

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER EIGHTEEN

[MANDAPAAKHYAANAM (7)]

{HOW TO DO 'BRAHMAABHYAASA'??}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER EIGHTEEN
MANDAPAAKHYAANAM (7)

HOW TO DO 'BRAHMAABHYAASA'?

लीलोवाच

Leelaa spoke

अहो नु परमा दृष्टिर्दर्शिता देवि मे त्वया रूपश्रीर्जागती प्रातः प्रभयेवेक्षणद्युतिः। (21.25)

Ah! The most 'Supreme Vision of understanding' has been bestowed on me by you hey Devi, like the entire world becomes visible in the early morning light.

इदानीमहमेतस्यां यावत्परिणता दृशि नाभ्यासेन विना तावद्भिन्धीदं देवि कौतुकम्। (21.26)

Since I am not fully mature in this vision being without proper practice (of Vichaara) hey Devi, please satisfy my curiosity.

यत्रासौ ब्राह्मणो गेहे ब्राह्मण्या सहितोऽभवत् सर्गं तं गिरिग्रामं नय मां तं विलोकये। (21.27)

Take me to that 'Creation where that GiriGraama village exists', and where that 'Brahmin lived with his wife in that house'; so I can see it all myself.

[The very purpose of Jnapti seems to be to kindle the curiosity of Leelaa, and lead her towards a higher state of realization. The Goddess gradually raises the intellectual level of Leelaa and gives her the status of a friend and companion to herself. As she expected, Leelaa was now more intrigued about the mysteries of the universe than with the life she wanted to lead with King Padma.

In reality, the worlds of Padma or Vasishtha or anyone do not exist as solid worlds which can be visited like picnic-spots. Each mind creates its own world, and to visit it one must rise to the level of Chidaakaasha and discard one's own mortal identity.

Staying only as the Chit-state which fills up all the minds and the conceived worlds of all the minds, one can easily see what another person is conceiving in his own mind.

Lower beings with immature intellects can never 'enter' the worlds of higher beings, but a mortal can raise oneself to the level of the Chidaakaasha and visit the mental worlds of other mortals.

Jnapti, using the 'Vaasanaa for knowledge' in Leelaa, makes her discard her mortal coil. Jnapti knows that soon Leelaa will forget the very existence of her physical body and raise to a higher level with a divine form. But without disclosing the future, she just advises Leelaa to contemplate on the Chidaakaasha, and become the Aativaahika body.]

देव्युवाच

Devi Spoke

[Devi advises Leelaa:

'Dis-identification with the physical body is the first step.

You must stay as the 'emptied mind' only, as your identity-less state.

Whatever vision gets experienced is not in any physical space, but in the totality mind-space only.

Vasishtha Brahmin's world is the world conceived by the mind of Vasishtha Brahmin.

To know its experience, you must discard the 'Leelaa-mind' and stay as the witness-state only'.]

अचेत्यचिद्रूपमयीं परमां पावनीं दृशं अवलम्ब्येममाकारमवमुच्य भवामला। (21.28)

Taking recourse to the 'Supremely sacred vision' of the nature of 'Pure Consciousness that is bereft of the cognized world', discard this form and become taintless.

ततः प्राप्स्यस्यसंदेहं व्योमात्मानं नभःस्थितं, भूमिष्ठनरसंकल्पो गगनान्तःपुरं यथा। (21.29)

Then, doubtless you will attain the emptiness-nature which can exist as a part of the empty sky, similar to a man staying on the Earth entering the harem situated in the sky as conceived by him (which is in his own mind).

एवं स्थिते तं पश्यावः सह सर्गमनर्गलं, अयं तद्दर्शनद्वारे देहो हि परमार्गलम्। (21.30)

If it be so, then we will both together see that world without any obstruction.

The physical body actually is a great impediment existing in the doorway of such a vision.

लीलोवाच

Leelaa spoke

अमुना देवि देहेन जगदन्यदवाप्यते न कस्मादत्र मे युक्तिं कथयानुग्रहाग्रहात्। (21.31)

Why can't another world be entered with this (physical) body, Devi?

Explain this to me, favouring me with kindness.

देव्युवाच

Devi Spoke

जगन्तीमान्यमूर्तानि मूर्तिमन्ति मुधाग्रहात्भवद्भिरवबुद्धानि हैमानीवोर्मिकाधिया। (21.32)

हेम्न्यूर्मिकारूपधरेऽप्यूर्मिकात्वं न विद्यते यथा तथा जगद्रूपे जगन्नास्ति च ब्रह्मणि। (21.33)

These 'Jagats' are indeed formless! (*They exist only as the empty mind-construes.*)

Because of the grip of wrong conceptions, they are cognized as with forms by you people, like the cognition of the 'ring' in the 'gold'.

Though the gold appears with the form of the ring, there is no 'ring-ness' in the gold.

Similarly in the appearance of the 'Jagat', there is no 'Jagat' in Brahman.

[Brahman exists as the mind-conceived worlds only; which are made of false information brought by the senses.

To enter a false world of another mind like Brahmin Vasishta, you have to discard your false form here and become space-like. This space-like existence alone can enter the space of GiriGraama and see what story is going on there now.

For example, you exist now as a ring in the gold. To see what the anklet world is, you discard the ring idea; stay as the gold; and see what the anklet is like. Otherwise, a ring cannot know of an anklet.]

जगदाकाशमेवेदं ब्रह्मैवेह तु दृश्यते, दृश्यते काचिदप्यत्र धूलिरंबुनिधाविव। (21.34)

This Jagat is just 'Aakaasha' (revealing-state of the objects). What is 'seen' here is 'Brahman' alone.

Whatever is seen here is like the dust conceived in the (dust-less) ocean.

[This 'I' - the 'I exist' knowledge - the 'self-awareness knowledge' - 'the thought-less awareness of oneself' - is the common-essence of all that exists from a worm to a Brahmaa.]

अयं प्रपञ्चो मिथ्यैव, सत्यं ब्रह्माहमद्वयं, अत्र प्रमाणं वेदान्ता गुरवोऽनुभवस्तथा। (21.35)

This 'world made of elements' (Prapancha) is unreal. 'I am the non-dual Brahman' is the Truth.

Upanishads, and the experience of the 'Great Rishis' is the proof here.

ब्रह्मैव पश्यति ब्रह्म, नाब्रह्म ब्रह्म पश्यति,

Brahman (no-identity) alone sees Brahman (as some identity).

(*Gold alone exists as the ring, and knows itself as the ring.*)

Non-Brahman (body-awareness) does not see Brahman (is not self-aware).

(*Ring is not aware of the gold. Ring has no existence bereft of the gold-essence.*)

सर्गादिनाम्ना प्रथितः स्वभावोऽस्यैव चेदृशः। (21.36)

That which is well-known by the name of Creation etc, is the very nature of Brahman.

(*Gold can exist as some shape only. Reality has to exist as the Jagat-phenomenon only.*)

न ब्रह्मजगतामस्ति कार्यकारणतोदयः कारणानामभावेन सर्वेषां सहकारिणाम्। (21.37)

The relationship between Brahman and the Jagat is not the 'Cause and effect relationship',

as there exist, no concomitant causes anywhere. (*Gold is not the cause of the ring; but 'gold' is 'seen' as the 'ring'.*)

यावदभ्यासयोगेन न शान्ता भेदधीस्तव, नूनं तावदतद्रूपा न ब्रह्म परिपश्यसि। (21.38)

As long as your sense of duality is not removed through proper practice (of Vichaara), you will not be able to visualize Brahman without discarding the (identity with the) form.

तत्र रूढिमुपायाता य इमे त्वस्मदादयः अभ्यासाद्ब्रह्मसंपत्तेः पश्यामस्ते हि तत्परम्। (21.39)

People like us who are well-adept in such Knowledge, can visualize Brahman in each and everything, because of the long time practice in the realization of Brahman.

संकल्पनगरस्यैव ममाकाशमयं वपुः, ब्रह्मैव चान्तः पश्यामि देहेनानेन तत्पदम्। (21.40)

My form is also made of emptiness alone (is just a picture drawn in emptiness), like a city imagined in the mind; and is Brahman in essence. (*I am aware of this truth at all times.*)

Even acting as this (imagined) body, I see 'That state' alone, inside myself.

(*I do not identify with this form, which you see as Sarasvati.*)

(*For your convenience and comfort, I appear as if with a form for you.*)

विशुद्धज्ञानदेहार्हास्तथैते पद्मजादयः ब्रह्मात्मजगदादीनामंशे संस्थानमङ्गने। (21.41)

Brahmaa (Creator) and those others who are endowed with extreme purity can have 'knowledge' only, as their befitting bodies. Hey pretty girl, they remain established in the state of Brahman, which uniformly exists as the essence of Brahmaa, Jagat, etc.

[Brahmaa is just a name given to the totality of some random experiences which exist as Jeeva-states, like a huge wave made of mini-waves. Brahmaa is Brahman alone!]

तवाभ्यासं विना बाले नाकारो ब्रह्मतां गतः, स्थितः कलनरूपात्मा तेन तन्नानुपश्यसि। (21.42)

Child, being without practice, your nature has not attained the (original) state of Brahman.

Your form (as Leelaa) exists as the product of misconception only.

Because of that, you are unable to have the true vision.

यत्र स्वसंकल्पपुरं स्वदेहेन न लभ्यते तत्रान्यसंकल्पपुरं देहोऽन्यो लभते कथम्। (21.43)

When you cannot access with your physical body, even the city built in your own imagination, how can you, being another body get access to another person's imagined world?

(We have to enter another imagined world. Therefore first discard this imagined body of yours.

To enter another ghost-world, this ghost has to be removed first.)

तस्मादेनं परित्यज्य देहं चिद्व्योमरूपिणी तत्पश्यसि तदेवाशु कुरु कार्यविदां वरे। (21.44)

So, discard this body; and remaining as the form of Chit-Aakaasha, see that world.

You are an expert in completing any enterprise you undertake. *(Do not have the fear of losing the body.)*

संकल्पनगरं सत्यं यथासंकल्पितं प्रति सदेहं वा विदेहं वा नेतरं प्रति किञ्चन। (21.45)

The conceived city is real, for the conceiver only.

Whether 'with body' or 'without body', it is not real for the other person.

(Your world is real for you alone; Vasishtha's world is real for him alone.

Both are unreal only. So do not fear the losing of the body. It is just an idea in the mind.)

आदिसर्गे जगद्भ्रान्तिर्यथेयं स्थितिमागता तथा तदाप्रभृत्येवं नियतिः प्रौढिमागता। (21.46)

When the Creation first began, the delusion of the world rose along with it.

From then onwards, this is the rule maintained from the beginning.

(Worlds of Jeevas stay separate and impenetrable for the other Jeevas.

All Jeevas live inside the same solid world that is fixed in time and space is a delusion only.

World may look the same for all; but each mind has a different world-existence as its private experience.)

लीलोवाच

Leelaa spoke

त्वयोक्तं देवि गच्छावो ब्राह्मणब्राह्मणी जगत्सहेतीदमिदं वच्मि कथं गन्तव्यमंब हे।

इमं देहमिहास्थाप्य शुद्धसत्वानुपातिना चेतसा तं परं यामि लोकं, त्वं कथमेषि तत्। (21.47,48)

Devi, you told me that we both will go there to that 'world of the Brahmin couple' together.

But I say, how can we go there, Mother?

I will have to place this body here, and go to that 'supreme world' with the mind filled with pure Sattva (removed of the taint of identity); but, how will 'you' come there? *(I still see your form. Will you also not discard it?)*

देव्युवाच

Devi spoke

[For you, your body is real and solid; but for me, my body is just a conception, so is not a solid thing.

Since you believe in its solidity, you have to discard it (as the false idea) to enter another conceived world;

but for me, the body does not exist at all; and is just an appearance. So I have no need to discard what is not there'.]

संकल्पव्योमवृक्षस्ते यथा सन्नपि खात्मकः न कुड्यात्मा न कुड्येन रोध्यते नापि कुड्यहा। (21.49)

Whatever be the tree that is conceived by you, it is made of emptiness alone, though it is seen as existing. So also, the physical body is not a solid thing at all, cannot be blocked by another solid thing, and cannot break another solid thing.

[I have conceived this form of a goddess; but it is not a physical body like yours that is made of delusion only.

Your form and my form; both are unreal and non-existent. I know it; you do not. That is all the difference is.]

शुद्धैकसत्वनिर्माणं चिद्रूपस्यैव तत्किल प्रतिभानमतस्तस्मात्परस्माद्भिद्यते मनाक्। (50)

सोऽयमेतादृशो देहो नैनं संत्यज्य याम्यहं अनेनैव तमाप्नोमि देशं गन्धमिवानिलः। (21.51)

This body of mine is just made of the 'pure space of Chit'; it is just an appearance; very slightly does it differ from 'Chit' (like a burnt rope retains its shape though it is not there). So I with such a body, have no need to discard it and go. With this body itself I will reach that world, like the wind carrying the fragrance.

[My body is just a picture drawn in the emptiness; and not real.

I know that it is not real, and I have no identity with that form. Therefore, the form of Jnapti will stay the same always, as willed by me. I am made of emptiness only; and have no problem in entering some other emptiness-world.

(I am gold-state always; and never the ring or the armlet-state.)]

(Conception can mix with conception.)

यथा जलं जलेनाग्निरग्निना वायुनानिलः मिलत्येवमतो देहो देहैरन्यैर्मनोमयैः। (21.52)

Water mixes with water; fire with fire; wind with wind; so also this body (which is just a conception willed by me) can mix up with other bodies which are conceived by their minds (in ignorance).

[‘Even if you, because of ignorance, believe your body to be solid and believe that you have to discard it here, understand the fact that it is also an appearance. You do not know it yet as a fact; so you have to discard the identity with it.

But for me, I already know that all the forms are just the projections of the mind.

I do not identify myself with my form. So I need not go through the act of discarding it’; argues Jnapti.]

(Physical form is just an imagination of a mind. It does not really exist as solid and real.)

न हि पार्थिवतासंविदेत्य पार्थिवसंविदा एकत्वं कल्पनाशैलशैलयोः क्वाहतिर्मिथः। (21.53)

By imagining oneself as the physical body (that is solid and real), one does not ‘become’ the (solid) physical body. The imagined mountain is the same as another imagined mountain; how can they break each other?

[The physical bodies are just sense-produced information only. No one has a physical body actually.

The Aativaahika body (mind-body, the ideas and wants one is made of) is common to all and has no form; yet it projects some physical form, and the ignorant believe it to be real and solid; and identify with it like in a dream etc.]

आतिवाहिक एवायं त्वाद्दृशैश्चित्तदेहकः, आधिभौतिकया बुद्ध्या गृहीतश्चिरभावनात्, (54)

यथा स्वप्ने यथा दीर्घकालध्याने यथा भ्रमे यथाच सति संकल्पे यथा गन्धर्वपत्तने। (21.55)

For people like you also, there is only the Aativaahika (subtle) body.

By prolonged superimposition of a physical structure, it is cognized as such; as in the dream, as in the meditative state of long duration (of worldly topics), as in delusory states, as in the imaginations, as in the illusory worlds.

(Mind-body or the Aativaahika body is made delusion and false ideas in the ignorant.

When it is freed of it all, it will discard the belief in the realness of the physical body.)

वासनातानवं नूनं यदा ते स्थितिमेष्यति तदातिवाहिको भावः पुनरेष्यति देहके। (21.56)

When the ‘diminished Vaasanaa state’ gets stabilized in you for sure, then you will again get back the ‘mind-state’ (Aativaahika) as your body.

लीलोवाच

Leelaa spoke

[Leelaa is sort of shocked by Jnapti’s statement. It is not easy for Leelaa to just discard the identity with the physical body and walk out. The physical body is her only connection to her world, and the future life with king Padma. Suppose she left it and it just vanished? She felt that she would be forever lost in the world of minds, and wander like a ghost!]

आतिवाहिकदेहत्वप्रत्यये घनतां गते तामवाप्नोत्ययं देहो दशामाहो विनश्यति। (21.57)

If the sense of Aativaahika body becomes dense, then this (physical) body will attain that (formless) state and perish; Alas!

देव्युवाच

Devi spoke

HOW CAN THAT WHICH DOES NOT EXIST PERISH EVER?

[At each and every wink of perception, the body vanishes; the mind renews and recreates the body again and again as an idea. The physical body comes into being when perceived or remembered only.]

यदस्ति नाम तत्रैव नाशानाशक्रमो भवेत्, वस्तुतो यच्च नास्त्येव नाशः स्यात्तस्य कीदृशः। (21.58)

If anything really exists, then you can talk about its perishing or non-perishing!

When actually it does not exist at all, then how can it perish?

[Your physical body is just some information-structure created by the senses at every moment newly.

It is not any permanent thing staying as real and solid always.

Body is a sensed-information produced again and again as your own perceived object.]

रज्ज्वां सर्पभ्रमे नष्टे सत्यबोधवशात्सुते सर्पो न नष्ट उन्नष्टो(उत् नष्टो) वेत्येवं कैव सा कथा। (21.59)

Daughter! If the misconceived idea of the snake in the rope is destroyed by the understanding of the truth, what question can be there as to whether the snake did not perish or perish?

यथा सत्यपरिज्ञानाद्रज्ज्वां सर्पो न दृश्यते तथातिवाहिक ज्ञानाद्दृश्यते नाधिभौतिकः। (21.60)

Just like the snake is not seen in the rope at all, when the truth is understood; so also by the understanding the truth about the Aativaahika body, the AadhiBhoutika body is not seen at all (as real).

कल्पनापि निवर्तेत कल्पिता यदि केनचित्सा शिला सम्पास्तैव या नेहास्ति कदाचन। (21.61)

Any conception conceived by anyone is sure to vanish.

The statue (conceived on the rock) is 'already gone' since it was never there.

परं परे परापूर्णमिदं देहादिकं स्थितं इति सत्यं वयं भद्रे पश्यामो, नाभिपश्यसि। (21.62)

The body etc exists as the Supreme, in the Supreme, filled with the Supreme; thus we (Knowers) see the truth alone, hey good one! You are not able to visualize this truth (because of delusion).

आदिसर्गे भवेच्चित्तं कल्पनाकल्पितं यदा तदा ततः प्रभृत्येकसत्त्वं दृश्यमवेक्षते। (21.63)

In the beginning of the Creation, whatever was conceived (as Brahmaa's mind) in his Creation, exists from that instant itself, as the solidity of the form (as the physical body made of elements), with the same essence (of his conception).

लीलोवाच

Leelaa spoke

WHY SHOULD THE STATE OF DIVISIONS RISE OUT OF THE DIVISION-LESS REALITY?

एकस्मिन्नेव संशान्ते दिक्कालाद्यविभागिनि विद्यमाने परे तत्त्वे कलनावसरः कुतः। (21.64)

Why did the perturbation arise in the 'tranquil state of the Supreme Reality' which exists as the 'One, that is without the divisions of space and time'?

देव्युवाच

Devi spoke

WHERE IS THE QUESTION OF 'WHY ALL THIS?'; THERE IS NO 'THIS' AT ALL!

[Reality alone 'is': unreal is not there at all.

Delusion alone makes you ask questions as 'why this Jagat', like asking 'why the snake is there'.

Snake has no existence at all in the rope-level. So there is no snake at all.

You see the snake...? Then get rid of that false idea.]

कटकत्वं यथा हेम्नि, तरङ्गत्वं यथाम्भसि, सत्यत्वं च यथा स्वप्नसंकल्पनगरादिषु,

नास्त्येव सत्यनुभवे, तथा नास्त्येव ब्रह्मणि कल्पनाव्यतिरिक्तात्मतत्स्वभावादनामयात्। (21.66)

'The bracelet-ness in the gold, the wave-ness in the ocean, the realness felt in the worlds imagined or dreamt', have no real existence though experienced (or seen).

Similarly, the perceptions conceived as different from the 'natural changeless state', do not exist at all in the 'Supreme Brahman'.

यथा नास्त्यंबरे पांसुः परे नास्ति तथा कला अकलाकलनं शान्तमिदमेकमजं ततम्। (21.67)

Just like the sand does not exist in the sky, no taint exists in the Supreme!

It is taintless, devoid of perturbations, quiet, One, Unborn and all pervading.

यदिदं भासते किञ्चित्तत्स्येव निरामयं कचनं काचकस्येव कान्तस्याऽतिमणेरिव। (21.68)

Whatever is shining (as this perceived phenomenon) is the shine of that Changeless One,

like the shine of the shining stone, or the attracting power of the 'Atimani' (rare gem) (as not different from it).

(अतिशयितो मणिः - अतिमणि - rare gem or special gem)

लीलोवाच

Leelaa spoke

एतावन्तं चिरं कालमेते देवि वयं वद भ्रामिताः केन नामापि द्वैताद्वैतविकल्पनैः। (21.69)

Devi, why are we who are like this (stuck to the body-identities), deluded by the ideas of 'duality and non-duality' from such a long span of time?

देव्युवाच

Devi spoke

[Do not believe what is presented by the senses. Do not believe the stories created by the mind.

Think and analyze the perceived. Think; think; and think with reason.]

अविचारेण तरले भ्रान्तासि चिरमाकुला अविचारः स्वभावोत्थः स विचाराद्धिनश्यति। (21.70)

By 'non-enquiry' (ignorance) alone, you are deluded and suffering for so long.

'Non-enquiry' is the nature of all (who believe in the realness of the Jagat); it perishes by 'enquiry'.

अविचारो विचारेण निमेषादेव नश्यति, एषा सतैव तेनान्तरविद्यैषा न विद्यते। (21.71)

The 'non-enquiry' perishes by 'enquiry' in a second. Actually there is only that pure existence; ignorance (absence of knowledge) does not exist at all, in it.

तस्मान्नैवाविचारोऽस्ति नाविद्यास्ति न बन्धनं न मोक्षोऽस्ति, निराबाधं शुद्धबोधमिदं जगत्। (21.72)

So in reality, there is no 'non-enquiry', no absence of knowledge, no bondage, and no liberation.

There is only this unaffected Pure Knowledge (awareness of existence).

एतावन्तं यदाकालं त्वयैतन्न विचारितं तदा न संप्रबुद्धा त्वं भ्रान्तैवार्णव आकुला। (21.73)

All this time, you never thought like this; so you were not enlightened, and were like the churning ocean (turbulent with desires, attachments, fears etc).

अद्यप्रभृति बुद्धासि विमुक्तासि विवेकिनी, वासनातानवं बीजं पतितं तव चेतसि। (21.74)

From now onward, you have become enlightened. You are endowed with discrimination and are liberated.

The seed (of Vichaara) which destroys all the Vaasanaas has fallen in your mind.

आदावेव हि नोत्पन्नं दृश्यं संसारनामकं यदा तदा कथं तेन वास्यन्ते वासनापि का। (21.75)

When the 'Seen' known by the name of 'Samsaara' never arose in the beginning itself, then how can these Vaasanaas be entertained by the Supreme, and what meaning has this thing called 'Vaasanaa'?

अत्यन्ताभावसम्पत्तौ द्रष्टृदृश्यदृशां मनः एकध्याने परे रूढे निर्विकल्पसमाधिनि, (76)

वासनाक्षयबीजेऽस्मिन्किंचिदङ्कुरिते हृदि क्रमान्नोदयमेष्यन्ति रागद्वेषादिका दृशः, (77)

संसारसंभवश्चायं निर्मूलत्वमुपैष्यति निर्विकल्पसमाधानं प्रतिष्ठामलमेष्यति। (21.78)

When there is the complete absence of the 'Seer, Seen and Seeing' in the mind;

when there is single-minded absorption in the Supreme in the state of Nirvikalpa Samaadhi

(practising hard to make it one's natural state of existence);

when the seed of the 'destruction of Vaasanaas' sprouts even a little in the heart;

when emotions like desires and hatred gradually stop rising anymore;

the occurrence of this 'Samsaara' gets uprooted completely, and the 'perturbation-less state'

(Nirvikalpa state of quiescence), gets firmly established as one's own nature.

विगतकलनकालिमाकलङ्का गगनकलान्तरनिर्मलांबनेन (अवलम्बनेन)

सकलकलनकार्यकारणान्तः कतिपयकालवशाद्भविष्यसीति। (21.79)

With all the dark faults of delusion gone; by taking shelter in the 'taintless-one' hidden inside the dusty-sky of Maayaa ; you will become the 'essence' of the 'entire cause and effect phenomenon' in a very short span of time; so it is!

THE REALITY OF THE PHYSICAL BODY VANISHES WHEN YOU WAKE UP TO THE TRUTH

[Some particular Jagat arises for you as your own cage of experience, because of the countless wants and no-wants, that are deep hidden within your mind. Jagat is just a succession of Vaasanaa-fulfilment states only, with the Vaasanaa for the body acting as the basic foundation for all the other Vaasanaas.]

यथा स्वप्नपरिज्ञानात्स्वप्नदेहो न वास्तवः अनुभूतोऽप्ययं तद्वासनातानवादसन्। (22.01)

When you know the truth about the dream (its unreal nature), the dream-body though was experienced (as real), is understood to be unreal (instantly); this body also though experienced as real, will lose its realness by the diminishing of Vaasanaas (as connected to the realness of the body).

यथा स्वप्नपरिज्ञानात्स्वप्नदेहः प्रशाम्यति वासनातानवातद्वाग्जगद्देहोऽपि शाम्यति। (22.02)

Similar to how the dream-body vanishes by understanding the nature of the dream (when awake), the body in the waking-state also vanishes by the lessening of the Vaasanaas.

स्वप्नसंकल्पदेहान्ते देहोऽयं चेत्यते यथा तथा जाग्रद्भावान्ते उदेत्येवातिवाहिकः। (22.03)

At the end of the dream, this (physical) body in the waking-state is perceived as real (and not the dream-body); similarly at the end of the waking-state (at the time of realization), the Aativaahika body rises up as real.

स्वप्ने निर्वासनाबीजे यथोदेति सुषुप्ता जाग्रत्यवासनाबीजे तथोदेति विमुक्ता। (22.04)

While dreaming, the 'deep sleep state' arises when the seed of Vaasanaa has not sprouted (though still dormant); similarly when there is no seed of Vaasanaa to sprout at all in the waking-state (by the complete absence of Vaasanaas), the liberation arises naturally.

[The Knower exists as a pure mind untainted by ignorance.

He sees himself as state of Reality only, which is the common-essence of the entire perceived.]

येयं तु जीवन्मुक्तानां वासना सा न वासना शुद्धसत्त्वाभिधानं तत्सत्तासामान्यमुच्यते। (22.05)

The Vaasanaa of the 'JeevanMuktas' is not a Vaasanaa at all. It is pure Sattva (*Sato bhaavaha*) (Existence-awareness) and is known as 'Sattaa Saamaanyam' (the common principle of existence, in all).

THREE TYPES OF SLEEP

या सुप्तवासना निद्रा सा सुषुप्तिरिति स्मृता।

That 'ordinary sleep where the Vaasanaa is asleep (not fully annihilated)' is known as 'Sushupti' (deep sleep).
(*In the deep sleep state, Vaasanaas are dormant and burst forth when you wake up.*)

यत्सुप्तवासनं जाग्रद्वनोऽसौ मोह उच्यते। (22.06)

The 'extremely dense Vaasanaa-state which is asleep in the waking state' is known as 'Moha'.

['Moha' is faint state of delusion that forces one to suffer without any escape, and is dense with countless Vaasanaas rising one after the other non-stop.]

(*The woken up man also is asleep only; for he is lost in the dream of life, and experiences severe pains only that keep rising from the random Vaasanaas.*)

प्रक्षीणवासना निद्रा तुर्यशब्देन कथ्यते।

The 'sleep where the Vaasanaas are lessened' is known by the name of Turyaa.

(*A Knower is awake from this dream of the world also; and is in the Turyaa-state, the state of True Knowledge.*

He is asleep to the world-dream made of Vaasanaas.)

'WAKING UP FROM MOHA' IS JEEVANMUKTI

[How can a dreaming person know of the waking-state ever?

How can darkness know of light? Ignorant can never grasp the state of a Knower.]

जाग्रत्यपि भवत्येव विदिते परमे पदे प्रक्षीणवासना येह जीवतां जीवनस्थितिः।

अमुक्तरपरिज्ञाता सा जीवन्मुक्तोच्यते। (22.07,08)

If in the waking-state itself, the Supreme-state is realized, then the 'state of life' for such a person is the 'thinned out Vaasanaa-state'.

'That state' which is not understood by the non-liberated is known as the 'state of JeevanMukti'.

[A Knower exists as a pure mind-state. He has no physical body at all as his identity.

He is an 'emptiness point of Brahman' which is manifest as pure intelligence.]

शुद्धसत्वानुपतितं चेतः प्रतनुवासनं आतिवाहिकतामेति हिमं तापादिवाम्बुताम्। (22.09)

The mind which incessantly is filled with pure Sattva (not SattvaGuna, but pure self-awareness), which has all the Vaasanaas thinned out, attains the 'Aativaahika-state', like the snow melting into water by heat.

आतिवाहिकतां यातं बुद्धं चित्तान्तरैर्मनः सर्वजन्मान्तरगतैः सिद्धैर्मिलति नेतरत्। (22.10)

The mind which has attained the 'Aativaahika-state' and is enlightened, is observed only in the case of Siddhas (identitiess intellects that are one with Brahman-state) who have transcended the mind and who have crossed over the Creation and birth phenomenon; but not in others.

[Siddhas of the highest category exist as the pure taintless perceived-fields directly rising from Brahman as 'pure blissful states', which are beyond the imagination of anyone.]

यदा तेऽयमहंभावः स्वाभ्यासाच्छान्तिमेष्यति तदोदेष्यति ते स्फारा दृश्यान्ते बोधता स्वयम्। (22.11)

When 'I am this (limited form)' idea in you, is made quiet by your practice (of Vichaara accompanied by Vairaagya and Viveka), then the 'True knowledge' will arise in you, naturally ending all the (realness in the) 'Seen phenomena'.

आतिवाहिकताज्ञानं स्थितिमेष्यति शाश्वतीं यदा तदा ह्यसंकल्पल्लोकान्द्रक्ष्यसि पावनान्। (22.12)

When the 'knowledge of the Aativaahika-state' becomes firmly established in you (with the identity of the physical body discarded through the vision of the Truth), then you will see the un-conceived sacred worlds (of Siddhas and Sages) (which are not conceived in ignorance, but as Brahman-oneness only).

वासनातानवे तस्मात्कुरु यत्रमनिन्दिते तस्मिन्प्रौढिं उपायाते जीवन्मुक्ता भविष्यसि। (22.13)

यावन्न पूरितस्त्वेष शीतलो बोधचन्द्रमाः तावद्देहमवस्थाप्य लोकान्तरमवेक्ष्यताम्। (22.14)

Hey Blameless one, therefore you make efforts to get the Vaasanaas thinned out.

If you become perfect in that, you will become a JeevanMuktaa!

Since this 'cool moon of enlightenment' is not fully blossomed in you, leave this body here and see the other worlds.

(Let us at first fulfil your Vaasanaa for seeing the Brahmin's world.)

[Here in the state of ignorance, the belief in the flesh-body is so strong, that one can move about only as a flesh-form to connect with the others. It is not so in the other worlds. As per the mind-state, so is the world experienced anywhere. That is why in this world, form becomes a necessity and I also, though formless, appear as if with a form for you.]

मांसदेहो मांसदेहेनैव संक्षेपमेष्यति न तु चित्तशरीरेण व्यवहारेषु कर्मसु। (22.15)

The body made of flesh can adhere to the body made of flesh only, in the day to day world of actions, and not with the body made of mind!

यथानुभवमेवैतद्यथास्थितमुदाहृतं आबालसिद्धसंसिद्धं न नाम वरशापवत्। (22.16)

I have explained all this as experienced in my state of Knowledge-vision.

From the level of an immature mind to that of an enlightened one, the experience rises according to the level of ignorance or knowledge. It cannot be changed by a boon or curse.

[I have no power to remove the ignorance of all; and make them formless through a boon or curse.

I cannot grant you the state of Aativaahika as a boon, for it is to be attained by you, by your own practice of Vichaara.]

अवबोधघनाभ्यासाद्देहस्यास्यैव जायते संसारवासनाकार्श्ये नूनं चित्तशरीरता। (22.17)

By the unceasing practice of knowledge, the state of the 'Chitta-body' (and the non-identity with the physical body) arises in this body itself, with the thinning of the Vaasanaas.

उदेष्यन्ती च सैवात्र केनाचिन्नोपलक्ष्यते केवलं तु जनैर्देहो म्रियमाणोऽवलोक्यते। (22.18)

When it (mind-body) leaves the body also (at death), no one sees it.

The people see only the physical body of the dying person.

WHO DIES? NO ONE!

देहस्त्वयं न म्रियते न च जीवति किञ्च ते, को किल स्वप्नसंकल्पभ्रान्तौ मरणजीविते। (22.19)

This body of yours does not ever die or live (since it is just some sense-produced information only).

In the delusion of dream and delusion, what indeed is the meaning of death or life?

[When the mind-body stops producing the physical form, the body lies motionless. The ignorant call it as death.

The dead person is already alive in another mind-made world with a new body created by his Vaasanaas.

No one is born; no one dies; it is just the mind-made myth rising out of of ignorance.]

जीवितं मरणं चैव संकल्पपुरुषे यथा असत्यमेव भात्येवं तस्मिन्पुत्रि शरीरके। (22.20)

Both life and death, hey daughter, are false with reference to a 'person in imagination'.

So it is with the (physical) body, Daughter!

लीलोवाच

Leelaa spoke

THE PRACTICE REQUIRED FOR ATTAINING SUCH A BODY-LESS STATE

तदेतदुपदिष्टं मे ज्ञानं देवि त्वयाऽमलं यस्मिञ्श्रुतिगते शान्तिमेति दृश्यविषूचिका। (22.21)

अत्रोपकुरुते ब्रूहि कोऽभ्यासः, कीदृशोऽथवा, स कथं पोषमायाति, पुष्टे तस्मिन्श्च किं भवेत्। (22.22)

Devi, you have taught me enough knowledge by hearing which, this 'cholera namely the Seen' will get cured. Tell me which practice will help here? Or, what type? How does it improve?

When fully developed, then what happens in that state?

देव्युवाच

Devi spoke

यद्येन क्रियते किञ्चिद्येन येन यदा यदा विनाभ्यासेव तन्नेह सिद्धिमेति कदाचन। (22.23)

Whatever is done by anyone at anytime here does not succeed without 'practice' (Abhyaasa).

(For this knowledge to become your natural state, you have to do constant Vichaara at all times.)

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनं एतदेकपरत्वं च तदभ्यासं विदुर्बुधाः। (22.24)

Thinking about 'That', speaking about 'That', enlightening each other about 'That', single-mindedness towards 'That', is known by the wise as 'Practice'.
(*'That' is the 'Unfathomable something' which is seen as 'the nothingness of This'.*)

ये विरक्ता महात्मानो भोगभावनतानवं भावयन्त्यभवायान्तर्भव्या भुवि जयन्ति ते। (22.25)

Those 'Mahaatmas' who have attained dispassion (through proper Vichaara-practice as shown in the Vairaagya Prakarana), and are not interested in the enjoyments, are indeed praiseworthy in this world.

उदितौदार्यसौन्दर्यवैराग्यरसगर्भिणी आनन्दस्यन्दिनी येषां मतिस्तेऽभ्यासिनः परे। (22.26)

They alone are considered to be the excellent practitioners of the Supreme - when in their 'minds' has risen the 'beauty unsurpassed' (being established in the wondrous state of true knowledge); when 'their minds' are filled with the essence of dispassion (by understanding the world-phenomenon to be completely non-existent, though seen) and ooze out 'bliss Supreme' (by being established in the oneness of the 'Reality state' itself)!

अत्यन्ताभावसम्पत्तौ ज्ञातुर्ज्ञेयस्य वस्तुनः युक्त्या शास्त्रैर्यतन्ते ये ते ब्रह्माभ्यासिनः स्थिताः। (22.27)

Those alone are well-established in the 'practice of Brahman' who make effort through the help of the Scriptures (based on the Upanishadic truths) (by constant analysis of the Reality), for the attainment of the complete disappearance of 'the object of the knowledge' and 'the knower of object' (Seen and the Seer).

BODHAABHYAASA - PRACTICE OF KNOWLEDGE

सर्गादावेव नोत्पन्नं दृश्यं नास्त्येव तत्सदा इदं जगदहं चेति बोधाभ्यासं विदुः परे। (22.28)

'Creations etc. have not arisen at all. 'This world', 'I' - such perceptions do not ever exist in the Supreme'; realization of these statements (as one's natural state of understanding) is known as the 'Bodhaabhyaasa'.

BRAHMAABHYAASA- PRACTICE OF BRAHMAN-STATE

दृश्यासंभवबोधेन रागद्वेषादितानवे रतिर्बलोदिता यासौ ब्रह्माभ्यास उदाहृतः। (22.29)

When, by the understanding that the 'Seen' does not occur at all (except as some mind-construe), when the feelings of attachment and hatred thin out (by the vision of non-duality); when the 'bliss of the Brahman' rises forcefully (as one's natural state of existence), then that is called the 'Brahmaabhyaasa'.

KNOWLEDGE IS THE ONLY PATH NOT THE 'TAPAS'

दृश्यासंभवबोधेन विना द्वेषादितानवं तप इत्युच्छते

Without attaining the Knowledge which destroys the Seen, the mere surface-practice of the control of hatred etc, (outwardly) (by making the body to suffer pains) is known as 'Penance' (Tapas) (ascetic practice).

तस्मान्न ज्ञानं तच्च दुःखतत्। (22.30)

It (Tapas) only spreads-out (increases) the suffering; it does not bestow Knowledge.

(*Forced abstinence from pleasures, and stressed meditation hours provide no cure for ignorance.*)

WHAT IS JNAANAM/JNEYAM – KNOWLEDGE OF THE TRUTH WHICH ALONE IS TO BE SOUGHT

दृश्यासंभवबोधो हि ज्ञानं ज्ञेयं च कथ्यते,

'The established natural understanding that the 'Seen' does not arise at all'-

is known as the 'Jnaanam' and 'Jneyam' (That alone which is to be known).

तदभ्यासेन निर्वाणमित्यभ्यासो महोदयः। (22.31)

By the practice of this, one attains the 'Nirvaana' (Supreme beatitude).

Such a practice is the most glorious one.

भवबहुलनिशानितान्तनिद्रासततविवेकविबोधवारिसैकैः

प्रगलति हिमशीतलैरशेषं शरदि महामिहिकेव चेतसीति। (22.32)

The 'dense sleep of the night that is extremely dark with the dense ignorance' melts off in the mind completely, like the mist in the autumn,

when the 'icy-cold waters of discrimination and rational understanding' (Viveka and Vibodha) are sprinkled continuously (to make one wake up from the sleep).

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम
स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम ॥ (22.33)

As the Sage was speaking words profound with knowledge, the day ended;
the people in the court saluted the Sage and left to attend to their evening duties of bath etc;
they returned again with the Sun's rays.