

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY EIGHT

[BODY AND AATMAN ARE COMPLETELY DIFFERENT, AND UNCONNECTED]

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 TWENTY EIGHT

BODY AND AATMAN ARE COMPLETELY DIFFERENT, AND UNCONNECTED

वसिष्ठोवाच

Vasishta spoke

[The nameless formless Reality state expands as this world-phenomenon and gets known as Brahman. The sound 'Brahman' as a term can have a valid meaning, if and only the belief in the reality of the world is there. Brahman refers to a state which does not have Brahman also as any expanded state of the world. If the world is non-existent, then Brahman also is not there as any term referring to any state. Then, what is left back but some unique 'Vision of the Truth', where I, you, everything stay non-existent like the mirage is non-existent (not real as the river), though seen as a part of the desert! This state alone is known as Chit, the 'Vision of the Truth'. That alone is left back as the essence of it all. That alone is 'Satyam, the untainted state of Reality'.]

इह शुद्धा चिदेवास्ति पारावारविवर्जिता,

There is only the 'Reality state of pure awareness (of Truth)' and it is division-less.

[When the 'Truth-vision' is there, the divisions also vanish off since the division of shape and form is mind-conceived only. Not that you use your foot-wear as the head-gear, but you understand that everything as the 'false Bodha' produced by the mind, and are always aware and alert to the 'Truth of the Reality-state', which you have attained as the 'real self-state'.]

अयं सोऽहमिदं तन्म इति ते मास्तु विभ्रमः। (71.12)

Do not get confused and deluded as a 'divided ego of some form-identity' which is connected to other objects and people.

['Brahman term' refers to some unknown something which stays as the 'expanded state of the world as seen through the mind'. The deluded minds see the expanded state only, and do not know of that something which stays as the world-vision based on the Ahamkaara. To know 'that something' which is not the expanded state, is known as realization.

When the 'realization of the Truth' is there, the world is seen as non-existent (as not really real); and the term 'Brahman' also, has no meaning at all in that state, since no expansion of anything is there as the world.

'Aatman' refers to that state when you understand 'that something' as 'some other thing'.

When there is nothing as 'some other thing', then the term 'Aatman' also has no meaning, since there is nothing there to understand 'something' as 'some other thing'.]

आत्मेति व्यवहारार्थमभिधा कल्पिता विभोः नामरूपादिभेदस्तु दूरमस्मादलं गतः। (71.13)

Even the name 'Aatman' is just a name superimposed on the Reality-state, to explain that it is the common essence of everyone; but when there is no division at all of people and objects, what meaning is there in the term 'Aatman'? The 'division of names and forms' are long gone from us.

[The world you see is just the awareness of what you understand through the mind. Mind sees divisions of names and forms and develops its stories of likes and dislikes based on this division-sense.]

जलमेव यथाम्भोधिर्न तरङ्गादिकं पृथक् आत्मैवेदं तथा सर्वं न भूतोयादिकं पृथक्। (71.14)

यथा समस्ताज्जलधौ जलादन्यन्न लभ्यते तथैव जगतः स्फारादात्मनोऽन्यन्न लभ्यते। (71.15)

The ocean does not exist as 'separate waves' (as apart from it), but is one single stretch of water only; so also, this so-called Aatman is a single stretch of Reality, and does not exist separated as the elements of earth, water etc. You cannot get anything but the water wherever you see the ocean; so also, you cannot see anything but the Aatman (knowing state) in the entire stretch of the world.

[Reality-state is just the state which can rise as any possible perception-state. What you are seeing around you as the 'I' as connected to some world-scenario, is just one such minuscule possible state of the perception that rises as real, when you do not have the reasoning power to see the 'Truth'. Reality-state can exist as any perceived state.

Do not identify with any possible state, but stay without wants, and stay as 'no possible' state of perception.

You will not cease to exist by this realization.

You now know that you are not the idiot 'I' that is limited by the mind-construes. Be aware of yourself as the 'no - I'.

Just stay quiet without any want-agitation.

See the world as Brahman's countless possible states only.

Love the Brahman that is in front of you as your body, your residence, your family, your universe and what not!

Know also that none of them really exist except as some possible state rising through some want.

Love your 'self' that is all this; love your 'self' which is not all this.

'Self-love' like this is the adorable attachment that Knowers have.

Self-love is the essence of Reality; and that alone is the world you see through delusion, and do not see through reason.]

अयं सोऽहमिति प्राज्ञ क्व करोषि व्यवस्थितिम्, किं तत्त्वं किं च वा ते स्यात्किं तत्त्वं किं च वा न ते। (16)

Hey wise one! Why do you divide the world as ‘I’ and ‘the other’?

What is that called ‘you’, what is there as yours (as the limited Ahamkaara-form)!

What is that called ‘you’, what is there as not yours (as the limitless Brahman-state)!

AATMAN AND BODY HAVE NO CONNECTION AT ALL

[Delusion-state rises as the possible state of countless perceptions. Delusion-state rises as duality of the self and the world. Delusion-state rises as the body-identity. Delusion-state rises when you believe that the inert body can act as a conscious being which understands and thinks. How can this ‘sack of flesh and bones’ think? Analyze well.]

[You know that you can think and understand the world.

You are capable of knowing. You are aware of the world and yourself also.

The body cannot know or understand the world; it can react to the outside as a physical object only.

It can be burn and get wet; it can get broken; it stinks and deteriorates; but the awareness stays as it is without burning or deteriorating. The awareness is aware of the body; body is not aware of the awareness.

How can they both be the same, or stay as one like the Sun and the darkness?]

न द्वित्वमस्ति नो देहाः संबन्धो न च तैः स्थितः संभाव्यते कलङ्को वा भानोरिव तमःपटैः। (71.17)

There is no duality at all; there are no bodies; there is no connection at all between them, like the Sun cannot be tainted by the screens of darkness, even if they are many.

द्वित्वमप्युपगम्यापि कथयामि तवारिहन् देहादिभिः सद्भिरपि न सम्बन्धो विभोर्भवेत्। (71.18)

Even suppose you believe in the duality-state as real, hey destroyer of enemies, I firmly state that there is no connection for the ‘Supreme state of Reality’ with the bodies, even if they exist as you believe.

छायातपप्रसरयोः प्रकाशतमसोर्यथा न सम्भवति सम्बन्धस्तथा वै देहदेहिनोः। (71.19)

There is no connection at all between the body and the embodied one like between the shade and the Sunlight, or the light and the darkness.

यथा शीतोष्णयोर्नित्यं परस्परविरुद्धयोः न सम्भवति संबन्धो राम देहात्मनोस्तथा। (71.20)

The cold and heat are always contradictory to each other, and can have no connection at all.

Rama, the Aatman (the awareness, the understanding state) and the inert body are also like that only.

[How can the Knower be affected by what he knows?

By knowing the dirt, you do not become dirty. By knowing the fire, you will not burn.

You as the Knowing-state, cannot be tainted by the object of knowledge.

Body is another object of knowledge only; it exists because you (Aatman) are aware of it.

If you are just aware of it, then there is no problem; but the problem comes when you foolishly think that the body alone is the Knowing-entity, and stay identified with it.]

अविनाभाविनोर्यस्तु संबन्धः कथमेतयोः जडचेतनयोर्देहदेहिनोरनुभूयते। (71.21)

How can the ‘inert body’ and the ‘conscious embodied one’, both be experienced as connected to each other, as if they are stuck together as one?

[Can the fire contain the ocean? How can the Aatman be one with the body? Why do you imagine Aatman as having a form? Why are you afraid of the formless state, which you really are?

You are already formless and not the body; by knowing this truth, what harm can come to you?]

चिन्मात्रस्यात्मनो देहसंबन्ध इति या कथा सैषा दुरवबोधार्था दावाग्नौ जलधिर्यथा। (71.22)

To say that the ‘Aatman which is just an understanding-state (without any form)’, is connected to a body (that is understood as a perceived object) is completely a misleading statement, like stating that the ocean is inside the ‘blazing conflagration fire’.

[Nothing will change by realization of the ‘Truth’, except that your foolishness will be gone; that is all!]

सत्यावलोकनैनेषा मिथ्यादृष्टिर्विनश्यति अवलोकनया साम्यमातपे जलधिर्यथा। (71.23)

By observing the ‘Truth’ through the help of reasoning power, the wrong-vision vanishes, like the ocean (mirage) that is seen in the heat disappearing by the proper observation.

(Mirage-ocean is not harmful; it is an amazing sight; but do not go there to take bath; you will burn!)

[Analyze the difference between the body and the Chit-state. You shine always as the self as your natural-state; but you never remember your true self. Self is self-shining. It is not in need of a body. Body is a memory maintained by the mind.]

चिदात्मा निर्मलो नित्यः स्वावभासो निरामयः देहस्त्वनित्यो मलवांस्तेन संबध्यते कथम्। (71.24)

The Chit-essence (the real self) is taintless (is freed of all the sheaths), is eternal (has no beginning or end), shines by itself and is freed of all afflictions of change and deterioration, whereas the body is impermanent and dirty; how can the Chit be connected to the body in any manner?

[You are aware of the body when awake only, and not in the dream or sleep states; but awareness is always shining non-stop.]

You are aware of the body's changes; but the awareness does not change.

You are the light which reveals the body. Body is just an image that is sensed and experienced as a tool of perception.

You are the formless state of awareness, and not the body which you are aware of.]

स्पन्दमायाति वातेन भूतैर्वा पीवरीकृतः देहस्तेन न सम्बन्धो मनागेव सहात्मना। (71.25)

This body-thing is just inert object that moves by the wind-power inside, and is bloated up by the elements.

[Body is just some sack of flesh bloated by wind and moves by the power of the wind. Aatman is independent of Praana also.]

The 'Supreme state of Knowing' namely the 'Aatman', can have no connection at all with the inert body which is incapable of thinking.

[Do not bother about whether the body is real or not real. Even if it is really existent as you believe, even then it is just an inert physical object only; you cannot deny this fact.]

सिद्धे द्वित्वेऽपि देहस्य न संबन्धस्य सम्भवः, द्वित्वासिद्धौ तु सुमते कलनैवेदशी कुतः। (71.26)

If duality is proved, then also there cannot be any connection between both;

if duality is not proved, then hey intelligent one, how can there be any doubt at all about their unconnected state?

REALITY ALONE 'IS'

[How can the 'awareness-self' be bound, by what?]

इत्येतदेव तत्सत्त्वे तत्रैवान्तःस्थितिं कुरु न बन्धोऽस्ति न मोक्षोऽस्ति कदाचित्कस्यचित्क्वचित्। (71.27)

Even if you have belief in the existence of the body, still analyze in the above manner and stay established in the 'Truth of the self' only; there is no bondage or liberation, at anytime, for anyone, at any place.

[Whatever object is seen as real is just the possible state of perception that rises because of delusion and wants.

World is just the object of awareness only. That alone is known as the Aatman, the Knowing state.

Awareness as the Aatman is not itself divided; but is aware of the divisions.]

सर्वमात्ममयं शान्तमित्येवं प्रत्ययं स्फुटं सबाह्याभ्यन्तरं राम सर्वत्र दृढतां नय। (71.28)

Rama! Analyze and realize the fact that everything that you see is nothing but the 'Aatman alone' that is existing as the knowledge-lustre; and have the 'confirmed Vision of the Truth' that 'everything that is outside and inside is the quiescent state of the Aatman only' 'without the divisions of the outside and inside'.

[Why such a simple truth is not understood by all?

It is because of the misconception that one is a wretched Jeeva, and can never reach the supreme state of Brahman.

As long as you think that you are bound, you can never be liberated.

Develop the qualities required for a Mumukshu; purify the mind of Vaasanaas, and think well.

You will understand that you were never bound at all.

You need not be liberated through Saadhana; you are already liberated.

Rather, you never need to be liberated also since you are never bound.

Change the wrong notion of self to the right notion of self. That is all!]

(If you want to think you are the sack of flesh; well it is your choice.

Hug it as the self and die along with it. What can even Shiva do to a fool like you?)

सुखी दुःखी विमूढोऽस्मीत्येता दुर्दृष्टयः स्मृताः आसु चेद्वस्तुबुद्धिस्ते तच्चिरं दुःखमिच्छसि। (71.29)

'I am happy if I am liberated, I am unhappy if I am not liberated, I am a fool and can never reach the Aatman state'; these are the wrong conceptions that block one from the 'Vision of the Truth'.

If you want to suffer for long without end, then you can entertain all these foolish thoughts, and believe in the reality of the body as you,

[Body is remembered when you have any pain sensation only. Body is a thorny bush you carry with you always.

'Body' is a word synonymous with the word 'pain'. Body exists as hunger, disease, ailment, discomfort, aches, pains, excretion urges, reproduction urges and so on. 'Awareness state of the self' is a peaceful restful state.

You are a fool if you want pain only, instead of peace.]

यः क्रमः शैलतृणयोः कौशेयोपलयोस्तथा साम्यं प्रति स एवोक्तः परमात्मशरीरयोः। (71.30)

Grass is pleasant to touch, the rock is hard and rough in texture and is not pleasant;

silk is soft to touch and is pleasing, stone is hard and not so pleasing;

'Paramaatmaa' is pleasing, and the body is an unpleasant burden you hold on to.

यथा तेजस्तिमिरयोर्न संबन्धो न तुलयता अत्यन्तभिन्नयो राम तथैवात्मशरीरयोः। (71.31)

यथा शीतोष्णयोरैक्यं कथास्वपि न दृश्यते जडप्रकाशयोः श्लेषो न तथात्मशरीरयोः। (71.32)

Rama! There is no connection or comparison between the light and the darkness, since they are completely different from each other; so it is with the body and the Aatman.

The oneness of cold and heat cannot be there even in casual talks, and there cannot be the union of darkness and light ever; so it is with the body and the Aatman.

[Do you know how horrid the body thing is?

This 'bloated wind-bag' with 'stick-like parts protruding sideward and downward' is the ugliest organism that walks on the planet. It wobbles on the ground, and keeps making horrid noises as it moves.]

देहश्चलति वातेन तेनैवायाति गच्छति शब्दं करोति वातेन देहनाडीविलासिना। (71.33)

The body moves by the 'power of the wind', it comes and goes because of this 'wind-power only', it makes sounds because of the 'power of the wind only, which moves through the nerve-tubes'.

[Sound-Variation alone is known as language. Birds, dogs, cows, monkeys all make sounds and understand each other. This mobile wind-bag named human also makes sounds and calls it as a language-skill.]

शब्दः कचटतप्रायः स्फुरत्यन्तः समीरणैः यथा प्रजायते वंशाद्देहरन्ध्रात्तथैव हि। (71.34)

'Sound-modification with meaning' is just made of an organized form of sounds like 'Ka cha tha ta pa' (alphabets), and these sounds are produced by the movement of the wind through the body-hollows, like the sound produced when the wind passes through the hollow tubes of the bamboo plants.

[Body is just a wind-bag powered by the wind only, and its reactions are known as the sense-objects.]

कनीनिकापरिस्पन्दश्चक्षुःस्पन्दस्य मारुतात् इन्द्रियस्फुरणात्सैव संवित्केवलमात्मनः। (71.35)

The pupils of the eye move by the power of the wind within, and the senses burst forth with the knowledge of the objects; but the awareness alone is behind all these sense-actions and it alone

understands the world, as its object of knowledge. (*Minds conceive various objects in the inert sense-knowledge produced by the senses, and name them also with various sound-forms.*)

आकाशोपलकुड्यादौ सर्वत्रात्मदशा स्थिता प्रतिबिम्बमिवादर्थं चित्त एवात्र दृश्यते। (71.36)

Whatever you see as the empty sky, or the hard rock or the blocking walls, everywhere it is the shine of the Aatman alone, which is aware of all these; and this awareness is not affected by the presence or absence of objects, and is independent of the sense-brought knowledge.

AATMAN IS EVERYWHERE AS ALL

[Why does the 'all-pervading Aatman which can rise as any possible state of perception' has to see a limited space of perception only? Why cannot this Aatman, if it is really Brahman in essence, see all the worlds at the same time?

Why you, the Aatman in essence, cannot see the entire perceived phenomena at once, like a super-powered Brahman?

It is because; you are not in the state of the Aatman at all. You are acting as a mind made of Vaasanaa agitations.

You want a body, you want to be an ego, and you want to stay eternal without death as the body only.

If you 'want' something outside of you, then you can see that 'want-field' only as your world.

Whether your want gets fulfilled or not is another problem of the delusion state; but as long as you limit yourself with incompleteness, how can you stay as the unlimited expanse of Aatman?

And if you stay as the unlimited expanse of the Aatman, where is the world at all to see as anything?

The very idea of you wanting to see all the worlds at once as Brahman shows that you are acting in the level of Jeeva only, and are entertaining a want to become a super powered Brahman which has miraculous powers.

There are only two states; 'world and you', or 'no world and no you'.

'No world and no you' is Aatman; that alone is the reality-state. Aatman, when it gets roped by the mind as an agitation of want, sees only that particular world produced by that particular Vaasanaa.]

शरीरालयमुत्सृज्य यत्र चित्तविहंगमः स्ववासनावशाद्याति तत्रैवात्मानुभूयते। (71.37)

Mind is like a bird that flies out of the body-nest in search of Vaasanaa-fulfilment; and that alone rises as the objects experienced by the Aatman as its awareness-field (as a Jeeva).

यत्र पुष्पं तत्र गन्धसंविदः संस्थिता यथा यत्र चित्तं हि तत्रात्मसंविदः संस्थितास्तथा। (71.38)

Wherever the flower is there, the fragrance gets experienced at that place only; wherever the Chitta is there as the particular Vaasanaa-world of experience, the Aatman goes through that experience only.

सर्वत्र स्थितमाकाशमार्दवं प्रतिबिम्बति यथा तथात्मा सर्वत्र स्थितश्चेतसि दृश्यते। (71.39)

The sky is everywhere, but becomes curtailed when seen inside a mirror; so also, the Aatman the limitless awareness state also is curtailed by the vision presented by the mind.

अपामवनतं स्थानमास्पदं भूतले यथा अन्तःकरणमेवात्मसंविदामास्पदं तथा। (71.40)

The water flows towards the lower grounds by its very nature; and the Aatman-awareness also

flows towards the objects that are conceived by the mind.

सत्यासत्यं जगद्रूपमन्तःकरणबिम्बिता आत्मसंवित्तनोतीदमालोकमिव सूर्यभा। (71.41)

The world-scenes are reflected in the mind-mirror made of wants; and are believed to be real, though unreal in essence. World is an entwined field of experience of many minds made of many Vaasanaas. Like the Sunlight producing the sight of objects, awareness (Aatman) alone makes the world of objects come into being as the mind-concocted experiences.

(What is the cause of this world-existence which has falsely risen?)

अन्तःकरणमेवातः कारणं भूतसंसृता आत्मा सर्वातिगत्वात्तु कारणं सदकारणम्। (71.42)

Therefore, the inner mechanism of mind-process alone is the cause of this world made of elements. Aatman is the cause for the existence of all this, by its very presence, like the Sun.

Aatman alone pervades and permeates all, as the single essence of knowing, but it itself is causeless.

(Why does the mind see this unreal world as real?)

अविचारणमज्ञानं मौर्ख्यमाहुर्महाधियः सम्सारसंसृता सारमन्तःकरणकारणम्। (71.43)

The wise say that, the cause for this inner process of the mind is the 'state of Non-Vichaara'.

When there is no Vichaara, then the result is always ignorance only; and this foolishness alone forms the essence of this sliding pattern of the world-perception.

[How does the Reality-state allow the delusion to come into existence?

Reality-state exists as knowing and not-knowing states of possibilities.

Knowing is the 'Knowledge of the Truth'; and it exists as the not-knowing of the Truth also; and that not-knowing state alone exists as the expanded state of Brahman, namely the world-perception.

When you know that Brahman is not at all there as the expanded state of the perceived, then you are the Reality that is not at all Brahman or Aatman. Reality alone exists as it is, without anyone to know it as Reality.]

असम्यक्प्रेक्षणान्मोहाच्चेतःसतां गृहीतवत् संमोहकणिकां तमोऽर्कादिव दृश्यते। (71.44)

This incorrect vision rises by the ignorance of the 'Truth'.

This ignorance of the 'Truth' is known as the mind-stuff.

The mind-stuff itself is a result of incorrect vision and is not real, but stays as if real; and it holds on to the seed of delusion which grows as the tree of Samsaara with its manifold branches.

Even this awareness of untruth is also possible because of the Aatman only.

The Sun alone reveals the darkness also, as some state where the Sun is not.

The 'absence of the correct vision' means that it is the incorrect vision.

['Aatman lost in untruth' is Samsaara; Aatman 'awake to its truth' is freedom from Samsaara.

Make the mind itself dissolve off through reason.]

यथा भूतात्मतत्त्वैकपरिज्ञानेन राघव असत्तामेत्यलं चेतो दीपेनेव तमः क्षणात्। (71.45)

Raaghava! By the vision of the reality as it is (through Vichaara), the mind becomes non-existent like the darkness disappearing the very instant the light is lit.

संसारकारणमितः स्वयं चेतो विचारयेत्जीवोन्तःकरणं चित्तं मनश्चेत्यादिनामकम्। (71.46)

Therefore, one who feels that he is trapped in this Samsaara through delusion, should analyze in his mind, his own state which is known by the terms like Jeeva, AntaHkarana, Chitta, mind etc.

रामोवाच

Rama spoke

एताः संज्ञाः प्रभो ब्रह्मश्चेतसो रूढिमागताः कथमित्येव कथय मयि मानद सिद्धये। (71.47)

Hey Prabhu, Brahman!! Honourable Sage! How these terminologies came to be in the mind?

Explain this to me for my own progress in the path towards realization.

वसिष्ठोवाच

Vasishta spoke

[Each Jeeva rises as a mind which is a bundle of Vaasanaa-fields and experiences something called life through a body-sheath by the power of Aatman alone, which is aware of the experiences. Each mind produces sense-experiences of various kinds based on the wants, and conceives the objects also, accordingly. Experiences of Vaasanaas rise as the seer-seen processes.]

सर्वे भावा इमे नित्यमात्मतत्त्वैकरूपिणः चित्तातरङ्गकगणा जलैककलिता यथा। (71.48)

All these objects (with their connected seers) always have the self (understanding-awareness) alone, as their

essence; they rise from the Chitta, like the various wavelets rising from the same water source.
[What is Aatman? Have you seen the vast expanse of Ocean? The entire division-less stretch of water stays always quivering. This quivering-nature alone rises as waves of various sizes as if dividing the ocean into parts.]

आत्मा स्पन्दैकरूपात्मा स्थितस्तेषु क्वचित्क्वचित् तरङ्गेषु विलोलेषु पयोधेः सलिलं यथा। (71.49)

Aatman is some sort of a quivering-state that stays in all the thinking creatures, like the water of the ocean stays in all the splashing waves of various types.

[When an object is seen, it is sort of a disturbance in the quiescent-state of the Reality.

This knowing of an object as other than itself, is the quivering-state of the Reality, like the quivering waters of the ocean; this quivering alone rises as the waves namely the objects. Each object is a knowing state of awareness. When you 'know' an object, you stay as the essence of its existence, like the water inside the wave.]

क्वचिदस्पन्दरूपात्मा स्थितस्तेषु महेश्वरः तरङ्गत्वमयातेषु जलभावो जलेष्विव। (71.50)

Water alone forms the basic essence of all the waves, which rise because of the quivering nature of the ocean; so also, the Great Ruler, Maheshvara, (the expanse of awareness) with the nature of disturbance or quivering, stays inside all the objects as their very essence.

[Without the water, waves cannot rise up; without the awareness-factor, no object can come into existence.]

तत्रोपलादयो भावा अलोलाः स्वात्मनि स्थिताः सुराफेनवदुत्स्पन्दा लोलास्तु पुरुषादयः। (71.51)

The objects like the stones etc are motionless and stay as the self alone, silent and quiet, as if not alive; the embodied beings rise up like the foam from the wine (Suraa), and move about as if alive.

(What is live or alive? Everything is the Aatman-shine only!)

[The quivering-state of Reality alone exists as the countless states of perception, which rise as Jeeva-waves with various degrees of agitations.]

तत्र तेषु शरीरेषु सर्वशक्तिस्तदात्मनः कलिताऽज्ञानकलना तेनाज्ञानमसौ स्थितः। (71.52)

तदज्ञानमनन्तात्मभूषितं जीव उच्यते स संसारे महामोहमायापञ्जरकुञ्जरः। (71.53)

In the world, in all the bodies, the Supreme power of the Self (Brahman) itself manifests as the principle of ignorance. That is how, the ignorance (absence of knowledge) came to be here.

'That ignorance which is decorated with the essence of the eternal Self' is known as the 'Jeeva'.

He (Jeeva) is an elephant trapped in the 'cage of the great delusion of Maayaa'.

(The idea of a limited structure as the self, acts as the cage for the limitless state of Reality.)

जीवनाज्जीव इत्युक्तोऽहम्भावः स्यात्त्वहंतया बुद्धिर्निश्चयकत्वेन संकल्पकलनान्मनः। (71.54)

प्रकृतिः प्रकृतित्वेन देहो दिग्धतया स्थितः जडः प्रकृतिभावेन चेतनः स्वात्मसतया। (71.55)

Something called 'life gets lived' as it were, (by the power of the mind to conceive connection to the objects and events); and this limited state is known as the Jeeva.

The same state when it starts having the 'I' feeling (maybe by the power of language), then it is known as the 'Ahamtaa'. The same state when starts having ascertained ideas of family, world, possession, learning etc then it is known as the intellect (Buddhi).

The same state when it conceives the objects, people, and emotions by connecting the 'sense-brought knowledge' then it is known as the 'mind, the agitation state'.

Since this state (of self) is identified with the matter, it stays as the matter only, as a physical body made of elements; and experiences a defiled state of continuous suffering.

It is inert being identified with matter, and gets produced and destroyed as an object made of matter.

It reacts to the outside and is known as conscious (not-inert), and is identified with the conscious state also.

['Inert' means non-reacting to the outer phenomena; 'non inert' means that which can consciously react to the outer phenomena. The Jeeva stays confused as a mixture of inertness and consciousness, not knowing which is which.]

जडाजडहशोर्मध्यं यत्त्वं पारमात्मिकं तदेतदेव नानात्वं नानासंज्ञाभिराततम्। (71.56)

The 'state of pure awareness' exists as the support of both these identities of non-inert and inert, though it is neither inert nor conscious. It alone exists as all these various states, and gets also these various names.

एवं स्वरूपं जीवस्य बृहदारण्यकादिषु बहुधा बहुषु प्रोक्तं वेदान्तेषु किलानघ। (71.57)

Hey taintless one! In this manner, the true nature of the Jeeva has been discussed in many 'Aaranyakas' like Brhadaraanyaka, and in many Upanishads also which carry the concluding portions of the Vedas.

अज्ञैस्त्वेतासु संज्ञासु कुविकल्पकुतार्किकैः मोहाय केवलं मूढैर्व्यर्थमास्थाः प्रकल्पिताः। (71.58)

People who are learned also, act ignorant and waste their time in debating about these terms through dry-logic and stick to the word-meaning of the terms only. Such arguments are misleading and bring about more confusion in the minds of the listeners.

[Jeeva is the non-Vichaara state of Brahman, and brings about the existence of the world, like producing a snake in the rope through incorrect vision.]

एवमेष महाबाहो जीवः संसारकारणं मूकेनातिवराकेण देहकेनेह किं कृतम्। (71.59)

Hey Mighty armed Rama! That is how a Jeeva is considered as the cause of the mundane existence. Poor body! It cannot speak or react, and is a wretched creature. What can it do by itself?

(What matters if it is there or not?)

[Aatman alone is the support of the body, and the inert body cannot move by itself.

Some conscious something is making it move; body is not a conscious entity by itself.

Consciousness and inertness cannot become one, as mentioned before.

That which consciously thinks that it is the inert body is the awareness-state itself which is having the incorrect understanding.]

आधाराधेययोरेकनाशे नान्यस्य नष्टता यथा तथा शरीरादिनाशे नात्मनि नष्टता। (71.60)

The body needs the support of the conscious state.

If one of them is not there, the other cannot get affected.

If the conscious state is not there, the body will perish.

If the body perishes, the conscious state cannot perish, it has no loss.

एकपर्णरसे क्षीणे रसो नैति यथा क्षयं याति पर्णरसश्चार्करश्मिजालान्तरे यथा। (71.61)

If one leaf dries up by the Sun-rays, the moisture itself does not vanish off; if the body dies off, the conscious essence within cannot perish.

शरीरसंक्षये देही न क्षयं याति कस्यचित् निर्वासनश्चेत्तद्व्योम्नि तिष्ठत्यात्मपदे तथा। (71.62)

If Vaasanaas are still left back, they recreate other fields of fulfilment, and the 'conscious entity' identifies with a new inert body once again.

(Body dies; but the mind lives on with new bodies made of new Vaasanaas).

If there are no Vaasanaas, then the conscious entity stays as it is, without the forced state of a Jeeva.

(The incorrect vision brings about newer states of Vaasanaa-fulfilment as different Jeeva-states; the correct vision stops such fields from rising. So what gets lost?)

देहनाशे विनष्टोस्मीत्येवं यस्यऽमतेर्भ्रमः मातुः स्तनतटात्तस्य मन्ये वेताल उत्थितः। (71.63)

If any fool thinks that he will die along with the body, then he will imagine a ghost rising from his mother's breast also.

यस्य ह्यात्यन्तिको नाशः स्यादसावुदितः स्मृतः चित्तनाशो हि नाशः स्यात्स मोक्ष इति कथ्यते। (71.64)

If the 'bondage of the incorrect vision' is destroyed through Vichaara completely, then that person is said to have risen in his level of existence. He is no more a Jeeva caught in the Vaasanaa-fields.

The destruction of the mind is alone the true destruction. That alone is known as liberation.

मृतो नष्ट इति प्रोक्तो मन्ये तच्च मृषा ह्यसत्स देशकालान्तरितो भूत्वा भूत्वानुभूयते। (71.65)

When looking at a dead body, if anyone says that he is dead and gone forever, then I say that he is making a false statement. The mind-state which was acting though that body will recreate another body, and will continue to fulfil the left-over desires in another world-scenario that has completely different time and place measures. The mind will again and again conceive a new body after the death of body (as shown in the story of King Padma).

इहोह्यन्ते जनैरेवं तरङ्गान्तःस्तृणैरिव मरणव्यपदेशासु देशकालतिरोहितैः। (71.66)

These ignorant ones who are identified with the inert bodies, are limited by the time and place as conceived by the mind, and are carried away by the beliefs of births and deaths, like the grass pieces caught in the turbulent waves of the flooding river. *(Their miseries do not end with a single death experience; but they go through countless existences as Vaasanaa-fulfilment processes, and die again and again.)*

वासनावस्थितो जीवो यात्युत्सृज्य शरीरकं कर्पिवनतरुं त्यक्त्वा तर्वन्तरमिवास्थितः। (71.67)

पुनस्तदपि संत्यज्य गच्छदन्यदपि क्षणात् अन्यस्मिन्वितते देशे कालेऽन्यस्मिंश्च राघव। (71.68)

The Jeeva (the state of incorrect vision) being under the control of the Vaasanaas, discards the body, and moves away like the monkey jumping from one forest-tree to the other; then he discards that also and goes

to another in a second, in another completely different space-expanse in another time-mode, Raaghava.
इतश्चेतश्च नीयन्ते जीवा वासनया स्वया चिरं तदपिजीविन्या धूर्त्या धान्येव बालकाः। (71.69)

वासनारज्जुवलिता जीर्णाः पर्वतकुक्षिषु जरयन्त्यतिदुःखेन जीवितं जीवजीविकाः। (71.70)

The Jeevas are dragged here and there by their own Vaasanaa, for long, like the children kidnapped by the evil selfish nurse-maid, who drags the children through the rough roads of darkness, not at all bothered about hurting them. She keeps them all tied up together in a dark cave of a mountain; and these wretched children hold on to each other for support and spend all their life crying and weeping in pain (till she kills them one by one).

These Jeevas also, holding on to other Jeevas for support, bound by the 'Vaasanaa rope', waste away inside the 'dark caves of ignorance' in the 'mountain of delusion', and live a very miserable life always; and they age away till the death-blow strikes unexpectedly.

जरठजरदुपोढदुःखभाराः परिणतिजर्जरजीविताश्च सत्यः

हृदयजनितवासनानुवृत्त्या नरकभरे जनताश्चिरं पतन्ति। (71.71)

These Jeevas going through the pain of ageing and deteriorating, accumulate more and more pains in the form of attachments, losses, gains etc; and are shattered by moving through endless body-existences with no fixed identities (like moving from one dream to another with different identities); they are pulled here and there by the Vaasanaas that keep rising in their minds afresh, and fall into hell-like experiences for endless times. (*This is the possible state of Reality of the incorrect vision. If this incorrect vision is changed into the right vision through Vichaara, then instantly all these dream-worlds vanish off, as if nothing has happened.*)

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम॥ (71.72)

When the Sage was speaking these words, the day ended; the Sun (ina) set; the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites; and as the night ended, they all returned along with the rays of the Sun.

॥त्रयोदशो दिवसः॥

THIRTEENTH DAY