

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER THIRTY SEVEN
[SVAPNA SHATA RUDREEYAM (2)]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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 THIRTY SEVEN

SVAPNA-SHATA-RUDREEYAM (2)

वसिष्ठोवाच

Vasishta spoke

अथ राघव वक्ष्येऽहमितिहासमिमां शृणु यद्वृत्तं कस्यचिद्विक्षोः किञ्चिन्मननशालिनः। (62.01)

Raaghava! I will relate to you a story that happened long ago.

Listen to what happened to a 'wandering religious mendicant (Parivraat/Bhikshu)', who engaged himself in reflecting in his mind!

[The story starts with a Jeeva who is a mendicant.

He lives in a world made of his students and other devotees; lives on alms; and is revered by all.

He was some random Jeeva who was living a life of the ascetic, but had many subtle Vaasanaas within his mind.

He decided to get rid of them through the power of contemplation that he had mastered.

Whatever this Bhikshu conceived while in contemplation, instantly that became his experience in his mind.

This Bhikshu, even as he is seated in his meditation room, instantly shifts off to another existence, like you enter another world when you start dreaming in your sleep.

Ordinary Jeevas are forcefully thrown into Vaasanaa-fields and other life-existences (with death-illusion), and thus finish off the Vaasanaas, and have no control over their life-existences. They move from life to life without any identity, and as some heap of Vaasanaas only; but this Bhikshu wanted to avoid all these uncontrolled Vaasanaa-states of life.

He decided to finish them all off, in the Bhikshu-identity itself, and attain the fulfilment of the 'realization Vaasanaa' also, while in the contemplation-state itself.

Thus, he moved from one life to another in this manner, fulfilling each of his Vaasanaas one by one, in the few hours of contemplation itself, and at last realized the Aatman in the final level of Rudra-identity.]

आसीत्कश्चिन्महाभिक्षुः समाध्यभ्यासतत्परः नित्यं स्वव्यवहारेण क्षपयत्यखिलं दिनम्। (62.02)

Once, there was a great religious mendicant. He was always engaged in contemplation practices.

He spent his days performing the ascetic duties related to his station of life.

(He was adept in the practice of many types of meditation-practices.)

He had not mastered the destruction of Vaasanaas; but had mastered Chitta-Vritti-Nirodha, the cessation of thoughts.)

समाध्यभ्यासशुद्धं तत्तस्य चित्तं क्षणेन यच्चिन्तयत्याशु तद्भावं गच्छत्यम्बिव वीचिताम्। (62.03)

His mind was purified by the regular practice of contemplation; therefore, whatever his mind reflected upon, he instantly was in that state, like the water rising instantly as any wave.

कदाचित्स समाधानविरतोऽतिष्ठदेकधीः किञ्चित्संचिन्तयामास स्वासनस्थः क्रियाक्रमम्। (62.04)

Once, after his contemplation-hours, relaxing in his seat, he started to reflect as to, what meditation-method he should practise at that time, and was seriously absorbed in those thoughts.

(Stuck to the life of a Bhikshu, he had a subtle wish to know what the ordinary men enjoyed in the world, as pleasures.)

तस्य चिन्तयतो जाता प्रतिभेयमिति स्वतः भावयाम्याशु लीलार्थं सामान्यजनवृत्तिताम्। (62.05)

Just to amuse himself, he decided that he will meditate upon the mental state of the ordinary people (who have no knowledge of the Scriptures, and have no self-control).

इति संचिन्त्य चेतोऽस्य स्थितं किञ्चिन्नरान्तरं स्पन्दसंस्थानसंत्यागमात्रेणावर्तनेऽम्बिव। (62.06)

Having thought like this, his mind stayed with some other identity of an ordinary man,

by discarding the previous vibration (as the Bhikshu-identity),

like the water taking a new circular-pattern (discarding the previous one).

तेन चित्तनरेणाथ कृतं नामात्मवाञ्छया जीवतोऽस्मीति सहसा काकतालीयवत्स्थितम्। (62.07)

Immediately the 'Chitta-man', out of love for himself, invented randomly a name for himself as 'Jeevata' the living one.

[The new Jeevata did not remember his ascetic identity; but had his own memories of his birth and growth in that world as Jeevata; and lived a wayward life without any discipline.

Where was this Jeevata-world?

It was inside the mind of the ascetic, like a dream is inside the mind of the sleeping person.

However, it was not dream-like; but was a real world with real people, like that of the Bhikshu.]

जीवटो विजहाराथ स स्वप्नपुरुषश्चिरं स्वप्ननिर्माणनगरे कस्मिंश्चित्पुरवीथिषु। (62.08)

That dream-character called Jeevata wandered happily for long in some road inside the city built in his Jeevata dream-world.

तत्र पानं पपौ मत्तो भृङ्गः पद्मरसं यथा। लीलयैव दृढं हृष्टः सुष्वाप घननिद्रया। (62.09)

He got drunk in a liquor shop, and became intoxicated like a bee by the lotus-honey, inside the amusing meditation of the ascetic itself. He fell deep asleep in a drunken stupor; and he had a dream there.

[The first Samkalpa of the Bhikshu was still working, and the next dream rose up from inside the mind of the Jeevata as another world of another person, as another Vaasanaa-unfoldment.]

स्वप्ने ददर्श विप्रत्वं पाठानुष्ठानतुष्टिमत्प्रतिभामात्र संपन्नां चित्ते देशान्तरासिवत्। (62.10)

Like travelling to another country in the mind, the Bhikshu had another dream, in that dream of Jeevata. He dreamt in that sleep, that he was a Brahmin who was very learned, and who was happy and content by attending to his regular study of the Scriptures.

[Maybe, the Bhikshu had a deep admiration for the Brahmin way of life, and that Brahmin-Vaasanaa took hold of his Jeeva now. This Brahmin also had his own memories of his birth, growth and studies, in a real world with real people. He lived a highly disciplined life; was contented with his studies and the performance of his duties as ordained by the Scriptures.]

(The life went on in his Brahminic way of life, for long.)

कदाचित्स द्विजश्रेष्ठस्त्वहर्ष्यापारनिष्ठया सुष्वापान्तर्व्यवहृतिर्बीजतायामिव द्रुमः। (62.11)

One day in his long life, the learned Brahmin became very tired by the day's work and fell into deep sleep at night, with all his Brahman-conduct dissolved inside, like a tree stays dormant inside the seed.

द्विजोऽप्यपश्यत्स्वयं स्वप्ने सामन्तत्वमथात्मनि।

This Brahmin had a dream; and saw himself as a chieftain of a province, which was another real world with real people.

[Inside the mind of Jeevata was the drunkard's world; inside the drunkard's mind was the Brahmin's world; and inside the Brahmin's world was the chieftain's world, with his own memories of birth and growth there. Each identity had no memory of the previous one, like you do not remember what Jeeva dream-world you were in previously, before the appearance of the Jeeva-dream of yours which you are experiencing now. For the Bhikshu, in each life-course, though there were regular sleep and dream sessions for these new identities, when any dominant Samkalpa of the Bhikshu took over, that turned into another life-existence. The 'Bhikshu-meditation state' was the support for all these life-existences.]

(Then, the next Vaasanaa of the chieftain took over now.)

स सामन्तः कृताहारः कदाचिद्धननिद्रया अपश्यद्राजतां स्वप्ने ककुब्बलयपालिनीं

लालितां भोगपूरेण पुष्पोधेण लतामिव। (62.12,13)

The chieftain someday, after a satisfying meal, fell into deep sleep; and saw himself as a king in his dream, where he ruled the Earth enveloped by all the directions, and was caressed by hosts of pleasures, like a creeper by the clusters of flowers.

स कदाचिन्नृपः स्वस्थः सुष्वापास्तमितेहितः पुरोभाविनिजाचारः स्वकार्यमिव कारणे। (62.14)

That king who was very sturdy and strong in the body, was fully satisfied, and fell into a peaceful sleep, with the 'future action of his enjoying pleasures and performing the duties like charities', resting inside him, like an effect sleeping inside the cause.

[A man's actions for the next day stay dormant in his sleep-state as the 'seeds'. His previous existence as a Brahmin made him charitable towards the Brahmins in his present life as a chieftain. Whatever emotions rise in you as compassion or hatred are also formed by the lingering Vaasanaas of a previous existence only. Never have the illusion that what you are is because your own speciality; understand that all your actions and thoughts are just some seeds of the long past sprouting as ideas or conduct. The Jeeva is just a chained animal dragged by the Vaasanaas; not even a thought he can own, unless a Vaasanaa allows that also.]

अपश्यत्स्वात्मनि स्वप्ने सुरस्त्रीत्वमनिन्दितं वृक्षकोशरसोल्लासे मञ्जरीत्वमिवोदितम्। (62.15)

Like the appearance of flowers due to the moisture hidden inside the body of the tree, the king now in his dream, (because of his desire for the heavenly pleasures), saw himself as a heavenly damsel who was blameless in beauty (though entertaining many).

सा सुरस्त्री रतिश्रान्ता निद्रां गाढामुपागता मृगीत्वमात्मनि स्वैरमावर्तत्वमिवाम्बुता। (62.16)

That heavenly damsel, once got tired by her amorous sports and fell into deep sleep. She dreamt herself to be a doe, like the waters appearing in a new circular-pattern.

सा मृगी लोलनयना कदाचिन्निद्रया हता स्वप्ने ददर्श वल्लीत्वं स्वाभ्यासाद्दृढमात्मनि। (62.17)

That doe once became heavy in the eyes and fell asleep and saw herself as a creeper in her dream, because of the long-drawn habit of desiring the fresh grass.

तिर्यञ्चोऽपि प्रपश्यन्ति स्वप्नं चित्तस्वभावतः दृष्टानां श्रुतानां च चेतःस्मरणमक्षतम्। (62.18)

By the nature of their mind, even animals have dreams of what they see and hear. The memories in the mind (even if based on instincts) never die out!

सा बभूव लतापुष्पफलपल्लवशालिनी वनदेवीवनोद्यानलतागृहविलासिनी। (62.19)

The doe became a creeper giving out flowers, fruits and leaves in her dream, and (spreading out wildly in the bowers of the forest-garden) was a charming sight in the 'creeper-house of the garden of the Forest-Goddess'.

(A forest was there already as her abode with other trees and birds and animals already living there.

The creeper for some time, experienced deep sleep, in the dense state of inertness, in the dense Taamasic state.)

बीजान्तस्थाङ्कुराकाररूपयेहाधिरूढया साऽपश्यदन्तःसंवित्या स्फुटं लवनमात्मनः। (62.20)

With the Vaasanaa still alive like the unborn sprout which is inside the seed, she saw clearly, herself getting cut off, with her deep inner consciousness.

(Chit is present even as the essence of a plant-life; and this was the dream-chain of the ascetic who was the original dreamer of all these dreams. That is why, the creeper as the inner witness consciousness saw herself getting cut off.)

कंचित्कालं सुषुप्तस्थं कलया जडतां घनां अनुभूय ददर्शाथ स्वात्मानं भ्रमरं स्थिरम्। (62.21)

After experiencing a deep sleep of dense inertness of Tamas, she saw herself existing as a bee.

षट्पदो विजहाराथ वने वनलतास्वसौ पद्मिनीषु च फुल्लासु तरुणीष्विव वल्लभः

प्रियाबिम्बाधरस्वादुरसवत्कौसुमं मधु भ्रमत्कुसुमसंघासु मुक्तावल्लीविलासिषु। (62.22,23)

The six-footed bee wandered in the forest among the 'forest-creeper covered by pearl-like buds' and the 'blossomed lotuses' with their 'hovering bees sucking the honey from the flowers', like the handsome man moves among - the 'girls covered by the pearl-garlands and bee-like eyes on their lotus-faces' - tasting the honey from the bud-like lips of his beloveds,

स बभूव सरोजिन्यां व्यसनी बिसनालगः क्वचिदेव रतिं ह्येति चेतो जडमतेरपि। (62.24)

Infatuated by the taste of honey from the lotuses, he became addicted to the lotuses, and remained always stuck to the lotus-stalk. Sometimes, attraction appears even in the inert brains!

तामाजगाम नलिनीं परिलोलयितुं गजः रम्यवस्तुक्षयायैव मूढानां जृम्भते पदम्। (62.25)

Then some elephant came near the lotus to crush it!

Sometimes the fools make effort, only to destroy the beautiful things!

नलिनी मर्दिता सैव समं तेन स षट्पदः गतो दन्तान्तरं व्रीहिरिव चूर्णत्वमाययौ। (62.26)

The bee got crushed along with the lotus, and got mashed up like the black grain stuck to the plant that is getting mashed in-between the teeth when eaten by animals.

भ्रमरो वारणालोकाद्वारणालोकभावनात् ददर्शात्मानमामोदमत्तहस्तितयोदितम्। (62.27)

The bee, by looking at the elephant, and having only the elephant in the mind, saw himself as an elephant that was intoxicated and violent.

शुष्कसागरगम्भीरे गजः खाते पपात ह तमोघनघने शून्ये संसार इव जीवकः। (62.28)

One day, the elephant fell inside a dug-up hole, which was deep like the hollow of the dried-up ocean; like a Jeeva falling inside the Samsaara-hole which was empty and dense with 'darkness that was thicker

than the iron chains that binds one (tamoghanaghane).

(He was chained (Ghanebhyah); and became a slave, like a Jeeva chained by attachments to the world.)

बभूव वल्लभो राज्ञो महापरबलान्तकः, सदा मदबलक्षीबो घूर्णोतीव (29)

He became the favourite of the king, and was trained to kill enemies in the war.

He was always intoxicated with the flowing rut.

निशाचरः, कदाचिदसिनिस्त्रिंशच्छिन्नः सोऽस्तमुपाययौ, विवेकानिलनिर्लूनरूपो जीव इवात्मनि। (62.30)

Once when he was moving at night, in a battle that was going on at night, he was pierced by long swords and thirty sharp daggers, and died; like the Jeeva dissolving in the Self, and losing his identity by getting hit by the winds of discrimination.

पश्यन्गजघटकुम्भस्थलागोच्चलितानलीन्गण्डस्थभ्रमराभ्यासाद्रजो भूयोप्यभूदलिः। (62.31)

Seeing the bees in front rising from the head-regions of elephants, and being habituated to them by having them on his cheeks always, he again became a bee.

सेवमानो वनलतां पुनरायात्स पद्मिनीं, दुस्त्यजो हि दुरभ्यासो वासनानामबोधिनः। (62.32)

Wandering among the forest creepers, he again became a lotus.

Bad habits cultivated by Vaasanaas are difficult to renounce for the ignorant.

तत्र हस्तिखुराक्रान्तः पुनः संचूर्णतां ययौ पार्श्वस्थहंससंवित्या बभूव कलहंसकः। (62.33)

Again, he was crushed by the elephant's foot and got mashed up.

Because of the sight of a swan close by, he became a swan now.

(Dreams continued one after the other, changing as per the dominant agitation of the mind of the previous dream.

The previous identity was forgotten, and the new identity was held on to, as if it was the most precious life ever lived.)

कलहंसश्चिरतरं योनिष्वन्यासु संल्लुठन्

This swan, after moving through many more wombs like this,

(He went through some eighty five births like this and -)

कदाचिद्बहुभिर्हंसैः संगतो विजहार ह। (62.34)

again became a swan and wandered with many other swans.

बाह्यहंसात्मिका संवित्शब्दार्थवती मनाक् तत्र पुष्टास्य तस्यान्तः प्रागण्डरसबर्हिवत्। (62.35)

Hearing about the swan-vehicle of Brahmaa, the desire to be that swan developed in the mind and became dense as a Vaasanaa, like the peacock-essence inside the egg, as mentioned previously.

स तच्चिन्तां चरन्मृतो दृढं व्याधिघुणाहतः तत्संवित्यनुसंधानाज्जातः पद्मजसारसः। (62.36)

Carrying that wish deep inside the heart, he died infected by diseases and germs. Because of that wish, he became the swan belonging to Brahmaa, with those particular qualities (Saarasa).

[A Jeeva steeped in ignorance cannot even aspire for a better life other than what is immediately desired, or what immediately looks powerful, or what is constantly is with it.

Even desires are not properly made; that is the curse of ignorance!

An ugly man wants just to look handsome, a hungry man wants just a full meal, a weak man wants just a strong body, a lonely man just wants a family-life, a poor man wants just possessions; and so on.

Such worthless desires which are like the grass shoots seen on the edge of the rock by the foolish deer, lead one through countless life-states. If even a smallest desire can produce a world-dream, imagine the amount of worlds that can be there, as your desire-line itself.]

तत्रातिसततविवेकवतो विलासैः संबोधितो विगतलौकिकवस्तुदृष्टिः मुक्तः स्थितो।

There in Brahmaa's world, he was well instructed in the ways of liberation.

Soon he lost interest in the pleasures of the world. He became liberated.

ननु युगान्तविधौ विदेहमुक्तेन तेन किमु भावि,

What more would he attain other than the body-less liberation along with Brahmaa himself, after the end of his Yuga!

(But the end was yet to come; his Vaasanaas did not end there!)

विभाव्यमेतत्। (62.37)

Think about this!

स कदाचिद्दर्शयत् रुद्रं रुद्रपुरे खगः वैरिञ्चनलिनीनाललीलालाभेन लीलया। (63.01)

That bird again once saw the Rudra in Rudra's city, since he was fortunate enough to play with the stalk of Brahmaa's lotus, in his status of Brahmaa's vehicle, since he was used as a vehicle to go to Rudra's world by that Brahmaa.

तत्र बुद्धिरभूतस्य रुद्रोऽहमिति निश्चिता प्रतिबिम्बवदादर्शे द्रागित्येव हि बिम्बिता। (63.02)

There, he decided that he should become a Rudra!

Instantly like getting reflected in a mirror, he became a Rudra!

रुद्रभूतवपुस्तत्र तनुं तत्याज तामसौ गन्धः पवनतां गच्छन्कुसुमस्तबकं यथा। (63.03)

Now being endowed with Rudra's form, he discarded his Taamasic form of the swan, like the fragrance abandons the cluster of the flowers, and goes along with the wind.

स रुद्रो रुद्रभवने विजहार यथेच्छया तैस्तैः शिवपुराचारैः गणकोटिगरिष्ठया। (63.04)

That Rudra happily lived there engaged in the works of Shiva's city as the 'Master of all the Ganas' (attendants of Shiva).

(He had 'Saaroopya Mukti'; he was a copy-form of the real Rudra. He had the liberation with the same form as that of Rudra; but not the powers of destroying the Tri-world; only the knowledge and wealth of his will be same as the original Rudra.)

[As a fulfilment of a Vaasanaa, you can live as a Shiva's form in some Kailaasa; but you will not be the original Shiva who rose out of the Brahman -state directly. So, if hundred Jeevas aspire to become Rudras, then hundred Rudra-worlds can rise up as their kingdom with appropriate Jeevas inside them.

Dream can be any sort; so any dream is possible for any Jeeva-state.]

रुद्रस्त्वनुत्तमज्ञानविलासैकतया तया स्वमशेषं च वृत्तान्तमपश्यत्प्राक्तनं धिया। (63.05)

Since Rudra was endowed with excellent knowledge of everything, he saw all that happened in the past, from when he was an ascetic.

निरावरणविज्ञानवपुः स भगवांस्तदा उवाच स्वयमेकान्ते स्वस्वप्नशतविस्मितः। (63.06)

He, as a Rudra had access to all knowledge, and feeling surprised by the hundred dreams of his, pondered within himself and knew himself as Brahmaa, the First one.

[The Bhikshu's 'endless dream sessions ended', when at last in some dream he woke up; and in that dream he was a Rudra. Rudra was a more powerful character than all the other dream-characters; and had the knowledge of the self also; so his world was more stable, and he did not dream any further.

It was as if Rudra through delusion had dreamt all these characters!

Was Rudra, the Bhikshu's dream character? No! Rudra was the waking state of knowledge!

Was Bhikshu in Rudra's dream? No! How can the awake person have any dream?

Then why all this? Just the illusory state alone appears as such paradoxes!

Everyone you see as others, and also yourself as the ego, are all dream-characters of Chit!

All the dreams exist at once for Chit. If 'you' a dream-person realize now, then all the dream-characters vanish off at once, as if there was not any dream at all!

Where is the world, once you wake up?

After waking up as the self, can't you see all the others as just some probable state only, of yourself?

Who dies, who lives? No one! Nothing but the self alone is there, as all, like the dreams dreamt by one Chit!]

रुद्र उवाच

Rudra spoke to himself

अहो नु विचित्रा मायेयं तता विश्वविमोहिनी

Aha! Amazing! This Maayaa is spread everywhere deluding the entire world.

असत्यैवापि सद्रूपा मरुभूमिषु वारिवत्

Though not existing, she is there like the reality of the mirage-waters seen in the desert!

(How I have gone through so many lives in the few hours of the meditation done by the ascetic-identity!

Each life was real, and experienced as a prolonged life starting from birth itself. How amazing!

All these identities are not real like the characters seen in the dreams. Amazing that I had dreams within dreams like this.)

इति प्रथमं आ ज्ञातं

Who was I first of all? Ah, I remember it all!

*(Now, after the realization of the Truth, I know that the Chit alone is the source of all.
Chit alone had become all those minds and their dreams.)*

चियोऽहं चित्तां गतः सर्वसंपन्नसर्वज्ञगगनादिविभावनात्। (63.07,08)

I alone as the Chit had attained the state of the Chitta; and I alone was the ‘knower of all’ by conceiving all the inert objects of the world that were made of the elements, sky etc, and was all that was there.
(I was the ‘manifest seer-seeing-seen states’ of all those worlds.)

यदृच्छया स्थितो जीवो भूततन्त्रमात्ररञ्जितः कस्मिंश्चिदभवत्सर्गे भिक्षुरक्षुभितोऽभितः। (63.09)

*(From beginning-less time, as a Jeeva, I went through many varied births and)
once I found myself in some random Creation, and by a random chance (after many births),
I stayed as some Jeeva, a coloured picture (as some name and form as revealed by some Vaasanaa-
dominance) by the contact of the subtle and gross elements;
as a Bhikshu who was endowed with dispassion, who was adept in the contemplation practices, and
who was unaffected by the pleasures of the world.
(That Bhikshu-identity had no Self-knowledge; but was capable of concentrating on anything he liked and forgot everything else
in that process.)*

तेनावयवबन्धेन बहिः स्वैरविहारिणी लीलाऽविलुलिताकारा यदा रम्येति भावतः। (10)

सर्वभावोपमर्देन तदभ्यासवशात्तदा तामेव सोऽन्वभूद्भिक्षुस्त्यक्त्वान्यं मननोदयम्। (63.11)

He used to sit in the lotus-posture, controlling all the activities of the body and Praana (avayava-bandha); and meditate on any deity without getting disturbed in his posture or mind-state, as an amusement. Since he was adept in such practices, he had suppressed all other thoughts in the same manner, and meditated on other identities without any other thoughts of the original ascetic-identity disturbing them.
(His specialization of ‘contemplating on anything by suppressing his own mind into silence’ continued in all his future experiences.)

चमत्कृतिश्चेतसि या रूढा सैव विजृम्भते वल्ली त्यजते नैदाघी पीतमप्यम्बु माधवम्। (63.12)

The nature of the mind shines always as that to which it is habituated!
The creeper, which has absorbed the action of the summer into it completely, will be still dry even if the waters of the spring-season enter it!
(Though the Bhikshu had reached some level of contemplation and dispassion, when he playfully entered another identity, more worldly Vaasanaas enveloped him leading him towards more identities of harmful nature.)

स भिक्षुर्जीवतो भूत्वा जन्तुर्जरठवासनः तेषु देहेषु बभ्राम रन्ध्रेष्विव पिपीलिका। (63.13)

That mendicant became Jeevata, and being filled with many new Vaasanaas, kept wandering in many more body-identities, like an ant going through many holes, when lost inside the ant-hill.
(One cannot destroy the Vaasanaas by fulfilling them, since if one Vaasanaa is destroyed another will rise in its stead instantly, as happened with the Bhikshu. The best way to destroy the Vaasanaas is to develop disinterest in the world, through natural dispassion and the discrimination about the real and unreal nature of things.)

आत्मनि द्विजभक्तत्वात्सोऽपश्यद्द्विजतामथ भावाभावविपर्यासे बलवानेव वर्धते। (63.14)

Since he highly respected the Brahmins, he found himself as a Brahmin-state.
When the thing that is there (Bhikshu-state as a drunkard) and the thing that is not there (Brahmin-state), both oppose, the stronger one wins.
(Though he was a mendicant, the Vaasanaa for the Brahmin-state was stronger, and his mind took over the identity of a Brahmin the moment he let it loose.)

सामन्ततामवापासौ विप्रः संततचिन्तितां सातत्येन रसः पीतः फलतामेति पादपे। (63.15)

Since the poor Brahmin always thought about the ‘wealthy rulers of the regions’, he became a subordinate ruler. When the water gets absorbed uninterruptedly, then it becomes a fruit in the tree, later on.

राज्यार्थं धर्मकार्याणां कर्तृत्वात्सोऽभवन्नृपः सकामुकतया राजा सुरस्त्रीत्वमवाप ह। (63.16)

Since the subordinate ruler performed many charitable acts, he became a king ruling a vast kingdom because of those merits; and again this king desired the pleasures of the heaven, and so he became an Apsaraa (heavenly damsel).

लोला लोचनलोभेन सा मृगी रसशालिनी बभूव वासनामोहश्चाहो दुःखाय जन्तुषु। (63.17)

Coveting deer-like restless eyes, she became a doe. Aha! It is indeed a wonder that the Vaasanaas of the deluded beings become the means for more sufferings!

मृगी सा बत चित्तस्था बभूव विपिने लता अवश्यंभावि लवनं लतिकाऽनुबभूव ह। (63.18)

Since the mind of the ascetic was active inside the doe, the doe became a creeper in the forest and later got cut off from that life too, as an inevitable happening.

अन्तःसंज्ञाचिराभ्यस्तं भ्रमरत्वमथात्मनि साऽपश्यत्सावमर्देन तदा तद्भावभाविता। (63.19)

Since the inner mind was always exposed to the presence of the bee, the creeper-identity got suppressed and she (creeper) saw herself as a bee.

सवारणखुरक्षोदमनुभूयाथ भावितं भूयोभूयः प्रबभ्राम महासंसृतिसंभ्रमान्। (63.20)

Later, after the experience of getting crushed by the elephant's foot, the mendicant went through many more identities, one after the other, forcefully pushed by the Vaasanaas.

संसारशतपर्यन्ते रुद्रः सोऽहमहं स्थितः।

After hundred such lives, I am standing here as Rudra.

अस्मिन्संसारसंरम्भे स्वमनोमात्रसंभ्रमे एवमत्यन्तचित्रासु

संसारारण्यभूमिषु बह्विष्वहमतिभ्रान्तस्तत्त्वशून्यास्विव भूरिशः। (63.21,22)

In this grand show of the world, which is just a produce of the mind, I have wandered enough in various jungles of this Samsaara, with a deluded mind, believing them all to be real.

कस्मिंश्चिदभवं सर्गे त्वहं जीवटनामकः कस्मिंश्चिद्ब्राह्मणश्रेष्ठः कस्मिंश्चिद्वसुधाधिपः,

हंसः पद्मवने भूत्वा विन्ध्यकच्छे च वारणः हरिणो देहयन्त्रादौ दशमहमिमां गतः। (63.23,24)

I was an ordinary person named Jeevata in some Creation, and an excellent Brahmin in another Creation, and a king in another; I became a swan in the lotus-groove; an elephant and a deer in the Vindhya forests! In this manner, I attained such a state trapped inside the body-machine controlled by the mind.

अत्र वर्षसहस्राणि चतुर्युगशतानि च समतीतान्यनन्तानि दिनर्तुचरितानि च,

मम प्रथममेव प्राक्चलितस्य परात्पदात्,

तत्त्वज्ञानितया रुढो भिक्षुत्वे योग्यताक्रमः भूयोभ्योऽप्यतिक्रम्य, गतश्च ब्रह्महंसतां,

स एव प्राक्तनोऽभ्यासः फलितः संगमोदयात्। (63.25,26,27)

Thousands of years, hundreds of Yugas, countless days and seasons have passed, from when I slid down from the Supreme state, in the first Creation-process;

and the qualifications that had been developed and inculcated in the mendicant's life for achieving the Self-knowledge were transgressed again and again;

and the 'state of Brahmaa's swan' was reached at last!

However, the very same practices of the past, reached the 'state of Rudra' and fructified, by the attainment of Knowledge!

दृढाभ्यासो य एवास्य जीवस्योदेत्यविघ्नतः सोऽत्यन्तमरसेनापि तमेवाश्नुधावति। (63.28)

The intense practice of Self-knowledge done by the Jeeva without any break, will follow him for sure! even after thousands of births.

(अत्यन्तं अरस - extremely worthless life-existences)

(When the Vaasanaa-line thins out after many life-existences, then a far-away seed of knowledge-practice done even for a few days in some Jeeva-state in the long past, fructifies somehow somewhere.

Nothing goes waste in the knowledge-practice, even if the result is not immediate.)

काकतालीययोगेन कदाचित्साधुसंगमात् अशुभो भावनाभ्यासो जीवस्य विनिवर्तते। (63.29)

By chance, like a crow causing the Taala leaf to fall, sometimes by the chance-contact of a Knower, the inauspicious belief held on to by the Jeeva, gets removed.

संगत्यधिगतं चैष केवलं स्वोदयं प्रति प्राक्तनो वासनाभ्यासो हातुरुद्यममीक्षते। (63.30)

He understands that he must cultivate good Vaasanaas by the continuous contact of the Knowers, and strives hard to change himself for the better, by ‘removing the wrong type of worldly Vaasanaas (Haatu)’ (and developing the required qualities of a ‘Mumukshu’).

यच्चेहाभ्यस्यतेऽजसं यच्च देहान्तरेऽपि च जाग्रत्स्वप्नेष्वसदपि तत्सदित्यनुभूयते। (63.31)

If a man is constantly striving hard for reaching some goal with full involvement in even the ordinary things, or if he is dominated by some desire or attachment towards the people or objects at the time of body-death, he experiences those very same things in another life-existence as a waking-state or in the same life as in dreams, as real, even if they are not real in essence.

[If even the ordinary Vaasanaas are powerful enough to reach their fulfilment somehow in some Jeeva-state, why not the Vaasanaa for liberation?

Why then cannot a seeker reach the goal of self-realization, if he strives hard, making that alone as his life’s sole mission? Any effort directed at a goal becomes fruitful, if one strives hard.

Ordinary men perform worship of deities, take to ascetic practices, try their level best to attain the ordinary happiness of life, and go through joys and sorrows because of their attraction towards the objects of the world. Even they will also fulfil their Vaasanaas in another existence, if not in the same.

Any slightest like or dislike of yours will instantly push you towards another dream-existence instantly. Death is just a picture seen by others; you cannot die ever; since Chit (self) will always exist as your mind-content, till you destroy the mind completely.

As long as the Vaasanaas are alive, there is no getting out of life-experiences. True victory is in conquering the mind and keeping it without any agitation of want or no-want.

Look around you; and analyze what is it that you are attached to, and what you feel averse to. Those very people and things will be your world-experiences a million times even, if you do not clean your mind of its attraction and repulsion towards people and objects.

Be careful lest any smallest attachment land you up in another dream instantly! And, the world-dreams can be of any sort; Taamasic, Raajasic or Saattvic, depending on the dominant nature of that thought. Understand that the world objects and people are unreal; all are just the dream-characters connected to another dream-character called ‘you, the body-entity’.]

BHAAVANAA - BELIEF IN THE REALITY OF THE WORLD-PHENOMENON

(Bhaavanaa - Belief in the realness of the world alone makes one aspire for various goals of heaven and other things, in anticipation of joy.)

तत्तदर्थक्रियाकारि दुःखाय च सुखाय च उदेति भावनं

When any action is performed for attaining some goal (attaining heaven or any other higher position in life) as connected to the non-self, through proper methods also, the fruit obtained is an experience of pain-mixed joy only.

तस्माद्भावनाभावनं जयः। (63.32)

Therefore, not having any such ideas connected to the non-self (Abhaavanaa of Bhaavanaa) is alone considered as success, as leading one away from all harms.

(The belief in the reality of the world exists because of the absence of Aatman-knowledge.

No one bothers to probe within to find that real self which is constantly watching all this, as ‘I know’.)

भावनैव स्वमात्मानं देहोऽयमिति पश्यति असत्तामात्रविस्तारं गुल्मकत्वमिवाङ्कुरः। (63.33)

This Bhaavanaa alone makes one see the self as the body; and the unreal alone spreads out as this huge world-phenomenon, like a small sprout spreading out like a huge (thorny) bush.

(You believe in the body’s birth and death as your birth and death, like an insane person who thinks he is the costume he wears, and will not let go of it.

The belief in the reality of the world alone, rises as your unreal world of people and objects, centered on the body-identity.

When analyzed in the proper way as guided by the Scriptures, the reality seen in the world gets destroyed fully.

Nothing is left back as any trace of the world, since nothing was there before the analyzing process also.)

भावना प्रेक्ष्यमाणैषा न किञ्चिदिह शिष्यते न च विद्यत एवेति तद्भ्रमेणालमस्तु नः। (63.34)

If this Bhaavanaa is analyzed, then nothing here remains left back as real, and nothing exists also; therefore, enough of this delusion for us!

भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् असंवेदनमात्रैकं मार्जनायालमस्तु नः। (63.35)

This delusion has risen like the colour seen on the empty sky; just the 'not-seeing it as real' through the practice of Vichaara is enough to clean out this delusion for us.

(What matters if the world is experienced also; it is just some unreal phenomenon revealed by the mind. It is after all, the shine of the Chit-self alone. It is all around caressing the mind as it were. Let it be there as an amusing factor only!)

असन्मयीस्वरूपैषा परं सतैव लालनी वर्तते चेद्विनोदाय किञ्चित्सा न करिष्यति। (63.36)

Since this 'Bhaavanaa' existing in the form of the Jagat, of the nature of non-existence, though existing only as the superimposed reality is pleasing (soothing) also (like the colour of the sky is also pleasing only, even if it is not real), and it is just for amusement only; she will not do any harm.

(I have come through so many lives starting from that of the ascetic, who was also just some Vaasanaa-state rising from his previous existence. I will bestow Knowledge to all my previous identities and will absorb them all into me.)

तत्तान्सर्वान्स्वसंसारानुत्थायालोकयाम्यहं सम्यगालोकदानेन तेभ्य एकीकरोम्यहम्। (63.37)

Therefore, I will make all those Jeeva-entities rise up along with their worlds, and observe them. By bestowing the correct knowledge to each one, I will join them all as one.

वसिष्ठोवाच

Vasishta spoke

(Where was the world of Rudra and where were the worlds of Bhikshu and others?)

All the worlds were inside the Bhikshu's dream-world; Rudra was in the Chit-state which contains all the worlds within itself; therefore, there was no going or coming; but was an instant appearance in those worlds, with the Chit itself shining as the Rudra-entity.)

इति संचिन्त्य रुद्रोऽसौ तं सर्गं प्रजगाम ह यत्र भिक्षुर्विहारस्थः सुप्तः शव इव स्थितः। (63.38)

After pondering like this, Rudra left the Rudra-world and went to that world where the mendicant (Bhikshu) was staying inside his hut, asleep like a corpse.

बोधयित्वाथ तं भिक्षुं चेतसा चेतनेन च योजयामास सस्मार भिक्षुरप्यात्मनो भ्रमम्। (63.39)

He woke him up to life by calling him and gave him the Knowledge proper. The mendicant immediately remembered his delusion.

रुद्रमात्मानमालोक्य जीवटादिमयं तथा बोधादविस्मयार्होऽपि स भिक्षुर्विस्मयं ययौ। (63.40)

He saw Rudra as his own self who had become Jeevata at first. Though he should not be surprised by this, being the self of all, he was still surprised as the Bhikshu-identity.

अथ रुद्रस्तथा भिक्षुर्द्वावेवोत्थाय जग्मतुः क्वापि जीवटसंसारं चिदाकाशैककोणगम्। (63.41)

Then both the Bhikshu and Rudra got up and left that world of Bhikshu.

They went to Jeevata's world which was in some remote corner of the Chit-space.

(Where do all these worlds of the Bhikshu exist? Nowhere! Dreams do not exist in any solid space as such. Even our worlds, which are our dreams, do not also exist in any solid space as such.)

THREE AS ONE

तत्र तद्भुवनं गत्वा तद्द्वीपं तच्च मण्डलं विषयं तत्पुरं तच्च

They both entered (as described in Leelaa's journey in space) - that particular Earth-pedestal (Bhuvana), that island (one of the seven), that Mandala (pathway of heavenly beings), that country in that Mandala (Vishaya), that house (tat) -

तं च पाणावसिग्रहं सुप्तं ददशतुर्नष्टसंज्ञं जीवटकं शवं,

and they saw him clearly like the sword held in the hand -

that Jeevata who was unconscious and sleeping, and who was lying like a corpse;

स्थापयित्वा वपुर्भावं प्रभान्तं भवभूमिषु,

with the lustre of Rudra (his power) (Prabhaa) filling up the entire area of Jeevata's perceived world

(BhavaBhoomi), they both with the sole purpose of waking him up (Bhaavam),

stayed there invisible to the people of that world (VapuH sthaapayitvaa);

तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च

(just by addressing him once), they both woke him up , made his mind become conscious once again, and enlightened him;

एकरूपास्त्रिरूपास्ते रुद्रजीवटभिक्षुकाः,

then the three forms of Rudra, Bhikshu and Jeevata (the drunkard) became the single form of Rudra;

बोधवन्तोऽप्यबुद्धाभा विस्मिता अप्यविस्मिताः बभूवुः

though realized, they were surprised like the unenlightened; yet were not surprised (as the single self);

तूष्णींस्थिताः चित्रकृताकारा इव क्षणम्। (63.42 to 45)

for a moment, they remained stunned to silence and appeared like painted pictures.

HUNDRED AS ONE

अथ जग्मुश्च ते सर्वे क्वचिद्व्योमनि संस्थितं विप्रसंसारमारब्धं परिभूतसङ्घुमम्। (63.46)

Then, all the three of them, went to another corner of the Chit-expanse,

to the world (of the Brahmin), which had come into existence because of Jeevata's dream,

and which was noisy because of the surrounding populace.

ते तत्र भुवनं गत्वा तदद्वीपं तच्च मण्डलं विषयं तच्च तं ग्रामं प्रापुस्तं ब्राह्मणालयम्। (63.47)

They both entered (as described in Leelaa's journey in space) -

that particular Earth-pedestal, that island, that Mandala (pathway of heavenly beings),

that domain (Vishaya) in that Mandala, that village (Graama), that house of the Brahmin (tat).

विप्रं ददशुः सुप्तं कलत्रवलितं गृहे कण्ठे गृहीतं ब्राह्मण्या बहिर्जीवमिव स्थितम्। (63.48)

They saw the Brahmin asleep (and unconscious like a corpse).

His relatives were sitting all around the body.

The Brahmin's wife was holding his neck and crying as if her life was lost.

तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च तत्स्थास्ते बहवोऽप्यन्ये सविस्मयविस्मयाः। (63.49)

(Just by addressing him once), they woke him up, made his mind become conscious once again, and enlightened him.

Now, there were four of them with the same identity inside, but different forms outside.

They who were one yet many, were highly surprised, and wondered about it all.

अथ जग्मुश्चिदाकाशकचितं चेतितं चित्तेः सामन्तं नृपसंसारं भ्रमणाभोगसुन्दरम्। (63.50)

Then, all four of them entered another corner of the Chit-expanse containing the world of the subordinate king, which was beautiful and filled with many pleasures of various sorts, everywhere.

ततस्ते भुवनं प्राप्तास्तदद्वीपं च मण्डलं सामन्तं ददशुर्मतं सुप्तं पर्यङ्कपङ्कजे

हेमावदातं हेमाङ्ग्या निहितं कुचकोटरे भ्रमर्येवान्वितं पद्मकोशसुप्तं मधुव्रतं

कान्ताभिरभ्यावलितं मञ्जरीभिरिव द्रुमं दीपजालकमध्यस्थं रत्नौघ इव काञ्चनम्। (63.51,52,53)

Then, they entered that Bhuvana, that Dveepa, that Mandala, and saw that house, where the intoxicated chieftain shining with the golden hue, was lying on a bed that was soft like the lotus, tightly embraced by a beautiful golden-hued woman, stuck to her bosom like a honey-sucking bee sleeping with the female bee in the hollow of a lotus; surrounded all over by pretty women like a tree enveloped by clusters of blossoms; staying in the centre of lighted gem-lamps like the gold decorated all around by many precious stones.

तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च तत्स्थास्ते बहवोऽयेके सविस्मयविविस्मयाः। (63.54)

(Just by addressing him once), All four of them (in their Aativaahika bodies) woke him up, made his mind become conscious once again, and enlightened him.

They, who were one yet many, were highly surprised.

अथ ते राजसंसारं जग्मुस्तत्र विबोध्य तं चेतसैवमथान्यासु भ्रेमुः संसारभूमिषु। (63.55)

Then, they went to the world of the king and woke him up to life by addressing him.

They wandered many worlds, in the mind itself, waking up all the Jeevata's dream-identities, one by one.

प्राप्य तं ब्रह्महंसेहां रुद्रतां सर्व एव ते समाजग्मुर्विरेजुश्च रुद्राणामुत्तमं शतम्। (63.56)

Then, at last, they all reached the world of Brahmaa's swan which wanted to be Rudra, and then all of them became hundred excellent Rudras.

RUDRA, THE SUPREME FORM OF CHIT

(All the worlds end up in these Rudras only; and when realized, all the worlds will dissolve off! Rudra is the one who stops others crying, the Supreme state of knowledge which dissolves the worlds through the dissolution state of knowledge.)

एकसंविद्धिन्नतनु चित्रचेष्टितवेष्टितं एकरूपमनेकाभं रूपं

They all had single identical consciousness but different bodies; endowed with different actions of their own; one form, yet shining as many Rudra-forms;

तत्पारमेश्वरं रुद्राणां तच्छतमथ निरावरणचिन्मयं

those Supreme forms of Rudras are hundred in number, are one with the Chit-essence inside; are bereft of all the sheaths of Anna, Manas etc;

सर्वसंसारसंबन्धि स्थितं सर्वजगत्स्थितम्। (63.57,58)

they each have the world connected to them; stayed as Rudras of those worlds; and remained as the essence of all the worlds as the Chit.

[If this is a dream within dream, then Rudra also is a dream-character only; so, how did those worlds of Rudras become real? Though the Bhikshu experienced these life-states as dreams, it was not like the dreams or successive life experiences of ordinary people. He just got rid of all his Vaasanaas, by fulfilling them in his meditation-state itself, with the firm idea that the liberation-Vaasanaa should win; and he attained it in a Rudra-form.

By his Samkalpa, all those lives had turned real, and he knew himself as all those Jeevas in his Rudra-state. He was their Creator, and so had the obligation to rise them to his level of knowledge.)

दशरुद्रशतानीह सन्ति राम महान्ति हि एतदेकादशं विद्धि संसारं प्रतिसंस्थितम्। (63.59)

(एकादशं - भ्रामररुद्रसंसारम् - Bee-world of Rudra)

Rama! These are the ten Rudras of hundred forms in hundred Rudra controlled worlds.

This world is the eleventh of them.

(Each Jeeva rises at every moment with so many unfulfilled wants and attractions.

Every Vaasanaa of his rises as a world of its own, filled with people and objects; but each 'Vaasanaa-Jeeva' is not aware of the other Jeevas who rose up as his Vaasanaa-divided words; but this Rudra knew all of them.)

यो योऽभितः स जीवस्य संसारः समुदेति हि

That world which is around each Jeeva, rises as that world he sees as his particular Vaasanaa-fulfilment. *(His other Vaasanaas are experienced in the same life-continuance, or in a different life-continuance.*

Jeeva is just a chain of various experiences, and has no identity; Vaasanaa alone creates the Jeeva-state as some form-entity.)

तत्राप्रबुद्धाः जीवौघाः पश्यन्ति न परस्परम्। (63.60)

The crowds of ignorant Jeevas in those worlds of Vaasanaa-fulfilment, do not see each other, and are not aware of each other

(because the Jeevas are not individuals having rebirth,

but are just different Vaasanaa-processes that rise as some varieties of pastes of varied flavours that are produced inside the perception-grinder that runs non-stop).

मिलन्ति हि मनोबुद्धास्तरङ्गा इव वारिधौ

Those who are enlightened in their minds,
know all the Vaasanaa-fulfilment stages of their 'realization path', as varied existences,
like the waves of the ocean are known by the ocean.

अप्रबुद्धास्तु तन्मात्रनिष्ठा लोष्टवदास्थिताः। (63.61)

The unenlightened ones remain like separate clay lumps (which remain separated),
absorbed in their own world-happenings (and just keep dissolving and forming again and again as the
'Vaasanaa mud-lumps', with no memory-line to connect their various life-existences).

यथा द्रवत्वाद्दीच्यम्बु त्वन्योन्यं संमिलन्त्यलं तथा प्रबुद्धा जीवौघा मिथश्चित्त्वान्मिलन्त्यलम्। (63.62)

The waters of the waves mix with each other because of the fluidity staying as their common essence.
Similarly the crowds of enlightened Jeevas can see the other mind-worlds of theirs, because of the
Chit-ness that is common in them.

प्रत्येकमुदिते चैते संसारे जीवराशयः चिद्धातोः सर्वगतत्वेन त्वसत्याः सत्यवत्स्थिताः। (63.63)

In this Samsaara, which rises for each Jeeva privately, the heaps of Jeevas are actually unreal, but appear
as if real because of the Chit-Dhaatu (Chit-element) staying as the common essence of all.

[The moment you make your mission of life as self-realization, and strive hard for it making it your sole purpose of existence,
your individuality becomes fixed; and whatever Vaasanaa-blockages rise up and break down, you will be aware of them all,
because of the Chit already shining as the fulfilment of the Moksha-Vaasanaa.

Chit-realization is the search for the self which always 'knows'.

A man who is after this self, is already in this self-state; and has only the job of getting rid of his other worthless Vaasanaas.

A sincere seeker also has the power of Samkalpa, like the Bhikshu, if the self-state alone is his goal.

He slowly develops dispassion, gets rid of the lingering Vaasanaas, and attains the self-state as this or some other identity;
but his memory-line will stay in tact, and he will know his path of self-realization as made of continuous travel-experience
through various dreams, like the Bhikshu.]

यद्यदाखन्यते भूमेस्तत्तन्नाम यथा नभः सर्वगायाश्चितेर्यदुह्यते तत्तथैव चित्। (63.64)

Wherever the earth is dug, there and all, the empty space-expanse alone is there.

Wherever the world gets removed by enlightenment, only the Chit which is everywhere, remains
there as left back.

[Chit-ness is in all the Jeevas; and a Jeeva who strives for realization knows his path of many existences because of 'that
Chit' alone. In this world-existence risen separately for every one, the crowds of Jeevas appear real though unreal,
because of the presence of the Chit-principle everywhere.

For example, let us say, you dig the ground to see what is inside, like searching for Brahman in this perceived.

The more you dig, the more the expanse of empty hollowness appears; the more you analyze, the more the expanse of Chit gets
experienced. Shivam-state is something where the hole is completely hollow; and Chit alone remains left back there.]

(For the ignorant, the world made of elements alone is real; and for the realized ones, Chit alone is real.)

सर्वप्रपञ्चभूतानि यथानुभवसीह हि तथेह सर्वभूतात्म चित्त्वं सर्वत्र विद्यते। (63.65)

When in ignorance, you experience the divided objects as made of five elements here; so also, the principle
of Chit, the essence of all the beings alone, exists everywhere, when you are a Knower.

यच्छालभञ्जिका वृक्षे शैले श्चम्ने गतेऽन्तकं प्रेक्ष्यते

The statuette carved into different forms on a tree, or a rock or a hollow structure,
is seen as those limited (antakam) shapes only,
(though the statuette is not different from the tree or the rock or the hollow).

तद्वदेकात्मा तथा चिति जगत्स्थितम्। (63.66)

The Jagat stays in the Chit in the same way (as that only) as one with it ,
(though seen as if divided by forms).

(Why the world gets seen in the Chit?)

अवेदने परे शुद्धे वेदनं यज्जगत्स्थितं अकारणमचैतन्यं शून्यत्वेन यथा नभः। (63.67)

The world stays as the perceived phenomenon in the unperceived pure Supremacy, without a cause, without consciousness (reaction-free), like the emptiness in the sky (where emptiness alone is termed as the sky).

[You cannot ask why the sky is empty; so also, you cannot ask why the Chit shines as the world.

World exists for the ignorant because of ignorance.

Remove the ignorance, then there is no question of the world at all!]

विद्यते वेदनं दृश्यबन्धो मोक्षस्त्ववेदनं, यदेव रुचिरं ते स्यात्तदेवाशु दृढीकुरु। (63.68)

The limited vision of the world (like the statuette seen in the rock), is the bondage of the perceived. Liberation is 'not having such a vision'.

Somehow understand the Truth, by following any method you favour, and be steadfast in it.

सर्गासर्गो बन्धमोक्षौ वेदनावेदनात्मकौ अभिन्नौ बोधनाच्चोभौ, यथेच्छसि तथा कुरु। (63.69)

Creation, non-creation; bondage, liberation; cognition, non-cognition; all stay undifferentiated from the witness-consciousness as the self within you, when the understanding dawns in you.

Practise whatever method suits you (and attain the Knowledge of the 'already attained self').

(The Bhikshu had mastered the silence of the mind, but had only some subtle Vaasanaas blocking his path to realization. He removed them through his contemplation-practice itself.)

[Liberation is to know that it is already attained.]

असंवित्तेस्तु यन्नास्ति तन्नाशे का कदर्थना

What difficulty is there in not seeing that which is not there at all?

तूष्णीभावेन यत्प्राप्यं प्राप्तमेवाशु विद्धि तत्। (63.70)

Understand that the state which is attained by remaining silent (by the absence of the agitating mind) stays as 'already attained'!

[The world is what you conceive it to be; stop having this conception; then the world cannot be there, for sure.

That which is 'seeing' alone is left back, when the 'seen' is destroyed through Vichaara.

You are not attaining anything new by Vichaara; but whatever is wrongly understood gets removed.

The true self ('I know' state), is always there as a support of this wrong understanding also.

Self is always attained only; you need not search for it; stop searching and remain silent; it alone gets left back.]

यद्वै वेदनमात्रात्म तदङ्गावेदनक्षयं

Anga (Dear one)! That which exists as only the cognition-state, indeed vanishes when it is not cognized!

तद्वेदनं वेदनाया

That (witness-consciousness) which is aware of the cognition stays as already-attained!

यदिष्टं तत्समाचरेत्। (63.71)

Practise whatever method suits you, and attain the knowledge of the already-attained self.

वीचिर्यथाम्भसः स्पन्दो जगच्चैव तथा चितौ एतावन्मात्र एवात्र भेदो यद्रघुनन्दन। (63.72)

RaghuNandana! The Jagat exists in the Chit, like the movement of the wave in the ocean.

The difference that is seen is 'only that much' (as seeing the ocean as the waves).

[The concept of beginning and end belongs to the concept of the world only; the Reality-state is not inside any space or time boundary; it is just the 'know' inside you which knows the space and time measures.

'The knowing' cannot be inside the time or space; it is always there as the 'real you' inside the 'false you'.

'Real you' alone supports the 'false you' also.

'The knowing' alone is the world that gets 'known' as the world.

'You as the knowing-state' cannot be contained inside a frame of place and time.

You 'know' all that happens in the Jaagrat; and that is how you write the life-story through the mind.
 You 'know' all that happens in the dream-state; and that is how you remember the dream-events.
 You 'know' that nothing happened in the deep-sleep state, because you knew of 'nothing' in that sleep.
 Where and when were you absent at all? How can you be restrained in time and place?
 How can that which supports the mind in its idiotic conceptions of birth and death, itself get born or die?
 How can the screen which depicts the many existences of the Jeeva as born and dead on its surface, itself get born or die?]

देशकालस्वरूपेषु सत्सु वीच्यादिताम्भसि जगदादौ तु देशाद्या असन्तो जगतीक्षिताः। (63.73)

At the beginning of the world-perception, 'time, space etc' which were not in Brahman, were later conceived, and perceived as such in the world filled with actions; and the time and space measures with the illusion of objects exist in the Supreme, like the waves in the ocean-waters.

आभास्वरं त्रिजगदित्यतिभाति भास्वत्स्वं वेदनं,

The shine of the Chit itself, as the 'knowing' shines forth as the entire perception state of the three worlds.

विदममेव चित्तेः स्वरूपं,

The 'knowing' is the nature of Chit.

वाचि स्थितं भवति चैतदुपोह भेदक्लिष्टं,

The Jagat-state is established in the 'word with meaning' (Vaak) only, and these various sounds with meanings heap up (Upoha) to form a messy entanglement of divisions.

प्रशान्तवचनस्तु शिवः परात्मा। (63.74)

When all the sound-forms dissolve off, there is left back, only the auspicious state of the Supreme Self.

[World-reality is the knowledge of information shining forth as the knowledge-state of the ego.

Ego itself is an information concocted by the mind; mind itself is another information that gets concocted by itself.

The true self, the Aatman which knows all this information as 'Bodha', is not an information that can be known and described. It just is as the witness of all information, as the subtle indescribable state of 'I know' and 'knows the ego and its world', non-stop through all the three states of Jaagrat, Svapna and Sushupti.

It has no name or shape; but 'knows' that, the ego (I) knows all the names and shapes.

It is not located in any place or time; but 'knows' the time and place locations as seen by the ego.

It 'is'; and the knowledge of the world shines forth as real or unreal.

It alone is; and the world 'is not' when the Aatman is realized.

Chit and Jagat are one and the same in meaning and concept.

The world is there, and the knowing-self is there as their knowing-state.

World is just an ego-based information content.

Aatman, the true self shines forth as the ego-based information content.

Though as Chit, it stays as an enormous amount of information of all states of perception, the ego-entity can have access to only a tiny bit of information from the birth of a body to its death.

This limitation of Bodha develops the fear of death, rebirth, after-worlds, identity with the body etc.

By ignoring the limited information received by the mind, if one can stay as the source of all information only, and not receive any information produced by the mind as real, then the limitation vanishes and the quiescence-state alone is left back.]

संवेदनं सर्वं इतीह शब्दादर्थदभिन्नौ न कदाचिदेतौ,

These two terms - 'Samvedanam' ('knowing state' or Chit) and 'Sarva' (all that is 'known' or the Jagat) which sound differently and have different meanings, are never different at all ever.

वीच्यम्बसी द्वे इति नोचितोक्तिः

It is not proper to say that wave and the water are two different things (though they are different sounds with different meanings).

यस्याज्ञतायां त्विदमेव युक्तम्। (63.75)

Such a misunderstanding is there, only in the state of ignorance, (not in the state of Knowledge)!

[Chit shines through 'ignorance' as the reality of the perceived world; and through 'Knowledge' it shines just as itself, bereft of the perceived world.

The differences and divisions alone define the world-phenomenon, which is solely supported, only by the variety of sound-structures referring to the variety of shapes, and are accumulated as heaps of information only.

The 'Shivam state of Chit knowing itself' transcends all the sound-forms, and is beyond description.

The 'knowing and the known' cannot be different, and are the same.

There is only the 'knowing self' and the 'known world'.

Through ignorance, the world gets understood as real; that is all.

Through ignorance, the false ego, identified with the form, rises as the self.

The ego is actually non-existent, and is just a set of ideas maintained by the mind-process.

Remove the ignorance through Vichaara; then, self alone is left back as itself.

After this realization, whatever is seen as a world-scene, does not affect the Self-state in the least, like a rock is not affected by the splashing waves.

The 'knowing' is the 'known'; 'Chit' is the 'world-shine';

These two states are not different, and are just two different sound-forms referring to the same thing.]

रामोवाच

Rama spoke

जीवटब्राह्मणादीनां हंसादीनां मुनीश्वर भिक्षुस्वप्नशरीराणां संपन्नं किमतः परम्। (64.01)

Hey Muneeshvara! What happened to the dream-bodies Bhikshu, namely Jeevata, Brahmin and others, and the swan and the others?

(The worlds of Jeevata and others had become real by the contemplation power of the Bhikshu; and did not dissolve off like the dream-worlds or the Vaasanaa-worlds of the ordinary beings. Though they were all realized, their worlds and people were still there in tact. The bodies were still lying in those worlds of theirs. So, what happened to those bodies?)

वसिष्ठोवाच

Vasishta spoke

रुद्रेण सह संभूय प्रबुद्धाः सर्व एव ते

All of them became Rudras along with the main Rudra and were enlightened, since they were all the same entity in essence.

मिथश्च दृष्टसंसारा रुद्रांशाः सुखिनः स्थिताः। (64.02)

Every one of them saw the world of the other; and remained happy in the Rudra-identity;

(since they were endowed with different minds, and had to dissolve off their minds in their own way).

तेन रुद्रेण तां मायामवलोक्य यथोदितां स्वांशास्तामेव संसारस्थितिं ते प्रेषिताः पुनः। (64.03)

The first Rudra after observing the Maayaa (strange phenomenon) that had risen, sent all of them to their own worlds again.

रुद्र उवाच

Rudra spoke

गच्छताशु निजं स्थानं तत्र भुक्त्वा कलत्रकैः कंचित्कालं समं भोगान्मत्सकाशमुपैष्यथ। (64.04)

All of you go to your own worlds; enjoy your lives with your spouses for some time, and then return to me.

भविष्यथ मदंशा ये गणा मत्पुरभूषणाः ततो महाप्रलयतो यास्यामस्तत्परं पदम्। (64.05)

Later, you will all be Ganas (attendants) as parts of me, and adorn my city. After the MahaaPralaya, (as the dissolving of all the minds in Self-realization), we will attain the Supreme state."

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा भगवान्बुद्रस्तेषां सोऽन्तरधीयत,

After speaking these words, Rudra vanished from their midst.

(They were all now with the Rudra-identity and, with that as their identity, they lived their earth-life accordingly, as JeevanMuktas, and after the proper realization of the self-state, will become the Rudra-Ganas.)

अन्त्यसंसारसंख्यानं रुद्राणां मध्यमाययौ। (64.05)

(अन्त्य - रुद्रसंसारस्य, संख्यानम् - दर्शनम्, मध्यम् - साक्षिचैतन्यान्तरालिकम्)

Inside that state of the witness-consciousness of the Rudra-world, their separate worlds rose up like dreams in the waking-state.

प्रययुः स्वास्पदं तेऽपि जीवटब्राह्मणादयः स्वकलत्रैः समं देहं क्षपयित्वाथ कालतः

रुद्रलोकं समासाद्य भविष्यन्ति गणोत्तमाः, कदाचिद्व्योम्नि दृश्यन्ते तारकाकारकारिणः। (64.06,07)

Jeevata, Brahmin and others returned to their own worlds.

They will live with their spouses; after some time return to Rudra's world; and will become excellent Ganas. Sometimes, you can see them in the forms of stars in the sky, as their world-states.

रामोवाच

Rama spoke

भिक्षुसंकल्परूपास्ते जीवटब्राह्मणादयः कथं सत्यत्वमायाताः, संकल्पार्थे क्व सत्यता। (64.08)

All of them - Jeevata, the Brahmin and others were just the forms imagined by the Bhikshu.

How could they become real? Where can reality be there in the imagined objects?

वसिष्ठोवाच

Vasishta spoke

[Whether you conceive a world through a proper conception, or are caught in it as a Vaasanaa-field, both are not real in essence. Any world-perception of anybody through ignorance or through knowledge, is unreal only, in essence.

At all times, 'That' alone remains as the very essence of all that is seen in the world-dream of the ignorant, and also that which is perceived through conception by the Great Knowers.]

(How do Knowers attain what they conceive as real, and not the ignorant?)

संकल्पसत्यता त्वंशे, त्यज संकल्पसत्यतां

The reality seen in the conceived world is Chit-reality only (Amsa).

Renounce the belief in the reality of the conceived world.

(Anything conceived appears real because of the Chit-essence that supports it.)

तत्र यन्नास्ति तन्नास्ति यतः सर्वात्म तत्पदम्। (64.09)

That which is not there is not there at all; because that state of Chit is the essence of all.

(Whatever world is superimposed on the Chit-Reality, is unreal only.)

यत्स्वप्ने दृश्यते यच्च संकल्पैरवलोक्यते तत्तथा विद्यते तत्र सर्वकालं तदात्मकम्। (64.10)

तद्देशकालात्मतया।

That which is seen in the dream (as the world-experience for the ignorant) (because of the Vaasanaas) and that which is seen through conceptions (by the Knowers) (as their conceived worlds), it (the perceived state) stays as that only, at all times, as the essence of Chit, as that particular state of place and time.

गत्वा देशान्तरं यथा देशादेशान्तरं यद्वन्न गत्यात्मादिकं विना न लभ्यते,

तथा स्वप्नो विना तत्र न लभ्यते। (64.11,12)

When one has to move to another country, the other country cannot be reached from this country, without gathering information about the route (gati), direction etc.

Without the attainment of Knowledge, the conceived experience is not attained in the ignorant-dream of the ignorant.

(If you want to reach another place, then the other place can be reached only by the knowledge about the route etc.

A Knower who has solved the mystery of Creation, knows how to conceive without the taint of the Vaasanaa.

But, an ordinary person, who is caught in the Vaasanaa-flood, has no knowledge of anything, and therefore, what he conceives is not obtained.)

सर्वमस्ति चितः कोशे यद्यथालोकयत्यसौ चित्ता तदवाप्नोति सर्वात्मत्वादविक्षतम्। (64.12,13)

Everything that is a possibility is already there in the treasure-chest of Chit.

Whatever the Jeeva conceives, in whatever way, Chit becomes that object of perception, in that very manner without a flaw (whether it is conception of a realized Yogi or the delusion-dream of the world caused by the Vaasanaa-unfolding).

(Then, why does the conception fail for the ignorant one?)

(How can one see all the Vaasanaa-states at once, like the Bhikshu?)

संकल्पः स्वप्नकस्त्वङ्ग यया च दशयाप्यते। (64.14)

Dear Rama! Listen as to, in what way, the conception as a dream, becomes the reality (for a Knower, and not for the ignorant).

परमभ्यासयोगाभ्यां विना त्वेतन्न लभ्यते।

This power cannot be attained without intense practice and contemplation.

येषां तु योगविज्ञानदृष्टयः फलिताः स्थिताः सर्वं सर्वत्र पश्यन्ति ते यतः शंकरादयः। (64.15,16)

Shankara (Shiva) and others see everything everywhere.

For them, the visions attained by Yoga and Knowledge are always in the fructified state.

(You cannot believe in the reality of the world, and also have the power to control your conception.)

इदमग्रतं वस्तु तथा संकल्पितं मया नाप्यं यतोभयभ्रंशं स प्राप्नोत्युभयाश्रयात्। (64.16,17)

If I am ignorant, then the object in front of me has not been attained by me as I conceived; because being attached to two objects at the same time (without single minded ascertainment), both conceptions get destroyed without fructifying as perceptions.

(For the person who believes in the solid reality of the Jagat, how can any conception fructify?)

The ignorant conceives as the ego-entity; a Knower conceives as the Brahman itself.

The dream-entity cannot conceive the dream; it is part of it.

Only a person who has woken up can conceive the dream also, like a Brahmaa.)

सर्वं ह्यभिमतं कार्यमेकनिष्ठस्य सिद्ध्यति दक्षिणां ककुभं गच्छन्कः प्राप्नोत्युत्तरां दिशम्। (64.17,18)

Everything (even ordinary Siddhi) that is conceived, fructifies for a person who has single-minded ascertainment. Who can reach the north while moving towards south only?

(But, if you do not know what is north or south, and are confused, how can you reach any direction?)

संकल्पार्थपरैरेव संकल्पार्थोऽवगम्यते, अग्रस्थार्थपरैरग्रे संस्थितोर्थोऽवगम्यते। (64.18,19)

Only those who are intent on conceiving with ascertainment, can get the result of their conception (as apart from what is experienced in front of them).

For those, who are intent on seeing what is in their front, that only gets attained!

(Even when studying this Knowledge-text, if you just read it as a religious past-time, and still believe in asceticism, temple-visits etc, you get neither of the results as achieved. Only if the single minded absorption into the Knowledge revealed by the text is maintained, then you can attain the Nirvaana-state like Rama.

Otherwise, you are neither here, nor there!)

अग्रस्थे बुद्धिसंस्थे यः संकल्पं प्राप्तुमिच्छति तदासावेकनिष्ठत्वाभावात्तन्नाशयेद्वयम्। (64.19,20)

When the mind is absorbed in what is in front (and is unable to withdraw his mind from what is in his front), even if a person wants to attain what he conceives,

then, because of the lack of single-mindedness (and his wavering nature), both get destroyed!

(The ignorant man is continuously in the state of agitation, and does not have the single-minded state of the Knower.)

तस्मादेकार्थनिष्ठत्वाद्भिक्षुजीवेन रुद्रतां प्राप्य सर्वात्मना लब्धं तथा सर्वं तथास्थितेः। (64.20,21)

Therefore, through single-minded absorption, the Bhikshu-Jeeva attained the state of Rudra; and staying as one with the Chit state as the essence of all, whatever was conceived by him as Rudra was attained by him remaining in that all-knowing state.

भिक्षुसंकल्पजीवास्ते प्रत्येकं तज्जगत्पृथक्पश्यन्ति चैते नान्योन्यं रुद्रज्ञानादृते ततः। (64.21,22)

The Jeevas conceived by the Bhikshu are all different; their worlds are also different.

They all do not see each other, being without the knowledge-state of Rudra.

अप्रबुद्धाः प्रजायन्ते जीवा जीवान्तबोधिः तदिच्छयाशु तद्रूपा बहुरूपाश्च ते इह। (64.22,23)

Jeevas that were produced here were ignorant and were highly ascertained about their differences.

By the will of Rudra, they are of his form and also of multifarious forms.

इह विद्याधरोऽहं स्यामहं स्यामिह पण्डितः इत्येकध्यानसाफल्यं दृष्टान्तोऽस्यां कियास्थितौ। (64.23,24)

‘I will be a Vidyaadhara here’ ‘I will be a learned man here’; such thoughts become fruitful.

The story of the Bhikshu is an example of how it happens.

एकत्वं च बहुत्वं च मौख्यं पाण्डित्यमेव वा देवत्वं मानुषत्वं च देशकालक्रियाक्रमैः

तुल्यकालमलं कर्तुं धारणाध्यानयत्नतः। (64.25)

One-ness and many-ness; foolishness (by desiring worthless treasures and powers) and intelligence; Deva-state and mortal-state; all these a Jeeva can attain with suitable space/time surroundings at the same time, through concentration and meditation.

सर्वशक्तयः स्वरूपत्वाज्जीवस्यास्त्येकशक्तिता अनन्ताश्चान्तयुक्तश्च स्वभावोऽस्य स्वभावतः। (64.26)

Since the Jeeva is endless by nature (as the Self), he is endowed with all powers.

But since he is identified with only a single body, he is capable of working as that body only, and has limited power.

Endless powers, and limited power, belong to him as his nature, by the nature of Chit.

सविकासः ससंकोचोऽहिंसस्तेन चिदात्मनः

Though blossoming as thousands of binding worlds with their heavens and hells, and withdrawing all these worlds through dissolution-process, the Chidaatman is not cruel (ahimsra)

(such world-creations and their destruction does not taint the Supreme Lord with any fault of violence or cruelty); (because, all this happens because the Jeevas desire it to be so; and the fulfilment of their wants alone is made possible by the power of the Supreme Lord)!

यदिच्छति तदस्याङ्गं जन्तुः संपद्यते स्वयम्। (64.27)

Rama! The Jeeva attains whatever he wants with the suitable space/time surroundings by himself.

स्वयं संपादितैरेभिर्देशकालक्रियाक्रमैः योगिन्यो योगिनश्चेह तिष्ठन्त्यन्यत्र यत्र च इह वामुत्र भोगेन। (64.28)

The Yogis and Yoginis create world-experiences in chosen time and place boundaries, and by their own conceptions remain, here, there and wherever they want; and go through the enjoyment of the desired experiences at their own place or in different places, donning desired forms.

दृष्टमेतदनेकशः।

Such events have been observed many times.

कार्तवीर्यो गृहे तिष्ठन्सर्वेषां भयदोऽभवत्, (29)

‘Kaartaveerya’ remained at his own abode; yet frightened everyone by making his form appear in front of everyone (by the power bestowed on him by Sage Dattaatreya).

विष्णुः क्षीरोदधौ तिष्ठन्जायते पुरुषो भुवि,

Vishnu remains in his Milk-Ocean bed; yet is born as a man on this Earth (many times).

पथर्थं यान्ति तिष्ठन्त्यो योगिन्यो योगिनीगणे, (30)

Though remaining as a group of Yoginis in their own world, these Yoginis go to the Earth to partake of meat and drinks in their own conceived images.

शक्रः स्वर्गासने तिष्ठन्त्याति यज्ञार्थमुर्विकां,

‘Shakra’ (Indra) remains seated in his throne in the heaven; yet goes to the Earth to accept the offerings in the Yajnas.

JANAARDANA

सहस्रमेकं भवति तथा चास्मिञ्जनार्दनः (31)

To destroy fourteen thousand Raakshasas, Vishnu will take thousands of forms in the battle (as in Rama’s incarnation), and become one again (as Vishnu).

नृणां शतानि भक्तानां मानुष्यं याति तन्नतैः,

To bless his thousands of devotees he will take a human form (as in Krishna’s incarnation).

एकं सहस्रं भवति

One form will become thousand in number (in the courtroom of Duryodhana, when revealing VishvaRoopa).

तथा चैष जनार्दनः अंशावतारलीलाभिर्कुरुते जागतीं स्थितिं, (32,33)

and this Janaardana will stabilize the Jagat by the sport of descending down many times, with just a bit of his essence.

एकः कान्तासहस्राणि तुल्यकालं निमेषवत्। (64.29 to 33)

He and his spouse enjoy each other's company taking thousands of forms at the same time, within a wink-span.

एवं ते भिक्षुसंकल्पा जीवटब्राह्मणादयः रुद्रविज्ञानवशतः स्वसंकल्पपुरीं गताः। (64.34)

In this manner, Jeevata, Brahmin and others who are the 'conceived Jeevas of (the ignorant) Bhikshu', went to their own conceived worlds, by the conceiving power of Rudra, who was one with the Chit-self.

तत्र भुक्त्वा चिरं भोगान्प्राप्य रुद्रपुरं ततः गणतामावसन्तस्ते स्थास्यन्ति सपरिच्छदाः। (64.35)

There, (in those worlds of theirs) they will enjoy their own lives for long; will return to the city of Rudra, become Ganas (attendants of Rudra); and stay with their own people (of Rudra-worlds).

नित्यं प्रफुल्लनवकल्पलतालयेषु रुद्रेण साकमुरुरत्नगुलुच्छकेषु

नानाजगत्सु च तदा शिवपतनेषु विद्याधरीष्वमरमौलिधराश्च रेजुः। (64.36)

They will wander along with Rudra, in the gardens of Kalpa-creepers with blossoms of precious stones, in different Creations, in many worlds of Shiva, and in the Vidyaadhara-worlds, saluted by all the Devas.

[Can you, who are reading this story of the Bhikshu also attain such Rudra states?

Why not? Are you not also the Chit-state in essence?

What blocks your path towards such higher lives?

Your own desires and attachments to the people and objects of your tiny life-story!

How can the blind frog that is attached to his muddy hole under the ground, ever aspire to become the eagle floating in the huge sky-expanse?

There is this tale of the saint who was an ardent devotee of Vishnu, where his wife was an ordinary person attached to home and family. Once when he decided to renounce everything and walk away, he asked his wife jokingly,

'The chariot for Vaikunta is waiting; will you join me?' The wife who was washing her pet buffalo diligently, refused saying, she had no time for such silly travels. And the saint went off in search of his Lord; never to be seen again!

Aren't we all busy in washing our own buffaloes! How can we aspire to become Rudras!

Bhikshu climbed the chariot of single minded concentration, with the only goal of self-realization as his end.

And turned into a Rudra!]

॥स्वप्नशतरुद्रीयं समाप्तम्॥

SVAPNASHATARUDREEYAM ENDS

वसिष्ठोवाच

Vasishta spoke

ईषदृष्टो यथा तेन भिक्षुणा चेतसि भ्रमः भूतं,

What the Bhikshu experienced is just a minuscule experience of his Vaasanaa-fulfilment states, in a deluded-state that was based on his past actions of other lives;

प्रयत्नमेवैष पृथक्कृत्वा सुपश्यति। (65.01)

but he experiences them as if they are separate from him, by staying in the contemplation-state as a Bhikshu (but knew them all in another identity as Rudra).

सर्वस्याभासजीवस्य मृतिजन्ममयी स्थितिः भवत्येव

For every appearance of a Jeeva, the various types of life-experiences rise up one after the other; the Jeevas forget the previous existence when they enter the new-life existence; and their forgetfulness is known by the name of death.

(The Bhikshu experienced them all, without the forgetfulness of death, but as a continuance of dreams only.)

चिदाकाशरूपिण्येवाकृतिं गता। (65.02)

Chit alone is the essence of all Jeevas, in whatever they come to existence; the Chit-expanse itself rises as those forms as per their past actions and Vaasanaas.

[After the so-called death of the body, the Jeeva instantly forgets its past life; finds itself in a new identity and starts living that life, unbothered about anything else. He need not start his life from birth to death, but rises as a Vaasanaa-state only of any age or any form; the birth and growth are usually memories only that are produced and maintained by the mind. The life which appears is based on the good or bad results of the actions of the previous lives and the predominant Vaasanaas that fill the mind at the time of death. Each life is completely separated from all its other lives. As shown in the Bhikshu's story, each Jeeva is different from the other, and is not aware of the other lives. This goes on till the liberation-Vaasanaa appears in the mind, and the liberation is attained.]

पृथक्कृत्यैकमभ्येति स्वात्मा संसारखण्डकं सर्व एव मृतो जन्तुः पृथक्स्वप्ननिभात्मकम्। (65.03)

The 'Jantu' (mortal creature) when dead, experiences a tiny piece of the world (as the most dominant state of a particular Vaasanaa) separated from all others (other Vaasanaa-fields), like experiencing a dream-state within oneself (according to its own Karmas, the results of past actions and the accompanying Vaasanaas).

[Every Jeeva goes through the experience of death-forgetfulness, and continues in another life-existence, without remembering his previous existence, as depicted in the Bhikshu's story. A Jeeva can at once, exist as many Vaasanaa-fulfilment states as varied life-existences. A Jeeva is not an individual entity but is just a chain of experiences only. As long as there is ignorance, there is just a succession of experiences only with some 'I' with a name and form. If realized, the individuality is maintained like Rudra, and one can know the entire world as his Vaasanaa-states, and everyone as himself, like Rudra knew of his other Vaasanaa-states.]

In the Bhikshu-story, the various Jeevas rise one after the other, as if in time; but actually all rise at the same time in the contemplation-state of the Bhikshu.

At once, Chit also exists as all the Vaasanaa-states of many, and also as the conceived-states of the Knowers. The ignorant do not know of each other, though all are one; but the Knower of the highest level can know all, if he so wishes, like Rudra. Though remaining as the one Bhikshu-Jeeva, yet spread out as many identities, the embodied Jeeva suffers till liberation is attained.

Look all around you. So many people; so many objects; so many animals; so many worms etc and so on!

If there is a single Self alone that is experiencing all the lives of all beings and objects like this, then is it not logical to state that, all these are your own dream-states like that of the Bhikshu?

You are the one who is in all the beings and objects around, with you as their essence, like the Bhikshu is the essence of all his dream-Jeevas.

If you have developed the desire for realization, you will surely end up in realizing the Self!

Then, you will be the all-knower like the Rudra of the Bhikshu-story in some dream.

Then, 'you as the Chit-state' will experience all these lives as their essence.

You will experience everything as the Self of all, like the Rudra experienced the ninety nine lives as the Jeevas.

For him, it was just an amusement. For you also it will be an amusement. That is the state of a Knower!]

एवंततस्वरूपोऽपि देही चामोक्षमाकुलः।

An embodied Jeeva, though spreading out as all (the Jeeva-existences of his Vaasanaas), stays agitated only (because of the never-ending Vaasanaas), till he attains liberation.

जीवयूथं मया तुभ्यं कथितं कथयाऽनया। (65.04)

I explained how the multitude of Jeevas sees different worlds, through this story of the Bhikshu.

(However, which Jeeva is interested in realization? Similar to the Bhikshu uncontrollably moving from one identity to another, the ignorant Jeevas also, move from birth to birth, like a stone rolling down the mountain without a stop.)

परात्प्रस्पन्दितात्मेति न भिक्षू राम केवलं मोहान्मोहान्तरं

याति जीवोऽहरहरेव नः पर्वताग्रपरिभ्रष्टो ह्यधोध उपलो यथा। (65.05,06)

Rama! It is not that, only the Bhikshu swerves from the state of the self like this; we also have swerved

from the state of the Self and our lives also move from delusion to delusion every other day (like the dream-experiences); like a stone rolling down the mountains far below without control!

परमात्मपरिभ्रष्टो जीवः स्वप्नमिमं दृढं पश्यत्यस्मादपि स्वप्नाद्याति स्वप्नान्तरं पुनः। (65.06,07)

The Jeeva which has swerved from the state of the Supreme Self, perceives this dream (of Jaagrata) as a stable reality; and moves from one dream to another dream again and again, because of attachment to objects and people.

[Though every Jeeva goes on dreaming one dream after another without a break, he does not understand ever the unstable nature of his 'dream-world'.

For him, the world is very stable and real, and there is nothing worthwhile beyond his own life that he is experiencing. He never ever for a moment pauses in his ever busy life to enquire-

"Where am I?", "What is all this?", "How do I get out of it?" and so on.

He is completely deluded and suffers in various manners under the power of Maayaa.]

स्वप्नात्स्वप्ने विनिपतन्मृषैवेदं दृढं किल परिपश्यति जीवोऽन्तर्मायया जर्जरीकृतः। (65.07,08)

Falling from one dream to another (more wretched states), the Jeeva falsely understands this to be a stable reality in his mind, crushed by 'Maayaa, the power of delusion'.

[Even in this nightmare of delusions, there is always a possibility that a Jeeva suddenly for some reason develops dispassion towards the world and inquires about the truth of the world; and attains liberation.]

क्वचित्केनचिदेवेह कदाचिदपि वा स्वयं देहनाम्नोऽहमित्यन्तो मुच्यते स्वं प्रपद्यते। (65.08,09)

Some Jeeva, somehow, sometimes, or by itself, (randomly) gets out of the ascertained idea- 'I am the body', and realizes its true nature.

रामोवाच

Rama spoke

(If every imagination or conception is a possible reality in some space/time bound world, then should not the Bhikshu of the story exist somewhere? That is the next question Rama presents.)

अहो नु विषमो मोहो जीवस्यास्योपजायते (09)

Aha! What a horrible delusion the Jeeva undergoes!

यथा सुप्तस्य स्तोकेन नानाकारविकारया मिथ्याज्ञानोग्रगामिन्या मायया निपतत्यलम्,

अहो नु खलु वैषम्यं, भीमं निजवदुच्यते। (65.10,11)

The Jeeva is like a man who falls asleep for any slightest reason because of intoxication or fatigue; and undergoes varied false experiences of nightmares through delusion!

Ah! The extreme horribleness of it all that he believes them to his true experiences!

भगवन्सर्वदा सर्वं सर्वदैव जगत्स्थितौ त्वया संभवतीत्युक्तं यथा तच्चानुभूयते। (65.11,12)

Bhagavan! You told me that anything is possible any time in this world-phenomenon, and that becomes a matter of experience for any one.

एवंगुणविशिष्टात्मा तन्मोहात्मा स भिक्षुकः क्वचिदस्ति न वास्त्यन्तरालोक्य कथयाशु मे। (65.12,13)

Delve within yourself and tell me whether that deluded mendicant of such a character and experiences, as described by you, is really there or not.

वसिष्ठोवाच

Vasishta spoke

अद्य रात्रौ समाधिस्थस्त्रिलोकीमठिकामिमां भिक्षुरेकोऽस्तिनास्तीति प्रेक्ष्य प्रातर्वदाम्यहम्। (65.13,14)

Tonight I will remain in the Samaadhi state of Chit, and find out whether that particular Bhikshu is there or not, in this huge hut of the-world; and will tell you in the morning.

वाल्मीकिरुवाच

Vaalmiki spoke

मुनौ चैवं कथयति बहिर्मध्याह्णडिण्डिमः उदभूत्प्रलयक्षुब्धघनगर्जितमांसलः। (65.14,15)

Even as the Great Muni spoke like this, the loud drum-beats announcing the noon-hours, sounded on the outside, roaring aloud like the dissolution-clouds.

तत्त्यजुः पादयोस्तस्य पुष्पाञ्जलिपरम्पराः नृपाः पौरा विटपिनः पुष्पं वातधुता इव। (65.15,16)

All the kings and citizens offered heaps of flowers at his feet, like the trees pouring flowers when hit by the winds.

पूजयित्वा मुनिश्रेष्ठानुदतिष्ठन्स्वविष्टरात् सभा तदनु सोत्तत्स्थौ सप्रणामपरम्परा। (65.16,13)

After worshipping all the Great Munis, the people in the assembly got up; following that, rose the flow of salutations to each other.

क्रमेण ह्यस्तनेनैव जग्मुः खेचरभूचराः स्वास्पदेषु यथाशास्त्रमहर्व्यापारमादृताः। (65.12,17)

All the Earth-denizens and Heaven-denizens left the place one by one, and were engaged in their own duties of the day, as ordained by the Scriptures, and returned to their abodes as the day ended.

सर्वे संपादयामासुर्निजधर्मं क्रमोचितं चिन्तयन्तो मुनिप्रोक्तं महीचरनभश्चराः ज्ञानं,

क्षपां क्षणमिव निन्युः कल्पमिवापि च। (65.18,19)

All the Earth-denizens and Heaven-denizens completed their own duties for the day, even as they were ruminating on the Knowledge-instructions given by VasishthaMuni, and passed the day as if it was a second (absorbed in those thoughts), or rather as if it was a Kalpa (waiting for the morning-session of the discourse).

प्रातः पुनःप्रसृतकार्यपरम्परोऽस्मिञ्जाते जने खेचरभूचरभूतसङ्घः

आख्यानलोकरचनेन तथैव तस्थावन्योन्यसंवदनपूजितपूज्यलोकः। (65.20)

In the morning, all of the heaven-dwellers and land-dwellers finished their morning duties, and assembled in the court-room eager to hear the rest of the story.

वसिष्ठमुनिसंयुक्ता विश्वामित्रादिसंयुताः स्थिताः खेचरसिद्धौघा विश्रन्ता नृपनायकाः

सरामलक्ष्मणा सैव तथैवाथ सभा बभौ सौम्या समसमाभोगा शान्तवातेव पद्मिनी। (66.01,02)

The kings, along with the hosts of Devas and Siddhas, sat in the court adorned by Great Sages like Vasishtha and Vishvaamitra, and the princes Rama and Lakshmana.

The court-hall resembled a serene and calm lotus-lake with its waters caressed by gentle winds, as everyone was silent and happy in their minds by meditating on the truths explained by the Great Sage.

अनवेक्ष्य वचः प्रश्नमुवाचाथ मुनीश्वरः बोधयन्ति बलादेव सानुकम्पा हि साधवः। (66.03)

The Great Muneeshvara himself began his talks, before anyone could raise a question (about Bhikshu's existence). The noble ones are filled with compassion and forcefully give knowledge (even unasked for).

वसिष्ठोवाच

Vasishtha spoke

राजन् रघुकुलाकाशशशाङ्क रघुनन्दन ह्यो मया ज्ञाननेत्रेण स भिक्षुः प्रेक्षितश्चिरम्। (66.04)

Hey king! Hey 'Moon of the sky of the Raghu dynasty-sky', RaghuNandana!

ध्यानेनाहं चिरं भ्रान्तः तादृग्भिक्षुदिदक्षया द्वीपानि सप्त पृथ्वीं कुलशैलसपर्वतां

यावत्कुतश्चिदप्येवं भिक्षुर्लब्धो न तादृशः।

I indeed searched for that Bhikshu with my 'knowledge-eyes' for long.

I wandered for a long time (inside my own mind-kingdom of this world), everywhere on this Earth adorned by seven islands and Kula Mountains, trying to see that Bhikshu, and I could not find him anywhere!

कथं किल मनोराज्यं बहिरप्युपलभ्यते। (66.05,06)

How can the mental kingdoms (Jeeva-states and their life-stories) be reached outside?

(No individual exists at all, except as the imagined mind imagining an ego as some name and form.
How can you find the Bhikshu as a real entity?)

ततस्त्रिभागशेषायां रात्र्यां पुनरहं धिया उत्तराशान्तरं यातो वेलावात इवार्णवम्। (66.07)

Then, in the later half of the night where three parts of the night were still left, I went towards the northern direction, in the mind itself (by conceiving a 'north' in the space-less state of Chit), like a speedy tidal wind crossing the huge expanse of the ocean.

जिननामैष तत्रास्ति श्रीमान् जनपदो महान्वल्मीकोपरि तत्रास्ति विहारो जनसंश्रयः। (66.08)

There is a prosperous country belonging to people who follow Jainism.

On a huge hillock named Valmika, there is a monastery, where many ascetics reside.

तस्मिन्विहारे स्वकुटीकोशे कपिलमूर्धजः भिक्षुर्दीर्घदृशो नाम स्थित एव समाधये। (66.09)

In that monastery, in his own small hut, lives a Bhikshu named 'DeerghaDrsha (far-seeing one)' with brown matted locks, always absorbed in Samaadhi.

एकविंशतिरात्रं च तस्यैवं स्थितिशालिनः दृढार्गलं गृहं ध्यानभङ्गभीता विशन्ति नो भृत्याः प्रियाः किल, तथा संतिष्ठति स भिक्षुकः, अयैव तस्य संवेतुं नियतेरीदृशी स्थितिः। (66.10,11)

Twenty one nights have passed, after he entered this Samaadhi state.

His room remains firmly locked; and nobody, not even his favourite attendants enter it for fear of disturbing his Samaadhi; and that Bhikshu remains absorbed, like this only,;

रात्रयो ध्याननिष्ठस्य गतास्तस्यैकविंशतिः स तु वर्षसहस्राणि तथा चित्तेन भूतवान्। (66.12)

Only twenty one nights have passed for him, who is absorbed in contemplation; yet he has passed thousands of years in his mind (as so many identities).

कस्मिंश्चित्प्राक्तने कल्पे भिक्षुरेवं पुराऽभवत् अद्य त्विह द्वितीयोऽस्मिंस्तृतीयो नोपलभ्यते। (66.13)

I found a Bhikshu in a previous Kalpa also, with some similar story; and this one is the second life-copy of the same; the third one is not seen at all.

मया तु पुनरन्विष्य चेतसा चतुरात्मना तादृग्भिक्षुस्तृतीयोऽन्यो जगत्पद्मोदरालिना

अस्मात्सर्गात्ततो लब्धस्तृतीयस्तादृशाशयः। (66.14,15)

I did not give up; I again diligently searched through my mind, like a bee hovering over the world-lotus, to find any other Bhikshu that could be there; and such a Bhikshu with such a mind-story, was found in this Creation itself.

अथान्ये लीलया सर्गा मया संप्रेक्षितास्ततः यावत्स्मिंश्चिदाकाशकोशशायिनि सर्गके

तृतीयो विद्यते भिक्षुर्ब्राह्मश्च सदृशक्रमः। (66.15,16)

And, when I observed other Creations just as an amusement, then I found out that, in another Creation of a Brahmaa, hidden in the Chit-space-hollow, this Bhikshu is there with the same events repeating in his life.

[Who is who, in Chit-expanse?

Mind-processes repeat themselves with the same image of bodies or different bodies, with the same life-stories or different life-stories again and again randomly, anywhere in Chit-expanse. Who is there to realize actually? No one!

Like the Bhikshu, your life-copy with the same image or different image can be repeated a thousand times or a million times! 'You' are not that other copy; for as Chit, you are not any life-copy at all; and if you wonder how you as the body-entity with a particular life story can be repeated so many times, then it is your illusion state; and a mad man's questions have no answers.]

एवं तेनैव तेनैव संनिवेशेन भूरिशः भविष्यन्त्यभवन्सर्वे पदार्थाः सर्गसंततौ। (66.17)

Thus, with the same situations rising again and again, all the objects were there and will be there in the succession of Creations.

अस्यां सभायामपि ये मुनयो ब्राह्मणास्तथा भाव्यमेवं समाचारैस्तैरन्यैरप्यनेकशः। (66.18)

नारदेनामुना भाव्यं पुनरन्येन चामुना एवं कलनकर्मभ्यां युक्तेनान्येन भूरिशः। (66.19)

Even in this court-room, these Sages and Brahmins will be there in those Creations also, like this only; and others too! This Naarada here, should be there as another with the same knowledge (kalana), the same character and behaviour (karma).

एवं जन्मादिना भाव्यं व्यासेनापि शुकै च

शौनकेन पुनर्भाव्यं क्रतुना पुलहेन च अगस्त्येन पुलस्त्येन भृगुणाऽङ्गिरसापि च। (66.20,21)

This Vyaasa and Shuka also should have other births elsewhere; so should this Shunaka, Kratu, Pulaha, Agastya, Pulastya, Bhrgu, Angirasa and others also, should have other births elsewhere.

एत एव तथान्ये च एवरूपक्रियास्पदं चिराच्चिराद्भविष्यन्ति मायेयं वितता यतः। (66.21,22)

All these and the others, will be there again and again for long, with the same identities and actions! For, this Maayaa is indeed spread out everywhere!

सदृशाचारजन्मानस्त एवान्ये च भूरिशः भूयो भूयो विवर्तन्ते सर्गेष्वप्स्विव वीचयः,

Having similar births and characters, these people and the others will again roll in the Creations like the waves in the ocean;

अत्यन्तसदृशाः केचित्केचिदर्धसमक्रमाः, केचिदीषत्समाः केचिन्न कदाचित्पुनस्तथा। (66.22,23,24)

some identity-copies will be fully alike; some only half-alike; some slightly alike; some completely never be like that at all, and will be completely different.

[All the people that you see anywhere and everywhere in any world, are just the Chit rising as some waves; and there is no second person that exists, as out of it.

Names, forms, thoughts, stories, can be repeated again and again, or be completely different also.

All those whom you see as different are just your own copies with different mind-stories; dreams within dreams of the Chit-state. Everyone is Chit in essence; but are asleep and dreaming the dream of the Bhikshu, fulfilling countless Vaasanaas as different identities.

If you destroy the ego and wake up, who wakes up? No one! The Chit alone remains without any identity.

What matters how many ego-copies as yours, rise up in the Chit-expanse; you are not that ego; so why bother?

If Rama is realized, why should he bother as to how many other Rama-copies exist in the Creation-ocean?

Why should the ocean worry about the similar wave-structures?]

एवमेषातिवितता महतामपि मोहिनी,

In this manner, the deluding power of Maayaa is spread-out all over, and deludes even the Great ones!

क्षणे नेहास्ति नो कर्म प्रतिपत्तिर्हि जृम्भते। (66.24,25)

In that unbroken time-span of Kaala, there is no action even of the mind; the delusion alone reigns supreme.

(Time is also an illusion created by the mind!)

क्वैकविंशत्यहोरात्रा अनन्ताकृतयोऽनघ क्व तासामुपलम्भोऽलमहो भीमा मनोगतिः। (66.25,26)

Where, the count of twenty one days and nights (in the Bhikshu's original life)

and the countless forms of his (that were experienced in his mind);

and where, the perceptions of them all (within the span of twenty one days)?!

Aha! Terrific is the path taken by the mind!

[Bhikshu and his dream-worlds exist as real in the state of delusion only; and you can search and find the many copies of the Bhikshu and also many copies of Jeevata and others, or not find them also, since this search also is happening in your mind-kingdom only.

In the Chit-state, there is no action or agitation; there is only the mind-kingdoms rising as Jeeva-states through delusion.

You can perceive any amazing factor, as a part of it.

What is not possible in Chit-state? Which wave cannot rise in Chit ocean, as a mind-story?

Hey Anagha! Take the example of this Bhikshu himself!

In the Bhikshu-world, twenty one days only have passed; but Jeevata and other life-existences were experienced fully, for a count of thousands of years and more.]

प्रतिभामात्रमेवेदमित्थं विकसितं स्थितं नानाकलहकल्लोलं जले प्रातरिवाम्बुजम्। (66.26,27)

Appearance of unreal nature alone (like a mirage-city) stays blossoming as this world-perception, like a lotus blooming up in the morning by the touch of the Chit-sun,

in the turbulent waters of mind-agitations,

with the hovering of belligerent bees (beings) and the endless splash of waves (births and deaths)

(‘naanaakalahakallola’)!]

जातं संवेदनादेव शुद्धादिदमशुद्धिमत्संसारजालमखिलं सार्चिर्वह्निकणादिव। (66.27)

The entire network of this impure worldly-existence rises out of the pure consciousness alone, like a fiery fire from a spark.

[Each Jeeva experiences its own world, in its own mind, separately like the ones (like Jeevata), seen by the Bhikshu in his mind. In those worlds also, there might be many more sub-experiences of other worlds. Nobody can stop you from experiencing a cow's life or a dog's life for some little time, when you are asleep and returning back to your original identity. You may not remember it also when you wake up. Some Vaasanaa of a short-span may get fulfilled that way! Then, which is real and which is unreal experience? Everything is unreal from the level of Chit. Yet, those experiences are real at the time of experience because those experiences are supported by the Chit and appear real because of that. The heaps of mud appear stable because of the stable land below them. Realize the Self, and the world-mud will just vanish; and Chit- ground alone will be left back.]

प्रत्येकमेवमुदितः प्रतिभासखण्डः

The piece of world (limited information input of a Jeeva) experienced by everyone, is separately risen (as their private experience only).

खण्डान्तरेष्वपि च तस्य विचित्रखण्डः,

Even within that world- piece, there are varied world-pieces (as experiences).

(Each person is a 'Chit-I' seeing all others as his own dream-pieces.

Each one is a Bhikshu seeing the others as his Vaasanaa-fulfilment states.

Chit is the central essence of all the dreams of all.

The 'perceived' is an entangled entwined forest of dream-creepers only, holding on to the single stable tree of Chit.)

सर्वे स्वयं ननु च तेऽपि मिथो न मिथ्या

The main world of the 'I' and the worlds of the others within it, reacting to each other, are not unreal.

सर्वात्मनि स्फुरति कारणकारणेऽस्मिन्। (66.28)

They rise as expressions of this Chit, the essence of all, which is the cause of all causes; and they are real in that sense only.

(Your unreal dream is real, because you are real in the waking-state. You alone render reality to your unreal dream.

So it is with Chit; it makes the world-dreams look real, because it is real.

They are understood as unreal, at the time of enlightenment.)

DASHARATHA

[Emperor Dasharatha drew the attention of the crowd to him by hinting about his royal power.

He asks his Guru to give the information about the Bhikshu's country, so that he could bring him to his court and honour him.

But it was too late! Or rather, how could one denizen of one mental world enter another mental world of another Jeeva?!

As Vasishta already had mentioned, within twenty one days of contemplation, the Bhikshu had reached the state of Rudra; so the Rishi gently reminds the still ignorant king of the events of Bhikshu's life.]

दशरथ उवाच

Dasharatha spoke

मुनिनायक तं भिक्षुं गत्वा संबोधयन्त्वमी नरा मत्प्रहिताः शीघ्रं चानयन्तु कुटीगतम्। (67.01)

Hey Lord of Sages! Let the ministers sent by me go to the hut, where the Bhikshu is absorbed in contemplation and wake him up. Let them bring him here quickly.

वसिष्ठोवाच

Vasishta spoke

राजंस्तस्य महाभिक्षोः स देहः प्राणवर्जितः क्लेदो वैवर्ण्यमायातो नासौ जीवितभाजनम्। (67.02)

Hey Raajan! That body of that Great Bhikshu is now lying without life; has rotted; has dried up; has lost its colour and is not an abode of life-principle now.

तस्य भिक्षोस्तु जीवोऽसौ भूत्वा पद्मजसारसः जीवन्मुक्तः स्थितो भूयो नासौ संसृतिभाजनम्। (67.03)

'That Jeeva of the Bhikshu' became Brahmaa's swan, and remains a JeevanMukta.

It will not again get caught in this worldly-existence.

तद्गृहे मासपर्यन्ते बलान्निष्कासितार्गलाः अंतराले तु तिष्ठन्ति भृत्या भिक्षुदिदक्षवः। (67.04)

In the Bhikshu's world, after waiting for a month as was requested by the Bhikshu, his attendants have to break open the door of Bhikshu's abode forcefully, and are waiting in the room outside of that door.

ततो नष्टाङ्गसंधानं कायं निष्काल्यते जले त्यक्ष्यन्त्यन्यं करिष्यन्ति भिक्षुमक्षुण्णमानसम्। (67.05)

Then they will see his body lying life-less and will cast it into the river. They will perform the necessary funeral rites for the Bhikshu who proved to be of extremely stable mind.

अनेनैवं सदेहेन भिक्षुर्मुक्तो व्यवस्थितः। कथं प्रबोध्यते नष्टं तद्विहारे शरीरकम्। (67.06)

In this manner, the Bhikshu would be liberated along with the body (Sadeha Mukti).

(He will be in the form of Rudra.) How can you wake up the body that is lying dead in that monastery?

एषातिवितता माया दुर्बोधेन दुरत्यया नित्यं सत्यावबोधेन सुखेनैवातिवाह्यते। (67.07)

This Maayaa, who is so widely spread, is difficult to understand, because of her power to produce successive deluded-states without end. She can be crossed over always, with the realization of the Truth.

असत्येव कृतारम्भा हेम्नः कटकता यथा प्रतिभासविपर्यासमात्र कारणकोदया। (67.08)

Without existing at all, she has started this world-show. She causes the world to appear, just by making one thing appear as the other, like the bracelet seen in the gold.

परमात्मनि वाचेयमित्थं मायानुमीयते तरङ्गालीव पयसि प्रेक्षामात्रविनाशिनी। (67.09)

In the Paramaatman, Maayaa is inferred as the division-concept conceived through various sound-modifications referring to the variety of shapes.

Like the array of waves in the waters, she vanishes, even as one keeps on observing her.

(What is Maayaa's power? Maayaa hides what is real and makes it appear as something else.

Bracelet hides the gold. Pot hides the clay.

Shapes are recognized by modifications of speech, and that alone is perceived as real.

The difference or division alone is believed to be real; not the Self which is the common-essence of all.

When you ignore the division and see the truth behind, you will conquer Maayaa.)

ज्ञो हि दृश्यतया दीर्घस्वप्नात्स्वप्नान्तरं व्रजेत् एवं जीवत्वमायाति विवेकात्सर्वमात्मदृक्। (67.10)

The 'All-knowing Supreme Self' (Jna) alone perceives everything and moves from one prolonged dream to another. In this manner, it attains the state of the Jeeva.

Through discrimination, it has the vision of itself as the essence of all.

यो यस्य प्रतिभासः स्यादात्मैव स स्वबोधतः स एवोदेति संसारः करञ्जवनगुल्मधृक्। (67.11)

That from which this world-appearance shines forth is understood as the Self alone, when the Truth gets known. That state alone is understood as this 'world which bears clusters of trees in the thorny forest (when one is unaware of the truth).

(Every single Vaasanaa is like stone thrown inside the water; immediately the circular patterns start forming one after another!

Again a stone falls; again the patterns arise.

Where does it ever stop?

Like the Bhikshu moving from dream to dream with different identities, Chit also experiences different Jeeva-states.

Each Jeeva creates a world-appearance around him, as per his Vaasanaa dominance.)

प्रत्येकं भूतमुदितं कृतं संसारमण्डलं भिक्षोः स्वप्नान्तर इव परां भङ्गिमिवाम्भसः। (67.12)

Every individual rises separately and creates a Samsaara-sphere around him, as in the dream-worlds of the Bhikshu, like the curved lines of the waters that keep rising one after the other, overlapping each other.

(We are all the identities of another Bhikshu-like person who is dreaming our dreams.

We are all his 'dream-Jeevas' experiencing our own worlds through ignorance.

We do not know that we are in a dream of his. And that original dreamer is the Lotus-born Brahmaa.)

प्रस्तुतः पद्मजादेव जगत्स्वप्नो यथोदितः तथैवास्वच्छचित्तोत्थो रूढः सर्वजनं प्रति। (67.13)

At present, the Jagat-dream has risen from the Lotus-born.

That alone rises in the (unenlightened) impure mind, and is seen by every individual as stable.

(When we realize the Self like Jeevata and others of the Bhikshu's dream, then we will also know that the original dreamer is Brahmaa. Bhikshu, in his dream-life of the Bhikshu, had only ninety eight dreams, and woke up after his 'ninety ninth dream' as Rudra. Bhikshu's life also is one dream-experience.

But this Brahma's dream-worlds amount to crores and crores of Cosmic eggs.)

पितामहवदाभाति सर्गः स्वप्नविलासवत्प्रत्येकमुदितस्तेन ब्रह्माण्डानीव कोटिशः। (67.14)

When the mind is enlightened, the Creation appears as an amusing dream dreamt by 'Grandfather (Brahmaa)' (Pitaamaha).

Rising from each individual, there rise forth, countless millions of Cosmic eggs like this one.

(Whether it is a perceived-world of a totality-mind (Brahmaa) or an individual-mind; whether it is a commonly perceived world or an individual one; it is as unreal as a dream.)

स्फुरन्त्यथा तथा वास्मिञ्जीवः पश्यति विभ्रमं हृदयेऽयं समर्थं च स्वप्नवद्दीर्घमान्तरम्। (67.15)

In whatever way the world shines forth, the Jeeva sees the delusory presentation, only as a lengthy dream in his mind, which is capable of producing any experience.

(How? Jeeva is real only as the essence of Chit; and slightly swerving from his original state, he experiences a world of limitations, in some form or other.)

चित्सत्तामात्रमासाद्य प्रतीतिच्युतमात्रतः जरामरणदुःखानां क्वचिद्भाजनतां गतः। (67.16)

The Jeeva exists as the 'Principle of Chit', which is the common-essence of all,

and just slightly swerving from his true nature, he becomes an experiencer of the sufferings of old age and death, in some form bound by limitations (as that of a Deva, or a man or an animal).

(A tiny vibration of the mind principle; and lo, there rises a Brahmaa's world or a nether-world instantly!

Thus, conceiving anything and everything, the Jeeva-Chit experiences everything, staying as every one.)

पातालं ब्रह्मलोकं वा चित्सुकृतशालिनी चित्तांशस्पन्दमात्रेण कृत्वा कृत्वेव संस्थिता। (67.17)

The principle of Jeeva-Chit which is capable of creating anything, remains creating nether-world (lowest) or BrahmaLoka (highest), by just a little quivering of the mind-principle; and keeps experiencing them.

(The Supreme principle of Chit herself conceives the Praana; becomes the vibration of the mind getting controlled by the Praana-power; through that mind-principle takes on a name and form; identifies with the body; starts chasing the sense experiences; and wallows in the perceived world.)

चित्सुन्दररूपिणी जीवनामरूपं गतात्मनि अन्यत्र च विलुठति गत्वा संभ्रमहारिणी। (67.18)

Chit in the form of vibration of Praana attains the state of Jeeva (living entity) with a name and form, seeking the experiences of the sense-objects; moves outside (away from the self); and wallows in them.

(Every Jeeva-entity is deluded and makes the mistake of superimposing reality on the unreal, and believes himself to be a stuff made of matter; that does not change the fact of his being the Supreme in essence.)

चित्तेति परमात्मा न

Just because of being the Chitta, is he not the Paramaatman?

(Just because of the wrong understanding maintained by the Chitta-process, how can the Paramaatman be not a Paramaatman and be something else, when 'that alone' exists without a second?

परमात्मा न वा न किं,

Is not the Paramaatman the individual self?

(Jeeva is an illusory state seen inside the magical mirror of incorrect knowledge; how can that affect the Brahman in any way?

How can that which is not real, affect the reality named Brahman?

How can a lie make the truth change?)

जीवदेहादिनाम्नोऽस्य प्रतिबिम्बादिवार्हता। (67.19)

Though the changeless-state of Brahman gets reflected as an individual with a name and form in the mind-mirror tainted by the Vaasanaas, and functions as if with the senses, Praana etc;

nothing gets affected, since Brahman is without divisions!

(Even if you state that the world is one with the Brahman in essence only, even then, what else is there but Brahman;

Brahman alone is in Brahman, call it the world or Brahman.

If you are deluded, you will name it as the world; if not deluded, you will name it as Brahman.

Names do not matter!

Whatever name you refer to it as, all the names refer to the nameless Reality-state only; for what else is there, other than that?)

ब्रह्मण्येव परं ब्रह्म जगद्दृष्ट्यैव संस्थितं शुद्धाकाशमिवाकाशे जले जलमिवामलम्। (67.20)

Even from the level of the worldly-point of view,

'Supreme Brahman' stays in 'Brahman' itself,

like the pure sky in the sky, like the pure water in the water.

लोको ब्रह्मण एवायं जगद्रूपेषु तिष्ठति बिभेत्यन्यतया बोधात्प्रतिबिम्बादिवाभकः। (67.21)

A child will see the its own face in the mirror and gets afraid that there is another person inside the mirror. Similarly the deluded Brahman sees itself as a different person in the Chitta-mirror and gets frightened by that false knowledge.

(Destroy the Chitta-mirror, the Chit-state alone is left back. See the Brahman alone shining as the world through the mind-mirror (as countless probable states); and be amused; not frightened.)

स्पन्देऽस्पन्दीकृते चेह स्वतः संज्ञा विलीयते

If the 'Spanda' is made into 'non-spanda',
then the identity (with the name and form) dissolves off by itself.

(The agitation as the ego (spanda) is reflected inside the mind as the outside world-scenario.

If the agitation turns into no-agitation through Vichaara in the intellect, then the limited identity dissolves off by itself, in the intellect, and becomes a non-entity, like a ghost dissolving off through the reasoning process and becoming a non-entity.)

साप्यलं परिणामेन लीयतेऽग्नौ घृतं यथा। (67.22)

The intellect (engaged in Vichaara) also dissolves off (after its function is over with),
like the ghee poured into the fire of Brahman-vision (as a Yajna-process),
(ghee of knowledge got through the quiet pure curd-state of the mind churned by Vichaara and heated in the Vichaara process)
where the inert Brahman evolves to see itself with a pure mind, and remains blissful.

चित्स्पन्द एव चित्स्पन्दे सर्वात्मनि विजृम्भितः

The Chit-quiver of Brahman-state alone, shines forth in the Chit-quiver itself, in all the individual
selves also (like the ocean alone exists as the quivers of wavelets on its surface).

स्पन्दास्पन्दौ जृम्भणादि कल्पितं न वास्तवम्। (67.23)

'Agitation', 'non-agitation', 'shining forth'; all these are just terms invented (for explaining to the student
when he is stuck to the belief of the world-existence); these are all not really there (as meaningful).

(How can the agitation-less Brahman be there with agitation?)

*If you ask, why do 'I' exist as the agitation of the mind, then my answer is, you imagine that you exist as a limited ego,
because of the incorrect knowledge; gain the right knowledge, then the agitation will get proved to be non-existent.)*

सारेण तु विचारेण सर्वशब्दार्थयोः समे, चिन्मात्रमेव ज्ञातेऽयं नास्तीत्यपि न विद्यते। (67.24)

When the Vichaara fructifies by understanding the essence of Truth, when all the words and meanings
become equal (and refer only to Chit), if only the ChinMaatram is realized as the true self,
then, even the statement 'this world does not exist' is also not there.

[What is not there, need not be even proved as non-existent.

The world does not even exist as something 'not existing'!

Just stop believing in what is not there, by taking recourse to Vichaara; kill the imagining mind that has been imagined;
that is all. Then, you will find that all the modifications of speech invented by the mind refer to, only the Chit.

Analyze all the words and meanings, starting from your own ego that is referred to with a name as some form, and find what
is their essence; you will find that the 'knowing' alone rises as the manifold forms of sound-structures with some meaning
attached to them.

All objects and all things including the ego is 'known' by the 'knowing state of Chit'.

Chit alone is the essence of all, like the sweetness alone is the essence of all sweet dishes; or liquidity alone is the essence of
all liquids. All words refer to Chit alone.

The ignorant mind understands the sound-meaning only; not the inner essence of all.

If one can somehow grasp that Chit state which 'knows' 'always, what else is there?

There is nothing to refer to as 'this does not exist'.]

न स्पन्दोऽस्तीह नास्पन्दो नैकता वापि न द्विता शुद्धं चिन्मात्रसर्वस्वं यथैवास्ति तथा स्थितम्। (67.25)

There is no agitation here, no non-agitation also; not oneness, not two-ness also.

The pure Chit alone is everything. It remains as it is.

[Why do you see the difference then?

Like a child seeing the difference in the sugar-lumps variously shaped as cow, cat, horse etc, the ignorant also see the
difference by having only the surface-vision of the senses; and the world appears tainted only, like the nectar-filled moon
is seen as tainted. When everything melts off by the knowledge of non-difference, then, the Supreme alone gets left back.]

भेदवेदनयोदेति भेदः प्रकृतिलाञ्छनं

The belief in the difference stays as the difference, as the natural taint of the perceived-state.

(Difference is to be maintained on the surface-level only, when engaged in worldly affairs; but inside, you must see everything as just some probable state of Brahman.)

अभेदबोधादखिले गलिते शिष्यते परम्। (67.26)

By the understanding of 'Abheda' (no-difference) -

(by not observing the differences produced by ignorance, and seeing the division on the surface only), the Supreme alone gets left back.

(You remain as Chit, the Principle of Knowledge, as the self which is always alert and aware of all actions and thoughts.)

नानातैवास्यबोधेन (नानातेव असि अबोधेन),

Rama! You feel yourself as different from others because of not getting the right knowledge.

सबोधस्त्वनवेक्षणात्।

By disregarding the manifoldness, the right understanding will be yours.

[The world you see is just a probable state that freezes when you observe.

There is only the emptiness that is ready to become any perceived state, like an expanse made of 'ready to become' state; this alone is Reality; and when the mind-agitation contacts this emptiness, instantly the world-picture rises as a mind-picture.

The continuity of these successive mind-pictures alone is known as the world.

The probable states exist division-less in the Reality-state which is not in any space or time frame.

The mind alone writes the picture of the world through the concept of difference.

Remove all the differences in trees, there is only one tree; remove all the differences in animals, there is only one animal; like this, you can go on removing the divisions, and will arrive at the 'knowing' alone as the common essence of all; for, all the objects exist because they are 'known' through the division-function of the mind only.

Division is the foundation of the world-picture; but it is Chit in essence.

A Knower always is established in the division-less vision, though he acts as if there is division in the world.]

पृच्छ कं चैवमस्त्येव

Ask the question - 'who and what is there in this world-appearance as divided'.

(Analyze how the mind perceives the world through the concept of division only.)

तस्मान्निःशङ्कता परा। (67.27)

Through that (enquiry) alone, the world is seen as the undivided state of the Supreme, and there is the complete absence of any doubt.

(All the words and meanings become meaningless in that state.)

ततः स्वप्नो न जागर्तिर्नसुषुप्तिर्न तुर्यता न बन्धोऽस्ति न मोक्षोऽस्ति नान्यथाकल्पनात्मकम्। (67.28)

In that doubtless state, there is no dream, no waking state, no deep sleep state, no Turyaa state.

There is no bondage, no liberation. There is no imagination of another one.

[What is there actually as real?

Only the quietness is there ready to become the perceived.

This quietness alone is spread-out as the world that you see.

That which is uniformly spread out permeating all is 'Shaanti', the 'Supreme quiescent state'.

What you see as any world-scene at any moment of your life, is an instantly frozen picture of that quietness only.

It is as if you are trying to catch this quietness all the time, and when you extend the mind as the senses to catch it, it eludes you, and becomes frozen as a mind-picture.

When you do not see, it is there hiding as it were, and not seen; when you see, it instantly freezes into a mind-picture.

That is the magic of Reality.

To catch it, you have to stop seeing it with a mind.

Keep quiet without the slightest agitation of the 'I' and its connected thoughts even of liberation and Brahman.

You will suddenly understand that even the ego was only a mind-picture of the frozen Reality.

When that is also gone; what is left back, but the quietness which is not frozen into any mind-picture.]

शान्तिरेका जगन्नाम्नी, शान्तिरेवमवस्थिता, अबोधोऽसत्य एव, अतः क्व द्रष्टृदृश्यदर्शनम्। (67.29)

The term 'Shaanti' alone refers to the world.

'Shaanti' alone stays as this perceived world.

Non-enlightenment also is unreal. (What is there to realize, and by whom?)

Where at all is the perceiver/perceived/perception phenomenon?

[Whatever you call as agitation is also non-existent actually; it is also the quietness frozen as agitation by the mind-function. Agitation also, is the imagination of the imagined mind-phenomenon.

All these words like mind, agitation etc also are there, by the belief in the reality of the world.

What actually is there, is just the 'ready to be state' of Reality, the quietness alone.

Reality itself rises as the frozen state of the world, and it later is explained as agitation and mind etc.

It is just the Reality-state; and that is all that is there.

World is the frozen state of the same Reality, which later on gets referred to as the Jagat.

To see the unfrozen Reality and stay as that only, even amidst these continuously freezing scenes of the world, is Mukti.]

स्पन्दोऽप्यस्पन्द एव स्यान्निःसंकल्पतया च ते,

The agitation stays as the agitation-less state, by your ignoring the conceptions of the mind.

[Of course, your senses may be writing pictures of the tree, rock, bird, (room, chair, window, wall, people etc) at every instant of your mind-contact; but you can see beyond these sense pictures, and know of the quietness that is rising as these mind-pictures; and stay unswerving in that vision.

Your ego is also a mind-picture only as every 'I' thought; observe that which is beyond this also; and stay as that quietness.].

न स्पन्दास्पन्दयोर्भिन्ना संकल्परहितैव चित्। (67.30)

Chit-state of Reality is not divided as 'Spanda' and 'Non-Spanda'; and is freed of all conceptions.

[It just 'is'; and the world rises as its frozen-state, when 'known'.

This 'knowing' also is the nature of the Reality only.

It 'knows' and rises as you and your world-picture.

It is not divided as the Chit and the world; it 'is' the world; it is not divided as agitation and agitation-less states.

When you have to explain the world as itself, you have to name it as agitation.

But, when you analyze and understand that Chit alone is the frozen state of the world, what is there as agitation at all?]

द्वैतैक्यविकसद्रूपसंकल्पश्चिदभावनात्, स च भावनामात्रेण गतो ब्रह्मैव शिष्यते। (67.31)

When the Reality-state is not known, then all these words of duality, oneness and all get invented to explain the world as connected to the Reality.

When you understand the 'quietness alone' as the Reality, the world vanishes and Brahman alone is left back (with no one to explain anything).

(Know the world as the frozen state of Reality ('knowing' existing as the 'known') that exists as conception only, like the rabbit conceived on the moon.)

चिच्चन्द्रबिम्बे संकल्पकलङ्कः स्फुरतीव यः नासौ कलङ्कस्तद्विद्धि चिद्धनस्य घनं वपुः। (67.32)

In the moon-disc of the Chit, the taint of the conception appears like the world, (like the non-existent rabbit seen on the moon); but it is not the taint; understand that as the dense state of the Chit.

चिद्धनस्य न सन्नासन्स्थीयतां यत्तते पदे इत्यदोषमहाबोधसारसंग्रहणं कुरु। (67.33)

'The dense Chit-state which is spread-out as all, does not stay as different from you (na, san),

but stays as you only (san) as your self'; this is the faultless state of Great Understanding (MahaaBodha).

Absorb fully the essence of this knowledge,

[Stay unswerving in the knowledge of the Reality which rises as the expanse of the 'known' namely the world.

Grasp the common essence in all, at all times; and be in the faultless vision of the Truth, where the world is not seen as some solid reality, but as a succession of probable states only.

Stay as a witness, and be all; as the ego and all the others too.

See yourself as seated at the ego-point (of observation) and be amused that you are the ego-entity, and all others are all your own other forms only.

See yourself as all those whom you see; as your own Vaasanaas existing as other people, like Rudra seeing Jeevata and others of his dream.

The entire world is you the Reality, existing as so many people.

You (Chit-essence) alone are all these; the cat, the dog, the ape, the human, the insect, the rat, the son, the daughter, the wife, the husband, and all that is there now, was there in the past and will be there in the future; all the frozen Vaasanaa-states.

You alone are; the division is not.

You the 'ready to be state' alone is rising as the ego and its probable states.

Everything of the past, present and future exists, all at once, at one instant, and shines forth as the world-appearance.

No future, no past, no one and nothing!

Only the quietness exists, even without the reference of quietness!

That alone is this; nothing else is there!]

चिच्चन्द्रबिम्बासंकल्पकलङ्कामृतविग्रहः त्वया भव्येन संस्पृष्टो भावाभावक्षयात्मना। (67.34)

(चिच्चन्द्रबिम्ब असंकल्पकलङ्क, भव्येन भावाभावक्षयात्मना त्वया संस्पृष्टो सर्वोऽपि पदार्थः अमृतविग्रहः संपद्यते।)

Hey Chit moon-disc! You are the moon without the taint of the conception!

You are the limitless state of perceptions that rise as existing and non-existing.

You are the Supreme power (Bhavya); when your rays touch anything, it instantly turns into the nectar that is oozing from you.

[You are Chit (and not the ego-entity) and you as the Chit remain established in the vision of yourself as all.

Hey Chit, you indeed are amazing!]

भावाभावदिकलनां नीत्वा चिन्मयतां चितः समोल्लासविलासान्तः समाश्रय यथासुखम्। (67.35)

Get rid of the taint of the existence and non-existence about objects (for the objects are just pictures newly arising at every mind-touch as the very nature of Reality).

Stay restful, and be happy in the true sense; and stay firmly established in the awareness state of Chit, be equal always, in the amusing sport of Chit (as the world-appearance).

[Hey Rama! Stay as the ocean of bliss; that alone is a name that can refer to you.

Bliss here does not refer to the thrill of joy experienced by the mind when in contact with desired objects and people.

This bliss cannot be expressed as laughter or smile or grin.

It is the bliss of waking up from the nightmare called the world.

To know that you are deathless and that you are not bound by limitation, is bliss.

'Knowledge of the Truth' is bliss.

You are nothing but that bliss, and not just a tiny-expanse of some momentary joy of some limited knowledge; but you are the very ocean of bliss which is limitless.

With a mind that has stopped its idiotic conceptions, seeing the world as just a sport-field, you can sink within, to know yourself more and more, till you reach the supreme state of auspiciousness named Shivam.

Knowledge of Brahman is endless; and your existence as a Mukta also is endless.]

स्पन्दास्पन्दौ कल्पनाकल्पना वा चित्ताम्नायो

(आम्नायः चित्तभ्रान्तिभेदः)

Agitation, non-agitation, conception, non-conception, are just ideas of difference that belong to the mind-entity which is seeing the world as real through delusion.

विद्धि नामाब्धिनाम्ना सर्वाकारा निर्वृतिः शान्तिसत्ता पूर्णापूर्ण ह्येकमेवास्थितेति। (67.36)

'Ocean of Bliss' - with this alone as your name, as all the forms as as yours, completely free of all agitations, with quietness alone as your essence, understand that you are 'one only' (second-less) in this state of wholeness and non-wholeness (Chit and Jagat).