

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY

[MANDAPAAKHYAANAM (29)]

{QUESTIONS AND ANSWERS (6)}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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 FORTY
MANDAPAAKHYAANAM (29)

QUESTIONS AND ANSWERS (6)

रामोवाच

Rama spoke

मनस्त्वयोग्यो जीवोऽयं को भवेत्परमात्मनः, कथं वास्मिन्समुत्पन्नः, को वायं वद मे पुनः। (67.01)

Mind is incapable of knowing the true essence, and is this Jeeva; therefore, in what way can it be connected to Paramaatman? How did it come out of that (Supreme perfect state of Paramaatman)?

What is it actually (if it is different from the Supreme)? Explain again.

वसिष्ठोवाच

Vasishta spoke

समस्तशक्तिखचितं ब्रह्म सर्वेश्वरं सदा ययैव शक्त्या स्फुरति प्राप्तां तामेव पश्यति। (67.02)

Brahman has any power you can think of. He is the controller of all.

With whatever power he shines forth, he sees that alone as the fulfilled.

स्वयं यां वेत्ति सर्वात्मा चिरं चेतनरूपिणीं सा प्रोक्ता जीवशब्देन सैव संकल्पकारिणी। (67.03)

When 'this essence of all' (which is all-powerful) knows by itself (without any other force forcing it), the 'perceived' as the 'perceived knowledge' (as 'I know') (as divided from itself) - for a prolonged time (without beginning or end), (with the time and space divisions) - then it is known by the name of 'Jeeva'; and is of the nature of conception.

स्वभावात्कारणं द्वित्वं पूर्वसंकल्पचित्स्वयं नानाकारणतां पश्चाद्याति जन्ममृतिस्थितेः। (67.04)

Naturally assuming a duality state, (with the past, present and future ideas inbuilt in the conception-state), with the seed of previous conceptions (also conceived), it attains the state of causal factors for births and deaths, as a later effect.

रामोवाच

Rama spoke

एवं स्थिते मुनिश्रेष्ठ दैवं नाम किमुच्यते, किमुच्यते तथा कर्म, कारणं च किमुच्यते। (67.05)

If it so hey best of Sages, what is known as the Daivam, what is known as Karma and what is said to be the Cause?

[If Brahman alone is the Jeeva, then what causes the particular Jeeva to rise forth with certain qualities, is it the divine will, or action, or some other cause?]

वसिष्ठोवाच

Vasishta spoke

SPANDA/ASPANDA

स्पन्दास्पन्दस्वभावं हि चिन्मात्रमिह विद्यते खे वात इव, तत्स्पन्दात्सोल्लासं शान्तमन्यथा। (67.06)

The 'pure awareness state' alone of the nature of vibration (Spanda) and non-vibration (Aspanda), exists like the empty sky which is filled with air that moves or does not move.

When it moves, the world is there as it were; when it is not moving, it is quiet.

चित्तं चित्तं भावितं सत्स्पन्द इत्युच्यते बुधैः, दृश्यत्वभावितं चैतदस्पन्दनमिति स्मृतम्। (67.07)

The Chit-state when it knows itself as Chitta (through Avidyaa),

then it is known to be with the 'Spanda' (vibration); so say the wise.

When it knows itself only, then it is said to be without any vibration ('Aspanda').

स्पन्दात्स्फुरति चित्सर्गो निःस्पन्दाद्ब्रह्म शाश्वतं, जीवकारणकर्माद्या चित्स्पन्दस्याभिधा स्मृता (67.08)

From the 'Spanda' (through Avidyaa), the Chit shines forth as the perceived world; bereft of the 'Spanda', it is the eternal state of Brahman.

The terms like 'Jeeva', 'Kaarana', 'Karma' are understood as the names of the 'Chit-Spanda'.

य एवानुभवात्मायं चित्स्पन्दोऽस्ति स एव हि जीवकारणकर्माख्यो बीजमेतद्धि संसृतेः। (67.09)

That which stays as the experience (of the world), that is itself the Chit-Spanda.
That alone is known as the 'Jeeva, Kaarana, and Karma'.
This alone is the seed for the worldly-existence.

कृतद्वित्वचिदाभासवशाद्देहमुपस्थितं संकल्पाद्विविधार्थत्वं चित्स्पन्दो याति सृष्टिषु। (67.10)

By the appearance of the Chit as the separate perceiver causing the duality phenomenon,
the body comes into being,
and through conception, the 'Chit-Spanda' attains a variety of experiences in the Creations.

नानाकारणतां यातश्चित्स्पन्दो मुच्यते चिरात् कश्चित्जन्मसहस्रेण कश्चिदेकेन जन्मना। (67.11)

This Chit-Spanda shines forth as countless causes of births of various sorts;
it frees itself after a long time, may be after thousands of birth experiences,
or even at a single birth itself.

स्वभावात्कारणाद्वित्वं चित्समेत्याधिगच्छति स्वर्गापवर्गनरकबन्धकारणतां शनैः। (67.12)

By its own nature, through self-made causes (Vaasanaas), the Chit experiences the duality-state,
and gets caught in the causal bondage for the experiences of heaven, hell and the other next-world
experiences (by sheer conception only).

हेम्नीव कटकादित्वं काष्ठलोष्टसमस्थितौ देहे तिष्ठति नानात्वं जडे भावविकारजम्। (67.13)

Like the bracelet in the gold (which is made differently for different hands),
the divisions of varied types rise up as many experiences,
in the inert body that is equals an inert piece of wood or mud lump.

अजातमप्यसद्रूपं पश्यतीदं मनोभ्रमः, जातः स्थितो मृतोऽस्मीति, भ्रमार्तः पत्तनं यथा। (67.14)

Though (the world is) not produced,
the delusion of the mind sees the form of the world which is non-existent in various manners like -
'I am born, I am alive, and I am dying etc', like a man who is lost (in the desert) sees the mirage of the city.

अहंममेत्यसद्रूपमेव चेतः प्रपश्यति अदृष्टपरमार्थत्वादाशाविवशसंस्थिति। (67.15)

Helpless under the pull of (never-ending) wants,
the mind sees the non-existent world in the form of 'I and mine',
because of 'not seeing the truth of it all' (due to 'Avichaara').

मथुराधिपते राज्ञो यथा श्वपचसंभ्रमः आसीदेवं चित्तस्य स्फुरतीयं जगत्स्थितिः। (67.16)

Like the king Lavana, the ruler of Mathuraa thought himself to be a Chaandaala (through delusion),
this world-existence raises for the mind falsely (by forgetting the true essence of the 'I').

[The 'I' of a Jeeva is not made of the 'I', but is made of the 'mine' only.

A Jeeva knows itself as a part of the perceived only; it can never even think of a state without the perceived.

That is why, the state of Moksha repels the ignorant. Perception-less state is a punishment-state for the Jeeva-mind.

If you are not able to see the unreal nature of the world, it is because, the inner most mind is afraid of the liberation state, and
is afraid of its cessation as the world.]

सर्वमेव मनोमात्रभ्रान्त्युल्लासविजृम्भणं इदं जगत्तया राम प्रस्फुरत्यम्बुभङ्गवत्। (67.17)

Everything (as the state of Jagat) is the delusion that belongs only to the mind; and that alone extends as
this grandeur of the Jagat, hey Rama, and stays like the water-drop that stays for an instant only.

शिवात्प्राक्कारणात्पूर्वं चिच्चेत्यकलनोन्मुखी उदेति सौम्याज्जलधेः पयःस्पन्दो मनागिव। (67.18)

Like the slight quiver of the water in the calm ocean, Chit-state which is turned towards the 'perceived' (as
another) - rises from the auspicious state (Shivam), the previous cause.

स्फुरणाज्जीवचक्रत्वमेति चित्तोर्मितां दधत् चिद्धारिब्रह्मजलधौ कुरुते सर्गबुद्बुदान्। (67.19)

By the appearance of the quiver, it turns into a whirlpool with the waves of the mind;
and makes the bubbles of Creations, in the 'Brahman-ocean' made of the 'waters of consciousness'.

स्वस्थः सौम्य समस्यैतद्यत्सिंहस्य विजृम्भणं ब्रह्मणः संविदाभासस्तत्संचेत्यमिव स्वयम्। (67.20)

Saumya! Similar to a lion which does not know its own power as a lion and stays cowed down (powerless),
the Brahman-state resting in its own true essence, perceives itself as a body with limitations,
as the state of Jeeva, and by itself stays as the perceived object-world (not differing from it).

(A Jeeva is all that he experiences as a world, as one with it).

चित्संवित्योच्यते जीवः संकल्पात्स मनो भवेत् बुद्धिश्चित्तमहंकारो मायेत्याद्यभिधं ततः। (67.21)

(Existing as various devolved-states) Chit as the limited perceiver is known as the Jeeva; and by conception it becomes the mind (agitation); then it gets the names as the intellect (by deciding), Chitta (through memories), then as the self-conceived ego state (Ahamkaara), later (through the wrong understanding) as the Maayaa (seeing the false as true).

तन्मात्रकल्पना पूर्वं तनोतीदं जगन्मनः असत्यं सत्यसंकाशं गन्धर्वनगरं यथा। (67.22)

In this manner, the mind constructs this Jagat through its imaginations only, making the unreal look like the real, like the illusory city of Gandharvas.

यथा शून्ये दृशः स्फारान्मुक्तावल्यादिदर्शनं यथा स्वप्ने भ्रमश्चैव तथा चित्तस्य संसृतिः। (67.23)

Spreading the vision in the void sky, one sees a pearl garland and other things (through imagination); so is the world for the mind, like in a dream or when hallucinating.

शुद्ध आत्मा नित्यतृप्त इव शान्तः समस्थितः अपश्यन्पश्यतीवेमं चित्ताख्यं स्वप्नविभ्रमम्। (67.24)

‘Pure essence of Reality’ is always quiet like a person who is always satisfied, and is equal; though not seeing, sees as it were, ‘this illusion of the dream named the Chitta’.

संसृतिर्जाग्रदित्युक्तं स्वप्नं विदुरहंकृतिं चित्तं सुषुप्तभावः स्याच्चिन्मात्रं तुर्यमुच्यते। (67.25)

The world-pattern (Samsriti) that you see is known as Jaagrat (non-stop rise of Vaasanaa-fields); the Ahamkaara is known as the Svapna (false information); the mind is known as the deep sleep state (dormant with Vaasanaas); and the Chit-alone (pure awareness state) is known as Turyaa (witness state) (Knowledge-state).

[Turyaateeta-state transcends the witness state also; because since the world is completely non-existent, there is nothing to witness also.]

अत्यन्तशुद्धे सन्मात्रे परिणामनिरामयं तुर्यातीतं पदं तत्स्यात्तत्स्थो भूयो न शोचति। (67.26)

That supremely pure state which is ‘Sat’ (Reality) - which transcends all these, which is free of changes and afflictions - is known as the ‘state beyond Turyaa’ (Turyaateeta).

One who is established in that state, never suffers again.

तस्मिन्सर्वमुदेतीदं तस्मिन्नेव प्रलीयते, न चेदं (तत्), न च तत्रेदं दृष्टौ मुक्तावली यथा। (67.27)

Everything rises from that state and everything dissolves into it only.

‘This perceived’ is not ‘That’.

‘This’ is not there ‘in that state’, like the pearl garland seen is the sky is non-existent actually.

अरोधकत्वात्खं हेतुर्यथा वृक्षसमुन्नतेः अकर्तापि तथा कर्ता चेतनाब्धिर्जगत्स्थितेः। (67.28)

The sky becomes the cause of the tree’s growth by not blocking it (by allowing it to grow as high as possible). Similarly, the ‘ocean of awareness’ is the Creator of the world existence, though actually not doing anything.

सन्निधानाद्यथा लौहः प्रतिबिम्बस्य हेतुतां यात्यादर्शस्तथैवायं चिन्मयोऽप्यर्थवेदने। (67.29)

Just by its mere presence, the ‘mirror made of some metal’ becomes the cause of the reflection; so is the ‘awareness essence’ when perceiving any object. (Awareness is present; and everything else is there!)

बीजमङ्कुरपत्रादियुक्त्या यद्वत्फलं भवेत् चिन्मात्रं चित्तजीवादियुक्त्या तद्वन्मनो भवेत्। (67.30)

The seed will turn into a fruit along with the sprout, leaves etc; so also, the pure awareness becomes the mind (Jagat as perceived), along with the Chitta, Jeeva-state etc.

स्वतोबीजफला विपुड् यथा बीजं पुनर्भवेत् तथा चिच्चेत्यचित्तादि त्यक्त्वा स्वस्था न तिष्ठति। (67.31)

The ‘tiny drop of rain-water (Viprut)’ which carries the life for the seed (as moisture), (falls on the plants and) becomes a seed again; so also, Chit which exists only as the potential state of Vaasanaa-fulfilment (in a Jeeva), is not capable of remaining in its pure state of itself by getting rid of the the ‘perceived-state and the Chitta (which perceives)’. (As long as the Vaasanaa is alive, the pure state of Chit cannot be arrived at.)

यद्यप्यबोधे बोधे वा बीजान्तस्तरुबीजयोः इयान्भेदोऽस्ति न जगद्ब्रह्मणोरपि चित्तयोः। (67.32)

तथापि व्यज्यते बोधे सत्यात्मकमखण्डितं रूपश्रीरिव दीपेन चिन्मात्रालोकरूपि यत्। (67.33)

Whether the seed is dormant or in growth, the ‘seed and the tree within the seed’ are not different from each other in the least. Similarly, there is not the least difference between the Jagat and the Brahman-state, between the Chitta and the objects.

Even then, that ‘unbroken essence of Reality’ is mentioned as if different when explaining the truth, like saying – “just like the shapes of the objects is revealed by the presence of light, the world is revealed by the presence of Chit-alone” (though such a difference is non-existent actually).

यद्यन्नखन्यते भूमेर्यथा तत्तन्नभो भवेत् या या विचार्यते विद्या तथा सा सा परं भवेत्। (67.34)

Even as you keep digging the ground, the ground keeps on turning into empty space; so also, even as you keep analyzing every moment (the nature of the perceived), it will start becoming the ‘pure awareness state of emptiness’.

स्फटिकान्तसन्निवेशः स्थाणुताऽवेदनाद्यथा शुद्धेऽनानापि नानेव तथा ब्रह्मोदरे जगत्। (67.35)

One sees the forests etc alone (that are reflected) inside the crystal (of the pillar), because of not seeing the pillar; so also the Jagat is seen inside the belly of the taintless Brahman as if many, though not many.

ब्रह्म सर्वं जगद्वस्तु पिण्डमेकमखण्डितं फलपत्रलतागुल्मपीठबीजमिव स्थितम्। (67.36)

Brahman alone is everything; and holds the unbroken lump of Jagat-existence inside it, and stays as the seed containing the fruits, leaves, creepers and foliage, as their very support.

रामोवाच

Rama spoke

अहो चित्रं जगदिदमसत्सदिव भासते अहो बृहदहो स्वस्थमहो स्फुटमहो तनु। (37)

ब्रह्मणि प्रतिभासात्मा तन्मात्रागुणगोलकः अवश्यायकणाभासो यथा स्फुरति तच्छुतम्। (38)

यथाऽसौ याति वैपुल्यं यथा भवति चात्मभूः यथा स्वभावसिद्धार्थात्तथा कथय मे प्रभो। (67.39)

Ah it is indeed amazing! The world though unreal, shines like real. Ah it is so great! I feel rested within myself; everything is clear. I have heard how the air bubble made of subtle senses shines in the Reality like a (solid) dew drop. How it increases and how it becomes the field of perception for oneself by fulfilling its own nature, tell me Hey Prabhu.

वसिष्ठोवाच

Vasishta spoke

JEEVA-STATE

JEEVA-STATE IS NOT A POSSIBLE STATE AT ALL

अत्यन्तासंभवद्रूपमनन्यत्स्वस्वभावतः अत्यन्ताननुभूतं सत्स्वानुभूतमिवाग्रतः

उल्लासफुल्लो फुल्लाङ्ग इति बालहृदि स्फुटं यथोदेति तथोदेति परे ब्रह्मणि जीवता। (67.40,41)

‘Jeeva-state’ at the beginning (as the Brahman state) is not a possible-state at all;

it is not at all different from its inner own inner essence (Self-awareness);

it is not experienced at all (like an outside thing);

and is just the state of awareness of one’s essence only, that is experienced in front (as connected to the perceived);

(though it cannot bloat up at all, because it cannot ever come into being), it rises in the ParaBrahman, like a ghost-form ‘bloats up’ in various ways in a child’s mind and becomes extremely real for the child.

BLOATS UP LIKE A GHOST IMAGINED BY A CHILD

मानमेयात्मिका शुद्धा सत्यैवासत्यवत्स्थिता भिन्नेव च न भिन्ना स्याद्ब्रह्मणो बृंहणात्मिका। (67.42)

This ‘bloating up’ (‘Brhmhana’) is the nature of Brahman, as a ‘Jeeva with its perceived world’-

which rises as a measurable identity with a physical form; is pure in essence;

though unreal, exists as real; though not different from the essence, exists as if different.

BRAHMAN LOWERS DOWN TO JEEVA LEVEL; JEEVA LEVEL TO THE MIND, AND THEN TO JAGAT-REALITY

यथा ब्रह्म भवत्याशु जीवः कलनजीवितः तथा जीवः भवत्याशु मनो मननवेदनात्। (67.43)

The pure state of Brahman becomes the Jeeva with its varied Vaasanaa-fields; so also, the Jeeva becomes a mind through the cogitation of Vaasanaas (Manana).

(मन्वानो मनः that which is pulled towards the perceived by the Vaasanaa)

चित्तं तन्मात्रमननं पश्यत्याशु स्वरूपवत्, एष सद्यो अनिललवप्रख्यः स्फुरति खान्तरे। (67.44)

The mind (Chitta) (the Jeeva which is the Vaasanaa-tainted mind) is directed towards those Vaasanaa-fields only, and sees the world as its own form (as a field of its particular Vaasanaa-fulfilment).

It (as the emptiness only) exists in the emptiness, like the slight movement of the wind in the sky.

अस्तनिमेषोऽनुभवत्यवश्यायकणोपमं संवेदनात्मकं कालकलितं कान्तमात्मनि। (67.45)

It (never closing its vision of delusion) (and only as the subtle awareness-state that is tainted by delusion), experiences unbroken perceived fields (without a break) (because of the never-ending Vaasanaas), and is aware of the 'time bound attractive world' 'within itself', like a (tiny) dew drop being aware of itself alone as its world.

[Physical organs are not the actual senses; but the subtle senses act through the physical shapes of eyes, ears etc as the extensions of the mind.]

अहंकिमिति शब्दार्थवेदनाभोगसंविदं संविदं तत्त्वशब्दार्थ जीवः पश्यति सार्थकम्। (67.46)

It then experiences the meaning of the word as the 'I' - as a 'physical shape connected to place, time, parents, wants etc'.

It understands sounds with particular meanings attributed to those sounds.

Then it experiences the meaning of the word 'Jagat', as a thing ready to be experienced.

[Sound is not actually a noise; but is the densest agitation which brings the illusion of the 'existence of objects'.

Even if all other senses are withdrawn, and you close your eyes in meditation, still you can be aware of the world as real, by the various sounds that you hear (that are actually agitations of a dense nature.)]

तादृक्षवेदनात्सोऽथ रसशब्दार्थवेदनं भाविजिह्वार्थनाम्नैकदेशोऽनुभवति क्षणात्। (67.47)

With such an awareness of the 'I' and the world with sounds, it immediately experiences the meaning of 'taste' (Rasa) (joy) which will rise as the tongue and its objects of taste.

[Rasanaa, is the counterpart of 'Rasa', the attraction that pulls one towards the objects with the idea of joy superimposed on them. 'Jihvaa' (tongue) also symbolizes the language that is spoken with meaningful sounds.]

तादृक्षवेदनात्तेजःशब्दार्थान्मुखतां गतः भविष्यन्नेत्रनाम्नैकदेशे भवति भासनम्। (67.48)

With such an awareness of the 'I' and the world with sounds and tastes, it then understands the meaning of the word 'light (revelation-medium)' (which reveals the world of images) and extends as the eyes.

[Multifarious shapes are revealed in the 'empty space' with various names and tastes.]

तादृक्षवेदनात्सोऽथ घ्राणं तद्दृष्टिवेदनात् स्थितो यस्मिन्भवतीति तावद्दृश्यादिता स्थिता। (67.49)

With such an awareness of the 'I' and the world with sounds and tastes and images, it understands 'smell' as a part of the perceived and extends forth as a sense (which produces the sense of good and bad).

It understands the world to be filled with all these sense-perceptions (which render the illusion of solid objects).

एवंप्रायः स जीवात्मा काकतालीयवच्छनैः विशिष्टसंनिवेशत्वं भावितं पश्यति स्वतः। (67.50)

In this manner, that Jeeva-entity perceives particular events of experience that are connected to its inner structure of Vaasanaas, randomly, as and when,

like the example of a 'crow sitting and the Taala leaf falling', as a matter of co-incidence only.

[Even though what it experiences through the senses is very little in that single point of existence, it imagines a huge solid world with countless objects and people, by the mere addition of ideas and imaginations.]

स तस्य संनिवेशस्य त्वसतोऽपि सतः सतः शब्दभावैकदेशत्वं श्रवणार्थेन विन्दति। (67.51)

This Jeeva sees the 'experience' as real though unreal, as the 'reality of the real', and experiences the word 'real' (as opposed to 'unreal').

It hears sound-modulations (is aware of divided agitations) (with different names) through a certain point of the body, and understands the existence of different objects with different names and terms.

स्पर्शभावैकदेशत्वं त्वक्शब्दार्थेन विन्दति रसभावैकदेशत्वं रसनात्वेन विन्दति। (67.52)

It extends the touch-sense from that single point through the thing called the skin; and it understands the 'taste' through the tongue and the nose, which belong to certain points of the body.

[Solidity of the objects is experienced as touch; and the likes and dislikes are experienced through taste.]

रूपभावैकदेशत्वं नेत्रार्थाकृति पश्यति गन्धभावैकदेशत्वं नासिकात्वेन पश्यति। (67.53)

It sees images with the eye-sense through the eyes which belong to a certain point in the body, and understands the smell through the sense of smell as the nose that belong to a certain point of the body.

एवं भावमयैः सत्ताप्रकटीकरणक्षमं भविष्यदिन्द्रियाख्यं स रधं पश्यति देहके। (67.54)

With such extensions of senses as physical organs in the body, it becomes capable of experiencing the world (outside of the body) as real, and it perceives the obedient (Radhra) tools called Indriyas (senses) inside the body. (*'Inside' and 'outside' are also conceptions of the mind only.*)

इत्येवमादि जीवस्य राघवाद्यतनस्य च उदेति प्रतिभासात्मा देह एवातिवाहिकः। (67.55)

Raaghava! In this manner, with such extensions and bloating character, it rises as a perceiving entity (with the totality-form and the individual-form) as an entity experiencing the 'present' (with the past and future), producing a body (of certain shape) through its inner body (the Aativaahika made of particular Vaasanaas).

अनाख्येयं परा सत्तास्यातिवाहिकतामिव सा गच्छत्यप्यगच्छन्ती तादृक्सत्यात्मभावनात्। (67.56)

Because of the belief in the realness of its limited existence (as a limited form through ignorance), the 'Supreme which cannot be defined by words' attains as if the state of Aativaahika also, though not attaining any such state.

मातृमेयप्रमाणादि यदा ब्रह्मैव वेदनात् तदातिवाहिकोक्तीनां कः प्रसङ्गस्तदेव तत्। (67.57)

Whatever is the perceived as measurable objects in time and place, is actually just the 'awareness called Brahman' which is aware of these things. It is changeless and unaffected.

Where is the question of Aativaahika at all?

अन्यत्ववेदनादन्यः परस्मादातिवाहिकः, ब्रह्मत्ववेदनाद्ब्रह्म सा संवित्तिर्हि नान्यजा। (67.58)

By being aware of the 'other-ness from the Supreme state', it attains the Aativaahika state, and understands the perceived as separate from it.

By being aware of its own changeless nature (through true knowledge), it stays as Brahman only. In that original state of awareness, there is no delusion of the 'other'.

रामोवाच

Rama spoke

असंभवादसंवित्तेर्ब्रह्मात्मैकतयाथवा को मोक्षः को विचारश्चेत्यलं भेदविकल्पनैः। (67.59)

Since Jeeva is not a possible thing at all in the Brahman state, because of the 'Brahman-essence without a second', where is the question of Moksha or the possibility of even Vichaara, which are based on the imagination of divisions only?

वसिष्ठोवाच

Vasishta spoke

सिद्धान्तकाल एव प्रश्नस्ते राम राजते, अकालपुष्पमाला हि शोभनापि न शोभते। (67.60)

Your question will naturally get answered when you fully understand the truth, Rama! When the flowers are forcefully opened and made into a garland, though looking pretty, it does not look proper. (*Only at the proper seasons the flowers bloom with their natural beauty and fragrance.*)

सार्थैवानर्थिकाऽकालमाला विलसिता यथा तथैवऽकालमिज्जन्तौ सर्व काले हि शोभते। (67.61)

(*मिज्जन्ति -मिनोत्यर्थ - प्रमापयतीति मित् - उक्तिः* 'that statement which makes one understand something')

The garland made of forcefully opened flowers though looking like a colourful garland, will not be the proper one because of lacking the natural fragrance, honey etc; similar are the utterances of knowledge given at the incorrect time (when the student is still immature in his comprehension-skill). All the instructions will serve the purpose in proper time only (when the student has developed his comprehension skill).

प्रतिबन्धाभ्यनुज्ञानां कालो दातेति दृश्यते ननु सर्वपदार्थानां कालेन फलयोगतः। (67.62)

It is seen that, 'Time' allows some plants grow at some time and some others at a different time, as blocked and permitted by nature. For all the objects, 'Time' alone allows the proper fructification.

(Vasishtha continues his instruction which was interrupted by Rama's question at verse 58)

एवमेव स जीवात्मा स्वप्नात्मा समुपस्थितः पितामहत्वमुच्छूनं पश्यन्नात्मनि कालतः। (67.63)

In this manner only, the Jeeva entity (the totality structure of all the Jeevas), rising just as a dreamer of his 'Vaasanaa infected dream world' (where the Vaasanaas keep producing countless Jeevas); swells up as the Brahmaa of that creation, in time, through the increase of perceptions.

ॐमुच्चारणसंवित्तिवेदनाच्च प्रपश्यति यत्करोति मनोराज्यं भवत्याशु स तन्मयः। (67.64)

With the utterance of the sound 'Aum' (the disturbance in the Silence), which represents the rise of the perceived from the silence of the Brahman-state, he (Brahmaa) raises up as the 'kingdom of the mind' and remains absorbed in it as its awareness-state.

इदमेवमसत्सर्वमिव व्योम्नि ततात्मनि पर्वतोच्चाकृतिर्व्योम जगद्व्योम्नि विजृम्भते। (67.65)

All that is perceived is non-existent and spreads out as everything in the emptiness only. Even the solid mountain of Meru which supports all the lands and oceans is just emptiness only. The Jagat shines with all its grandeur in emptiness only.

नेह प्रजायते किञ्चिन्नेह किञ्चिद्विनश्यति जगद्रन्धर्वनगररूपेण ब्रह्म जृम्भते। (67.66)

Nothing is produced here; nothing is destroyed here.

'Brahman state of Reality' alone shines as the illusory Gandharva city of Jagat.

यथैव पद्मजादीनं जीवानां सदसन्मयी सत्ता तथैव सर्वेषामासरीसृपमासुरम्। (67.67)

The 'Totality state of Jeevas' like the 'Lotus-born' are also unreal though looking real; so it is from the crawling worm on the ground to the 'Suras' in the heavens.

संवित्संभ्रम एवायमेवमभ्युत्थितोऽप्यसन् आब्रह्मकीटसंवित्तेः संयक्संवेदनात्क्षयः। (67.68)

The entire phenomenon of the perceived is just the creation of the senses only.

Though shining as solid and real, it is not real.

All this from the worm to the Brahmaa, perishes by the right knowledge.

[Everything just the knowledge produced by the six senses.

What difference is there between a Brahmaa and a worm? Everything is just a sense-drawn picture in the emptiness.

If the world is really existent, Brahmaa also is real as a 'Totality-Jeeva'.

If the world is understood as non-existent through Vichaara, Brahmaa also is proved as non-existent only.]

यथा संपद्यते ब्रह्मा कीटः संपद्यते तथा कीटस्तु रूढभूतौघवलनानुच्छकर्मकः। (67.69)

Like the Brahmaa perceiving something (as his Creation) (but established on the Self-essence), the worm also perceives something (as its own perceived world) (but in complete ignorance).

The worm (as a physical shape differing from Brahmaa) is engaged in fulfilling the basic needs only, because of the inertness of elements in excess (and so differs from Brahmaa).

(So it is with all the others, who are at different level of inertness.)

यदेव जीवनं जीवे चेत्योन्मुखचिदात्मकं तदेव पौरुषं तस्मिन्सारं कर्म तदेव च। (67.70)

Whatever is experienced as a life in the Jeeva is the awareness-state of Reality turned towards the perceived (making an effort to obtain results from actions).

That alone is known as the effort (Paurusha).

The essence of that is 'Karma', the action bestowing result. That alone is Paurusha.

ब्रह्मणः सुकृतात्पापात्कीटकस्य समुत्थितेः चित्तन्मात्रात्मिका भ्रान्तिः प्रेक्षामात्रं भवेत्क्षयः। (67.71)

It is as if the good actions rise up as the state of Brahmaa, and the bad actions rise up as the state of a worm. All this is just the delusion of the Chit as identified with the subtle senses.

By the mere understanding of the truth, it will all perish instantly.

मातृमानप्रमेयाणि न चिन्मात्रेतरद्यतः ततो द्वैतैक्यवादार्थः शशशुङ्गाब्जिनीसमः। (67.72)

The measurable objects of the perceived are measurable only, and need the awareness to be aware of them, and are not different from the 'awareness' (ChinMaatram).

Therefore, the argument of 'two joining to become one' is equal to a hare's horn or the lotus in the sky (since there is no 'two' at all as the perceiver and the perceived).

भावदाढ्यात्मकं मिथ्या ब्रह्मानन्दो विभाव्यते आत्मैव कोशकारेण लालादाढ्यात्मकं यथा। (67.73)

The 'silent blissful state of Brahman bereft of all agitations', experiences the 'falseness', because of the 'ascertainment of reality in the perceived', by 'believing in its limitations', like a silk-worm gets entrapped in its own thickened saliva.

मनसा ब्रह्मणा यद्यथा दृष्टं विभावितं तत्तथा दृश्यते तज्ज्ञैः स्वभावस्यैष निश्चयः। (67.74)

Whatever is perceived by the mind of Brahmaa (Totality-entity) and understood, that alone is seen in that manner only, by all the Jeevas, as the natural state of Niyati, belonging to him.

यथा यदुदितं वस्तु तत्तन्न विना भवेत् निमेषमपि कल्पं वा स्वभावस्यैष निश्चयः। (67.75)

Whatever rises as an object with certain qualities, cannot be without those qualities whether the time is understood as a Kalpa or a minute. It depends on the nature of Brahmaa (the totality-structure) only.

अलीकमिदमुत्पन्नमलीकं च विवर्धते अलीकमेव स्वदते तथालीकं विलीयते। (67.76)

This perceived world is produced as false, rises as false, is experienced as false, and perishes as false.

शुद्धं सर्वगतं ब्रह्मानन्तमद्वितीयं दुरवबोधवशादशुद्धमिवासदिवानेकमिवासर्वगमिवावबुद्ध्यते। (67.77)

The pure, all pervading, endless, second-less Brahman, because of ignorance, is understood as if impure, as if unreal, as if many, and as if limited.

जलमन्यतरङ्गोऽन्य इति बालकुकल्पनया भेदः कल्प्यत एवमवास्तवस्तस्माद्यो योऽयमाभाति भेदः स केवलमतत्त्वविद्धिः परिकल्पितो रज्ज्वां सर्प इव, एवं भेदाभेदशक्त्योररिमित्रयोरेव ब्रह्मण्येव संभवेत्। (78)

The 'difference' that is perceived (in the Jagat by the ignorant Jeeva) is imagined by the ignorant, similar to 'a child imagining the water as different and the wave as different', and is not true.

Therefore, in whatever way the 'difference' shines, it is just conceived by those ignorant of the truth, like seeing a snake in the rope (because of improper light).

This ('difference') becomes possible in Brahman alone, because of the 'power of (seeing) difference and non-difference', like the contradictory concepts of friend and enemy.

तेनात्मनाऽद्वितीयेनैव द्वित्वमिवाततं यथा सलिलेन तरङ्गकल्पनया सुवर्णेन कटककल्पनयैवमिति अतस्तेन स्वयमेवात्मनात्मान्य इव चेत्यते। (67.79)

Therefore, the 'Self which is second-less' spreads out as 'two' as it were, like the wave imagined in the water, like the bracelet imagined in the gold.

Therefore, the Self perceives by itself, 'itself' as different from itself.

अतः कलना जाता सैव स्फारतां प्राप्य मनः संपन्नं तेनाहंभावः कल्पितो

निर्विकल्पप्रत्यक्षरूपमेतत्प्रथमं तन्मनस्तदहं भवति क्षिप्रमहंशब्दार्थभावनात्। (67.80)

Therefore, the fault (agitation) rose up; that alone expanded and the mind came into being; because of that the 'Aham' idea was conceived ((as the first conception, the Brahmaa).

That means: the First one which is faultless, which is directly experienced,

rose up as Brahmaa (the Cosmic form), then the mind (Cosmic mind);

then it becomes the 'Aham' instantly, by conceiving the meaning of the word 'Aham' (as the 'limitless Brahman' understanding itself as the 'limited').

ततो मनोहंकाराभ्यां स्मृतिरनुसंहिता तैस्त्रिभिस्तदनुभूततन्मात्राणि कल्पितानि तन्मात्रेषु जीवेन चित्तात्मना स्वयं काकतालीयवद्ब्रह्मोपादानादियान्सन्निवेशः कल्पितो दृश्यते। (67.81)

Then the 'mind' and the 'Ahamkaara' experience the 'residual memory states' (as past); those three create the essence of elements for their experience.

Because of those elements (objects), the 'Jeeva' which is the essence of 'Chit', conceives the ideas of the 'efficient principle of Brahmaa' etc. (as a Creator with some purpose), as a coincidence factor (crow and the palm leaf maxim); so it is observed through reason.

['I exist, others exist, so there is a Creator for us all, who created this huge world with a beginning'; in this manner, the Jeeva conceives a Brahmaa, because of the belief in its own limited existence, and the belief in the absolute reality of the world. Where exists Brahmaa except as another concept when explaining the perceived?

When the perceived itself is non-existent, where can the Creator rise from?

Both the Creator and Creation are just inter-connected concepts only.

Crow sat and the leaf fell. You believe in the perceived, and so a Brahmaa also gets created; or vice versa!]

एवं यदेव मनः कल्पयति तदेव पश्यति।

In this manner, whatever the mind conceives; it sees that.

[The mind is like a magic-empowered ghost which moves its wand (as agitation) and produces anything it wants in the element-expanse, using the senses as its tools.

It itself exists as both the seer and the seen, creating an illusion of the 'I' and the 'world'.]

सद्वा भवत्वसद्वा चित्तं यत्कल्पयत्यभिनिविष्टं तत्तत्पश्यति यास्यति सदिव प्रतिभासमुपगतं सद्यः। (82)

Real or unreal, what the Chitta conceives, it itself enters into that conceived object, and perceives that (as what it imagined as), and becomes real as if (as that object), and immediately reveals itself as that appearance.

‘MANDAPAAKHYAANA’, ‘THE TALE OF THE DOME’
IS
COMPLETE