

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER FIFTEEN

[RAMA WAKES UP FROM THE DREAM OF RAMA]

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 FIFTEEN

RAMA WAKES UP FROM THE DREAM OF RAMA

रामोवाच

Rama spoke

भगवन्भवता भूमिभास्वता ज्ञानरश्मिभिः हार्दमुद्दामदौरात्म्यं प्रमृष्टमखिलं तमः। (28.06)

Bhagavan! You are the Sun emanating rays of Knowledge; all the darkness enveloping the heart has been destroyed now.

प्रबुद्धाः स्म प्रहृष्टाः स्म प्रविष्टाः स्म स्वमास्पदं स्थिताः स्मो ज्ञातविज्ञेया भवन्तो ह्यपरा इव। (28.07)

We are now awakened; happy; and established in the Self-state.

We now have understood the Supreme Knowledge, and are like another 'You'.

अहो भुशुण्डचरितं परं विस्मयकारकं भगवन्भवता प्रोक्तमुत्तमार्थावबोधनम्। (28.08)

Bhagavan! Aha! The amazing story of Bhushunda explained by you, is highly amazing, and reveals the excellent truth of the self.

भुशुण्डचरिते ब्रह्मन्नेतस्मिन्कथिते त्वया यच्छरीरगृहं प्रोक्तं मांसचर्मास्थिनिर्मितं,

तत्केन नाम रचितं कृतो वा तत्समुत्थितं, कथं वा स्थितिमायातं को वा तत्रावतिष्ठते। (28.09,10)

Brahman! In that context of relating the story of Bhushunda, you had mentioned about the body-house made of flesh and skin.

Whoever made it? How did it arise? How did it come to stay? Who is inside it?

वसिष्ठोवाच

Vasishta spoke

परमार्थावबोधाय दोषापाकरणाय च शृणु राघव तत्त्वेन वक्ष्यमाणमिदं मया। (28.11)

Raaghava! To understand the Supreme truth and to remove all the doubts of the mind, listen to this explanation given by me.

WHAT IS THE BODY?

[Body is not created by any god or any supernatural entity, as a special talent of his.

It is just a sensed-object and is the centre for all the perception-acts of a Jeeva.

It rises again and again as a perceived object only, as only a picture painted by the senses. It does not stay as a permanent solid entity at all, except as a concept produced by the mind, and is just stored as a remembered idea.

No one is inside it, for it is just an inert object like a rock or a log of wood; but is made of flesh and bones and blood, and moves by the power of the wind (Praana).

Body is a perceived object that rises along with the idea of the inside and outside, though there is no inside and outside in actuality. Therefore, the self is not inside the body; is the common essence that empowers all the bodies everywhere.

Self is like the space that is contained inside the body-pot, though the space remains undivided in actuality.

The perceived world centered on the body-concept, rises through the taint of delusion, by the mere presence of the self, the Reality-state of Brahman.

Minds are many, according to the varied nature of taints; but the Reality is the same.

Body is inert and is non-conscious; self alone 'knows' the experiences, but it is not the inert body.

Body and the self are as different and unconnected, as the darkness and light.

Then, who is the one moving as the body?

Self is like the light and does not do anything; body is inert and cannot do anything by itself.

No one is there; but a ghost named ego which is non-existent like the snake in the rope.

Ghost is a product of illusion and stupidity; so is the ego too, as a product of delusion and ignorance.

This ego-conception which is just the basic mind-process for all the other processes of the mind, is founded on the belief of the body as real; and so identifies with it; and the self remains possessed as it were by this ego-ghost inside the body-house.

'I' the ego-ghost takes its form as 'I was born' 'I have parents' 'I have a family' 'this is the city I was born in' 'I will die some day', etc etc.

The ideas that make you a 'you' as connected to the body is the vampire that haunts your rotting body-house.

Unless it is got rid of, there is no peace for the self that is possessed by the ghost of 'I'.]

BODY IS LIKE THE TWO-MOON ILLUSION

अस्थिस्थूणं नवद्वारं रक्तमांसावलेपनं शरीरसदनं राम न केनचिदिदं कृतम्। (28.12)

This body-house that is supported by the pillars of bones, and endowed with nine doors, and painted by blood and flesh, has not been made by anyone whosoever!

(No god or devil created it.)

आभासमात्रमेवेदमित्थमेवावभासते द्विचन्द्रविभ्रमाकारं सदसच्च व्यवस्थितम्। (28.13)

It is only an appearance that shines like this (like a shape that is drawn on the emptiness).

It is like the illusory perception of the two moons existing as both real and unreal.

(There is no maker of the second moon. Darkness alone causes such an illusion.

Ignorance alone results in the appearance of a Jeeva and a body.)

द्विचन्द्रदर्शनविधौ चन्द्रद्वित्वं सदैव हि वस्तुतश्चैक एवेन्दुः देहस्तथैव हि। (28.14)

In the ailment of the eye where two moons are seen, the second moon is always perceived as existing for the ailing person, though in actuality, there is only one single moon as seen by all the others who are not infected in the eye. Body is a similar illusory perception; is real for the person who is identified with the body (and also for the others who are also identified with the body only).

BODY IS JUST A CONVICTION IN THE MIND

[The physical body is not always there as a permanent experience. It is there, only as a perceived object at the perceived time, and gets experienced, only when discomfort or pain gets experienced.

Body-experience is synonymous with the experience of pain and discomfort.

The conviction in one's own body as real, is carried on from the beginning of the Creation as a virus stuck to the mind; and is ascertained by seeing other names and forms; and is ascertained again and again by looking at a mirror image, or by looking at one's own body again and again, or by wearing tight garments even, so that the body is remembered at all times, lest it is forgotten and vanish off, for the mind.

The physical body is a perceived object that forms the central point for all the other experiences.

It is a perceived sense-pattern only, and not the self.]

देहप्रत्ययकाले हि देहोऽयं समवस्थितः असन्नेव च सत्तस्मात्प्रोक्तः सदसदात्मकः। (28.15)

Only when there is the conviction in the body's existence, that this body seems to exist.

Though it is unreal, it is seen as existing. That is why, it is said to be both real and unreal.

BODY IS AS UNREAL AS THE DREAM BODY

(Body is like a bubble, made of emptiness only.)

स्वप्ने स्वप्नावबोधः संस्त्वन्यदा स मुधैव हि, बुद्बुदो बुद्बुदविधौ सत्यौ मिथ्यैव चान्यदा,

देहो देहविधौ सत्यो ह्यस्य इतरद्विधौ। (28.16,17)

While dreaming, the dream is experienced as real; but it gets proved as unreal, when one wakes up.

When the bubbles are seen as real also, still one knows them as unreal (since they vanish off as soon as they are touched). The body gets perceived as real, of course like the bubble, yet it gets understood as unreal when the Self-state is attained.

BODY IS AS UNREAL LIKE THE MIRAGE-WATER

(Perception of the mirage alone is there as an experience, but what is seen as the mirage is not real.)

प्रतिभासविधौ तावज्जलं सदसदन्यदा प्रतिभासविधौ देहः सन्नसंश्रान्यदा स्मृतः। (28.17,18)

When the water is seen in the mirage-river, it is not really there though it is seen as real.

When the body gets perceived, the perception of the body is real, like seeing a mirage; but the body is not a real solid entity as 'you'. Its unreal nature gets proved when the 'Truth of the self' is realized.

BODY IS JUST AN APPEARANCE

आभासमात्रमेवेदमित्थं संप्रति भासते अयं नामाहमित्यन्तर्गृहीतमननं स्थितम्। (28.18,19)

The body is just an appearance shining forth like this ; (because) -

'I am of such and such a name' - such a conviction of affirmed limited identity rises within, and produces the appearance of the body.

मांसास्थिमयनिर्माणदेहोहमिति विभ्रमं त्यज, संकल्पनिर्माणदेहाः सन्ति सहस्रशः। (28.19,20)

Renounce the delusion that *'I am the body made of flesh and bones'*.

There are thousands of bodies of yours that exist because of your own conception.

OTHER BODIES OF YOURS

सुखतल्पगतो येन स्वप्नदेहेन दिक्तान्परिभ्रमसि हे राम स देहस्ते क्व संस्थितः। (28.20,21)

Hey Rama! Where is that body situated, through which you are wandering all over the ends of the quarters with the dream-body, even as you recline on the comfortable bed?

जागरायां मनोराज्ये येन स्वर्गपुरान्तरं परिभ्रमसि मेरुं वा स देहस्ते क्व संस्थितः। (28.21,22)

Where is that body of yours situated, through which you wander in the heavenly city, in your mental kingdom, in the waking state?

स्वप्नेष्वपि च यः स्वप्नस्तत्र येन महीतटान् परिभ्रमसि हे राम स देहस्ते क्व संस्थितः। (28.22,23)

Hey Rama! Where is that body situated, through which you wander to the ends of the world in the dream, within the dream (world)?

मनोराज्यं मनोराज्ये महद्विभवभूमिषु परिभ्रमसि येनेह स देहस्ते क्व संस्थितः। (28.23,24)

Where is that body situated, through which you wander in wonderful rich lands in the mental kingdom within the mental kingdom (of the perceived world)?

गतैर्देहैर्मनोराज्ये या विचित्रा जगत्क्रियाः प्रकरोषि महाबाहो ते देहास्ते क्व संस्थिताः। (28.24,25)

Where are those (imagined) bodies situated, hey Mighty-armed Rama, through which you perform all the various actions of the world in your mental kingdom, and which are not there now?

विलासिन्यानुरागिण्या येन संकल्पकान्तया निर्वृतिं यासि देहेन स देहस्ते क्व संस्थितः। (28.25,26)

You become happy by the union of the beloved conceived by you, who charms you and is loved by you (in imagination)! Where is that body situated?

BODY IS THE CREATION OF THE MIND

एते राम यथा देहा मनसः सदसन्मयाः तथैव तादृशाचारो देहोऽयं मनसः स्मृतः। (28.26,27)

Rama! These bodies rise from the mind; and are true, yet untrue.

This body (which you are identifying with as the 'I') also, in the same way, is of the same nature and is said to rise from the mind alone.

इदं धनमयं देहो देशोऽयमिति विभ्रमः तत्सर्वं चित्तवीर्यस्य संकल्पस्य विजृम्भितम्। (28.27,28)

'This is wealth' 'This is the body' 'This is the country';

all these delusions extend forth by the conceptions of the powerful mind.

दीर्घस्वप्नमिदं विद्धि दीर्घं वा चित्तविभ्रमं दीर्घं वापि मनोराज्यं संसारं रघुनन्दन। (28.28,29)

Hey RaghuNandana! Understand this worldly-existence as a prolonged dream, or a long span of mental delusion, or a long span of mental kingdom.

प्रबोधमेष्यसि यदा परमात्मेच्छया स्वया द्रक्ष्यसि त्वं तदा सम्यग्दिदमर्कोदये यथा। (28.29,30)

When you get the 'Awakening' by desiring the Supreme Self by yourself, then you will have the clear vision as at the rise of the Sun (where you wake up and know that the dream-body is not real).

स्वप्नसंकल्पजालेन यथान्यैव जगत्स्थितिः तथैवेयं संकल्पकलना काचिदेव हि। (28.30,31)

Just like you experience another world by the power of your own imagination, this world-perception is also something (unexplainable) like that, and rises out of a mere conception.

WHATEVER GETS CONCEIVED, THAT ALONE IS SEEN AS THE BODY

यथा पूर्वं मयोत्पत्तिः प्रोक्ता कमलजन्मनः मनसः स्वयमेवान्तःसंकल्पकलनोद्भवा। (28.31,32)

I had mentioned previously how Brahmaa was produced by the mind itself, by himself, through the act of conceiving. The mind alone creates the varied bodies seized by delusion.

विचित्ररचनोपेतं मनस्तत्रातविभ्रमं संकल्पकलनामात्रं तथेदमवभासनम्। (28.32,33)

It is produced by just the agitation of conception only, and shines like a real and solid entity that is acting independently.

यथा कल्पित आभासो मनसोऽब्जजतां गतः,

Whatever one conceives as the body, that alone rises as one's body as shown in the Aeindava story, where their bodies became that of the Lotus-born.

(The body-idea is the basic Vaasanaa, that is carried on by every Jeeva from birth to death, in the life made of Vaasanaa-fulfilment only, of various types; and when one life ends, another Vaasanaa-fulfilment process starts with another identity, and produces another body of a similar type, in the next Vaasanaa-field called life.)

देहाद्विचिन्तितो देहः स्थितोऽन्यस्तद्वदेव हि। (28.33,34)

That body which is conceived as one's body as identified with it, stays as that only; other bodies also stay like that only (as conceived by oneself).

HABITUATED VAASANA OF THE BODY

प्राक्प्रवाहचिराभ्यस्तो वासनातिशये यः तथैव दृश्यते देहस्तथाऽऽकृत्युदयेन सः। (28.34,35)

That idea which has attained the state of a dominant Vaasanaa, rising out of the previous existences, that alone is perceived as a body, and appears with a particular shape.

(The first and foremost Vaasanaa for any Jeeva is the want of a form, so that it can experience the world of senses. Therefore, any other Vaasanaa that needs to be fulfilled, is dependent of the body-Vaasanaa alone.)

पौरुषेण प्रयत्नेन संकल्पो ह्ययमेव चित् अन्यथा भाव्यते राम भूयते तदिहान्यथा। (28.35,36)

This Chit itself, conceiving with effort as an embodied person, thinks of itself as different, hey Rama, and appears as a different person here.

(Chit alone takes on so many forms for the fulfilment of various Vaasanaas, and the total effect of these various fields alone is understood as a world that is populated by many beings.)

अयं सोऽयं ममायं च संसार इति भाविते सत्यो यो भाव्यते राम भावनादाढ्यसंभवः। (28.36,37)

'That is such and such a person' 'This is mine' 'This is the world'; when such ideas are conceived and believed as real Rama, then all the objects come into existence by the firmness of these ideas.

(What you believe, that alone continues as your existence. You believe that you had a birth, you have parents, you have a spouse, you have children, you are of such and such an age, you will die some day; and so on. All that you see is the mirage-manifestation of your own beliefs taking shape as the objects and people, based on the degree of your ignorance level.)

भावितं तीव्रवेगेन यदेवाशु तदेव हि सर्वत्र दृश्यते राम कान्तेवात्यन्तवल्लभा। (28.37,38)

Whatever is conceived intensely, that alone gets seen everywhere Rama, like the beloved who is very much loved.

(When you are young and are in love, you have no thoughts of the parents, house, future, past or anything. You see your own beloved at all places at all times. This is how the Vaasanaa functions.

If you love the body, you see the body alone as you, and feel happy when surrounded by the other bodies as your relatives and friends; your own body-existence gets proved as real for you by seeing the other bodies of the others which are real for them. Like attracts like; and so, the ignorant feel more secure with the other ignorant.

If you love the true self also intensely, through the arrival of the truth brought about by reasoning, then you will see the same undivided formless self everywhere.)

अहर्वावृत्तिरभ्यस्ता यथा स्वप्नेषु दृश्यते तथायं भावनाभ्यस्तः संसारोऽप्यवलोक्यते। (28.38,39)

Just like one sees the various morning-activities in the dreams, so does the world also gets perceived, just by the repetition of conceptions.

(Unless you wake up from the dream, the dream will continue to look real and logical only, like this 'waking-state of dream' looks real and logical, till you wake up to the truth.)

यथा स्वप्नावनौ क्षिप्रमहर्षदवभासते तथेदमल्पकालस्थमपि संलक्ष्यते स्थिरम्। (28.39,40)

In the dream-world, the time -span of a single day is experienced in a short-span of few minutes; but, no one is aware of this fact, while dreaming. So also, this world appears stable and real, now in the waking-state, though it also remains for a very short span of time.

(The world is experienced by the humans, for only a short time; the time looks prolonged for them, because their minds experience the short time-span itself as the long time.

The human life is like a flash of lightning, that is already gone by the time it is produced.

Birth already is a death experience! Belief in the birth is synonymous with the belief in the death.

Can you look at the child which is born newly, as already dead?

Well this is life, the illusion that is carried on between the illusions of birth and death!

The life-experience is an elongated illusion of experience that is stretched out from the birth to the death, like a lightning-flash displayed in slow-motion.)

व्योमन्येव यथा तापतप्ते संदृश्यते सरित् धराप्यविद्यमानापि संकल्पाद्दृश्यते तथा। (28.40,41)

A river (mirage) is seen in the empty sky when there is extreme heat. Similarly though the earth (including the heaven and nether-world) does not exist, it is perceived through conception only.

(The world stays in the mind as a store of ideas only, though it perceives very little at a given time.

When inside a room, the outside world is just a set of ideas stored and remembered in the mind.

When outside of the house, the inside of the house also is a set of ideas stored and remembered in the mind.

Whatever you experience at the tiny-span of perception is alone there for you as an immediate experience; rest of the world, is just a store of ideas only.)

दृश्यते दृष्टिवैरूप्याद्यथा व्योमनि पिच्छिका तथैवेयं जगल्लक्ष्मीर्दुर्ज्ञानादवभासते। (28.41,42)

Just like the bunch of feathers is seen in the sky by the fault of the eye, this splendid world also appears as real because of the 'incorrect knowledge' (delusion).

(This belief in 'something' that is not at all there, is known as 'delusion'.)

दृश्यते समया दृष्ट्या न यथा व्योमनि पिच्छिका सम्यग्दृष्ट्या जगल्लक्ष्मीस्तथेयं नावभासते। (28.42,43)

If one has the proper vision, then the bunch of feathers is not seen in the sky.

Similarly, if there is proper understanding, this splendid world does not shine forth (as real).

भीरुरभ्येति न यथा स्वसंकल्पेषु संभ्रमं स्वसंकल्पे हि संसारे न तथैति भयं सुधीः। (28.43,44)

Just like a coward is not frightened of the objects (tiger etc) of his own imagination,

(That much sense he will have!)

a 'Knower of the Self' is also not frightened of a world-appearance conceived by his own mind.

(That much sense he will indeed have!)

स्व एव हि स्वभावोऽयमित्थं संप्रति भासते, संसारसरणिस्थित्यां कस्मात्कोऽत्र बिभेति किम्। (28.44,45)

This Self alone, by its very nature, shines forth as an external world, in this manner (as the manifestation of the mind-agitation).

In this flow of world-appearances made of changing sense-patterns, who has to fear what, from whom?

स एव किंचित्संशोध्यः शुद्ध्या विमलतां गते तस्मिन्न दृश्यते राम मोहोऽयं जगतः स्थितः। (28.45,46)

When 'that one who is frightened' is analyzed as to who he is,

and when he is known as the taintless state of the pure self (who shines as the Knowledge-supreme),

then this delusion rising as the world does not get seen (as real) Rama!

(How to get that purity of the self which makes one not affected by the world-appearance?)

सम्यगालोकमात्रेण स्वभावः शुद्धिमृच्छति न गृह्णाति मलं भूयस्ताम्रतामिव काञ्चनम्। (28.46,47)

By proper understanding alone (through the Vichaara-fire), one's nature gets purified. The gold, (that is misunderstood as copper) once purified by the fire, does not absorb dirt like the copper again.

WHAT IS THE CORRECT UNDERSTANDING?

[As Bhushunda explained, the world is the manifestation of one's own agitation-content.

Chit, as the Praana-quiver, shining through the mind-agitation, appears as the world that you experience.

And whatever you experience is real for you alone, like a dream-event of your dream.]

आभासमात्रमेवेदं न सन्नासज्जगत्त्रयं इत्यन्यकलनात्यागः सम्यगालोकनं विदुः। (28.47,48)

'The entire Tri-world phenomenon is just an appearance only. It is neither real nor unreal.'

This renouncement of the belief in the reality of the world, is known as the correct-understanding.

मरणं जीवितं स्वर्गो ज्ञानमज्ञानमेव च चिदाभासादृते नास्तीत्येकता सम्यगीक्षणम्। (28.48,49)

'Death, life, heaven, knowledge and ignorance do not exist except as the appearance arising from the Chit.'

This understanding of the oneness alone, is known as the correct-vision.

त्वमहन्तादिसंसार इति मे दिशो दश सर्वं स्वाभासमेवेति सम्यगालोकनं विदुः। (28.49,50)

'You, I and mine, world' - such things that are seen in all the ten directions, all that is the shine of the Self'.

This is known as the correct-understanding.

सदसन्मयसंसारे यथा भूतार्थदर्शनात् नास्तमेति न चोदेति सम्यगालोकनान्मनः। (28.50,51)

Through the correct-understanding, the mind does not rise and fall in this world-phenomenon made of real (Chit) and unreal (Maayaa), because of the knowledge of the exact truth.

निर्णय सर्वभावानामसत्त्वं सत्त्वमेव च निष्कामं शान्तिमभ्येति सम्यगालोकनान्मनः। (28.51,52)

Through the correct-understanding, the mind attains complete peace, discarding all the desires, by ascertaining the real (Self-essence) and unreal (delusion) nature of all the objects.

न निन्दति न स्तौति न हृष्यति न शोचति शीतलां सत्यतामेति सम्यगालोचनान्मनः। (28.52,53)

Through the correct understanding, the mind becomes cool by the removal of all the three scorching torments ('TaapaTraya' namely the ailments that are personal, the ailments that are produced by the environment, and the suffering that is brought about by one's own actions).

The mind cleansed with the proper understanding does not blame or praise anything (has no complaints or wants); it never feels joyous or miserable when met with any experience.

WHY DO YOU LAMENT FOR THE DEAD PEOPLE?

अवश्यमेव मर्त्यं सर्वैरिह हि बन्धुभिः इति बन्धुवियोगेषु किं वृथा परितप्यसे। (28.53,54)

'All the relatives have to definitely die, some day or other'.

When this is an obvious fact, then why do you feel sad, when the relatives get separated through death?

[They are born as the bodies, and will die as the bodies.

'Body is born', means it has to die also.

See the birth of anything as death only. It is the irrevocable rule of the world that governs the bodies made of elements.

Self is deathless and is not made of elements; so it cannot die, for it was never born at all.

This already you know! So be prepared for it, than breaking down in grief at every death-event of some one.

Your body is also moving towards death only, slowly!

What right have you, to cry over the deaths of other bodies, when you as the body will also have to face the same cessation of the body of yours? Either you will see their bodies as dying, or they will see your body as dying!

Who has the power to transgress the laws of Creation?

'What cannot be prevented cannot be lamented for' - says Geetaachaarya.]

अवश्यमेव च मया मर्त्यमिति निश्चयः इत्यात्ममरणप्राप्तौ किं मुधा परितप्यसे। (28.54,55)

'I (as the body) also have to die some day.'

If you have ascertained this fact in the mind, why then do you feel miserable about your death also?

(What can you do to prevent anything that is part of the world-life itself?

Anyone born has to die some day, including your own body which you cherish as your identity.)

अवश्यमेव जातेन किचित्सुविभवादिकं प्राप्तव्यं पुरुषेणेति हर्षस्यावसरो हि कः। (28.55,56)

When some good things have to get experienced for sure, by anyone born here with a body, what is there to gloat about it?

[What is there to feel so overly joyous at some event or collapse with grief at another event?

Is not the life made up only of ups and downs? Why should you overly react to these common occurrences of life?]

सर्वस्यैव हि सम्सारे नरस्य व्यवहारिणः अर्थायाता भवत्यापच्छोकस्यावसरो हि कः। (28.56,57)

For each and every man who is living in this world, some or other difficulty has to be experienced for sure, as brought about by the objects around. What is there to feel gloomy about that?

[Understand that the world is just a pattern of splashing information, rising like bubbles in the ocean. That is how it is!

You cannot spend your entire life crying for some loss, and again jumping in joy for some gain.]

बृंहत्युदेति स्फुरति बुद्बुदौघ इवार्णवे इदं हि जगतां जालं किमत्र परिदेवना। (28.57,58)

The network of the world expands and rises like countless bubbles in the ocean.

What is there to grieve about?

(You have come into this world as a Jeeva with a life-story. Bear with it.

Forbearance is a quality you should hold on to, at all times.

Instead of crying for these meaningless events of your imagined life-story, cry for some real things that I explain to you.)

LAMENT FOR THIS INSTEAD!

(Reality is always blocked for you by the sense-information; and you live an unreal existence only, like that of a dream.

Is it not enough to lament about?)

सत्सदेव सदैवैतदसदेवासदेव हि क्रियावैचित्र्यमात्रे तु किमन्यत्परिदेव्यते। (28.58,59)

Reality is at all times real. The unreal is unreal at all times.

It is just a misconception that makes it look different.

What other thing is there that one should feel sad?

(What I imagine as myself is not me at all. This body is inert, and is there only for the Vaasanaa-fulfilment. I am caught with its identity as me, like by a crocodile when in waters.)

नाहमस्मि न चाभूवं भविष्यामि न सोऽधुना देहोऽयं चित्रदोषोत्थः किमन्यत्परिदेव्यते। (28.59,60)

I (the limited ego) am not there; was never there; will not be there also. I am not this identity now. This body has risen out of various faults like desire, Vaasanaa, Avidyaa etc. What other thing is there that one should feel sad?

CORRECT UNDERSTANDING DESTROYS THE DELUSION

(Rama! Think like this, and analyze how the real self is forgotten, and only the body is considered as the self.)

देहाच्चेदन्य एवाहं चिदाभासस्तदङ्ग हे कौ तौ मे सदसद्भावौ यन्निष्ठं परितप्यते। (28.60,61)

My dear Rama! If 'I' as the self am different from the body which is just an appearance shining forth from Chit, what are these ideas of real and unreal, bound by which one suffers?

इति निश्चयवत्स्वान्तं सम्यग्ज्ञानात्मनो मुनेः नास्तमेति न चोदेति न चान्तं परितप्यते। (28.61,62)

A man of quiescent self-state (Muni) with correct understanding, who has such an ascertainment within, does not feel depressed or joyous and suffer in the mind.

परतामेव नाशान्तामनुत्तमपदे स्थितः आदत्ते तित्तिरी मृद्वीं तृणकोटिमिवामलाम्। (28.62,63)

Remaining in the excellent state, the Knower always holds on to the Supreme alone that never perishes; like the Tittiri bird which selects only the soft unbroken grass pieces that are not thorny (to build a nest), and is never injured.

एतदर्थमसत्येऽस्मिन्नास्था कार्या मनागपि सुरज्ज्वेव बलीवर्दो बध्यते जन्तुरास्थया। (28.63,64)

Therefore, you should never feel attached to the unreal even in the least.

A man gets bound by attachment, like the bullocks by the thick rope, and suffers.

अतस्त्वया दृढमिदमिति निर्णय बुद्धितः आस्थारहितया बुद्ध्या विहर्तव्यमिहानघ। (28.64,65)

That is why hey Taintless Rama, you must ascertain with your intellect that, this state of the self alone is stable, and wander in this world with a mind freed of attachment.

(This does not mean that you neglect the duties of the life-story you are a part of.)

कर्तव्यमेव कर्तव्यमकर्तव्यमुपेक्ष्यते आस्थानास्थे परित्यज्य लीलयैव महाधिया। (28.65,66)

That which has to be done has to be done. That which should not be done should be ignored.

(You should not transgress the rules ordained by the Scriptures, and should perform your duties in the proper manner.)

A wise man should renounce both attachment and non-attachment, and live with ease.

(After all, the world you see as connected to your life, is just an appearance only.

What is there to feel attached towards it, or despise it?)

आभासमात्रमेवेदं यस्य च परिभासते सोऽन्तः शीतलतामेति दिनान्ते भुवनं यथा। (28.66,67)

The noble one for whom, this world shines forth only as an appearance, he attains coolness in the mind, like the world becomes cool at the end of the day.

प्रतिभासं परित्यज्य पदार्थपटलव्रजे आभासमात्रसामान्यमिदमालोकयानघ। (28.67,68)

Hey Taintless Rama! Renouncing the idea of division in this appearance made of the array of objects which are just element-groupings, observe it all as just a single delusory appearance.

(When the entire city is only a mirage, what is there to divide it as many?

Everything inside is also false and unreal only, including the life you have to lead inside it!)

आभासमात्रकं राम चित्तामर्शकलङ्कितं ततस्तदपि संत्यज्य निराभासो भवोत्तम। (28.68,69)

Hey Excellent one! This perceived world is just an appearance Rama, tainted only by the ideas of the mind. Renounce that too, and remain freed of the unreal appearances.

चिदाकाशमयो नित्यं सर्वगः सर्ववर्जितः आभासस्य परित्यागे भवस्येकान्तनिर्मलः। (28.69,70)

When the appearance is completely renounced, you will only be the expanse of the Chit, alone, taintless, bereft of all, present in all, and eternal.

EITHER THINK 'NOTHING BUT THE SELF IS' OR THINK 'EVERYTHING IS THE SELF';
BOTH VISIONS LEAD TO THE SELF-STATE

नाहमस्मि न मे भोगाः सत्या इत्यभिभाविते नेदमाडंबरं व्यर्थमनर्थायावभासते। (28.70,71)

'I am not there. These sense-experiences which I have are not real.'

If this is realized, then this worthless pompous show will not shine forth, fooling you.

अहमेव हि वा सर्वं चिदित्येवं विभाविते नेदमाडंबरं व्यर्थमनर्थायावभासते। (28.71,72)

If one realizes, *'I as Chit alone am everything'*, then also this worthless pompous show will not shine forth, fooling you.

दर्शनद्वयमप्येतत्सत्यमत्यन्तसिद्धिदं यदेकमेतयोर्वेत्सि रम्यं तद्राम संश्रय। (28.72,73)

Both these visions are true, and lead towards the Supreme-state, for sure.

Whichever pleases you between the two, take shelter in that contemplation, hey Rama.

द्वाभ्यामेवाथ वै ताभ्यां दर्शनाभ्यामिहानघ विहरन्कुरु कल्याण रागद्वेषपरिक्षयम्। (28.73,74)

Hey auspicious one! Or, practise both these truths and destroy fully the 'Raaga and Dvesha' (hatred and attachments), even as you move about in the world.

[The main blockage in the path of a seeker of liberation, is the two-sided conception called attachment and hatred.

For the ordinary people, the attachment is towards wealth, lands, houses, gold, diamond, position, women etc; they hate all those who stand in the path of their acquirement of these possessions.

The seekers of liberation get attached to good people, good acts, kindness, conceit of goodness, surface discipline, dislike for those around them in the name of dispassion, have attachment to deities with forms, attachment to Gurus and so on.

Any form with a name is just a play of Maayaa.

Do not turn away from anybody or anything.

Do not seek and want also, anything or anyone.

Just be the division-less river inside, but act like a water drop outside.

Act ordinary like a water-drop flowing along with the other water-drops that surround you.

Do not seek anything, do not be averse to anything.

Whatever patterns of life rise as sense-perceptions, react to them in the proper manner without any agitation.

Keep the world away as the Rechaka-state of Bhushunda Yoga.]

RAAGA AND DVESHA

यत्किंचिदुदितं लोके यन्नभस्यथ वा दिवि तत्सर्वं प्राप्यते राम रागद्वेषपरिक्षयात्। (28.74,75)

Whatever has risen in the world Rama, in the sky or in the heaven, all that can be attained by the destruction of hatred and attachment.

रागादिहतया बुद्ध्या यादृग्राम विचेष्टितं तत्तदेव प्रयात्याशु मूढानां विपरीतताम्। (28.75,76)

Rama! Whatever gets done by the fools with their minds beset with attachment, that ends up only in a contradictory result.

द्वेषदोषोर्मिरुद्धासु न गुणाश्चित्तवृत्तिषु पदं कुर्वन्ति दग्धासु स्थलीषु हरिणा इव। (28.76,77)

Virtues do not stay in the minds turbulent by the waves of hatred, like the deer do not seek the burnt lands.

रागो द्वेषश्च सर्पो द्वौ न विलीनौ मनोबिले यस्य कल्पतरुस्तस्मात्किं नामाङ्ग न लभ्यते। (28.77,78)

Dear Rama! In whose mind-hollow of the Kalpa tree, the two serpents of hatred and attachment do not stay hidden, what cannot be obtained by that tree?

ये हि प्राज्ञा विनियताः विदग्धाः शास्त्रशालिनः रागद्वेषमयास्ते वै जम्बुकास्ते धिगस्तु तान्। (28.78,79)

Those learned men, those who are highly disciplined in their day to day work, those talented men, those specialized in all the sciences, if they still retain hatred and attachment, then they are not different from the deceitful foxes! Fie on them!

मद्वनं भुक्तमन्येन धनं त्यक्तं मयाऽन्यतः इति संव्यवहारेहाः के रागद्वेषयोः क्रमाः। (28.79,80)

Rama! What disgusting ways of killing, violence etc belong to those with attachment and hatred with ideas like 'my money has been eaten by him' 'I have lost my money because of the other one'!

धनानि बन्धवो मित्रं पुनरायान्ति यान्ति च किमेतेषु नरः प्राज्ञो रज्यते वा विरज्यते। (28.80,81)

Wealth, relatives, friends come and go again and again.

What is there for a wise man here to want or discard?

भावाभावभवाभोगा मायेयं पारमेश्वरी संसाररचना सर्वा संसक्तं पातयत्यलम्। (28.81,82)

The entire created phenomenon of the world with its various wanted and unwanted objects, is the Maayaa of the Supreme Lord. It ruins a man with attachment.

न धनं न जनो नात्मा सत्यं राघव वस्तुतः मिथ्यैव मिथ्यावसितमितीदं परिलक्ष्यते। (28.82,83)

Raaghava! Money, people, the individual self - nothing of these is real in actuality.

Falsity alone is seen as adorned by falsity.

(The egos also are mind-made; desires and dislikes also are mind-made.)

आद्यन्तयोः सर्वमसन्मध्येऽप्यस्थिरमाधिमत् क्व बध्नाति रतिं प्राज्ञो ह्यन्यकल्पितखद्वुमे। (28.83,84)

At the beginning and end also everything is unreal. In the middle also it is unstable and filled with anxieties.

Which wise man will get attracted to a tree in the sky, that too imagined by some one else (the mind)?

[Every object you perceive is either conceived by you, or by some other person.

One conceives something object (inert or living) in the emptiness, and the person next to him also sees it as if, from a distance.]

एकेन कल्पिता खे स्त्री भुङ्क्ते तां दूरगोऽपरः इतीयमङ्ग संसाररचना तेन मा भ्रम। (28.84,85)

One person imagines a woman in the void. Another one at a distance, enjoys her.

This world-experience is like that only, dear Rama! Do not get deluded by that.

भूताजवं जवीभावमिममाततमाकुलं गन्धर्वपुरनिर्माणविलासेन समं विदुः। (28.85,86)

Dear Rama! All these hurried movements gone through excitedly by all beings (as the world-activities), are said to equal the illusory city constructed by the Gandharvas, the experts of magic-science.

[Understand that the entire panorama of the buzzing active world around you is just a mirage-city, and you as a particular form are also a part of that mirage-city, as long as the mirage body-form is seen by the other mirage-people in that mirage city.

Just act the part of the mirage-story, like humouring the children by participating in their toy-world; but be an adult inside.]

WAKE UP FROM THE DREAM

[Are you still asleep Rama?

All this is just a dream you are having! Your birth as a prince, the mission that awaits you as your future course of life on this earth, your depression-state of the past, the knowledge given by me, the liberation state; everything is just a dream only!

You are asleep in your own state of the self.

Wake up! All these events are just some dream-created illusions only! Nothing is real or unreal.

Just act the part of the dream, and be out of it, after your work is over with.

Be always awake to your true self, and ignore the patterns of life as unreal.]

स्वप्नसंकल्पपुरवदसदेवेदमुत्थितं,

Like a city conceived in a dream, all that you see around you is false only, and rises as unreal only (as a mere network of conceptions superimposed on the array of sense-information);

सर्वत्र संस्थमेवेदं सुषुप्तमिव विच्युतं,

whatever you see wherever, is all part of this dream only, and is like a state of sleep which has slipped into a dream;

परिपश्यसि संसारदीर्घस्वप्नपुरद्रुमं

you are aware only of this dream of the Samsaara-tree which is growing taller and taller without an end

अज्ञाननिद्रालुठनस्वभावात्मकमच्युतं,

it has no limits whatsoever, and you are moving here actually like moving your body when deep asleep; but here the sleep is the sleep of ignorance, the forgetfulness of the true self;

संसारस्वप्नसंभ्रान्तो भवानयमिह स्थितः

you are depressed and feeling restless because you are caught in the reality of the dream of Samsaara, (which will vanish into nothingness when you wake up from this dream);

तदेनां विततां निद्रां घनाज्ञानमयात्मिकां त्यजालक्ष्मीमिवावासनिधानः पुरुषोत्तमः। (28.86 to 89)

therefore, as the excellent man of wisdom (Purushottama), discard this prolonged sleep of the nature of dense ignorance, like a man who has found the real treasure throws away all the worthless objects he owns (like the torn garments, broken pots etc).

[All the objects that you own as possessions, all the people that you are attached to as your dear and near are not real, but are conceptions filling the world in your mind-field.

They are worthless like the broken vessels and torn clothes owned by a beggar.

When you now own the excellent treasure of the self-awareness, why are you still holding on to these worthless possessions? Discard them off, and live like the Emperor Supreme who owns nothing, but is everything! The world is that much only as the twelve inch distance of space of your agitation-breath, thrown out by you from inside, to rise as the world perception. What you see as your world is rising from you only, as your Praana-manifestation, the mind-experience. If the agitation is gone, the dream made of the agitation inside you, dissolves off immediately. An agitation-less mind freed of the ego, sees the world as unreal only. The same mirage-city alone will be seen as the sense-created Bodha of the world; but you will be always alert to the fact that it is a mirage only; and will not be deceived by it any more. This is how you wake up from the dream of Samsaara, through the practice of Bhushunda Yoga, where the agitation is destroyed as an illusion, and never accepted back as the reality of the world. The nothingness of the world you see is the true emptiness, and the excellent Yogi is always in this state of mirage-less emptiness, where he has woken up fully from the dream of Samsaara.]

WAKE UP, WAKE UP, HEY RAMA!

[Hey Brahman! Now revert back to the quiescent state of the sleep where the world remains your subtle essence.

Be awake in your true state of sleep. Wake up! Wake up!]

प्रबोधमेहि पश्य स्वात्मानमुदितं सदा निर्विकल्पं चिदाभासं प्रातःपद्मं रविं यथा। (28.90)

Wake up! See yourself without perturbations, as always risen (never setting), and projecting this appearance of Chit, like the Sun who blooms up the lotus in the morning.

(The world, like a lotus, blooms up in your presence.)

प्रबुध्यस्व प्रबुध्यस्व पुनः पुनरयं मया प्रबोध्यसे महाबाहो पश्यात्मारकमनामयम्। (28.91)

Hey Mighty armed Rama! Wake up! Wake up! You are woken up by me again and again!

Wake up and know the sun of the Self which has no afflictions.

(The lotus may bloom or fade, but you are not dependent on the lotus for your existence.

You are the lustre of the self, that never sets.)

मयैतेनाभिवृष्टेन शीतेन ज्ञानवारिणा सुशब्दशालिना राम ह्यनेनैवासि बोधितः। (28.92)

I have poured out (rained) the cold waters of Knowledge (like a cloud) with a loud (thundering) noise (of my voice rising from the self). That is why, you are awake now.

(I am the the same self that is lost in the dream as Rama, and is woken up by the same self as Vasishtha. You are hearing your own voice and waking up.)

बोधमासादय परं प्रबोधोऽयैव राघव सत्यमालोकयालीकं त्यक्त्वेमं जागतं भ्रमम्। (28.93)

Raaghava! Understand, and wake up fully at this very moment!

See the truth alone, by casting afar the false delusion of this world!

न ते जन्म न ते दुःखं न दोषास्ते न ते भ्रमाः सर्वं संकल्पमुत्सृज्य तिष्ठात्मनि सुसंस्थितः। (28.94)

You have no birth! You have no suffering! You have no faults! You have no delusions!

Discard all conceptions, and remain established in the Self.

[The entire world is the essence of the Brahman rising as the agitation of the world.

This world is a dream of the world, where Brahman is lost as a Jeeva (as the countless Jeevas of countless worlds).

Brahman has slipped off from the sleep of wakefulness and is seeing the dream of the world, in the sleep of ignorance.]

परिगलितविकल्पदोषजालस्त्वमसि सुसारसुषुप्तसौम्यदृष्टिः

अतिविततमिदं सुशुद्धये त्वं समुपशमात्मनि तिष्ठ हे महात्मन्। (28.95)

Hey Mahaatman!

You are now completely dissolved off of all the faults of conceptions, with the vision of the Self as the true essence which is asleep to the world.

For remaining extremely pure as the Self-essence, you stay established in the quiescent state that fills the the entire expanse of the perceived as its essence.