

आदिकविश्रीमद्ब्रह्मसूत्रसहितमहाभारतव्याख्यानसिद्धः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY SEVEN

[LAVANOPANISHAT (10)]

{HOW TO REALIZE THE AATMAN?}

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 SIXTY SEVEN

LAVANOPANISHAT (10)  
HOW TO REALIZE THE AATMAN?

रामोवाच

Rama spoke

यावत्किंचिदिदं दृश्यं साविद्या क्षीयते च सा आत्मभावनया ब्रह्मन्नात्मासौ कीदृशः स्मृतः। (114.11)

Whatever is seen here is 'Avidyaa' and 'she' is destroyed by realizing the Aatman.

Hey Brahman, how is the Aatman to be understood?

वसिष्ठोवाच

Vasishta spoke

WHAT IS AATMAN?

चेत्यानुपातरहितं सामान्येन च सर्वगं यच्चित्तत्वमनाख्येयं स आत्मा परमेश्वरः। (114.12)

'That' which does not go after the 'perceived phenomenon' (for it exists as a pure state bereft of the perceived);  
 'That' which exists in everything as the very essence of all (self-awareness);  
 'That principle of consciousnesses' which cannot be named (since it is beyond the reach of the mind and intellect and the senses) is the Aatman (that which understands/अत् मननम् -Aatman),  
 the Supreme Lord 'Parameshvara' (for it exists in all as very the understanding-essence of all).

आब्रह्मस्तम्बपर्यन्तं तृणादि यदिदं जगत् तत्सर्वं सर्वदात्मैव नाविद्या विद्यतेऽनघ। (114.13)

This world filled with grass etc from 'Brahmaa onwards to the inert pillar here'; all this is always the Aatman (as the awareness of the objects); they Taintless one, Avidyaa is never really there (since Aatman is not tainted by Avidyaa).

*(Aatman exists as the language-less, I-less, division-less Self awareness in all, as the common essence in all, from a worm to a Brahmaa.)*

सर्वं च खल्विदं ब्रह्म नित्यं चिद्धनमव्ययं कल्पनान्या मनोनाम्नी विद्यते नहि काचन। (114.14)

All that is here is Brahman-state. It is eternal. It is the 'dense state of awareness'. It is unchanging. In that state, even the imagination of a term called 'mind' does not exist.

न जायते न म्रियते किञ्चिदत्र जगत्त्रये

Nothing is born; nothing dies in all the three worlds here (since everything keeps on shining non-stop, as the awareness-state of Brahman/Aatman).

न च भावविकाराणां सत्ता क्वचन विद्यते। (114.15)

There exists not any reality in the manifold objects (since everything is an illusory phenomenon produced by the Vaasanaas which exists because of Avidyaa, the non-analyzing state of the intellect).

केवलं केवलाभासं सर्वसामान्यमक्षतं चेत्यानुपातरहितं चिन्मात्रमिह विद्यते। (114.16)

The pure awareness state alone exists. It shines alone. It is the common essence of all that is there. It does not deteriorate. It does not go after the perceived. 'Chit' alone is here.

*('Perceived' does not exist at all, since it is an illusion produced because of Avidyaa.*

*A 'Knower of Brahman' exists bereft of the perceived, and sees Brahman only always as all.)*

WHAT IS THE 'MIND'?

तस्मिन्नित्ये तते शुद्धे चिन्मात्रे निरुपद्रवे शान्ते समसमाभोगे निर्विकारोदितात्मनि

यैषा स्वभावातिगतं स्वयं संकल्प्य धावति। (114.17,18)

'Aatman' is eternal, all pervading, pure, of the nature of awareness alone, without afflictions, is quiescent, completely fills everything equally, and remains always changeless.

चिच्चैत्यं स्वयमाम्लाना सा म्लाना तन्मनः स्मृतम्। (114.18)

'Mind' is some process that exists in the Aatman, and conceives by itself adverse to the nature of Aatman; and runs after the conceptions. It is the 'perceiving consciousness', which though unaffected by its very nature (as Aatman), is affected (as a Jeeva as it were).

एतस्मात्सर्वगाद्देवात्सर्वशक्तिर्महात्मनः विभागकलनाशक्तिर्लहरीवोत्थिताम्भसः। (114.19)

The ‘power of conceiving differentiations’ rises from this all pervading divinity, the ‘omnipotent Supreme Aatman’, like a wave rising in the ocean.

एकस्मिन्वितते शान्ते या न किञ्चन विद्यते संकल्पमात्रेण गता सा सिद्धिं परमात्मनि। (114.20)

‘Reality state’ is a single quiescent state (without divisions) which exists as -  
*the spread-out state of the perceived that is made of divisions (Samsaara)’ which does not exist at all (except as the mind-construe), but has come into existence in the Brahman-state through conceptions only’.*

अतः संकल्पसिद्धेयं संकल्पेनैव नश्यति येनैव जाता तेनैव वह्निज्वालेव वायुना। (114.21)

Therefore, this Avidyaa which rises by conception gets destroyed by conception alone; she is destroyed by that from which she gets born, like the wind destroys the blazing fire caused by itself.

पौरुषोद्योगसिद्धेन भोगाशा रूपतां गता असंकल्पनमात्रेण साविद्या प्रविलीयते। (114.22)

This Avidyaa which is the embodied form of ‘desire for pleasures’ (as connected to the five senses, family, fame, name, worldly achievements etc, based on the realness of the world-phenomenon) - dissolves off through ‘non-conception’ that is attained through sincere effort and steadfastness in the practice (of Vichaara).

नाहं ब्रह्मेति संकल्पात्सुदृढाद्बध्यते मनः सर्वं ब्रह्मेति संकल्पात्सुदृढान्मुच्यते मनः। (114.23)

‘I am not Brahman’ - with this ascertained conception the mind gets bound.

‘Everything is Brahman’ - by this ascertained conception the mind gets freed.

संकल्पो परमो बन्धस्त्वसंकल्पो विमुक्तता संकल्पं संविजित्यान्तर्यथेच्छसि तथा कुरु। (114.24)

Conception is the greatest bondage. Non-conception is complete freedom.

Conquer the conceiving nature of the mind, and live a life suited to you.

WORLD EXISTS AS IMAGINATION ONLY

दृढा न याम्बरेऽत्रास्ति नलिनी हेमपङ्कजा लोलवैदूर्यमधुपा सुगन्धितदिगन्तरा

उदण्डैः प्रकटाभोगैर्मृणालभुजमण्डलैः विहसन्ती प्रकाशस्य शशिनो रश्मिमण्डलम्

विकल्पजालिकेवेत्थमसत्येवापि सत्समा मनःस्वार्थविलासार्थं यथा बालेन कल्प्यते

तथैवेयमविद्येह भवबन्धनबन्धनी चपला न सुखायैव बालेन कलिता दृढा। (114.28)

“The ‘golden tender lotus’ blossoming in the ‘mire of the dark sky’,

with the ‘swarm of bees hovering around it like jewels’,

with the beautiful fragrance that fills ‘all the quarters where the beautiful stalks like the shoulders rise high and move as if the lotus is laughing at the shining sphere of moonlight’;

such a lotus is not solid and real (because it is conceived only).

An immature boy can imagine such a picture with all contradictions in the mind, for amusing himself, though nothing of that is real.

Similarly this Avidyaa (which makes one remain happy in a non-analyzing state, and produces countless events of the world as if real) which ties one to the bondage of Samsaara, is not real; yet is held on to by the fools as if real.

कृशोऽतिदुःखी बद्धोऽहं हस्तपादादिमानहं इति भावानुरूपेण व्यवहारेण बध्यते। (114.29)

‘I am thin’; ‘I am very sad’; ‘I am bound’; ‘I have hands and feet’; with these conceptions when one acts, he is bound.

नाहं दुःखी न मे देहो बन्धः कस्यात्मनः स्थितः इति भावानुरूपेण व्यवहारेण मुच्यते। (114.30)

‘I am not suffering; this body is not mine; ‘when I exist as the Reality essence only, what bondage can exist for me?’; with these conceptions when one acts, he is freed.

नाहं मांसं न वास्थीनि देहादन्यः परो ह्यहं इति निश्चयवानन्तः क्षीणाविद्य इहोच्यते। (114.31)

‘I am not the flesh, nor the bones; I am something other than this body’;

one who has ascertained thus within himself, is known as a person without Avidyaa.

[Conceptions are of various kinds.

There is a theory that the darkness we see is the lustre of the sapphire mountain that our eyes cannot comprehend

(YogaBhaasyaKaara). Avidyaa also is such a conception only to explain the non-thinking nature of the ordinary Jeevas who are content to live with their own superstitions and irrational beliefs.

The term ‘Avidyaa’ has no place in a Knower’s vocabulary; it is just some conception like any other conception of the mind.]

प्रोत्तुङ्गसुरशैलाग्रवैदूर्यशिखरप्रभा अथवार्काशुदुर्भेदा तिमिरश्रीः स्थितोपरि  
कल्प्यते हि यथा व्योम्नः कालिमेति स्वभावतः पुंसा धरणिसंस्थेन स्वसंकल्पनयेद्वया  
कल्पितैवमविद्येयमनात्मन्यात्मभावना पुरुषेणाप्रबुद्धेन न प्रबुद्धेन राघव। (114.34)

The 'luster that shines forth from the sapphire peak of the tall Meru Mountain is the 'region of darkness' that cannot be pierced by the sunlight, and is the very nature of the sky' -  
so it is conceived by a man standing on the ground as the 'blackness of the sky that shines (to explain the blackness of the sky).

Similarly, this 'Avidyaa' is also conceived in this manner empowered by conception only, appearing as the 'identification of the Aatman with the non-Self (body)' by the unenlightened person only and, never by the enlightened one, Raaghava.

रामोवाच

Rama spoke

मेरुनीलमणिच्छाया नेयं नापि तमःप्रभा तदेतत्किंकृतं ब्रह्मन्नीलत्वं नभसो वद। (114.35)

It is not the reflection of the sapphire of the Meru Mountain; nor is it the shine of darkness (as the absence of sunlight). Tell me hey Lord, then why there is blackness in the sky.

वसिष्ठोवाच

Vasishta spoke

न नाम नीलता व्योम्नः शून्यस्य गुणवत्स्थिता अन्यरत्नप्रभाभावान्न वाप्येषा च मैरवी। (114.36)

The blackness of the sky is not the quality of the empty sky, Rama!

It is also not due to the shine of any jewel (NeelaMani) that shines as the peak of the Meru Mountain.

तेजोमयत्वादण्डस्य स्फारत्वादिव तेजसः प्राकाश्यादण्डपारस्य तमसो नात्र संभवः। (114.37)

The Brahmaanda is of a revealing nature of perceptions; so it is lustrous always (with its revealing capacity through the medium of light); so there is no possibility of darkness in it.

केवलं शून्यतेवैषा बह्वी सुभग लक्ष्यते वयस्येवानुरूपा या अविद्याया असन्मयी। (114.38)

Hey good one, the void, the 'emptiness of the nature of unreal' alone shines like this, like a close friend of Avidyaa (who also is of the same nature).

स्वदृष्टिक्षयसंपत्तावक्षणेरेवोदितं तमः वस्तुस्वभावात्तद्व्योम्नः काष्ण्यमित्यवलोक्यते। (114.39)

Because of the diminished power of the eyes which can't see far (without the medium of light, and its perceiving capacity being limited by the brain), only the darkness is perceived as the nature of the object.

That alone is seen as the blackness of the sky.

(Darkness is just a symbol of your limitation as a perceiver who needs some light to see an object.

What is beyond your perceiving-field alone is seen as darkness.)

एतद्बुद्ध्वा यथा व्योम्नि दृश्यमानोऽपि कालिमा न कालिमेति बुद्धिः स्यादविद्यातिमिरं तथा। (114.40)

When this understanding is there, then even when blackness is seen in the sky, one knows that there is no blackness there. The darkness of Avidyaa also exists the same way.

(Avidyaa covers whatever is there when 'Vichaara-light' is absent, as the blackness covers whatever is there, when there is no illumination from any light-source.)

असंकल्पो ह्यविद्याया निग्रहः कथितो बुधैः यथा गगनपद्मिन्याः स भाति सुकरः स्वयम्। (114.41)

Non-conception alone is said to subdue Avidyaa, by the wise, like the lotus conceived in the sky (is removed through reason). It can be easily mastered by anyone.

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् अपुनःस्मरणं मन्ये साधो विस्मरणं वरम्। (114.42)

The illusion of the world rises like the black colour of the empty sky (in the absence of Vichaara-light').

I think 'complete forgetfulness' so as to 'not remember it again' is the best method of getting rid of it.

(Ignore the illusion created by the senses and the mind-stories; and see beyond with the knowledge-eye. Understand that 'Avidyaa' does not exist as the nature of Brahman like the darkness does not exist as the nature of the sky.)

नष्टोऽहमिति संकल्पाद्यथा दुःखेन नश्यति प्रबुद्धोऽस्मीति संकल्पाज्जनो ह्येति यथा सुखं

तथा संमूढसंकल्पान्मूढतामेति वै मनः प्रबोधोदारसंकल्पात्प्रबोधायानुधावति। (114.44)

'I am ruined' - by such a conception one suffers and perishes.

'I am enlightened' - by such a conception a man attains happiness.

The mind similarly attains idiocy by idiotic conceptions.

By the noble conception for enlightenment (of truth), it runs after enlightenment.

क्षणत्संस्मरणादेषा ह्यविद्योदेति शाश्वती यस्माद्विस्मरणादन्तः परिणश्यति नश्वरी। (114.45)

The moment the 'identity with the body' is remembered, this Avidyaa rises as a permanent feature.

When the 'superimposed limitation' is forgotten, she of the impermanent nature perishes instantly.

भावनी सर्वभावानां सर्वभूतविमोहिनी भारिणी स्वात्मनो नाशे स्वात्मवृद्धौ विनाशिनी। (114.46)

She is the conception of all objects and people that rise as divided shapes with names.

She deludes all the beings. She is very forceful in destroying the Self (by blocking it).

She perishes when one's true essence is realized.

मनो यदनुसंधते तत्सर्वेन्द्रियवृत्तयः क्षणात्संपादयन्त्येता राजाज्ञामिव मन्त्रिणः। (114.47)

As whatever situation the mind-agitation rises as (even anxieties about bad results), the 'sense-functions' fulfil it immediately, like the ministers obeying the command of the king.

तस्मात्मनोनुसन्धानं भावेषु न करोति यः अन्तश्चेतनयत्नेन स शान्तिमधिगच्छति। (114.48)

Therefore he, who does not connect the mind to the objects (as solid realities) attains peace, by identifying with the Supreme Self (the division-less state).

यदादावेव नास्तीदं तद्यपि न विद्यते,

That which was never there before previously, does not exist even now.

(The mind-process as the 'Vaasanaa-fulfilment field' is the world that is conceived; and it is not any absolute reality.)

यदिदं भाति तद्ब्रह्म शान्तमेकमनिन्दितम्। (114.49)

Whatever shines here (beyond the blockage of sense-perceptions) is the 'taintless quiescent state of Reality (which is free of all divisions and conceptions)'.

मननीयमतो नान्यत्कदा कस्य कथं कुतः निर्विकारमनाद्यन्तमास्यतामपयन्त्रणम्। (114.50)

Therefore, there is nothing called the world but the ideas and conceptions rising as mind-processes.

When, for whom, how, in what manner can it be existent (when nothing is there but the reality state)?

Stay as the 'changeless beginningless endless expanse of Reality without limitations'.

परं पौरुषमाश्रित्य यत्नात्परमया धिया भोगाशाभावनां चित्तात्समूलामलमुद्धरेत्। (114.51)

One should completely uproot the idea of enjoying the sense-pleasures from the mind, by taking recourse to courage and extreme effort, with the help of the discriminating intellect.

यदुदेति परो मोहो जरामरणकारणं आशापाशशतोल्लासि वासना तद्विजृम्भते। (114.52)

The extreme peak of delusion (ignorance), which rises causing (the ideas of) old age and death and which sports around as hundreds of desires and attachments, is nothing but the Vaasanaa-play (of Avidyaa) alone.

मम पुत्रा मम धनमयं सोऽहमिदं मम इतीयमिन्द्रजालेन वासनैव विवल्गति। (114.53)

'My sons; this is my wealth; I am such and such a person; this is mine;'

in this manner, (Avidyaa-) Vaasanaa alone keeps jumping about creating illusions.

(How Avidyaa acts as the basic Vaasanaa has been poetically described previously in 'Avidyaa description'.)

शून्ये एव शरीरेऽस्मिन्विलोलो जलवातवत् अनन्यया वासनया त्वहंभावाहिरर्पितः। (114.54)

Like the moving wind producing the waves in the water, in this body which is nothing but emptiness (just a picture drawn by the senses), this unparalleled Vaasanaa (of Avidyaa or absence of Vichaara) produces the (harmful delusion, namely the ) snake of 'I' ness (as identification with the body).

परमार्थेन तत्त्वज्ञ ममाहमिदमित्यलं आत्मतत्त्वाद्दृते सत्यं न कदाचन किञ्चन। (114.55)

O Seeker after knowledge! Enough of these ideas of 'I' and 'You'! There is no other reality other than the basic essence ever (which alone is seen as you, I, objects, people etc)!

(There is no absolute solid world as such; what you see as the world is just the newly rising set of sense-information again and again, non-stop.)

खाद्रियूर्वीनदिश्रेण्यो दृष्टिसृष्ट्या पुनः पुनः सैवान्येव विचित्रेयमविद्या परिवर्तते। (114.56)

Through creating series of skies, mountains, earths, rivers as perceptions again and again, this Avidyaa herself appearing as a different phenomenon (from the Self or Brahman), amazingly keeps on rolling.  
(That is why this is known as Samsaara, that which keeps on sliding.)

उदेत्यज्ञानमात्रेण नश्यति ज्ञानमात्रतः, सन्मात्रे परिविच्छेद्या रज्ज्वामिव भुजङ्गधीः। (114.57)

She rises because of ignorance; she perishes only through knowledge.

Like a snake seen in the rope, she creates divisions all around in the 'Unchanging Reality'.

खाद्र्यब्ध्युर्वीनदी सेयं याविद्या अज्ञस्य राघव, नाविद्या ज्ञस्य तद्ब्रह्म स्वमहिम्ना व्यवस्थितम्। (114.58)

Raaghava! For an ignorant person, this 'Avidyaa' is the sky, mountain, water, earth and river (existing as real and solid). For a knower there is no 'Avidyaa'; Brahman alone is established as all these (sky etc), by its own power.

(A Knower does not see any divine light all around, nor does he act like a Zombie without a mind.

The same world continues for a knower as the very same perceptions processed by his mind.

An ignorant person stays as a 'changing pattern' among the other countless 'patterns of perceptions;' and perishes as a 'pattern of perception' only. A Knower is aware of the Reality and stays as the Reality, unperturbed by the flow of perceptions. The first one is a grass piece caught in the flood of perceptions; the other is a rock, which the perceptions cannot shake ever.)

रज्जुसर्पविकल्पौ द्वावज्ञेनैवोपकल्पितौ ज्ञेन त्वेकैव निर्णीता ब्रह्मदृष्टिरकृत्रिमा। (114.59)

In the analogy of 'the snake in the rope', both the snake and rope are the made-up imaginations of the ignorant. The knower has only one ascertainment - 'the obvious reality of Brahman'.

(There is no rope or snake. There is no Dvaita or Advaita; but the division-less Reality.

Dvaita and Advaita are also superimposed on the changeless Reality-state.)

मा भवाज्ञो भव प्राज्ञो, जहि संसारवासनां, अनात्मन्यात्मभावेन किमज्ञ इव रोदिषि। (114.60)

Do not become ignorant. Become a knower. Discard (Avidyaa) the Vaasanaa for the world (through Vichaara).

Identifying the (division-less) Self with the non-self (body), why do you cry like an ignorant?

कस्तवायं जडो मूको देहो भवति राघव यदर्थं सुखदुःखाभ्यामवशः परिभूयसे। (114.61)

What connection do you have, with this inert dumb body Raaghava, that without control, you disgrace yourself with pain and pleasure for its sake?

यथा हि काष्ठजतुनोर्यथा बदरकुण्डयोः श्लिष्टयोरपि नैकत्वं देहदेहवतोस्तथा। (114.62)

The wooden stick and the gum, or the hole and the plant are not one and the same, even if they are stuck to each other. Similarly, the body and the embodied are not the same.

भस्त्रादाहे यथा दाहो न भस्त्रान्तरवर्तिनः पवनस्य तथा देहनाशे नात्मा न नश्यति। (114.63)

Just like when the bellows are burnt, the air inside the bellows does not burn away, the Self (the basic essence of awareness) does not perish by the destruction of the body.

दुःखितोऽहं सुखादयोऽहमिति भ्रान्तिं रघूद्वह मृगतृष्णोपमं बुध्वा त्यज सत्यं समाश्रय। (114.64)

'I am sad' 'I am enriched by happiness'; discard these delusions Rama, likening them to mirages, and take shelter in the Truth.

अहो नु चित्रं यत्सत्यं ब्रह्म तद्विस्मृतं नृणां, यदसत्यमविद्याख्यं तन्नूनं स्मृतिमागतम्। (114.65)

Alas! It is really amazing that Brahman the reality is forgotten by men, and that which is untrue and termed as Avidyaa instantly rises in their minds (as the world-reality).

प्रसरं त्वमविद्याया मा प्रयच्छ रघूद्वह अनयोपहते चित्ते दुष्पारेह कदर्थना। (114.66)

Do not ever give way for the rise of Avidyaa (even in the least) hey Rama!

If the mind is afflicted by her, the suffering can never be crossed over.

#### NATURE OF AVIDYAA

(Lavana the Jeeva married Avidyaa the Chaandaala lady. What all he had to undergo as a Jeeva tainted by ignorance?)

What this Avidyaa-lady is not capable of? Anything that can rise as a conception instantly is seen as the perceived with a ready-made perceiver; and a false Jeeva-ness rises with the idea of bondage and suffering.)

मिथ्यैवावानर्थकारिण्या,

Because of her - who is the producer of falsehood that causes immense harm (for she brings forth Jeevas as false entities, that are suffering through false experiences, in a false world);

(Jagat means a flow of false information only, including your own limited existence.)



मनोमननपीनया अनया दुःखदायिन्या,

who is obese with the mind-agitations; and gives only pain;  
(Joys are also pains underneath like the sugarcoated poisonous pills.)

महामोहफलान्तया,

who gives the fruit of 'MahaaMoha' (great delusion) only (like Lavana was offered the rotten food by the Chaandaala lady);

चन्द्रबिम्बे सुधार्द्रेऽपि कृत्वा रौरवकल्पनं नारकं दाहसंशोषदुःखं समनुभूयते। (114.68)

(because of her) - even the 'nectar oozing moon-disc' is conceived as 'a Raurava hell, and the pain of burning in the fire is experienced' (like the Jeeva imagines his life-sufferings in the quiescent state of Reality).

जलकल्लोलकह्वारपुष्पसीकरवीचिषु सरस्सु मृगतृष्णाद्यं मरुत्वं परिदृश्यते। (114.69)

Even in the 'waves of the moving waters of the lake that spray the fragrant water drops of lotuses', the desert is seen enriched by mirages (like the Jeeva imagining suffering and bondage in the quiescent state of oneself).

नभोनगरनिर्माणपातोत्पातनसंभ्रमाः स्वप्नादिष्वनुभूयते विचित्राः सुखदुःखदाः। (114.70)

Various types of joys and sorrows are experienced in the dream-states of Jeeva-ness, like building cities in the sky and demolishing them again and again.

(Dreams are just mind-agitations seen as dream-worlds; so are the Jaagrat-worlds that are experienced by the Jeevas; they are also just the cities built in the sky!)

संसारवासनाश्वेतो यदि नाम न पूरयेत् तज्जाग्रत्स्वप्नसंरम्भाः किं नयेयुरिहापदम्। (114.71)

If the 'Samsaara-Vaasanaa' does not cover the mind, will ever the chaotic experiences of Jaagrat and Svapna lead the Jeeva towards suffering?

दृश्यते रौरवा वीचिनरकानर्थशासना मिथ्याज्ञाने गते वृद्धिं स्वप्नोपवनभूमिषु। (114.72)

If the 'false knowledge' is on the increase, then there indeed will appear the 'experiences of various hells' like the waves in a lake, in the gardens of Svapna and Jaagrat.

(Where can a man married to Avidyaa run to? He will forcefully live as wretched creature only, like King Lavana.)

अनया वेधितं चेतो बिसतन्तावापि क्षणात् पश्यत्यखिलसंसारसागरानर्थविभ्रमम्। (114.73)

The 'mind penetrated by her' sees the 'entire ocean of worldly-existence filled with all disastrous delusions', in a second, even inside 'a lotus-fibre'. (Such is the power of illusion.)

अनयोपहृते चित्ते राज्य एव हि संस्थिताः तास्तादृश्यो जना यान्ति या न योग्याः श्वपाकिनः। (74)

When the mind is afflicted by her, even people of great status attain such undeserving states of dog-eaters (Chaandaalas), even while staying within their own kingdom (like King Lavana).

तस्माद्राम परित्यज्य वासनां भवबन्धनीं सर्वरागमयीं तिष्ठ नीरागः स्फटिको यथा। (114.75)

Therefore Rama, completely renounce the (Avidyaa) Vaasanaa which binds you to this delusory-existence and which is made up of all types of attachments.

Remain like the pure crystal without any 'Raaga' (attachment/colour).

तिष्ठतस्तव कार्येषु मास्तु रागेषु रञ्जना स्फटिकस्येव चित्राणि प्रतिबिम्बानि गृह्यतः। (114.76)

When you engage yourself in your regular actions (be unaffected);

let there not be the colouring of attachments,

as does the crystal-stone which reflects the images caught by it without getting affected by them.

विदितकौतुकसङ्घसमिद्धया यदि करोषि सदैव सुशीलया

वरधिया गतप्राकृतिकक्रियस्तदसि केन सहानुपमीयसे। (114.77)

Staying in the company of the Knowers who have understood the mystery of existence, and making ablaze the 'fire of knowledge' with Vichaara-sticks,

when you perform the actions, endowed with virtues and good conduct,

with the mind stabilized in the Knowledge of Brahman,

and all your actions are removed of the taint of Avidyaa,

then who can you be compared with

(for you will have no second one at all to compare with, as the 'undivided Brahman-state').

वाल्मीकिरुवाच

Vaalmiki spoke

एवमुक्तो भगवता वसिष्ठेन महात्मना रामः कमलपत्राक्ष उन्मीलित इवाबभौ। (115.01)

विकासितान्तःकरणः शोभामलमुपाययौ आश्वस्तस्तमसि क्षीणे पद्मोऽर्कालोकनादिव। (115.02)

बोधविस्मयसंजातसौम्यस्मितसिताननः दन्तरश्मिसुधाधौतामिमां वाचमुवाच ह। (115.03)

Hey Bharadvaaja of lotus eyes! Thus instructed by Bhagavaan Vasishtha the Mahaatman, Rama shined as if his (inner) eyes were opened up. With a mind fully blossomed with contentment, he shone with abundant lustre, relieved like the lotus at the sight of the sun, with all the darkness gone.

His face lighted up with a gentle smile caused by the wonderment of understanding.

He uttered words bathed by the nectar flowing out of his smile.

रामोवाच

Rama spoke

अहो नु चित्रं पद्मोत्थैर्बद्धास्तन्तुभिरद्रयः अविद्यमाना या विद्या तया सर्वे वशीकृताः। (115.04)

इदं तद्वज्रतां यातं तृणमात्रं जगत्त्रये अविद्ययापि यन्नामासदेव सदिव स्थितम्। (115.05)

Ah! It is indeed amazing that the mountains are bound by the lotus stalks!

All beings are under the control of the 'knowledge that is absent'!

In all the three worlds here, a mere straw has become hard like a diamond.

The entire creation is tightly bound by something which does not exist at all.

अस्याः संसारमायाया नद्यास्त्रिभुवनाङ्गणे रूपं मदवबोदार्थं कथयानुग्रहात्पुनः। (115.06)

Once again, describe the nature of the 'River of Samsaara-Maayaa' flowing in the yard of the Tri-world, for the sake of my enlightenment.

अन्यो यत्संशयोऽयं मे महात्मन्हृदि वर्तते लवणोऽसौ महाभागः किं नामापदमाप्तवान्। (115.07)

Hey Mahaatman! There is another doubt that is in my mind.

For what reason did the noble Lavana attain such a state of suffering?

संश्लिष्टयोरहतयोर्द्वयोर्वा देहदेहिनोः ब्रह्मन्क इव संसारी शुभाशुभफलैकभाक्। (115.08)

Brahman! When the body and the embodied self are so conjoined, who actually suffers the good or bad of the actions in this world?

लवणस्य तथा दत्त्वा तामापदमनुत्तमां किं गतश्चञ्चलारम्भः कश्चासावैन्द्रजालिकः। (115.09)

After making Lavana suffer through such states, did the illusion end once for all?

Who was that sorcerer?

वसिष्ठोवाच

Vasishtha spoke

*(When the body and the embodied self are so conjoined, who actually suffers the good or bad of the actions in this world? This question gets answered first. Then Vasishtha explains the reason for Lavana's suffering as a Chaandaala. In the end, he explains how Lavana's delusion continues further, when he still believes the Chaandaala experiences as real.)*

काष्ठकुड्योपमो देहो न किञ्चन इहानघ स्वप्नालोक इवानेन चेतसा परिकल्प्यते। (115.10)

Raaghava! The body which is like the (inert) wooden log has no 'real existence' at all.

The mind alone conceives all this as in a dream.

*(Body and Jeeva itself is a wrong phrase; because body is also a sense-information like any other object of the world; and is another false conception of the mind, rising only for the Vaasanaa-fulfilment process; like a dream gets a dream-body to experience the dream world.)*

चेतस्तु जीवतां यातं चिच्छक्तिपरिभूषितं विद्यात्संसारसंरम्भं कपिपोतकचञ्चलम्। (115.11)

Mind which attains the state of the Jeeva is adorned by the power of Chit and exists as this 'flurried existence', as restless as a monkey-kid.

देही हि कर्मभाग्यो हि नानाकारशरीरधृक् अहंकारमनोजीवनामभिः परिकल्प्यते। (115.12)

Terms like 'Ahamkaara, Manas, Jeeva' are invented to refer to the 'embodied one' who is fated to 'action bound with results,' and who takes on varieties of bodies (to fulfil his Vaasanaas).

तस्येमान्यप्रबुद्धस्य न प्रबुद्धस्य राघव सुखदुःखान्यनन्तानि शरीरस्य न कानिचित्। (115.13)

These endless pleasures and pains belong not to the body but to the ‘unawakened one’; and not at all for the ‘awakened one’.

अप्रबुद्धं मनो नानासंज्ञाकल्पितकल्पनं वृत्तीरनुपतच्छिन्ना विचित्राकृतितां गतम्। (115.14)

The ‘unawakened mind’ alone conceives various names and forms (of objects) that are followed by appropriate actions (as connected to them), and it has become endowed with multifarious nature.

*(The ignorant mind conceives the objects of desire, and becomes all the objects and people; yet separates itself as a body-image and suffers as an ego; like the stupid man with thousands of hands beats himself, cries in pain, and runs away from himself.)*

अप्रबुद्धं मनो यावन्नद्रितं तावदेव हि संभ्रमं पश्यति स्वप्ने न प्रबुद्धं कदाचन। (115.15)

The ‘unawakened mind’ perceives this ‘flurried existence’ when asleep only (in ignorance) and while dreaming (this illusory existence); not so for the one with the ‘awakened mind’.

*(‘Awakening’ means knowing the unreal nature of all the names and forms.)*

अज्ञाननिद्राक्षुभितो जीवो यावन्न बोधितः तावत्पश्यति दुर्भेदं संसारारम्भविभ्रमम्। (115.16)

As long as the Jeeva which is suffering through the ‘sleep of ignorance’ is not woken up, he will continue to perceive this ‘delusory state of worldly-existence’ that is very difficult to break through.

संप्रबुद्धस्य मनसस्तमसः सर्वं विलीयते कमलस्य यथा हार्दं दिनालोकविकासिनः। (115.17)

The ignorance melts off in the mind of the ‘awakened mind’, like a fully blossomed lotus at the sight of the Sun (through the Knowledge got through Vichaara).

चित्ताविद्यामनोजीववासनेति कृतात्मभिः कर्मात्मेति च यः प्रोक्तः स देही दुःखकोविदः। (115.18)

That embodied one, who is spoken of as the ‘Karmaatmaa’, the action-bound soul, becomes a synonymous term for the ‘sufferer’, by identifying himself with the Chitta, Avidyaa, Manas, Jeeva and Vaasanaa.

जडो देहो न दुःखार्हो दुःखी देह्यविचारतः अविचारो घनाज्ञानादज्ञानं दुःखकारणम्। (115.19)

The inert body is not capable of suffering.

Undoubtedly the embodied one alone suffers due to non-enquiry.

Non-enquiry rises out of the dense state of ignorance. Ignorance causes the suffering.

शुभाशुभानां धर्माणां जीवो विषयतां गतः अविवेकैकदोषेण कोशनेव हि कीटकः। (115.20)

Jeeva experiences all the results of the actions with the idea of auspiciousness and inauspiciousness due to the fault of Avidyaa-state only, like the worm gets imprisoned by its own saliva threads.

अविवेकामयन्नद्धं मनो विविधवृत्तिमत् नानाकारविहारेण परिभ्रमति चक्रवत्। (115.21)

Chronically ill being infected by the virus of ignorance, the mind engages itself in a variety of activities; and donning many forms (as the many characters of father, mother, friend, etc) rotates like a wheel.

उदेति रौति हन्त्यति याति वल्गति निन्दति मन एव शरीरेऽस्मिन्न शरीरं कदाचन। (115.22)

Rama! Mind alone rises, cries aloud, kills, eats, goes, jumps, blames, inside this body; the body does not do anything.

यथा गृहपतिर्गृहे विविधं हि विचेष्टते न गृहं तु जडं राम तथा देहे हि जीवकः। (115.23)

The ‘person who owns the house’ alone performs various actions; not the inert house; so it is with the ‘embodied one inside body’.

सर्वेषु सुखदुःखेषु सर्वासु कलनासु च मनः कर्तुं मनो भोक्तुं मानसं विद्धि मानवम्। (115.24)

In all the experiences of pain and pleasure, in all the activities that one undertakes, mind alone is the doer; mind alone is the experiencer; mind alone is the man.