

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

THE PRODUCTION OF THE JAGAT-PHENOMENON

CHAPTER FIFTY FOUR

[THE POWER OF CHITTA (8)]

{MIND ALONE IS THE JAGAT}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER FIFTY FOUR

THE POWER OF CHITTA (8)
MIND ALONE IS THE JAGAT

रामोवाच

Rama spoke

मनः किं स्याज्जडं ब्रह्मंस्तथा वापि च चेतनं इत्येको मम तत्त्वज्ञ निश्चयोऽन्तर्न जायते। (96.36)

Brahman! Is the Mind inert or conscious?

I do not understand this one factor as an ascertained truth, Hey Knower of the Reality!

वसिष्ठोवाच

Vasishta spoke

मनो हि न जडं राम नापि चेतनतां गतं म्लानाऽजडा तदा दृष्टिर्मन इत्येव कथ्यते। (96.37)

Mind is neither inert nor does it attain the conscious state, Rama!

The 'non-inert tainted perception', is known as the mind (Manas).

मध्ये सदसतो रूपं प्रतिभूतं यदाविलं जगतः कारणं नाम तदेतच्चित्तमुच्यते। (96.38)

That which is in-between the real and unreal, which is polluted (Aavilam), which is in each and every being, which is the cause of the Jagat, is known as the Chitta.

शाश्वतेनैकरूपेण निश्चयेन विना स्थितिः येन सा चित्तमित्युक्ता तस्माज्जातमिदं जगत्। (96.39)

The (oscillating) state which is without any single permanent decision, is known as 'Chitta'.

The Jagat rises because of that alone.

जडाजडदृशोर्मध्ये दोलारूपं स्वकल्पनं यच्चित्तो म्लानरूपिण्यास्तदेतन्मन उच्यते। (96.40)

That conception of the Chitta with a false understanding (as the forgotten state of the Self) that oscillates between the inert and the non-inert states, is known as the mind.

चिन्निःस्पन्दो हि मलिनः कलङ्कविकलान्तरं मन इत्युच्यते राम न जडं न च चिन्मयम्। (96.41)

The vibration arising out of the Chit alone, which is tainted with imperfection (of being separated from the witness-state) is called the mind, Rama. It is neither inert, nor conscious.

तस्येमानि विचित्राणि नामानि कलितान्यलं अहंकारमनोबुद्धिजीवाद्यानीतराण्यपि। (96.42)

It is denoted by various names like Ahamkaara, Manas, Buddhi, Jeeva and others also.

यथा गच्छति शैलूषो रूपाण्यलं तथैव हि मनो नामान्यनेकानि धत्ते कर्मान्तरं व्रजत्। (96.43)

Just like the actor who takes on many roles (and gets many names as his as per his particular role), the mind also takes on many names according to the function it undertakes.

चित्राधिकारवशतो विचित्रा विकृताभिधाः यथा याति नरः कर्मवशाद्याति तथा मनः। (96.44)

Just like names are designated as per the function a man performs (as the father, son, husband, master, servant etc), the mind also takes on many names.

[The deluded state of the Jeeva which rises by forgetting the true Self, takes on the various functions when turned towards the perception-state, and gets defined as Manas, Buddhi etc.]

(Of course there are various types of view-points of the scholars and philosophers who define all these terms differently also.)

या एताः कथिताः संज्ञा मया राघव चेतसः एता एवान्यथा प्रोक्ता वादिभिः कल्पनाशतैः। (96.45) Rama,

whatever definitions are given by me for these terms, they are spoken of in various ways by the logicians using their utmost imaginative power.

स्वभावाभिमतं बुद्धिमारोप्य मनसा कृताः मनोबुद्धीन्द्रियादीनां विचित्रा नामरीतयः। (96.46)

The various definitions for the 'mind', 'intellect' and 'senses' are invented by their minds, based on their own intellectual efficiency and as per their own theories.

मनो हि जडमन्यस्य भिन्नमन्यस्य जीवतः तथाहंकृतिरन्यस्य बुद्धिरन्यस्य वादिनः। (96.47)

Mind is inert for one; different from the Jeeva, for another; Ahamkaara is different for some other one; Buddhi is different for another disputant.

अहंकारमनोबुद्धिदृष्टयः सृष्टिकल्पनाः एकरूपतया प्रोक्ता या मया रघुनन्दन। (96.48)

Rama! The views about Ahamkaara, Manas, Buddhi etc, which are just various conceptions of the created world, were spoken of by me, as of one single nature.

(Scholars who hold on to the literal meanings of the words have various explanations for these terms; but we are of the opinion that the wrong understanding alone goes by the various names of mind, intellect etc.)

नैयायिकैरितरथा तादृशैः परिकल्पिताः अन्यथा कल्पिताः सांख्यैश्चार्वकैरपि चान्यथा

जैमिनीयैश्चार्वकैस्तैश्च बौद्धैर्वैशेषिकैस्तथा अन्यैरपि विचित्रैस्तैः पाञ्चरात्रादिभिस्तथा। (96.49,50)

However, the Neiyaayikaas, Saankhyaas, Charvaakaas, the followers of Jaimini and Arhat, Buddhists, Veisheshikaas, Paancharaatraas, (these are all names of various philosophies), and many others explain these 'mind, Ahamkaara' etc, in many different ways.

(Though liberation namely the knowledge of the Reality alone is the goal to be reached by all, the paths taken by the people are different. Some take the wrong path; some the right path.)

सर्वैरेव च गन्तव्यं तैः पदं पारमार्थिकं विचित्रं देशकालोत्थैः पुरमेकमिवाध्वगैः। (96.51)

Everyone has to reach the state of Reality, like the travellers born in different times and places, have to reach the same city.

अज्ञानात्परमार्थस्य विपरीतावबोधतः केवलं विवदन्त्येते विकल्पैरारुरुक्षवः। (96.52)

Through sheer ignorance, by misunderstanding the state of the Supreme, they just present the counter-arguments, with the desire to make their stand higher (more prominent) than the other.

(When the self-conceit rises in them in the form of 'my view point alone is right', then they forget the goal to be reached; get caught in dry arguments; and are lost in the word-jungles.)

स्वमार्गमभिशंसन्ति वादिनाश्चित्रया दृशा विचित्रदेशकालोत्था मार्गं स्वं पथिका इव। (96.53)

Arguing with various logical points, they praise their own view-points, like the travellers coming from different places and times, extol their own paths.

तैर्मिथ्या राघव प्रोक्ताः कर्ममानसचेतसां स्वविकल्पार्पितैरर्थैः स्वाः स्वा वैचित्र्ययुक्तयः। (96.54)

Raaghava! They all speak in incorrect manner, intent only on the fruits of the actions (like heaven, name, fame, material pleasures etc), and present various statements with misconceived meanings (as per their own self-imagined ideas) (which are not based on the Upanishad-truths).

(All their theories are based on the belief in the reality of the world; and so are incorrect.)

यथैव पुरुषः स्नानदानादानादिकाः क्रियाः कुर्वन्स्तत्कर्तृवैचित्र्यमेति तद्वदिदं मनः। (96.55)

A man who is doing different actions like bathing, charity, receiving etc, appears different when doing each of those actions; similar is the case with the mind.

विचित्रकार्यवशतो नामभेदेन कर्तृता मनः संप्रोच्यते जीववासनाकर्मनामभिः। (96.56)

Due to different functions that are denoted by various names, the mind alone is known as Jeeva, Vaasanaa, Karma, etc.

चित्तमेवेदमखिलं सर्वणैवानुभूयते अचित्तो हि नरो लोकं पश्यन्नपि न पश्यति। (96.57)

'Chitta alone' is all this that is experienced by all.

If the Chitta is not there, a man cannot see anything though he sees (with physical eyes).

(Without the support of the mind, the body cannot sense anything by itself.)

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा शुभाशुभं अन्तर्हर्षं विषादं च समनस्को हि विन्दति। (96.58)

Hearing, touching, seeing, eating, smelling the good or bad things, one who is endowed with the mind alone, can experience pain or joy within.

आलोक इव रूपाणामर्थानां कारणं मनः, बध्यते बद्धचित्तो हि, मुक्तचित्तो हि मुच्यते। (96.59)

Like the sight for the forms, mind is the cause of the objects (for it can conceive different objects as real, from the varied measures of mere sense-information).

A man with the bound mind (with Vaasanaas) is bound. A man with the freed mind (without Vaasanaas) is free. IS THE MIND INERT OR CONSCIOUS?

[What is inert and what is conscious in the common understanding?

Inert object cannot move by itself; and a conscious object has the capacity to move.

Animals like monkeys and humans are conscious beings because they can move by their will; inert objects like stone and wood cannot move by their will.

Is the mind conscious or is it an inert part of the body?

Mind is not anything physical that can be categorized as conscious or inert.
The false understanding, the incorrect tainted state of misconception alone, is referred to as the mind.]
(If the mind is conscious, it cannot perceive inertness.)

तज्जडानां परं विद्धि जडं येनोच्यते मनः न चावगच्छति जडं मनो यस्य हि चेतनम्। (96.60)

Know it as the height of inertness (of a disputant), when the mind is termed as inert (by him);
for, the mind can never perceive inertness if he is conscious.

(If the disputant says that the mind is inert and denies the existence of consciousness, how is it that he is consciously perceiving inertness, and defining himself also as inert?)

न चेतनं न च जडं यदिदं प्रोत्थितं मनः विचित्रसुखदुःखेहं जगदभ्युदितं तदा। (96.61)

That which is known by the name of 'mind', is neither conscious, nor inert;
when it rose up, instantly the Jagat also came to be with its varied states of joys, sorrows, and wants.

एकरूपे हि मनसि संसारः प्रविलीयते उपाविलं कारणं तैर्भ्रान्त्या जगदुपस्थितम्। (96.62)

If the mind stays as the single state of Self, then the Samsaara dissolves off immediately.
'Proximity of the polluted state (Upaavilam)' alone is cause of the Samsaara.

Jagat comes to be there, because of the minds tainted with delusion.

अजडं हि मनो राम संसारस्य न कारणं, जडं चोपलधर्मापि संसारस्य न कारणम्। (96.63)

The mind which is 'not-inert' is not the cause of the Samsaara, Rama.

The mind which is 'inert like a stone' also, is not the cause of the Samsaara.

न चेतनं न च जडं, तस्माज्जगति राघव मनः कारणमर्थानां रूपाणामिव भासनम्। (96.64)

Raaghava! Mind is neither conscious, nor inert. Therefore, mind alone is the cause of all the objects
(appearing different and varied) (as per its measure of taint-ness), like the lamp-flame causes the forms to exist in
varied manners (depending on the tainted nature of its three threads).

चित्तादृतेऽन्यद्यदस्ति, तदचित्तस्य किं जगत्, सर्वस्य भूतजातस्य समग्रं प्रविलीयते। (96.65)

Whatever exists other than the Chitta? What Jagat exists for the 'dissolved Chitta'?

When the mind remains absorbed in the Self, the entire existence of beings, just melts off.

नानाकर्मवशावेशान्मनो नानाभिधेयतां एकं विचित्रतामेति कालो नाना यथर्तुभिः। (96.66)

'Kaala' though one, attains varied forms because of the seasons; so also, the mind though one, takes on
various names as per its functions accordingly.

यदि नामामनस्कारमहंकारेन्द्रियक्रियाः क्षोभयन्ति शरीरं तत्सन्तु जीवादयः परे। (96.67)

If the Ahamkaara and the sense-actions, agitate the body of a person who has dissolved the mind (yet
who lives through some world-existence as some one) then those actions can be there (on the surface-
level only); for such Jeevas are beyond the mind, and are in the Supreme state.

दर्शनेषु तु ये प्रोक्ता भेदा मनसि तर्कतः क्वचित्क्वचिद्वादकरैः किल। (96.68)

Those differences that are described by many disputants as belonging to the mind as proved by logic,
are seen in their own texts (but not supported by the great Rishis like Vyaasa and others).

ते हि राम न बुध्यन्ते विशिष्यन्ते न च क्वचित् सर्वा हि शक्तयो देवे विद्यन्ते सर्वगा यतः। (96.69)

Rama! They do not have the proper understanding capacity (because of their intellects tainted by self-conceit).
They can never surpass the the Great Sages who are established in the Truth.

All such talents also (of fallacious arguments) also belong to the Supreme only, for it alone shines as
their essence too.

यदैव खलु श्रद्धाया मनागपि हि संविदः जडेव शक्तिरुदिता सदा वैचित्र्यमागतम्। (96.70)

This happens because their 'meagre understanding-power' is faithfully stuck to their own self-made
theories, and is stagnant, and presents diverse arguments (with word-power only).

ऊर्णनाभाद्यथा तन्तुर्जायते चेतनाज्जडः नित्यप्रबुद्धात्पुरुषाद्ब्रह्मणः प्रकृतिस्तथा। (96.71)

From the conscious spider, the inert thread comes out; so also, for persons like us who are always in the
enlightened state of the Self, Prakrti (mind-state) rises as the nature of Brahman (as pure Sattva).

अविद्यावशतश्चित्तभावनाः स्थितिमागताः चिति, पर्यायशब्दा हि, भिन्नास्ते नेह वादिनाम्। (96.72)

The various levels of the mind (Buddhi etc) come into being because of Avidyaa in the ‘Chit (which exists as Chitta)’; these are synonymous terms only, yet are different for the disputants who do not have regard for the Shrutis (Upanishads) (and so are naturally are under the power of Avidyaa).

जीवो मनश्च ननु बुद्धिरहंकृतिश्चेत्येवं प्रथामुपगतेयमनिर्मला चित्।

सैषोच्यते जगति चेतनचित्तजीवसंज्ञागणेन किल नास्ति विवाद एषः। (96.73)

The ‘tainted Chit’ has alone come to be known by various names as Jeeva, mind, Intellect, Ahamkaara etc. ‘That’ alone is known by the names of Consciousness (Chetana), Mental faculty (Chitta), Jeeva etc. This not an argument, but the fact!

रामोवाच

Rama spoke

ब्रह्मन्मनस एवेदमन्तश्चाडंबरं सृतं यतस्तदेव कर्मेति वाक्यार्थादुपलभ्यते। (97.01)

Hey Brahman! I understand clearly that your teaching leads to the conclusion that ‘*this world is caused by the mind alone within itself*’. Therefore, since the mind and action do not differ, this ‘immense sound of the Brahmaanda-drum’ is the action performed by the mind and is synonymous with it.

वसिष्ठोवाच

Vasishta spoke

दृढभावोपरक्तेन मनसैवोररीकृतं मरुचण्डातपेनेव भास्वरावरणं वपुः। (97.02)

So it is! This world rises through the misconception that is ascertained in the mind, like the ‘mirage-river rising from sun’s heat’ looks real and attractive through misconception.

ब्रह्मात्मनि जगत्यस्मिन्मन एकाकृतिं गतम्।

In this Jagat, which is Brahman in essence, mind alone has become everything.

क्वचिन्नरतया रूढं क्वचित्सुरतयोत्थितं क्वचिद्वैत्यतयोल्लासि क्वचिद्यक्षतयोदितं

क्वचिद्बन्धर्वतां प्राप्तं क्वचिकिन्नररूपि च। (97.04)

Sometimes it springs forth like humans; sometimes it rises as the Suras; sometimes it sports like the Daityas; sometimes it comes up as Yakshas (demigods); sometimes it attains the nature of Gandharvas; sometimes it appears as the Kinnaras (mythical beings with the head of the horse).

नानाचारनभोभागपुरपत्तनरूपया मन्ये विततयाकृत्या मन एव विजृम्भते। (97.05)

Mind alone shines in all the grandeur, extending everywhere as cities and towns under the skies, with various cultures and behaviour-patterns.

एवं स्थिते शरीरौघस्तृणकाष्ठलतोपमः तद्विचारणया कोऽर्थो, विचार्य मन एव नः। (97.06)

When this is how it is, and when the hosts of physical bodies are only equal to grass, wood and creeper (being made of the combination of elements), then what need is there for analyzing all these terms like ‘Buddhi’ etc separately? Our mind alone needs to be analyzed. (*Mere word-analysis would lead to nowhere.*)

तेनेदं सर्वमाभोगि जगदित्याकुलं ततं मन्ये तद्व्यतिरेकेण परमात्मैव शिष्यते। (97.07)

Mind alone extends as the world in its entirety.

As different from it, there remains the Supreme Self alone.

(*If the wrong understanding is alone the mind, what else can be there but the right understanding as separate from it? Brahman-state alone is the support of this mind also.*)

[Some unknown thing is there which is true, and is blocked by the ‘false info state’ of the mind.

‘That’ has to be there for ‘this’ to exist, like a pillar has to be existent for the statue to be conceived.]

आत्मा सर्वपदातीतः सर्वगः सर्वसंश्रयः तत्प्रसादेन संसारे मनो धावति वल्गति। (97.08)

Aatman (Reality-essence) transcends all the states, is all-pervading and all-supporting.

Graced by the Aatman, the mind runs and jumps in this Samsaara.

मनो मन्ये मनः कर्म तच्छरीरेषु कारणं, जायते म्रियते तद्धि, नात्मनीदृग्विधा गुणाः। (97.09)

I am of the opinion that the Mind alone is the cause of the actions done by the bodies.

Mind alone gets born and dies (with its misconceived beliefs).

These qualities do not belong to the Aatman (which is changeless and action-less).

मन एव विचारेण मन्ये विलयमेष्यति मनोविलयमात्रेण ततः श्रेयो भविष्यति। (97.10)

मनोनाम्नि परिक्षीणे कर्मण्याहितसंभ्रमे मुक्त इत्युच्छते जन्तुः पुनर्नाम न जायते। (97.11)

I am of the opinion that through the process of enquiry, mind alone vanishes.

When the mind vanishes, it is the highest good. (*The wrong understanding also vanishes.*)

When the flurry of actions named as the mind vanishes, then the creature (who gets born and dies) is said to be liberated and does not get born again. (*'I am born and I will die' is the wrong idea implanted by the mind within itself. This idea perishes along with the mind, through the reasoning process.*)

रामोवाच

Rama spoke

भगवन्भवता प्रोक्ता जातयस्त्रिविधा नृणां प्रथमं कारणं तासां मनः सदसदात्मकम्। (97.12)

Bhagavan, you instructed me that 'Naras' were of three types (Raajasic, Taamasic and Saattvic).

The first cause, for all these three types of men, is the mind which is both real and unreal.

तत्कथं शुद्धचिन्नामनस्तत्त्वाद्बुद्धिविवर्जितात् उत्थितं स्फारतां यातं जगच्चित्रकरं मनः। (97.13)

Then, how did this mind appear and extend as this world from the principle of pure Chit, which is without the Buddhi-factor? (*How can this world made of three Gunas rise out of the 'no-intellect state' of Reality?*)

वसिष्ठोवाच

Vasishta spoke

THREE TYPES OF AAKAASHAS

आकाशा हि त्रयो राम विद्यन्ते विततान्तराः चित्ताकाशश्चिदाकाशो भूताकाशस्तृतीयकः। (97.14)

एते हि सर्वसामान्याः सर्वत्रैव व्यवस्थिताः शुद्धचित्तत्वशक्त्या तु लब्धसत्तात्मतां गताः। (97.15)

Rama! There exist three types of empty expanses extending without end;

Chittaakaasha, Chidaakaasha, and Bhootaakaasha (awareness-expanse, mind-expanse, element-space). These three are common to everyone, and exist everywhere.

They attain reality by the power of the principle of Chit.

[Everything exists in the expanse of element (Aakaasha), which is conceived in the mind-expanse, which is a quiver in the Chit-expanse. Or rather, the quiver in the Chit-expanse alone is the mind expanse, which reveals the objects in the element-expanse. The single principle of Chit is explained here, as if divided into three levels.]

BRAHMAN-EXPANSE

सबाह्याभ्यन्तरस्थो यः सत्तासत्तावबोधकः व्यापी समस्तभूतानां चिदाकाशः स उच्यते। (97.16)

That is known as 'Chidaakaasha', which pervades all the beings, which is inside and outside, and which lights up the real and the unreal. (*Awareness alone gives existence to what it is aware of; be it real or unreal.*)

BRAHMAA-EXPANSE

सर्वभूतहितः श्रेष्ठो यः कालकलनात्मकः येनेदमाततं सर्वं चित्ताकाशः स उच्यते। (97.17)

That is known as 'Chittaakaasha,' by which all this extension of perception occurs, which is conducive to the lives of all beings (Hita), which keeps the cause and effect principles under control (Shershta), and which brings about the limitation of time (as the constant change-factor).

JEEVA-EXPANSE

दशदिङ्गमण्डलाभोगैरव्युच्छिन्नवपुर्हि यः भूतात्मासौ य आकाशः पवनाब्दादिसंश्रयः। (97.18)

That is called 'Bhootaakaasha', (element-sky or material space) which remains undivided by the extensions of ten directions, which is one of the elements, and which is the shelter for the air and the clouds.

'BRAHMAN-EXPANSE' ALONE IS THE 'MIND-STATE' AND THE 'MATERIAL SPACE'

आकाशचित्ताकाशौ द्वौ चिदाकाशबलौद्वौ, चित्कारणं हि सर्वस्य कार्योघस्य दिनं यथा। (97.19)

The 'element-expanse' and the 'mind-expanse' both rise by the power of the 'Awareness-expanse'.

Chit alone causes everything, like the 'day' causes hosts of actions (without itself doing anything).

जडोऽस्मि न जडोऽस्मीति निश्चयो मलिनश्चितः यस्तदेव मनो विद्धि, तेनाकाशादि भाव्यते। (97.20)

'I am inert' (as the body, brain etc); 'I am non-inert' (as the conscious form); 'this tainted decision of the Chit' is known as the 'mind'; and it conceives the material space (filled with objects) (as outside of it).

(*Chit divides itself into conscious and inert, and stays as the conscious-inert form stuck inside the limited inert-space.*)

‘BRAHMAN’ IS NOT THE ‘DIVIDED STATE OF THE THREE AAKAASHAS’

अप्रबुद्धात्मविषयमाकाशत्रयकल्पनं कल्प्यते उपदेशार्थं प्रबुद्धविषयं न तु। (97.21)

The concept of the three types of expanse (described by me now) is just an explanation presented for the unenlightened ones.

This concept is conceived for the sake of instruction; but it is not a real fact for the enlightened.

एकमेव परं ब्रह्म सर्वं सर्वावपूरकं प्रबुद्धविषयं नित्यं कलाकलनवर्जितम्। (97.22)

For the enlightened - ‘ParaBrahman is one alone (not a number); is all; and fills all (as its awareness-state), is always there bereft of all taints and divisions’.

द्वैताद्वैतसमुद्भेदैर्वाक्यसंदर्भगर्भितैः उपदेश्यत एवाज्ञो न प्रबुद्धः कथञ्चन। (97.23)

Assuming the divisions of duality and non-duality, and as per the context, the ignorant one has to be instructed; not the enlightened one.

यावद्रामाप्रबुद्धस्त्वमाकाशत्रयकल्पना तावदेवावबोधार्थं मया त्वमुपदिश्यसे। (97.24)

Rama, as long as you are unenlightened, only till then you will be instructed by me through the conception of the three divisions of Aakaasha, to make you understand the true facts.

आकाशचिताकाशाद्याधिदाकाशकलङ्कितात्प्रसूता दावदहनाद्यथा मरुमरीचयः। (97.25)

The element-expanse and the mind-expanse are produced from the (dense Avidyaa) taint of the awareness-expanse, like the mirage-rivers in the desert are produced by the blazing fires of the Sun.

चिनोति मलिनं रूपं चित्तां समुपागतं त्रिजगन्तीन्द्रजालानि रचयत्याकुलात्मकम्। (97.26)

Attaining the tainted state of the cognizing mind, it surrounds itself with the magical appearances of the three worlds, and takes on the nature of utmost agitation.

(Even this does not happen in actuality. Only if the world is seen as real, then the taint needs to be there.)

चित्तत्वमस्य मलिनस्य चिदात्मकस्य तत्त्वस्य दृश्यत इदं ननु बोधहीनैः,

शुक्तौ यथा रजतता न तु बोधवद्भिर्मोर्ख्येण बन्ध इह बोधबलेन मोक्षः। (97.27)

The ‘taint of the mind appearing in the Supreme Principle of consciousness’ is perceived, only by the unenlightened, like the silver seen in the conch shell; not so by the enlightened.

By folly does the bondage arise and the liberation by the power of true knowledge.