

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 FORTY

[VETAALA AND THE KING]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**DEDICATED
TO
ALL THE SEEKERS OF TRUTH**

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER FORTY

THE CONVERSATION BETWEEN THE VETAALA AND THE KING

[Intellect-purity and brain-efficiency are a must for Aatman-realization; no doubt about it! Realization is not a heaven to be reached by reciting 'Aham Brahmaasmi'; but is the knowledge that needs to be mastered through Vichaara.

Jagat, the changing pattern of the sense-inputs is a just mirage-like city, or some sort of ghost-world, where countless dust-heaps float about as the ego-entities in the 'nothingness-expanse of the Reality-state'.

But somewhere, even after reaching this level of Vichaara as up-to this section of Nirvaana Prakaranam, the ego may identify itself with the intellect and still continue to exist as a ghost.

Of course, the dispassion would be there, disinterest in the objects and people would be there, purity of mind would be there; and yet, the ghost of the intellect will be still lurking in the shadows.

This is 'intellectual conceit'.

You may be so adept in Vaasishtam-study, that you may know all its stories and explanations verbatim, and may also know the entire essence of all the Upanishads intellectually; and so, the intellect as the 'you', will feel proud of that knowledge also.

If that is the case, then you are the Vetaala (vampire lurking in the shadows of the Scriptures); and the true self, the Emperor Supreme, is still out of reach for you and exists outside of you only, as a 'still to be reached' state.

What, if this intelligent and proud intellect had a talk with Brahman?

What, if the purified Buddhi that was arrogant, had a discussion with the true self? Read on!]

वसिष्ठोवाच

Vasishta spoke

[Intellect can exist if and only the self, the 'knowing state' supports it.

Chitta alone is known as the intellect when it is sharp enough understand anything, and has the capacity to ascertain the truths and take decisions. The mind itself can guise as the intellect, and delude you.]

संसृतिस्वप्नविभ्रान्तौ वेतालोदाहृतामिमान्प्रश्नानाकर्णय शुभान्प्रसङ्गात्स्मृतिमागतान्। (70.03)

Listen to these 'wonderful questions presented by the Vetaala (a spirit or vampire), about the dream of this Samsaara', which came to my memory in this context.

[Vetaala is a spirit that hangs upside down from the branch of a tall Taala tree, and the intellect also hangs on to the Scriptural knowledge which is scripted on the Taala leaves. This Vetaala had comprehended all the knowledge of all the Scriptures, and was proud of his knowledge too. He asked questions of profound and subtle nature, dug out from the deep inside of the Scriptures, to the learned ones; and when they failed to answer, he would eat them off, and satiate his hunger.)

अस्ति विन्ध्यमहाटव्यां वेतालो विपुलाकृतिः स किञ्चिन्मण्डलं गर्वादाजगाम जिघांसया। (70.04)

In the great forest of Vindhya Mountain lives a Vetaala of a gigantic form.

Once he arrogantly wandered in some populated regions desirous of eating some ignorant people.

[All the fake saints and idiot philosophers who looted the people in the name of Aatman-realization were removed by him; or rather, the purified intellect never came under the sway of other philosophies which were the world-based theories. This Buddhi was very pure, and was able to keep away all the Gurus and gods that blocked the path to Vichaara.]

स वेतालोऽवसत्पूर्वं कस्मिंश्चित्सज्जनास्पदे बहुबल्युपहारेण नित्यतृप्तया सुखी। (70.05)

The Vetaala had previously lived in the shelter of a noble king (like Karkati demoness was sheltered by the Kiraata kin). He was given ample food in the form of thieves and cheats.

[The intellect which had mastered self-knowledge through Vichaara was extremely pious in character. The desires were absent; dispassion was on the rise, and no one was harmed as such. It had just the mistaken notion that it had attained the realized state, and confused the intellect-bound joy as the bliss of the self-state.]

निर्निमित्तं निरागस्कं पुरोऽभ्यागतं न सः क्षुधितोऽपि नरं हन्ति सन्तो हि न्यायदर्शकाः। (70.06)

He never without any reason, killed a faultless man standing in front, even if tormented by hunger.

Pious men are always the beacons of perfect actions.

(The intellect found pleasure in showing of its excellence in Scriptures, to the less learned.)

स कालेनाटवीगेहो जगाम नगरान्तरं न्याययुक्त्या जनं भोक्तुं क्षुधा समभिचोदितः। (70.07)

He, after some time, reached a dense forest at the outskirts of a city, to search for food in the form of ignorant people to satiate his hunger (for self-glory), in a proper manner (of intellectual debate), by posing profound and subtle questions on the self.

[The king here was in the true state of Realization; he was a Knower who was established not just in the intellectual proficiency, but was really in the state of the Self.]

तत्र स प्राप भूपालं रात्रिचर्या विनिर्गतं तमाह घनघोरेण शब्देनोग्रनिशाचरः। (70.08)

He met a king there who was out on his night patrol.

The terrifying wanderer of the night (the intellect which was not afraid of ignorance), spoke to him making horrifying noises (like the learned philosophers who have not attained self-realization make great noises of words and arguments).

वेताल उवाच

Vetaala spoke

राजलब्धोऽसि भीमेन वेतालेन मयाधुना क्व गच्छसि विनष्टोऽसि भव भोजनमय मे। (70.09)

Hey Raajan! You are caught today by me in the form of this terrifying Vetaala!

Where are you going now (escaping from me)? You are dead today! You are my food today!

राजोवाच

The king spoke

हे रात्रिचर, निर्याय्यं मां चेदत्सि बलादिह तत्ते सहस्रधा मूर्धा स्फुटिष्यति न संशयः। (70.10)

Hey RaatriChara (you who move at nights only)! (You are still groping in ignorance only!)

If you forcefully eat me here without any justice, then your head will split into thousand pieces for sure!

वेताल उवाच,

Vetaala spoke

न त्वामद्र्यहमन्यायं न्यायोऽयं हि मयोच्यते,

I will not eat you without any justice. I am speaking the right way only.

राजासि सकलाश्च पूरणीयास्त्वयार्थिनाम्,

You are a king! You are duty-bound to fulfil all the wishes of the needy!

ममैतामर्थितां राजन्संभवार्था प्रपूरय प्रश्नानिमान्मयोक्तांस्त्वं सम्यगाख्यातुमर्हसि। (70.11,12)

Hey Raajan! Fulfil this wish of mine too, which has risen now!

Answer correctly all these questions presented by me.

[Tiny dust-motes float in the shining rays of the sun; this you must have seen as an ordinary occurrence; but there is another sun with lustrous shine, in whose rays float the tiny atoms of the Cosmic eggs.]

कस्य सूर्यस्य रश्मीनां ब्रह्माण्डान्यणवः कृशाः

In which sun's rays do tiny Brahmaanda-atoms float?

कस्मिन्स्फुरन्ति पवने महागगनरेणवः। (70.13)

In which wind do the dust-heaps rise up to fill the huge empty expanse?

स्वप्नात्स्वप्नान्तरं गच्छच्छतशोऽथ सहस्रशः त्यजन्न त्यजति स्वच्छं कः स्वरूपं प्रभास्वरम्। (70.14)

Moving from dream to dream numbering hundreds, nay even thousands,

who discards (all the identities of the succeeding dreams one by one);

yet does not discard one's pure nature which reveals them all?

रम्भास्तम्भो यथा पत्रमात्रमेवं पुनः पुनः अन्तरन्तस्तथान्तश्च तथा कोऽणुः स एव हि। (70.15)

The plantain trunk is made only of layers of leaves that overlap each over the other, and are seen inside and inside of each, again and again. Which is the atom that is like this?

ब्रह्माण्डाकाशभूतौघसूर्यमण्डलमेरवः अपरित्यजतोऽणुत्वं कस्याणोः परमाणवः। (70.16)

Countless Cosmic eggs, hosts of beings and their planets, countless solar spheres, and Meru Mountains are the huge atoms that support all; but which single atom acts as their support, without which they become worthless?

कस्यानवयस्यैव परमाणुमहागिरेः शिलान्तर्निबिडैकान्तरूपमज्जा जगत्त्रयी। (70.17)

What is that something which is without parts, inside which the three worlds stay as the essence of the 'deep dense inside' of the 'huge hill of that subtle atom'?

इति कथयसि चेन्न मे दुरात्मंस्तदिह निगीर्य भवन्तमात्मघातिन्

फलमिव तव मण्डलं ग्रसेयं प्रसभमुपेत्य जगद्यथा कृतान्तः। (70.18)

Hey wicked creature! Hey self-killer! If you do not answer (these six questions), then I will kill you, and immediately go to your country and swallow it off like a fruit, like Yama consuming the world!

वसिष्ठोवाच

Vasishta spoke

इत्युक्तवति वेताले वक्तुं प्रश्नान्विहस्य सः उवाच वचनं राजा दंतांशुधवलाम्बरः। (71.01)

After the Vetaala spoke like this, the king laughed aloud, making the space around him whitened by the shine of his teeth, and started to answer the questions.

राजोवाच

The king spoke

(Hey Vetaala! You utter profound high sounding words indeed; but I do not believe that you have any knowledge of Brahman actually. I am not going to answer you directly the questions you posed; but will answer them in the form of a riddle. Find the answer yourself in my subtle explanation.

Listen to this, and see if you can capture the expanse of the Brahman, since you believe that you are the intellect supreme!)

[कस्य सूर्यस्य रश्मीनां ब्रह्माण्डान्यणवः कृशाः (70.13)

In which sun's rays do tiny Brahmaanda-atoms float?]

[I and you know of this perceived field as the earth-pedestal (Bhoomi) that supports our bodies.

This earth itself is of an enormous size for us the tiny beings who walk on it.

Countless such Bhoomis exist inside the Cosmic egg (Brahmaanda) like the thick flesh of the egg.

Imagine this particular cosmic egg as a tiny fruit that is hanging from a branch, as a part of a huge cluster of such fruits.

This fruit is small; but cannot be easily broken. It has a hard skin made of ten layers.

Its skin is so thick that is made of ten thick layers laid each over the other, and is ten times thicker unlike the ordinary fruits covered by just a single layer.]

आस्ते कदाचिच्चेदं हि ब्रह्माण्डमजरं फलं उत्तरोत्तरं दशगुणभूतत्वक्परिवेष्टितम्। (71.02)

This Brahmaanda that does not ever grow old (since it is newly produced at every perception-instant), is a single tiny fruit (among the clusters of non-decaying fruits that fill a single huge branch of a tree), covered by layers of elements that are ten times more that of the the inner layer.

[The mysterious essence of the fruit is not so easily attained. It is too thick and hard to pierce through.

This unbroken skin is made up of - the ten layers of the five-fold sheaths (Anna, Praana, Manas, Vijnana, Ananda) of the individual entity as the Jeeva-state of delusion; and the five-fold world of elements (Aakaasha etc with their subtle essences of Shabda etc) that exist as part of it (as the seer and seen states), each overlapping the other to form a thicker skin, which cannot be cut through except by the sharp Vichaara-knife.])

(And, there is not just one branch with fruits like that; but countless branches fill the huge tree which fills all of the space that you can imagine.)

(The numbers used as thousand and more should be taken to mean 'beyond counting'.)

तादृशानां सहस्राणि फलानि यत्र सन्ति हि अत्युच्चैस्तादृशी शाखा विपुला चलपल्लवा। (71.03)

Such fruits of Brahmaandas numbering thousand and more, are found on the topmost part of the branch, which is covered all over by abundant leaves of the minds which keep on moving (agitating).

[Who can even imagine such a number of limitless mind-worlds?

A man imagines the tiny earth alone to be the huge world, and imagines his existence as special and sacred; he is like a frog stuck inside the tiny hole of a rock which knows nothing of the outside expanse.

And, the earth he knows is his own conception of the earth made of ideas that are based on his incomplete sense-data.]

तादृशानां सहस्राणि शाखानां यत्र सन्त्यथ तादृशोस्ति महावृक्षो दुर्लक्ष्यो विपुलाकृतिः। (71.04)

Thousands and more of such branches are there in that huge tree, which is so huge that it cannot come within the range of the sight at all.

(Is there only one tree like that? No!)

तादृशानां सहस्राणि यत्र सन्ति महीरूपां तादृशं वनमत्युच्चैरनन्तरुगुल्मकम्। (71.05)

Thousands and more of such trees growing out of the ground (as ignorance-based existences), fill a 'huge forest, which reaches far above the sky' (space getting created more and more as per the conception-level of the intellects);

and such trees fill it like limitless clusters of bushes.

(Where is our Brahmaanda and our Bhoomi? Can you find it anywhere?)

And what does our tiny existence amount to in this huge expanse of the perceived? What are you proud of?)

[There is not just a single forest, but countless such forests with trees that have branches filled with clusters of fruits like our Brahmaanda, cover a huge mountain, like tiny bushes covering the small rock. And, the mountain is not a small one, but is very huge and rises high above to fill the entire sky-space. Can you see anywhere our tiny Bhoomi?]

तादृशानां सहस्राणि वनानां यत्र सन्त्यथ तादृगस्ति बृहच्छृङ्गमत्युच्चैर्भरिताकृतिः। (71.06)

Thousands and more of such forests fill the 'mountain' without a gap, where the peak of that mountain reaches far above the sky, beyond the sight.

तादृशानां सहस्राणि शृङ्गाणां यत्र सन्त्यथ तादृशोऽस्त्यतिविस्तीर्णो देशो विपुलकोटरः। (71.07)

Thousands and more of such mountains fill the huge expanse of a 'country', which has enough empty hollows to fill countless mountains of this type.

तादृशानां सहस्राणि देशानां यत्र सन्त्यथ तादृगस्ति बृहद्द्वीपं महाहृदनदीयुतम्। (71.08)

Thousands and more of such countries fill a 'huge island' which contains huge lakes and rivers (filled with varied waters of experiences).

तादृशानां सहस्राणि द्वीपानां यत्र सन्त्यथ तादृगस्ति महीपीठं विचित्ररचनान्वितम्। (71.09)

Thousands and more of such islands fill a 'pedestal of Earth' which is filled with a variety of objects and beings that are made of various names and shapes.

[There is not one mountain, but countless mountains like that exist,

where the forests thick with huge trees cover it all over, with branches filled with clusters of fruits, which contain countless Bhoomis like ours inside them as flesh.

Can you imagine the amount of minds, and their worlds that rise from Brahman?

Such mountains cover this country without a gap, and such countries fill the island without a gap;

and such islands exist inside the Earth-pedestal which is like our tiny earth which is just a small fruit inside a cluster of fruits hanging from a huge branch.

Confusing? What is inside what; keep thinking; more is to come!]

तादृशानां सहस्राणि पृथ्वीनां यत्र सन्त्यथ तादृगस्ति महास्फारं महाभुवनडम्बरम्। (71.10)

Thousands and more of such Earth-pedestals exist inside a ‘huge expanse of a huge Brahmaanda’, (the Creation of a Brahmaa made of many Kalpa time-spans).

तादृशानां सहस्राणि जगतां यत्र सन्त्यथ तादृगस्ति महच्चाण्डं चण्डमम्बरपीठवत्। (71.11)

Thousands and more of such Jagat-formations exist in a ‘huge egg’ that is so huge and gigantic, that it looks a pedestal of space itself.

[Where are we actually inside this dust-heap of worlds?

Such Creations contain Earth-pedestals that contain islands filled with countries, that are covered by mountains, that are covered by forests, that are filled with trees, that are full of branches, that are full of Cosmic egg fruits and mind-leaves, that contain our tiny Bhoomi inside one of the fruits, and we are inside some such fruit, like worms crawling in a corner, feeling proud of our own intelligence...!]

तादृशानां सहस्राणि यत्राण्डानि करण्डकाः तादृशोस्ति गतस्पन्दो विपुलाब्धिश्च सागरः। (71.12)

Thousands and more of baskets filled with such eggs, fill the ‘huge expanse of the water-filled ocean’, and the ocean cannot even quiver because of those abundant baskets.

[These eggs that are filled with Jagat-formations are inside a basket; and such baskets fill an ocean so thickly, that even quivering is not possible for that ocean.

Such oceans with baskets filled with eggs containing Jagat formations, containing all that were previously mentioned in the beginning, starting from our tiny Bhoomi, are tiny wavelets in another huge ocean that has no boundaries.]

तादृक्सागरलक्षाणि तरङ्गो यत्र पेलवः तादृशः स्वविलासात्मा निर्मलोऽस्ति महार्णवः। (71.13)

There is a ‘huge taintless ocean of limitless waters’, where such basket-filled oceans exist like millions and millions of small wavelets splashing beautifully.

[Where are these oceans, by the way?

Oh! They are just inside the belly of a person, the Aakaashaja, the one born of emptiness, as his belly-waters.]

तादृगब्धिसहस्राणि यस्योदरजलान्यथ तादृशोऽस्ति पुमान्कश्चिदत्युच्चैर्भरिताकृतिः। (71.14)

Such oceans numbering thousands and more, are the ‘belly-waters’ of an entity who stands tall, filling the huge expanse of space.

[Where is this entity who has such waters in his belly?

He is just one tiny pearl of the huge garland worn by another huge entity.]

तादृशानां नृणां लक्षैर्यस्य मालोरसि स्थिता प्रधानं सर्वसत्तानां तादृशोऽस्ति परः पुमान्। (71.15)

There is another ‘Supreme being, a huge gigantic one’, (witness-state) who is the foremost of all beings, on whose bosom stays the garland made of the previously mentioned entities numbering millions and more.

[And, where this entity wearing such a garland of witness-states?]

तादृशानां सहस्राणि पुरुषाणां महात्मनां स्फुरन्ति मण्डले यस्य स्वतनूरुहजालवत्,

तादृशोऽस्ति महादित्यः शतमन्यासु दृष्टिषु या एताः कलनाः सर्वास्ता एतास्तस्य दीप्तयः। (71.17)

There is another ‘Supreme Sun’ in whose sphere, rise out the previously mentioned entities numbering thousands and more, like thick hair on the body, and rise as hundreds of perceiving-states of manifold nature (from a Deva to a worm), and are the rays of that sun.

(And in the light of this sun, float the Brahmaandas as the dust-motes.

Chit-sun alone reveals all these Brahmaandas, like the sunlight revealing the dust-motes.)

अस्यादित्यस्य दीप्तीनां ब्रह्माण्डास्त्रसरेणवः मया चित्सूर्य इत्युक्तः सर्वमेतत्तपत्यसौ। (71.18)

The Brahmaandas are the dust-particles floating in the shine of this Sun.

This alone was mentioned by me as Chit-Sun. It burns (reveals) everything that is here.

(It alone exists as the fire of Jeeva, and consumes the fuel of experiences and burns fiercely, without stop.)

[And, these Cosmic eggs are again the tiny fruits that hang like clusters in a tree...., and are the dust motes seen in this Chit-sunlight.

What is where?

Can you ever measure the Brahman-expanse with your tiny intellect?

Can your tiny brain grasp all this, which is beyond logic also?

How can you boast of 'knowing' Brahman (self)?

What do you amount to, in this huge expanse of Brahman?]

विज्ञानात्मैव परमो भास्करो

Chit-sun is of the essence of 'knowing' only.

(It is the Supreme source of light which reveals all this.)

भाविताशयः इमे ये भुवनाभोगास्तस्यैव त्रसरेणवः। (71.19)

All these manifold structures of countless Jagats are the dust-particles floating in its shine.

विज्ञानपरमार्कस्य भासा भान्ति भवन्ति च इमा जगदहर्लक्ष्म्यः क्वचिल्लक्ष्म्यो रवेरिव। (71.20)

All these splendours of the 'Jagat- day shine' exist because of the shine of Supreme Sun of Knowledge, like the splendour of the Sun makes possible the day-shine for the world.

[It is easy to talk about Brahman; but all those who 'talk' about Brahman are not in the awareness of the Supreme.

If you try to 'understand' it, you will shatter to pieces without being able to find the beginning or the end of Brahman-state.

Brahman cannot be 'understood'; it can only be where the intellect also is not there to make wasteful noises.]

[Actually, all these Cosmic eggs do not exist at all, except as the conception-state of Jeevas.

Either they are there as tiny Vaasanaa-made worlds of grouped minds, or as the Knower-made private worlds.

The ignorant ones are trapped inside their own conceived worlds; the Knowers stay amused by their worlds.]

(The king addresses the Vetaala now like addressing a worthless creature with no brains – 'rey'!)

विज्ञानमात्रकचितात्मनि जन्तुजाते त्रैलोक्यमण्डपमणेरविकासभाजि

चिज्जन्मनोर्भवनसंभ्रमतावलेखाः सन्तीह रे न हि मनागपि शान्तमास्व। (71.21)

[विज्ञानमात्रकचितात्मनि त्रैलोक्यमण्डपमणेः,

अविकासभाजि जन्तुजाते चिज्जन्मनोः भवनसंभ्रमतावलेखाः मनागपि न हि सन्तीह, रे शान्तमास्व।]

In that Supreme gem glittering over the Mandapa of the Tri-world, as just the state of 'knowing' only,

'the lines (of division) (avalekha) drawn in the form of the huge mansion of Jagat' -

that belong to the creatures (Jantus) who are produced from the Chit-state itself,

and who have no capacity to seek the knowledge of the Self (but just keep making noises by talking about the Supreme through profound words without understanding the least what they talk about),

(the lines/avalekha) - do not exist in the least.

Hey you! (Hey you dumb intellect who is well-versed in all the Scriptures of Knowledge!!)

Keep quiet. Enough of your prattle!

[Do not make wasteful noises, as if you have grasped the essence of that Supreme Sun!

Those countless allusions of doer, enjoyer etc which are there for every individual-self in the mansion of the world that is perceived by the Jeeva rising out of Chit (like spark from the fire), are not there in the least (in the state of Chit).

It is time, that you stay quiet in the presence of the indescribable!

And, as for your questions coined out of beautiful words; you can have those answers now.

I will answer all your questions, in a random order.

Connect the questions yourself, if you are so knowledgeable.)

[कस्मिन्स्फुरन्ति पवने महागगनरेणवः। (70.13)

In which wind do the dust-heaps rise up to fill the huge empty expanse?]

कालसत्ता नभःसत्ता स्पन्दसत्ता च चिन्मयी शुद्धचेतनसत्ता च सर्वमित्यादि

पावनं परमात्मवायौ रजः स्फुरति चञ्चलं कुसुमाङ्ग इवामोदस्तदतद्रूपकं स्वतः। (72.01,02)

(You questioned me about some wind!)

The dust motes -

which are in the form of the ‘Time factor’, the ‘Expanse-factor’, the ‘Constant fluctuation-state which rises as any world-scene’, the ‘Pure state of awareness that knows the world’, and all the other factors of causality, result-bound actions etc;

which are not impure like the dust motes of the earth, but stay sacred by the constant touch of the wind; which exist in the wind of Paramaatman which alone exists as the dust motes also;

which stay as if different from the wind, (atadroopakam)

like the fragrance-state of a flower, where though the fragrance is its own body, is made to appear as if different from it, by itself. (atadroopakam)

[The Jagat is the expanded state of this quiescent state of Brahman only.

Quietness alone is there, all over; and the imagined noise is imagined as the world.]

[स्वप्नात्स्वप्नान्तरं गच्छच्छतशोऽथ सहस्रशः त्यजन्न त्यजति स्वच्छं कः स्वरूपं प्रभास्वरम्। (70.14)

Moving from dream to dream numbering hundreds, nay even thousands, who discards (all the identities of the succeeding dreams one by one); yet does not discard one’s pure nature which reveals them all?]

जगदाख्ये महास्वप्ने स्वपात्स्वप्नान्तरं व्रजत् रूपं त्यजति नो शान्तं ब्रह्मशान्तत्वबृंहणम्। (72.03)

In this prolonged dream named Jagat,

moving from dream to dream pushed by the Vaasanaas (as the countless Jeeva-entities),

‘That’ does not discard its quiescent nature ever, where the Jagat exists only as the expanded state of Brahman-quiescence.

[रम्भास्तम्भो यथा पत्रमात्रमेवं पुनः पुनः अन्तरन्तस्तथान्तश्च तथा कोऽणुः स एव हि। (70.15)

The plantain trunk is made only of layers of leaves that overlap each over the other, and are seen inside and inside of each again and again. Which is the atom that is like this?]

रम्भास्तम्भो यथा पत्रमात्रमेवान्तरान्तरं अन्तरन्तस्तथेदं हि विश्वं ब्रह्म विवर्त्यपि। (72.04)

This Vishva-state -

where the mind-worlds overlap each over the other giving the illusion of a world, by encircling each other, with only the Brahman as the inner essence (innermost subtle atom) of all -

is similar to the plantain trunk that looks firm and solid though made of the overlapping thin leaves alone, one over the other.

[Jeevas are like mirrors that have their own conceptions as their reflections or taints.

World is just a state where mirrors keep reflecting the taints of the other mirrors.

Like a world made of mirrors all over, each mind acts as a mirror for the other, and proves the existence of the other; and a huge world-dream of reflections comes into existence by each dream-character dreaming of the other.]

सद्ब्रह्मात्मादिभिः शब्दैर्यदेताभिर्विगीयते शून्यमव्यपदेशं ते

‘That’ - is celebrated by the words (sound-forms) of -

‘Sat’ (That which is existence alone), ‘Brahman’ (That which expands), ‘Aatman’ (That which understands) etc; but these sound-forms are all empty and do not describe it ever.

न तत्किञ्चिच्च किञ्चन। (72.05)

‘That’ is not some thing (which has some quality or function),

not anything (that can come under any description).

या या विभाव्यते सत्ता सा सानुभवनिर्मितान् रम्भास्तम्भवदेतावच्चिन्मात्रममलं ततम्। (72.05,06)

Whatever mind-agitation is there, that rises as many experiences, in various ways, each overlapping the other, like the layers of the plantain leaves forming the trunk of the Jeeva-state, which is spread over by the taintless state of the awareness that supports these experiences, as the unknown emptiness holding the leaves as one.

[It is not exactly the atom; but is more subtler and more indestructible, and does not get destroyed by shining as the world-appearance, and stays formless, as the support of all.

It is the supreme essence of all; and is so subtle that it cannot be grasped by the mind or the intellect; it is revealed only when they remain silent.

It is also like a huge mountain which fills the entire world that shines so limitless.

It is inside all, and everything is inside it.]

[ब्रह्माण्डाकाशभूतौघसूर्यमण्डलमेरवः अपरित्यजतोऽणुत्वं कस्याणोः परमाणवः। (70.16)

Countless Cosmic eggs, hosts of beings and their planets, countless solar spheres, and Meru Mountains are the huge atoms that support all; but which single atom acts as their support, without which they become worthless?]

सूक्ष्मत्वादप्यलभ्यत्वात्परमात्मा परोऽणुकः

Being very subtle and staying beyond the reach of the senses, mind and the intellect, it is the Supreme atom-ness;

अनन्तत्वादसावेव प्राप्तो मेवादिमूलताम्। (72.07)

being spread-out all over without limit (as all),

‘this one alone’ fills all, and supports all the Meru Mountains also which support all the worlds.

अणोरप्यनन्तस्य पुम्सोऽस्य जगदाद्यपि परमाणुवदाभाति प्रतीतत्वादरूपवत्। (72.08)

Though it is atom-like, this entity is limitless;

even the Jagat etc shine forth as subtle atom only, as formless, when understood.

(It is all that moves as so many divided Jeeva-states with their divided senses; but it is not divided as parts, and shines as the common essence of knowing, through all the senses.)

[कस्यानवयस्यैव परमाणुमहागिरेः शिलान्तर्निबिडैकान्तरूपमज्जा जगत्त्रयी। (70.17)

What is that something which is without parts, inside which the three worlds stay as the essence of the ‘deep dense inside’ of the ‘huge hill of that subtle atom’?]

परोऽणुरेषोऽलभ्यत्वात्पूरकत्वान्महागिरिः सर्वावयरूपोऽपि निरस्तावयवः पुमान्। (72.09)

This alone is the Supreme atom, since it cannot be grasped (alabhya) by the senses or the mind or the intellect; since it fills all, as all, fully, (pooraka) it is the huge mountain.

This entity has no limbs, though moves the limbs as all.

[The three worlds are inside it as its essence, as the flesh of the fruit.

Fruit is its flesh; flesh is the fruit; each forming the essence of the other.

It is just the ‘know’ state that exists as the essence of all Jeevaatmans. The tri-world exists as the essence of all the ‘knowing’. What ‘knows’ is ‘that’; what is ‘known’ is ‘this’.

There is no difference between both the knowing and the known; each forms the essence of the other.)

अस्य वै ज्ञप्तिमात्रस्य मज्जामात्रं जगत्त्रयी, विज्ञानमात्रमध्यं हि साधो विद्धि जगत्त्रयम्। (72.10)

The three worlds stay as the flesh-part of this fruit which is just the ‘knowing’ alone.

Hey Good one! Understand the three worlds exist in the centre of this ‘knowing’ only.

[The state of the intellect as ‘I know the self’ is an idiotic statement only.

You can never ‘know the self’; but stay as the self alone, where ‘you’ and the ‘I know’ are not there anymore.

‘Vichaara’ reveals the self, no doubt; but one must be careful of the intellectual conceit also.

Conceit is formed when you see another; self-state does not see another.

In this huge expanse of Brahman, when the intellect falls dead, unable to visualize its enormity, how can the ‘I’ exist as anything at all? What can the intellect boast of?

What is this false story-character ‘you’, in front of that Supreme expanse which alone forms the essence of everything?]

विज्ञानमात्रकलनाकलितं जगन्ति

The Jagats exist because 'the knowing' exists as all the 'known' of manifold varieties.

शान्तस्वभावसुकुमारमनन्तरूपं

Jagats are just the rays of that huge Sun called Chit,

which is of the nature of quiescence,

which is smooth and subtle (sukumaaram) (and it cannot be reached by making noises, like you),
which is blissful and endless,

वेतालबालक पदं तदलङ्गनीयमेवं

hey you Vetaala-infant!

you can never dream ever, of going over to that state by chattering like this.

(What if you have mastered all the Scriptures and know it also verbatim, you cannot comprehend it with your noisy arrogance. Who are you to judge who is ignorant and who is learned? What do you amount to, in that Supreme expanse?)

स्वयं समनुभावय शान्तमास्व। (72.11)

Experience that state as the Self and remain quiet !

वसिष्ठोवाच

Vasishta spoke

इति राजमुखाच्छ्रुत्वा वेतालः शान्तिमाययौ भावितात्मतया तत्र विचारोचितया धिया

उपशान्तमना भूत्वा मत्त्वैकान्तमनिन्दितं बभूवाविचलद्ध्यानी विस्मृत्य विषमां क्षुधाम्। (73.01,02)

The Vetaala calmed down after hearing these answers from the king who was in the direct experience of the Self and who had attained knowledge through proper reasoning.

With the mind free of all agitations, contemplating on the blameless single state of the Self, it became still; and was absorbed in the Self, forgetting the tormenting hunger.

एतद्राम मयोक्तं ते वेतालप्रश्नजालकं एवंक्रमेण चिदणौ तेनेदं संस्थितं जगत्। (73.03)

Rama! I have told you now about the questions presented by that Vetaala.

In this manner, the Jagat is established in the Chit-atom, as answered by the king.

चिदणोः कोशगं विश्वं विचारेण विलीयते कायो वेतालकस्येव शिष्यते यत्पदं तु तत्। (73.04)

The world stored in the chest of the Chit-atom dissolves through reasoning, like the body of the Vetaala; and whatever remains left back is the state of the Supreme!

संहृत्य सर्वतश्चित्तं स्तिमितेनान्तरात्मना स्वभावापतितं कुर्वन्निरिच्छं तिष्ठ शान्तधीः। (73.05)

Withdraw the Chitta from all over, make the mind still within, do the actions that fall to your lot without desires, and remain with the intellect free of all arrogance and pride.