

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY FIVE

[MANDAPAAKHYAANAM (24)]

{QUESTIONS AND ANSWERS (1)}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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CHAPTER THIRTY FIVE
MANDAPAAKHYAANAM (24)

QUESTIONS AND ANSWERS (1)

वसिष्ठोवाच

Vasishta spoke

एतत्ते कथितं राम दृश्यदोषनिवृत्तये लीलोपाख्यानमनघं घनतां जगतस्त्यज। (60.01)

Hey Rama! This blameless story of Leelaa was related to you for removing the misconception regarding the perceived world. Discard the idea of the denseness of the world.

शान्तैव दृश्यसत्तायाः शमनं नोपयुज्यते, सतो हि मार्जनक्लेशो नासतस्तु कदाचन। (60.02)

Actually, it is not proper even to remove the belief in the reality of the perceived, as it is already the 'silent state where the perceived is non-existent'.

If it is really there, you can erase it off; not, if it is not there at all.

KNOWER AND KNOWN ARE ONE ONLY

[What is the perceived? The various objects of knowledge that are understood by you, as per your own Vaasanaas!

The 'objects of knowledge' are not different from the 'Knower of the objects'.

There is no difference between the 'Knower and the known'.

Therefore stay like the taintless sky as the 'Knowledge alone'.]

ज्ञानेनाकशरूपेण दृश्यं ज्ञेयस्वरूपकं इत्येकीभूतमालोक्य जस्तिष्ठत्यम्बरोपमः। (60.03)

Through the (attainment of the) knowledge which is of the expanse of pure awareness, (where everything is seen as the self-state alone);

and realizing the oneness of the perceived state with the Self, by understanding the perceived as the 'known' that is undifferentiated from the 'knowing Self'

observing the oneness of by the realizing the perceived phenomenon as the state of 'known' only; the 'Knower of the Self' (JnaH),

stays (without the false belief of the realness of the perceived) like the clear sky.

पृथ्व्यादिरहितेनेदं चिद्भासैव स्वयंभुवा साधितं यदि सिद्धेन ततः स्वात्मनि साधितम्। (60.04)

Since the Self-born (Brahmaa) who is established in the 'pure knowledge state'

brought this (perceived-state) out, as a shine of his knowledge only,

as not made out of elements like 'earth' etc,

then if that knowledge gets achieved, then the same state of Brahmaa becomes achieved (and one sees the world as his own knowledge-form only).

DO NOT GET CARRIED AWAY BY THE CREATION-FLOOD AND CREATION RULES LIKE A PUPPET

संविद्यथा या यतते तथा सैव व्यवस्थिता विसृष्टा सृष्टिविन्नयां यावद्यत्नान्न रोधिता। (60.05)

In this 'River of Creator-knowledge (the Conception-River of the Creator) (Jagat that is experienced)',

whatever one aspires for (as desire-fulfilment) that alone is produced as the experience (bound by the results of the actions and the causality-factors as thought out by the Creator) (since the Jeeva in that Creation is one with the Creator-mind), unless blocked by effort (by understanding the truth of the Aatman).

चिदाकाशावभासोयं जगदित्यवबुध्यते चिद्व्योम्न्येवात्मनि स्वच्छे परमाणुकणं प्रति। (60.06)

The 'infinitesimal portion of each taintless individual self (Jeeva)' is the 'expression of the Chidaakaasha' in the 'Chit-emptiness'; that alone is understood as Jagat.

[The sunlight shining through countless variously coloured grided windows of various types appears in various designs; so also, the taintless Reality state appears as the mind-created worlds of countless Jeevas.]

एवमस्या मुधाभ्रान्तेः का सत्ता केव वासना का वास्था का च नियतिः कावश्यंभावितोच्यताम्। (07)

For such a meaningless delusion like this, what reality is there; what Vaasanaa, what interest, what rule, what necessity (as a causal effect), tell me!?

सर्वं चैतद्यथादृष्टं स्थितमित्थमखण्डितं मायैवेयमनन्तेयं न च मायास्ति काचन। (60.08)

Whatever exists as the perceived in this manner as an unbroken chain of experiences, is just the delusion (Maayaa). It is endless (since it is always there as some Vaasanaa-fulfilment or some other).

Yet the delusion (Maayaa) does not exist at all in reality (like the darkness cannot exist in light).

रामोवाच

Rama spoke

अहो नु परमादृष्टिर्दर्शिता भगवंस्त्वया, दावाग्निदग्धकक्षाणां दाहशान्तौ कलैन्दवी। (60.09)

Ah! Bhagavan! You have shown me the vision of the Supreme truth, like the 'digit of the moon' rises for subduing (cooling) the fire for the grass-lands that are burnt by the forest-fire (for reviving us with Viveka, when we are scorched by the heat of Samsaara).

अहो नु सुचिरेणाद्य ज्ञातं ज्ञातव्यमक्षतम्, मया यथेदं यच्चेदं याद्गं ज्ञेयं यतो यदा। (60.10)

Ah! All that is to be known is known perfectly by me, in such a short time; as it is in reality; as to what it is; in whatever way it is to be known; and through whatever it is to be known; in whatever time is to be known.

[Five points related to learning: Prakaara (method), Svaroopaa (nature), Drshtaanta (example), Pramaana (proof), Kaala (time)]

शाम्यामीव द्विजश्रेष्ठ निर्वामीव विकल्पयन्, एतदाख्यानमाश्चर्यं व्याख्यानं शास्त्रदृष्टिषु। (60.11)

This is an amazing story explaining the truth of the Scriptures. My thoughts are quiet as it were, Hey Best among Brahmins. As I ponder, everything seems to disappear as it were.

इमं मे भगवान्ब्रूहि संशयं सर्वकोविद, तव पातुं न तृप्तोऽस्मि श्रोत्रपात्रैर्वचोमृतम्। (60.12)

Bhagavaan, I have not had enough of the nectar flowing out as words from your mouth entering my ear-vessels! Hey All-expert! Clear this doubt of mine now.

स सर्गत्रितये कालो लीलाभर्तुर्हि योगतः स क्वचित्किमहोरात्रः क्वचित्किं मासमात्रकः,

क्वचित्किं बहुवर्षाणि कस्यचित्किमु पेलवः कस्यचित्किं महादीर्घः कस्यचित्किं क्षणः स्थितः,

इति मे भगवन्ब्रूहि त्वं यथावदनुग्रहात् सकृच्छ्रुतं न विश्रान्तिमेति लोष्टे यथा जलम्। (60.13,14,15)

In the three Creations experienced by Leelaa's husband, at some place it was a full night, at some place just a month, at some place many years, for someone just a day-span, for someone a long span of time, for some other one it was just a second. How was it possible? Be compassionate and explain this. I am so eager to know the answer immediately, or my mind will not rest like the water in the dry mud clump.

वसिष्ठोवाच

Vasishta spoke

[‘Time factor’ also depends on the mind-capability and is not common to all.]

येन येन यथा यद्यदा संवेद्यतेऽनघ तेन तेन तथा तत्तदा समनुभूयते। (60.16)

By whomsoever, however, whatever, whenever is conceived, by that one, in that manner, that thing alone, at that time, gets experienced.

अमृतत्वं विषं याति सदैवामृतवेदनात् शत्रुर्मित्रत्वमायाति मित्रसंवित्तिवेदनात्। (60.17)

Poison turns into nectar by a continuous understanding of the nectar alone in the poison.

The enemy becomes a friend by thinking of him as a friend.

[The mind always adds its own explanation to the perceived scene. It need not be always real or logical also. Whatever satisfies the whim and fancy of the mind, that alone gets perceived by the mind as real.]

यथा भावितमेतेषां पदार्थानां निजं वपुः तदेव चिराभ्यासान्नियतेर्वशमायतम्। (60.18)

Whatever one believes the object to be, the object takes over that very quality, by the repetition-practice of thinking, since the fixed rule enjoins that one gets what he believes.

[What a person sees is only the sense created data of image, sound, touch etc. The senses are perfect or imperfect; mind is ignorant or stupid. Based on all these factors, each person gives his or her own interpretation of the objects and the people; mostly based on the surface-impression only. It is not always right and correct.]

कचनैकात्मिकैषा चिद्यथा कचति यादृशं, तथा तथाशु भवति तत्स्वभावैककारणात्। (60.19)

In whatever way, the Chit which is of the nature of glittering, glitters as, that way only it happens, because of its very nature.

[Light is the same; windows are dirty or clean or soot-covered.

Accordingly, the world is also seen by the different minds in different ways.

Break the window itself; then the light alone is left back.]

निमेषे यदि कल्पौघसंविदं परिविन्दति निमेष एव तत्कल्पो भवत्यत्र न संशयः। (60.20)

If the mind understands hosts of Kalpa within the span of a second, then the Kalpa-span occurs in just a second; no doubt about it.

[Each mind has its own clock and calendar as its private measure. The clock in the mantle is just a part of the perceived. It is also a picture drawn by the mind. Brahman does not hang a universal clock on its neck, so that you can compare the time-factors of various creations and wonder 'why the eight days in one creation, why the single night in another creation, and why the seventy years in another creation, occur at the same instant'. Each mind has its own measure of time according to its Vaasanaa-fulfilment speed.]

कल्पे यदि निमेषत्वं वेत्ति कल्पोप्यसौ ततः निमेषीभवति क्षिप्रं तादृगूपात्मिका हि चित्। (60.21)

If it perceives only a second in a Kalpa, then the Kalpa becomes a minute instantly. Chit takes over any state as the conceived!

दुःखितस्य निशा कल्पः सुखितस्यैव च क्षणः, क्षणः स्वप्ने भवेत्कल्पः कल्पश्च भवति क्षणः, यथा च मृत्वा जातोऽहं तरुणो यौवनस्थितः यातोऽस्मि योजनशतं स्वप्न इत्यनुभूयते। (60.22,23)

For a sorrowing man, the night passes like a Kalpa; for a happy man a Kalpa passes in a second. In the dream, a second becomes a Kalpa and Kalpa becomes a second, just like- 'After dying, I am born, I am young, and I have travelled hundreds of Yojanas' - is experienced as a dream (within the few seconds of the sleep-state).

रात्रिं द्वादशवर्षाणि हरिश्चन्द्रोऽनुभूतवान् लवणो भुक्तवानायुरेकरात्र्या समाः शतम्। (60.24)

Twelve years were experienced in one night by Harishchandra. King Lavana (in MaarkandeyaPuraana) experienced a hundred years of life in one night.

यन्मूर्हतः प्रजेशस्य स मनोर्जीवितं मुनेः, जीवितं यद्विरिञ्चस्य तद्धिनं किल चक्रिणः, विष्णोर्जीवितं राम तद्दृषाङ्कस्य वासरः। (25,26)

The second-span of Brahmaa who is absorbed in the Aatman, is Manu's full life! The entire life-span of Brahmaa is a day for Vishnu! The entire life of Vishnu is a day for Shiva! ध्यानप्रक्षीणचित्तस्य न दिनानि न रात्रयः, न पदार्था न च जगत्सत्यमात्मनि योगिनः। (26,27)

When one is absorbed in contemplation, there are no days or nights for him! For the Yogi, who is established in the Aatman, the world or objects are not real at all (nor the time and place factors).

मधुरं कटुतामेति कटुभावेन चिन्तितं, कटु चायाति माधुर्यं मधुरत्वेन चिन्तितम् मित्रबुद्ध्या द्विषन्मित्रं, रिपुबुद्ध्या रिपुः सुहृत् भवतीति महाबाहो, यथासंवेदनं जगत्। (27,28,29)

The sweetness becomes bitterness by thinking it as bitter; the bitterness becomes sweetness by believing it as such! Enemy becomes a friend by conceiving him as a friend; a friend becomes an enemy by believing him to be such. So it is, hey mighty armed Rama! The world exists as per one's conception!

अनभ्यस्ताः पदार्था ये शास्त्रपाठजपादयः तेषां संवेदनाभ्यासान्मनमभ्येति साम्यता। (29,30)

The 'meanings of the words' in the Scriptures, verses and Mantras are not comprehended properly (when recited mechanically only); but the 'equal-ness of the Reality state' indeed will become realized by understanding them properly (and reciting them with understanding).

नौयायिनां भ्रमार्तानां वेदनाद्भूर्विवर्तते अवेदनाभ्रमार्तानामपि नैषां विवर्तते। (30,31)

The travellers in the ship who are on the move, feel that the Earth rotates around them. Those who are on the bank and who are stable on the ground do not feel that the Earth is moving.

[Each mind experiences its private world within itself. None of the two Jeevas can have the same experience, even if the sense-data of the objects is the same. Each tongue has its own definition of sweetness, even if the same sugar gets tasted by all. It is so, with all the experienced things.]

शून्यमाकीर्णतामेति वेदनात्स्वप्नदृष्टिवत् वेदनात्पीतमानीलं शुक्लं वाप्यनुभूयते।

आपद्दुत्सवः खेदं करोति परिमोहतः। (60.32)

Even the void stretches out (as the worlds), as observed in the dream-state. The sky looks blue or yellow or white for the eye (though the sky is colourless).

For a deluded one, even a festival brings pain like some unbearable situation (as in the case of a child).

कुड्येऽपि ख इवाचारो दृष्टो नन्वविचारिणः, असद्यक्षो विमूढानां प्राणानप्यपकर्षति। (60.33)

Is it not seen that some non-thinking idiots behave with the blocking walls as the empty space (like the intoxicated drunkards who dash against the walls)? The non-existing ghost takes away even the lives for some fools.

वेदनात्स्वप्नवनिता जाग्रतीव रतिप्रदा, यद्यथाभासमायातं तत्तथा स्थिरतां गतम्। (60.34)

Through the experience of that moment, the woman seen in the dream gives the same pleasure as in the waking-state. That which is conceived as such, remains stable as that, by continuous superimposition.

असदेव नभश्चैव नभ एव चिदात्मनि शतहस्ताम्बुदच्छायानटनृतमिवाततम्। (60.35)

The sky-expanse is unreal. (*It is just the emptiness that is perceived as some sky-expanse.*)

(*Like imagining the misty shadow of a cloud as a dancer dancing madly all over gesturing with his hundreds of hands, the Jagat dances all over the emptiness of the Chit.*)

The empty sky-expanse itself (is seen as the Jagat-state filled with objects and people), dances all over in the Chit-state, like the misty dark shade of the cloud as a dancer dancing all over the space madly, moving its hundreds of hands.

[Sky-expanse is nothing but the revelation power of the mind.

It exists as the emptiness of objects and also as the fullness of objects.

Objects are nothing but space itself becoming dense as it were.

Objects are just disturbances that are revealed as if in space.

Like the ocean rising with waves, 'the space, the revealing power of the mind' rises as the objects, and subsides as their absence.

Where is the space situated? In the awareness!

You are aware of the perceived as the 'space and the objects'.

Emptiness itself becomes a dancer on the stage of the perceived, and dances with its innumerable hands and feet, extending endlessly. The space itself is the stage, the actor and the dance also.

Awareness is just being aware of it; that is all!

That is the 'real you' in essence.]

[World is nothing but the mind creating the disturbance, and getting disturbed by it also!]

गगने मानसं स्पन्दं जगद्विद्धि न वस्तु तत्त्रिमथ्याज्ञानपिशाचस्य स्पन्ददर्शनमाकृति। (60.36)

'The movement (agitation) of the mind in the void' is the 'Jagat'; and not real.

The ghost produced by the false knowledge takes on a form, by just seeing some movement only (in the darkness).

मायामात्रकमेवेदमरोधकमभित्तिम्। (37)

All this is just a play of Maayaa, the delusory power of the Supreme (which makes the real look like something else, and blocks the reality) that shines forth as this (solid world), which is actually neither a blockage nor hard! (*Solidity is just a sense-created illusion.*)

इदं भास्वरमाभातं स्वप्नसंदर्शनं स्थितं अपूर्वमेवासुप्तस्य नरस्येवोदितं विदुः। (37,38)

All that shines as the Jagat is just a dream-perception (as false information only) (and is real, only for the dreamer who is asleep in ignorance).

For a 'Knower, who is like a man who is not asleep (but awake in the dream), the understanding raises 'of its unreal nature without any past (or beginning)'.

[Of course his senses also produce the same perception of the world, like for others.

But he does not allow the mind to add its imagination of likes and dislikes.

He sees the world as it is; just some empty dance of emptiness!]

अचेता चेतति स्तम्भो यादृशं शालभञ्जिकां परमार्थमहास्तम्भः सृष्टिं चेतति तादृशम्। (38,39)

Similar to how the inert pillar understands the statue (as not different from itself),

the 'pillar of Supreme state' also understands the Creation the same way (as not different from itself).

[The pillar is the same whether it is seen as a statue or a pillar.

It makes no difference to it because of the statue conceived on it by a sculptor.

World is like the conception of a sculpture in a pillar; but not actually sculpted.

The potential state of Reality can become any perceived-state, at any time, for any mind.

Each mind conceives a different statue in the Chit-pillar and sees it as real and absolute.

Pillar has no statue at all, and is quiet and silent and changeless, even as the imaginations keep on rising in the minds.

Whatever you see around you as a scene of the perceived, is the mind conceiving on the emptiness-pillar.

Each scene is different for the different minds. Even the rainbow is not the same for different minds. Moment to moment, scenes keep changing and rise up newly from emptiness from nowhere and vanish off nowhere; like a dream-scene. Memories alone keep alive, the continuity of the world as a life experience.]

यादृशो मे नरः पार्श्वे स्वप्ने क्षुब्धो महाभटैः तादृशो ब्रह्मणः सर्गो बुद्ध एव सुषुप्तवत्। (39,40)

Similar to a person who is sleeping next to me is chased by the soldiers in his dream and is suffering, is awake (to the unreal), but is asleep, so also is the Creation seen in the Brahman (a dream experienced because of ignorance).

[We can know of the presence of the spring season after the cold season, when the dreary landscape suddenly changes into a paradise of flowers. We cannot see the season; but we know it as the essence that fills the landscape. So is the Brahman the spring-season of the perceived; seen, yet unseen.]

तृणगुल्मत्वतायुक्तः शिशिरान्ते यथा रसः वासन्तः संस्थितो भूमौ, तथा सर्गः परे पदे। (40,41)

The 'Creation' stays in the 'Supreme State of Reality', like the 'essence of spring' stays in the 'ground filled with grass, bushes and flowering creepers' at the 'end of the cold season'.

यथा द्रवत्वं कनके स्थितमन्तरनुन्मिषत् तथा स्थितः परे सर्गः आत्मवर्गादणावणौ। (41,42)

The liquidness stays inside the (molten) gold without opening its eyes (ready to become any shape); so also, the 'Creation of the Jeeva-totality' stays in the 'Supreme State of Reality' (ready to become any space/time experience), in each and every Jeeva.

संनिवेशो यथाङ्गानामङ्गिनोऽनन्य आत्मनः जगदेवमनङ्गस्य स्वात्मनो ब्रह्मणस्तथा। (42,43)

Like the limbs are not different from a person with limbs, so is the Jagat, the limbs of Brahman who has no parts actually.

यादृगेकनरः स्वप्ने युद्धमन्यं नरं प्रति तादृशं सदसद्रूपं स्वात्मदं व्योमगं जगत्। (43,44)

For example, a man fights another one in a dream; it is real only for him and unreal in actuality. Similarly the world (where we go through so many experiences) is just the void and unreal actually, and real only as a mind-experience, and is the Self in reality.

[For a man who fights another man in a dream, his mind alone has created him (dream-person) and his enemy, the battle ground, the weapons, the hatred and the wounds and the death and all that. How real is it?

It is just an experience; that is all; rising and disappearing like a wave in the ocean.

Everything is made up of the mind only that is empowered by the awareness-essence.]

महाकल्पान्तसर्गादौ चित्स्वभावमिदं वपुः, कारणत्वं मिथः पश्चादसदेति न वास्तवम्। (44,45)

At the beginning and end of the Creation, the 'form of the Creator as the world', exists as the nature of Chit only (without beginning or end). The causality factor (that is part of the perception) rises later by idea of the effect, as a false conception, and is not the truth.

[Brahmaa is also a conception only; Creation is also a conception only. Beginning and End are also conceptions only.

Brahmaa (Viraat) is the experience of Vaasanaa-fields in totality, which is known by the name of the Jagat.

This Jagat is always accompanied with the idea of a start and an end.

Vaasanaas and memories keep making the perceived; and perceived keeps making the memories and Vaasanaas.

Jagat is nothing but a non-stop process of Vaasanaa recycling, without beginning or end.]

मुक्तेऽस्मिन्ब्रह्मणि यदि ब्रह्मान्यः स्मृतिजो भवेत्तस्मृतिज्ञसिजे सर्गे स्थितैव ज्ञसिमात्रता। (60,45)

If this Brahmaa, the Creator is liberated (by the fulfilment of all the Vaasanaas), if another Brahmaa (as the totality-structure) rises with the same set of (left-over) memories (Smriti), then in that Creation rising out of only the knowledge of the Smriti, 'Knowledge' alone exists as the cause (but actually whatever rises is not real)!

[As and when the Vaasanaas change for the better or worse, Brahmaas also keep on appearing and disappearing.

Awareness or knowledge alone is the basic-essence of all these experiences.

We can group and sub-group the minds separately, based on their ignorance and knowledge levels.

If all the minds that seek liberation get fulfilled by liberation and revert back to the Reality state; then that part of the Viraat is liberated as it were. The rest of the ignorant minds continue till the day they also get liberated, like a machine on the run, even if the supervisor is absent.)

रामोवाच

Rama spoke

पौराणां मन्त्रिमुख्यानां विदूरथकुलक्रमः सममेव कथं तत्र सर्वेषां प्रतिभासितः। (60,46)

In Vidooratha's world, how could all the citizens and ministers see the same thing?

[If the world of Vidooratha was just the conceived world of Padma, then how the people of that world were able to see the same thing which Vidooratha saw?

Are they his mind-conceptions or are they independent Jeevas experiencing their own Vaasanaa-fields?]

वसिष्ठोवाच

Vasishta spoke

चितः समनुवर्तन्ते मुख्यायाः सर्वसंविदः यथा विपुलवात्यायाः सामान्या वातलेखिकाः। (60.47)

The small wind-lines follow the path of the huge storm; so also, all the lesser perception states (Jeevas) follow the dominant perception-state (a Jeeva) of Chit.

[Padma's main Vaasanaas were for a royal life, the wife's form and a kingdom to rule.

Rest of the Vaasanaas also accompany these main Vaasanaas, like the wish for a daughter, conquering other lands, having the same type of people, same ministers around him, and so on. All these Vaasanaas again appear in a combined set of Vaasanaa-fields, as another world. And other Jeeva-states appear out of the same Brahman, as part of his world, seeing the same world, as per his conception, since his will is more dominant.

There is no individual entity that causes it; but the Brahman alone exists as all the perceived-fields.]

[The higher the demand of the Vaasanaa, the world produced follows the demand of that Vaasanaa.

The Vaasanaa for the position of an emperor produces a kingdom with people to rule.

The Vaasanaa for the position of an Indra produces the Tri-worlds,

The Vaasanaa for the position of a Brahmaa produces Brahmaandas (as shown in the story of Aeindavas).

The Vaasanaa for the Brahman-oneness reveals the entire perceived phenomenon as Brahman, with all Vaasanaas destroyed completely.]

परस्परानुसारेण तथारूपेण संविदः कचितास्ताः प्रजापालप्रजावास्तव्यमन्त्रिणः। (60.48)

The perception of each Jeeva 'lights up the world of the other', as in the case of the king, his citizens and the ministers (like the mirrors facing each other reflect each other as reflections).

[The same Vaasanaa that the ministers and people have for king Padma, appear in Vidooratha's world also as similar Vaasanaa-fields; same yet different.

Vaasanaas can exist in many worlds at the same time, in the same way.

After all, Vaasanaas alone produce the Jeeva; Jeeva does not produce the Vaasanaas.

Want of a royal state produces a Vidooratha; the individual named Padma does not produce any world.]

एवंरूपात्कुलाज्जातो राजास्माकमयं त्वसौ कचिता इव वास्तव्यविदो वैदूरथे पुरे। (60.49)

'Our king is of such and such a family; of such and such a form; this is he.'

In the city of Vidooratha, the people who perceive the world as such, shine as it were.

[If you become a doctor, your life has to necessarily be filled with patients and their sufferings.

The need for a doctor by the patients and your need for the patients fulfil each other.

So also, in Padma's experience, his wish to become a king produces the ministers etc as his part of perception.

Similarly, the wishes of the people and ministers produce the king as a part of their perception.

Are they real? Of course! Anything is real anywhere in any mind, as long as 'ignorance' keeps its sway.

It is just a group of Vaasanaas that appears as the Vidooratha and his kingdom; not that Padma moves to another world as himself. When Vidooratha dies in the battle-field; his Vaasanaas vanish off by the contact of Jnapti; and that world is destroyed for him, like a dream vanishing off.

Other people in his world become a part of Sindhu's perception and continue as before in their own dream-worlds, as connected to king Sindhu; like another mind-made reality of some unreal ghost world.]

कचने चित्स्वभावस्य न च कारणमार्गणं युक्तं महामणेर्भासामिवान्यत्र स्वभावतः। (60.50)

When Chit by its very nature glitters in many ways, it is not proper to search for the cause; since it is like the natural shine of the great gem (ChintaaMani) shining elsewhere (as some Vaasanaa-fulfilment).

[Chit shines in some particular manner in one world, and in another manner in another world, and differently in other different worlds, like the gem emanating 'various hues of shines' at the same time.

It is the nature of the gem to emanate 'different hues of shines', and is not caused by anything else.]

[Even Vidooratha is unreal and his ministers are also unreal.

It is not just a Vidooratha producing a world in his mind; it is Chit existing as some Vaasanaa-fulfilment.

The 'Vidooratha-character' appears as a side-product. Any Jeeva is a side-product of a Vaasanaa-field only.

'You' do not possess a Vaasanaa; but 'Vaasanaa' possesses you and creates you as a Jeeva.

Padma and Vidooratha are just the carriers of the Vaasanaas.

Padma is a different Jeeva; and Vidooratha is a different Jeeva. They are not the same.

Padma's world is one grouping of Vaasanaas as a kingdom and people; Vidooratha's world is another grouping of Vaasanaas as another kingdom and people. Both are unconnected except for some Vaasanaas that are common to both.

Padma did not get reborn as Vidooratha; but same Vaasanaas made a new Vidooratha.]

अहमेवं कुलाचारे राजा स्वयमेवमित्यपि विदूरथविदो रत्नादुदिता प्रतिभा यथा। (60.51)

From the gem of Vidooratha's mind, the conception - '
I am of such and such a family; I will be the king' - shone forth.
 (It is just a mind with some carried-over Vaasanaas; it is not the same person.)

यावन्तो जन्तवो यस्मिन् ये सर्गे यदा यदा ते सर्गगत्वाच्चिद्धातोरन्योन्यादर्शतां गताः। (60.52)

Whichever creatures, in whichever Creations, whenever arose, they became part of each other's conception and mirror each other; because the same Chit which is the 'substratum of all', exists in all. [I exist for you and you exist for me; and the world exists for us. Chit exists as all of us and the world also. Jeevas and their perceived worlds are the pictures painted on the Chit-canvas made of emptiness.]

तीव्रवेगवती या स्यात्तत्र संविदकंपिता सैवायाति परं स्थैर्यमामोक्षं त्वेकरूपिणी। (60.53)

That strong powerful conception (as a want of liberation), which is very vehemently speeding without any disturbance (unshaken by the sensed objects), that alone becomes well-stabilized at the attainment of liberation, being of a single nature (not divided as Jeeva-waves or individual entities).

[When the house is on fire, you run away with the most necessary things and escape. So also, when the mind experiences the body-cessation, very few dominant desires move forth and get frozen as another world-experience.

This running away and the carrying of Vaasanaas by the identity-less mind, goes on till the realization-experience occurs somewhere in some mind-state; it is not exactly the same 'you' as such.

That particular mind stops the running away and stays quiet as the Knowledge of Brahman, like the wave subsiding forever inside the ocean.

If you are having the desire for Moksha; learn to read it as, 'a Vaasanaa for liberation (very rare one at that) creating you as a Mumukshu'. 'You' do not have 'it'; 'it' has made 'you' as its house.

When this Vaasanaa is fulfilled, then the mind which carries it, dissolves off into its original state and becomes stabilized. Then there is left back only the state of a JeevanMukti which is not swerved by any scene of the perceived.

JeevanMukta is also a frozen state of Brahman existing as the Brahman with a pure mind; he is not an individual entity. It is the Reality-state with a pure-mind as it were.]

बलवच्चिद्विलासानामनुवृत्त्या परस्परं स्वभावाः प्रतिबिम्बन्ति चिदादर्श स्वभावतः। (60.54)

By reason of 'involuntarily occurring mutual conceptions of each other', the nature of each other gets reflected in the 'mirror of the Chit-based mind' naturally.

[Minds (supported by awareness) act like mirrors for each other.

What I perceive gets reflected in your mind and what you see is reflected in my mind.

That is why we see the cow as the same cow and the tree as the same tree.]

तत्रातियत्राज्जयति सत्याः संविद आत्मसात् कुर्वन्ति सरिदाम्भोधिगामिनी सरितो यथा। (60.55)

Those (strong) conceptions which are for the (realization of the) Supreme Reality, succeed through extreme effort, like the river which is rushing towards the ocean absorbs all the small streams into it.

[Who realizes actually? No one! A realization Vaasanaa fulfils itself through a mind.

Knowledge is indeed very powerful and destroys without a trace, the other ignorance-based Vaasanaas.]

ये समास्तत्र ते तावद्यतन्ते चित्स्वभावतः यावदेको जयत्यत्र द्वितीयः स निमज्जति। (60.56)

As per the nature of the mind, those conceptions which are equal in strength will both strive to reach the upper hand; one of them will win and the other one will sink down.

[On one side are the Vaasanaas of attachment and wants unfolding worlds after worlds; on another side is the quest for the truth and freedom, and the connected Vaasanaas like study, company of the good, virtues etc.

That which is strong will only win.

Vaasanaas do fight for supremacy; and the strongest wins and the world unfolds as its fulfilment field.

You cannot realize the Brahman-state, if it is just a job undertaken for merit-gain or time-pass.

You have to 'yearn for it' like a drowning man struggling to get air. Then only you will succeed.

Unless the truth is sought like a life and death option, the Knowledge cannot rise so easily.]

जायमानेषु नश्यत्सु वर्तमानेषु भूरिशः एवं सर्गसहस्रेषु परमाणुकं प्रति

न किञ्चित्केनचिद्व्याप्तं न किञ्चित्केनचित्स्थितं,

चिदाकाशमिदं शान्तमतः सर्वमभित्तिम्। (60.57,58)

In this manner, in each and every infinitesimal atom particle in thousands of Creations - among those that get born, perish and exist abundantly -

nothing pervades anything; nothing exists because of anything.

The tranquil state of Chidaakaasha alone remains without boundaries.

अयमाभासते स्वप्नो निर्निद्रो दृष्टिवर्जितः,

This (unreal) dream (of life) shines as the waking-state (the non-sleep state) (as if real) due to lack of true understanding (or knowledge-vision/Viveka).

अवश्यंभाविबोधस्तु स्वनुभूतोऽप्यसन्मयः। (60.59)

Whatever is understood inevitably as even one's own experience (as the practice of realization) is also indeed unreal (even if it is the seeking of liberation and attaining the liberation; which is the last dream one has).
[World is the beautiful tree of Brahman in its seed-state itself, without growth or movement.]

पत्रपुष्पफलांशात्मा यथैकः स्वास्थितो द्रुमः अनन्तसर्वशक्त्यात्मा ह्येक एव तथा विभुः। (60.60)

Just like a single tree exists as a 'whole', with leaves, flowers and fruits as its very own nature, the endless omnipotent Supreme Self exists as all.

मातृमेयप्रमाणादिमायात्मकमजं पदं बुद्धं विस्मृतिमायाति न कदाचन कस्यचित्। (60.61)

That unborn state (of Chit) - that is 'filled with the delusions of measures, estimations, proof etc as the perceived', - when realized - does not get forgotten for anyone at anytime.

[Once you realize the truth and understand the Reality alone as real, then that state does not again fall into the perceiver-state of the world (where the world is seen as real).

Ignorance is gone off without a trace; it will not again hold its sway over you.

Will the world continue to exist even after a mind realizes its non-existence?

If the world was really there, it can cease to exist; if it is not there at all, how can it cease to exist?

A realized man just walks through ghosts; the ignorant try to move around the ghosts and hide in fear.

If a person understands that the haunted house has no ghosts at all, will the ghost-world continue to exist ever?

That which is not there at all, can never perish!]

[TAT/SAT/CHIT]

[तत्।सत्।चित्]

शून्योदयास्तमयवस्तु

That which is the substratum for the 'void, rising and the setting states' of the world,

तमःप्रकाशं

that which lights up the inert world of darkness (as a conscious observer)

दिक्कालरूप्यपि सदैकमनादिशुद्धं

that which is beginning less, pure and one, though manifesting as directions (space) and time (as the division-factors),

आद्यन्तमध्यरहितं

that which is devoid of beginning, middle and end (same always as the witness-awareness)

स्थितमच्छमम्बु सौम्यत्ववीचिवलनाद्यमिवैकमेव (62)

that which stays like the pure and tranquil ocean of one single nature though filled with splashing waves (which rise and fall again and again as countless Brahmaandas) -

अहम्वत्त्वमित्यादिजगत्स्वरूपा विशुद्धबोधैकविभा विभाति

आकाशकोशे निजशून्यतेव द्वैतैक्यसंकल्पविकल्पनाच्च। (60.63)

that Supreme taintless knowledge alone -

shines (as the perceived phenomenon) in the 'hollow of Aakaasha (emptiness/nothingness/just the power of revelation), in its own empty nature (with no mind or intellect or the Jagat-state),

filled with 'I-ness' etc, as the duality, conception, perturbation etc (as the state of non-Vichaara).