः शक्नुवन्ति परित्रातुं गुरवो न च मानवम्। (29.68)

Neither the Scriptures nor the relatives (other seekers) or teachers, are capable of rescuing a man, who is possessed by the mind-ghost.

*(First get rid of the ghost; then only, all these other things will be of any use.)*

संशान्तचित्तवेतालं गुरुशास्त्रार्थबान्धवाः शक्नुवन्ति समुद्धर्तुं स्वल्पपङ्कान्मृगं यथा। (29.69)

Gurus, Scriptural injunctions and others related in the same quest are capable of raising a man up, only when he has subdued the ghost of the mind; like where the deer-cub which is sunk deep inside the mire is rescued by its clan-members, after only when it struggles by itself, and reaches the shallow part of the mire, with its own effort.

## THE EMPTY DESOLATE JAGAT-CITY WITH ITS HAUNTED HOUSES

अस्मिञ्जगच्छून्यपुरे सर्वमेव प्रदूषितं देहगेहं प्रमत्तेन चित्तयक्षेण वल्गता। (29.70)

In this empty city of Jagat, everything is inauspicious and condemned only, as long as the intoxicated Chitta-Yaksha is jumping about inside the body-house.

चित्तवेतालवलिता समस्ता देहखण्डजा इदं जगदरण्यानी शून्या कस्य न भीतये। (29.71)

Which sane person will not be terrified by this huge forest of the Jagat, which is empty and desolate and where all the bodies are possessed by the Chitta-Vampire?

जगन्नगर्यामस्यां तु शान्तचित्तपिशाचकं देहगेहं कतिपयैः सेव्यते सद्भिरेव यत्। (29.72)

In this city of Jagat, of course a few noble ones do live in the body-house, where the Chitta-Vampire has been exorcized fully.

इह संश्रूयते या या दिक् सैव रघुनन्दन प्रमत्तमोहवेतालैः पूर्णा देहश्मशानकैः। (29.73)

RaghuNandana! Whichever direction is observed in here, there and all it is filled with the cremation-grounds of the bodies where dance the 'mad vampires of delusion'.

अस्यां जगदरण्यान्यां मुह्यन्तं मुग्धबालवत् स्वयमाराध्य धैर्याशमात्मनात्मानमुद्धरेत्। (29.74)

The child who feels lost and frightened inside the huge forest of the Jagat has to have courage, and reason out the non-existence of the ghosts, so as to come out of that city. A man who is lost in this Jagat-forest also, should develop the courage to see the truth, and rescue himself out of his wretched state.

जगज्जरदरण्येऽस्मिंश्चरद्भूतमृगव्रजे धृतिं तृणरसै राम मा गच्छ मृगपोतवत्। (29.75)

In this old forest of Jagat, do not be like the deer-cub which follows the other deer engaged in eating the grass of sense-pleasures, and gets attracted by the juice of the grass.

अस्मिन्महीतलारण्ये चरन्ति मृगपोतकाः त्वमज्ञानगजं भुक्त्वा सैर्ही वृत्तिमुपाश्रय। (29.76)

Let the other deer-cub (young people), move about in this forest of the world, grazing the worthless grass; you act like a lion, and eat off the elephant of ignorance.

अन्ये नरमृगा मुग्धा जम्बूद्वीपे स्वजङ्गले विहरन्ति यथा राम तथा मा विहरानघ। (29.77)

Hey Anagha! Do not wander in this forest of yours situated in Jamboo Dveepa like the other foolish deer, and go after the worthless grass-pieces of sense-pleasures.

अत्यल्पकालशिशिरे कर्दमालेपदायिनि न मङ्गल्यं बन्धुरूपे महिषेणैव पल्वले। (29.78)

One should not wallow in the dirty pond of relatives (and follow their example), like a buffalo enjoying the cold waters of the dirty pond, where the coolness is not going to last long, but which will make the body dirty all over, by the wet mud.

(Then what should one do?)

भोगाभोगा बहिष्कार्या आर्यस्यानुसरेत्पदं प्रविचार्य महार्थं स्वमेकमात्मानमाश्रयेत्। (29.79)

All the desires for pleasures should be removed from the mind, without any residue.

One should have faith and follow the path taken by the noble ones who have realized the Self.

Analysing well, the meaning of the Scriptural-statements, with the guidance provided by the noble Knowers, one should take shelter in the Self alone.

अपवित्रस्य तुच्छस्य दुर्भगस्य दुराकृतेः देहस्यार्थं न मङ्गल्यं चिन्ताचण्डी सुदारुणा। (29.80)

For the sake of enjoying bodily pleasures, one should not enter inside the dirty mire of attraction (for the world) for bathing inside it, like a buffalo; the pond is inauspicious, dirty, is fraught with dangers, looks terrifying and is resided by the terrible demoness named worry (who will immediately consume you).

## THE WHEEL OF FOOLISHNESS

अन्येन रचितो देहो यक्षेणान्येन संश्रितः दुःखमन्यस्य भोक्ताऽन्यश्चित्रेयं मौर्ख्यचक्रिका। (29.81)

This body is created by some one (Vaasanaa); is possessed by some other ghost (Ahamkaara); some one else (Manas) suffers; some one else (Jeeva) experiences this all!

This wheel of stupidity is indeed amazing!

# THE COMMON ESSENCE OF ALL

[Suppose the reality-state is imagined as a rock that stretches limitless and fills all.

Nothing else exists but the rock with its rockiness.

There cannot be anything else but the rockiness of the rock, since the rock alone is there as the single state of the Reality.

Similarly, Reality (Chit alone) is one only, and is the commonness of all that exist as the names and forms, including the mind, intellect, senses etc.

There is no separate mind that comes into being as a separate ghost occupying the body-house.

Reality alone, exists as the 'state of knowing'.

When it knows itself, it is just the rock-like single state of existence alone, without division.

When it does not know itself also, but knows only the world as the reality, even then it is just the rock-like single state of existence alone, without division.

The 'knowing or not knowing' does not change the truth of Reality.

'It is what it is'.

The 'knowing is the pure state of the Reality, as itself.

Reality is just a probable state of anything.

Not-knowing itself is the main probable state which exists as the world-appearance.

This world-appearance alone is known as the mind, the common essence of all the perceived, anywhere at any time.

Mind-agitation alone is known as the Praana, the common-essence of all the minds.

Praana is just the nature of Reality to exist as the probable states.

Every event experienced at any place at any time by any mind, is just a probable state of experience rising out of the Reality, from nowhere, at that very instance.

It is just the rockiness of the rock-like Reality!

Nothing is there as the mind or intellect, or sense-group that exist as separate realities.

Whatever is there, is the Reality existing as that, like the rock with its haphazard rock-lines.]

यथैकरूपा घनता दृषदोऽस्त्यात्मनस्तथा सत्तामात्रैकसामान्यादितरस्याप्यसंभवात्। (29.82)

The rock is of a single form of denseness alone.

Similarly, 'Aatman the essence of Reality as all the probable states', exists as the 'single dense essence of knowing alone'.

Aatman alone is there as the common essence, and there cannot exist anything else other than that.

यथोपलस्य घनता मानसादि तथात्मनः सत्तामात्रादभिन्नत्वादभावादस्य संस्थितेः। (29.83)

Like the rock cannot be separated from its denseness, the existence of the mind etc also cannot be separated from the Aatman-ness; since Aatman alone exists as the common-essence of all, and is not different from the mind etc, which cannot exist as other separate realities.

यथोपलस्योपलता घटस्य घटता यथा सत्तामात्रादभिन्नैव मानसादि तथात्मनः। (29.84)

The rockiness of the rock cannot exist as separate from the rock; and the pot-ness of the pot cannot exist as separate from the pot; since the rock is the single common-essence of all that exists as the rock-reality without division; or the pot-ness alone exists as the common essence of the pot-reality without division.

Similarly, mind etc also are like that to the Aatman, and are made of Aatman-ness alone and are not different from it.