

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY SIX

[THE POWER OF CHITTA (10)]

{POWERS OF BRAHMAN, AND THE ILLOGICAL STORY NARRATED TO A CHILD}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**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 FIFTY SIX

THE POWER OF CHITTA (10)

POWERS OF BRAHMAN, AND THE ILLOGICAL STORY NARRATED TO A CHILD

वसिष्ठोवाच

Vasishta spoke

MIND AND BRAHMAN

चितमेतदुपायातं ब्रह्मणः परमात्पदात् अतन्मयं तन्मयं च तरङ्गः सागरादिव। (100.01)

This Chitta rises out of the Supreme state of Brahman, not one with it (because of ignorance) and one with it also (since it is Brahman only), like a wave from the ocean (which is the ocean and yet appears as if different from the ocean).

प्रबुद्धानां मनो राम ब्रह्मैवेह नेतरत् जलसामान्यबुद्धीनामब्धेर्नान्यस्तरङ्गकः। (100.02)

The mind of the enlightened is Brahman alone and does not differ at all (since it is in the complete knowledge-state); like the people who are aware of the common essence of water, in both the Ocean and the wave, do not see the difference between the ocean and the wave.

मनो रामाप्रबुद्धानां संसारभ्रमकारणं अपश्यतोऽम्बुसामान्यमन्यताम्बुतरङ्गयोः। (100.03)

Rama, the mind of the unenlightened is the cause of the 'delusion of Samsaara', for they fail to see the common essence of (Brahman and the mind entity), like not seeing the common essence of water in the ocean-water and the waves.

(Samsaara means that which slithers away fast; so fast that you cannot even catch the present moment at all; for it instantly is gone the very instant it arrives.)

अप्रबुद्धदृशां पक्षे तत्प्रबोधाय केवलं वाच्यवाचकसंबन्धकृतो भेदः प्रकल्प्यते। (100.04)

In the case of the non-enlightened, the difference (between Brahman and the mind) is conceived (made up) as connected to the 'speaker' and the 'spoken one' alone, for the sake of making the student understand the truth.

POWER OF BRAHMAN-STATE

[There is nothing called 'power' that is attached to this Reality state like a divine entity that is all powerful.

However, in order to explain the wondrous nature of the Reality, the words like Shakti (power) are used, so that the student can grasp the profound nature of the Reality.

How powerful must the Reality be, if it has to exist as a mind that is capable of analyzing reality itself!]

सर्वशक्ति परंब्रह्म नित्यमापूर्णमव्ययं

The Supreme Brahman is omnipotent (it can be anything anywhere at anytime), eternal (has no beginning or end), whole or complete (needs no fulfilment), and imperishable (can never cease to be).

न तदस्ति न तस्मिन्यद्विद्यते विततात्मनि। (100.05)

Nothing is there that does not exist in that all pervading essence, which is common essence in all.

(It can stay as any perceiver with the perceived object as the mind-phenomenon.)

सर्वशक्तिर्हि भगवान्यैव तस्मै हि रोचते शक्तिं तामेव विततां प्रकाशयति सर्वगः। (100.06)

Reality is the Supremacy (Bhagavaan/the most excellent) is all-powerful.

It is everywhere as the essence of all (like the same essence of knowledge is present in the Knower, knowing, and the known object). Whatever power it chooses, it exhibits it as some spread-out perceived state.

चिच्छक्तिर्ब्रह्मणो राम शरीरेष्वभिदृश्यते, स्पन्दशक्तिश्च वातेषु जडशक्तिस्तथोपले,

द्रवशक्तिरथाम्भःसु तेजशक्तिस्तथाऽनले शून्यशक्तिस्तथाकाशे भावशक्तिर्भवस्थितौ,

ब्रह्मणः सर्वशक्तिर्हि दृश्यते दशदिग्गता, नाशशक्तिर्विनाशेषु शोकशक्तिश्च शोकिषु,

आनन्दशक्तिर्मुदिते वीर्यशक्तिस्तथा भटे, सर्गेषु सर्गशक्तिश्च कल्पान्ते सर्वशक्तिता। (100.07 to 10)

Rama, Brahman's power of Chit (understanding or perceiving) is seen in the bodies that move about with consciousness;

the power of vibration (quivering) is seen in the wind;

the power of inertness in the stone; the power of liquidity (flow) in the water;

the power of luster and heat in the fire; the power of voidness in the expanse of the space;
the power of feeling in those who are stuck in the worldly existence;
Brahman's all powerful nature is seen in all the ten directions.

(Whatever is there as anything with whatever quality; that is the Shakti of Brahman seen as those qualities.)

it is seen as the power of destruction in the destructive things;
the power of sadness in those who are sad; the power of happiness in those who are happy;
the power of courage in the soldiers;

the power of creation in the Creations, and the power of destruction at the end of the Kalpa.

[Practise the contemplation of Brahman not in closed rooms with closed eyes; but learn to see the hidden Reality made of sheer emptiness in each and every object you see around you, even as you are engaged in your routine jobs of the world. Make the world itself as a meditation hall. Make all your changing postures as 'lotus posture' in the mind. Always see everything as the power of Brahman; as the ParaaShakti who hides the Brahman within her.]

SEED ALONE IS THE TREE

फलपत्रलतापुष्पशाखावितपमूलवान्वृक्षबीजे यथा वृक्षस्तथेदं ब्रह्मणि स्थितम्। (100.11)

Just like the entire tree with flowers, leaves, creepers, flowers, branches, trunk and roots existing inside the seed of the tree, (as one with it and undivided), so does 'this (world-appearance)' exist in Brahman.

[What you see as the perceived is like the huge tree with its leaves, flowers and fruits, as one with and undivided from the Brahman-seed. The seed is not visible at all to the mind. Develop the Knowledge-vision and see the seed that stays as all this without sprouting; rather see only the seed and ignore the tree. This is the real contemplation, where the entire life exists as a Samaadhi-state only.]

प्रतिभासवशादेव मध्यस्थं चित्तजाड्ययोः जीवेतराभिधं चित्तमन्तर्ब्रह्मणि दृश्यते। (100.12)

This Chitta-factor, which is also named as Jeeva etc, is seen in the Reality state of Brahman, as an appearance only made of ignorance, and stays in-between the inertness and consciousness.

नानातरुलतागुल्मजालपल्लवशालयः निर्विकल्पकचिन्मात्रं नानाऽनिर्जातकल्पना। (100.13)

Because of the ignorance of the truth, this conception rises as manifoldness, like the manifoldness of trees creepers bushes leaves etc (seen in the seed), though there actually is only the 'unperturbed Reality-state of awareness' alone (as the undivided whole).

WHAT YOU SEE AS JAGAT IS BRAHMAN ALONE

ब्रह्मैवेदमहंतत्त्वं जगत्पश्याद्य राघव,

Raaghava! See now (with the knowledge-eye) - the 'I principle', that shines in all (as identified with the body) along with the Jagat-state, is Brahman alone.

(Everyone who is acting as the 'I' is Brahman alone, blocked by the mind-covering.)

स आत्मा सर्वगो राम नित्योदितमहावपुः। (100.14)

That essence is everywhere, pervading everything (like space) (even pervading the space also).

It always shines forth as the support of all with its expansive nature.

MIND ALSO IS BRAHMAN ONLY

यन्मनाङ्गमनर्नी शक्तिं धत्ते तन्मन उच्यते। (15)

The least amount of 'power of conception' that it holds, is known by the name of the mind.

पिच्छभ्रान्तिर्यथाव्योम्नि पयस्यावर्तधीर्यथा प्रतिभासकलामात्रं मनो जीवस्तथात्मनि। (15,16)

When a magician shakes his peacock feathers, the vision of the rolling clouds appear in the sky; likewise, the mind is just made of appearance only (as the magical extravaganza of Jagat-scenes), and exists as the Jeeva (with the deluded divided-sense) inside the Reality essence (as one with it).

यदेतन्मनसो रूपमुदितं मननात्मकं ब्राह्मीशक्तिरसौ तस्माद्ब्रह्मैव तदरिदम्। (16,17)

Hey Vanquisher of enemies (enemies namely, the impure qualities in the mind)!

The 'form of the mind' which rises as the continuous flow of thoughts, is the power of Brahman alone.

Therefore the mind is also Brahman only (since the power and the person do not differ).

'EXPERIENCE' EXPLAINED

(All our experiences are based on three main ideas - as that which is experienced in front (Pratyaksha), as that which we believe is there out of our sight (Paroksha), and as the 'I' am the experienter here who am of such and such a form with such and such a life-story from birth to now.)

इदं तदहमित्येव विभागः प्रतिभासजः मनसो ब्रह्मणोऽन्यच्च मोहे परमकारणम्। (17,18)

‘This my direct experience in front; that is out there out of my sight; I am the individual with a name and form who has birth, death, and change as my destined life’;
such an ‘tri-fold idea of division’ is produced from the appearance that belongs to the mind,
and is experienced as different from Brahman-state; and becomes the cause of delusion.

(All the emotions, wants, attractions, repulsions, beliefs that keep on changing and appearing in the mind also rise from the power of Brahman alone.)

यद्यच्चैतन्मनस्येव किञ्चित्सदसदात्मकं व्याशब्दितं सर्वशक्तेस्तां शक्तिं ब्रह्मतां विदुः। (18,19)

Whatever gets variously described as any force of emotion or power that is seen as present and absent within the mind, is the power of the omnipotent Brahman alone.

(Any plant-life, thorny or pleasant rises up in the ground by the power of the season only; so also the very presence of Brahman allows the mind to concoct any want or desire as per its Vaasanaa-seed.)

मनः सत्तात्मकं नाम यथैतन्मनसि स्थितं यथर्तोः शक्तयस्तद्वज्जीवेहा ब्रह्मणि स्थिताः। (19,20)

Mind is in essence Brahman only. Similar to where the season’s power alone is (expressed) in the appearance of any plant-life; all the wants and thoughts (of any sort) that rise in a Jeeva, exist in the Brahman alone (as the expression of its powers).

(Though the same Brahman powers express through any Jeeva, the minds differ and the actions differ and the results also differ.)

व्याप्तसर्वतुर्कुसुमा क्षमादेशविधिभेदतः यथा दधाति पुष्पाणि तथा चित्तानि लोककृत्। (20,21)

The season though spread all over, the flowers appear suited to the nature of the land and country; so do the minds differ when conceiving the world.

क्वचित्क्वचित्कदाचिद्धि तस्मादायान्ति शक्तयः देशकालविचित्रत्वात्क्षमातलादिह शालयः। (21,22)

Like the ‘Shaala trees’ rising up from below the ground, these powers also manifest somewhere at some time, as per the difference in time and place.

(However,)

न जातं प्रतिभासेन तेनैवान्येन पश्यति। (100. 22)

Nothing is actually produced from the Brahman as the appearance; nothing also is seen as another.

(The entire phenomenon of mind as perception is itself the Reality state; and nothing is produced from Brahman as a separate thing. All the varied view-points and theories of philosophies that explain the perceived are also mind-made and are in essence Brahman only.)

प्रतियोगिव्यवच्छेदसंख्यारूपादयश्च ये मनःशब्दैः प्रकल्प्यन्ते ब्रह्मजान्ब्रह्म विद्धि तान्। (100.23)

All the words (sound-modifications) produced by the mind of the form of numbers etc (explaining the perceived as numbered principles) to contradict the opponent, rise from Brahman alone and are Brahman only.

यथा यथास्य मनसः प्रतिभासः प्रवर्तते तथा तथैव भवति दृष्टान्तोऽत्र किलैन्दवाः। (100.24)

In whatever manner the appearance spreads out of the mind, it stays as that only; the example is here of the Aeindavas.

स्वयमक्षुब्धविमले यथा स्पन्दो महाम्भसि, संसारकारणं जीवस्तथायं परमात्मनि। (100.25)

Like the natural quiver in the huge taintless ocean that is without any perturbation, the Jeeva (the mind-form) which is the cause of the Samsaara also, is in the Supreme essence (as one with it).

(Jeeva is Brahman alone, and the Samsaara imagined by the Jeeva is also Brahman alone.)

ज्ञस्य सर्वं चितं राम ब्रह्मैवावर्तते सदा कल्लोलोर्मितरङ्गौघैरब्धैर्जलमिवात्मनि। (100.26)

Rama, for a Knower, everything is understood as the single complete state (Chitam/Upacitam/collected-state), and that Brahman alone rises as all the vibrations of all the minds at all times as the essence within, like the hosts of turbulent waves rising inside the ocean waters.

द्वितीया नास्ति सतैका नामरूपक्रियात्मिका परे नानातरङ्गेऽब्धौ कल्पनेव जलेतरा। (100.27)

There is no second; only the single essence of reality exists; the names, forms actions (in the form of the mind) in the Supreme, is like the imagination of the waves that rise in the ocean as different waters.

जायते नश्यति तथा यदिदं याति तिष्ठति, तदिदं ब्रह्मणि ब्रह्म ब्रह्मणा च विवर्तते। (100.28)

Whatever is born, perishes, goes, or stays, all that (which appears manifold), is Brahman alone rolling in Brahman by Brahman.

स्वात्मन्यैवातपस्तीव्रो मृगतृष्णिकया यथा विचित्रेण विचित्रोऽपि प्रस्फुरत्यात्मना तथा। (100.29)

The extreme heat within itself rises as the mirage waters; so also the most amazing and strange phenomenon (of a divided 'I-sense') rises from the Aatman (the Brahman-essence within each mind as the extreme state of self-awareness) though it is actually bereft of any name and form.

करणं कर्म कर्ता च जननं मरणं स्थितिः सर्वं ब्रह्मैव न ह्यस्ति तद्विना कल्पनेतरा। (100.30)

Tools of action, the action and the doer of action; birth and death; existence as an embodied person; all this is Brahman alone; there is no imagination of a second also except that.

न लोभोऽस्ति न मोहोऽस्ति न तृष्णास्ति न रञ्जना,

क आत्मन्यात्मनो लोभस्तृष्णा मोहोऽथवा कुतः। (100.31)

There is no greed; there is no delusion; there is no thirst for pleasures; there is no entertainment. How can the Aatman have greed, desire, or delusion towards Atman itself?

आत्मैवेदं जगत्सर्वमात्मैव कलनाक्रमः हेमाङ्गदतयेवायमात्मोदेति मनस्तया। (100.32)

Aatman alone is the entire Jagat; Aatman alone is the process of the perceived; this Aatman alone rises through the mind like the gold rising up as the armlet etc.

अबुद्धं यत्परं धाम तच्चित्तं जीव उच्यते अपरिज्ञात एवाशु बन्धुरायात्यबन्धुताम्। (100.33)

That mind-state which does not know the 'Supreme abode' (and is deluded) is known as the Jeeva. Even a relative who is unknown stays as not related (so also, Aatman though so close to all the Jeevas as their very self-awareness state, stays as an unknown stranger only).

चिन्मयेनात्मनाऽज्ञेन स्वसंकल्पनया स्वयं शून्यता गगनेनेव जीवता प्रकटीकृता। (100.34)

By the Aatman which is self-awareness in essence, by imagining oneself as ignorant (as an individual trapped in worldly existence), the Jeeva-state is manifested by itself, like the emptiness by the sky.

आत्मैवानात्मवदिह जीवो जगति राजते।

Aatman itself exists like the 'non-Aatman' and shines in the world-phenomenon as a Jeeva.

द्वीन्दुत्वमिव दुर्दृष्टेः सच्चासच्च समुत्थितम्। (100.35)

Like the double moon for the infected eyes, the real and the unreal (Brahman and Jeeva) have risen here. *(The Reality itself sees itself as the limited state of the 'I' centered Jagat, like looking at oneself in a tainted mirror, and identifying with that ugliness.)*

मोहार्थशब्दार्थदृशोरेतयोरत्यसंभवात्सत्यत्वादात्मनश्चैव क्वात्मा बद्धः क्व मुच्यते। (100.36)

As there can not ever exist anything denoted by words like delusion (Moha) etc, and as the Aatman alone is the Reality, how can be the Aatman bound, and how can it get liberated?

नित्यासंभवबन्धस्य बद्धोऽस्मीति कुकल्पना यस्य काल्पनिकस्तस्य मोक्षो मिथ्या न तत्त्वतः। (100.37)

He who imagines that there is 'bondage' when there is never ever a chance of bondage, and who conceives wrongly the idea, 'I am bound', for him alone, 'liberation' also exists as an imagined conception.

रामोवाच

Rama spoke

मनो यं निश्चयं याति तत्तद्भवति नान्यथा, तेन काल्पनिको नास्ति बन्धः कथमिह प्रभो। (100.38)

Whatever the mind decides, it becomes that very thing and none other!

Then, how do you say that the bondage imagined by the mind does not exist?

वसिष्ठोवाच

Vasishta spoke

मिथ्या काल्पनिकीवेयं मूर्खाणां बन्धकल्पना,

The idea of bondage maintained by the fools is unreal, and is just an imagined concept.

(The idea of bondage is also based on the ascertained belief of one's existence as the ego, or individual with a name and form. This is also a delusion-state only.)

मिथ्यैवाभ्युदिता तेषामितरा मोक्षकल्पना। (100.39)

The idea of liberation also arises as a complementary thought, and is equally unreal.

(It is similar to the pot-space feeling itself bound and seeking liberation.)

एवमज्ञानकादेव बन्धमोक्षदृशोऽस्मृतेः, वस्तुतस्तु न बन्धोऽस्ति न मोक्षोऽस्ति महामते। (100.40)

Rama of great intelligence! For the one who does not understand the subtle meanings of the Scriptures, ignorance alone causes the ideas of bondage and liberation.

In reality, neither bondage exists, nor the liberation.

कल्पनाया अवस्तुत्वं संप्रबुद्धमतिं प्रति रज्ज्वहेरिव हे प्राज्ञ तत्त्वबुद्धमतिं प्रति। (100.41)

Similar to the (non-existent) snake seen in the rope, the non-existent state (of the bondage, liberation and reality of the perceived) that is produced through imagination (through sheer misconception) does not affect a person who has completely understood the essence of it all, and who has realized the Supreme truth.

बन्धमोक्षादिसंमोहो न प्राज्ञास्यास्ति कश्चन संमोहबन्धमोक्षादि ह्यज्ञस्यैवास्ति राघव। (100.42)

The ideas of bondage and liberation are not there ever for a 'Knower of truth', Raaghava; the delusion-state, bondage and liberation exist as real for the ignorant one only.

आदौ मनस्तदनु बन्धविमोक्षदृष्टी पश्चादप्रपञ्चरचना भुवनाभिधाना,

Hey Subhaga (one endowed with good nature)!

At first the mind alone appears (as a minuscule quiver in reality);

then follow the ideas of bondage and liberation;

then appears the creation of the perceived phenomenon made of five elements denoted by the name, 'Bhuvana';

इत्यादिका स्थितिरियं हि गता प्रतिष्ठामाख्यायिका सुभग बालजनोदितेव। (100.44)

a (misconceived) state like this has become deeply established as real,

like the 'made up story narrated to a child, on the fly'.

[A child is always fond of hearing new twists in the story and is not worried about the logical or illogical statements that make up the story. Here, a nurse-maid for the child narrates a story to it on the fly, making up the story as and when, by adding new new situations, which though are never logically possible like the barren woman's son's story; yet the child has intense belief in the story and accepts the story as real.

Mind is such a nursemaid which has created a child also and is the nursemaid also; and makes up your life stories on the fly, adding new varieties of situations for your entertainment; somehow producing the logic for it also to make it sound real.

Perceived is just the 'sense produced information' in the emptiness; a mere disturbance that occurs in your brain that is reflected in the 'emptiness-mirror' as an object (living or non-living, conscious or inert).

There is nothing going on as any life or world actually; but is just a made up story of the nursemaid who keeps adding new situations which are beyond reason; and entertains the child.

Ponder about your own life-story and the situations in it; and it will shatter to pieces like a nurse maid's made up story that is narrated to an immature child.]

MADE-UP TALE ABOUT THE MADE-UP TALES OF THE MIND

रामोवाच

Rama spoke

किमुच्यते मुनिश्रेष्ठ बालकाख्यायिकाक्रमः क्रमेण कथयैतन्मे मनोवर्णनकारणम्। (101.01)

O Greatest among Sages! What is that you mentioned about the tale related to a child?

Explain to me in detail, as to how it describes the nature of the mind.

वसिष्ठोवाच

Vasishta spoke

कोऽपि मुग्धमतिर्बालो धात्रीं पृच्छति राघव कांचिद्विनोदिनीं वार्तां धात्रि वर्णयाख्यायिकामिति। (101.02)

Raaghava! Some naive child requests the foster-mother,

"O Mother! Tell me now some interesting story".

सा बालस्य विनोदाय धात्री तस्य महामते आख्यायिकां कथयति प्रसन्नमधुराक्षरम्। (101.03)

Hey MahaaMati! His foster-mother tells that child, a nicely-worded story to entertain him.

"क्वचित्सन्ति महात्मानो राजपुत्रास्त्रयः शुभाः धार्मिकाः शौर्यमुदिता,

अत्यन्तासति पत्तने विस्तीर्णं शून्यनगरे,

“There lived, some three ‘noble princes, who had auspicious characters, who were followers of Dharma, who were brave and bold’, inside a wholly non-existent capital-city, which was inside a country that was wide-spread and empty.

(A Jeeva has three bodies, Sthula, Sukshma aand Kaarana- gross, subtle and causal. He is a prince because he rises from Brahman only.)

[You as an individual are also a prince or princess living in a non-existent city. You are but a reflection of a quiver in the emptiness; and not at all real. You, your name, your form, your family, your possessions, your individuality, your world around you; all these are just thoughts and ideas produced in the mind falsely, and not at all ‘really real’.]

व्योम्नीव जलतारकाः,

They (the three princes) were like the stars seen in the water that is reflecting the sky.

(Jeevas are the reflections of the potential states of the Supreme Brahman in the Vaasanaa-waters.)

द्वौ न जातौ तथैकस्तु गर्भ एव न संस्थितः। (101.05)

Two were not born at all; one never even existed in the womb.

(Duality state is never there at all; even the oneness is not there.)

[Impossible? What is your life but ideas and made-up words?]

अथाप्युत्तमलभार्थं कदाचित्समवायतः विबान्धवः खिन्नमुखाः शोकोपहतचेतसः

ते तस्माच्छून्यनगरान्निर्गता वितताननाः, गगनादिव संक्षिप्ता बुधशुक्रशनैश्चराः। (101.07)

Once, those three auspicious princes of taintless desires, having no relatives, and with faded faces, their minds filled with sorrow, and with pale faces, joined together and with the purpose of attaining some excellent goal (as imagined by them), left their empty city, like Budha (Saattvic), Shukra (Raajasic), and Shani (Taamasic) planets getting detached from the sky.

(Why did they leave their city?)

There is no reason but the mind felt sad and wanted to leave; similar to how all your actions are done for no purposeful reason; but on the fly, as per the command of the mind from within, and as prompted by the three Gunas.)

शिरीषसुकुमाराङ्गाः पृष्ठतोऽर्केण तापिताः मार्गेऽहनि गता ग्रीष्मतापार्ताः पल्लवा इव। (101.08)

Those three princes with bodies delicate like the Shireesha flowers, were scorched by the Sun that was shining at their backside as they walked on the road; and they faded like the leaves exposed to the summer heat.

(Your physical body is also very delicate; feels discomfort at the smallest thing; and is ready to die any moment by anything. You are also burning in the Sun (life filled with actions), with countless desires and wants, and are withering away daily through mental and physical afflictions.)

संतप्तमार्गसिकतादग्धपादसरोरुहाः

Their lotus-like feet was burnt by the hot sand covering the road;

(Though pure as Brahman-state, they were now deluded and suffered because of ignorance.)

हा तात चेति शोचन्तो मृगा यूथच्युता इव। (101.09)

“Ah! Fate!” lamenting like this, like the deer lost to its tribe, *(like the Jeevas removed from the good company of the Knowers; and blaming the destiny for all their suffering)*

दर्भाग्रभिन्नचरणास्तापखिन्नाङ्गसन्धयः उल्लङ्घ्य दूरमध्वानं धूलिधूसरमूर्तयः। (101.10)

their feet cut by the sharp edge of the ‘Darbha’ grass (used in the religious rites), *(stuck to the rites, rituals and worship of stone and mud-made deities; without the protective shield of knowledge),*

their body-joints feeling painful all over, because of the heat *(afflictions of the world),*

they walked across long distances *(successive births for long),*

with their bodies completely covered with dust and dirt *(in the form of desires, selfishness, stupid beliefs, and irrational theories).*

मञ्जरीजालजटिलं फलपल्लवमालितं मृगपक्षिगणाधारं प्रापुर्मार्गे तरुत्रयम्। (101.11)

They reached three trees on the road, overgrown by a network of creepers.

The trees were filled with fruits and leaves, and supported many animals and birds.

(The Jeevas were stuck in the three worlds filled with many varieties of beings and objects.)

यस्मिन्वृक्षत्रये वृक्षौ द्वौ न जातौ मनागपि, बीजमेव तृतीयस्य स्वरोहस्य न विद्यते। (101.12)

Among those three trees, two trees were not born; the third one did not even in the least have a seed to grow out of. *(Actually none of three worlds exist except as ideas conceived by the minds.)*

विश्रान्तास्ते परिश्रान्तास्तत्रैकस्य तरोरधः पारिजाततले स्वर्गे शक्रानिलयमा इव। (101.13)

Sitting under one of those trees, they rested and relaxed fully,

like Shakra, Anila, and Yama (Indra, Wind-deity, Death-deity) resting under the Paarijaata tree (heavenly tree).
[The bodies are made of - Indra (the Self as the master of Indriyas), the Praana force, and the death principle as connected to the physical body. Identifying with the physical body, they rested under the Paarijaata flower tree.

‘Paari’ means ocean, that which has a limit; Paarijaata mean that which is born from the ocean; here it means that the Jeevas rested under the Vaasanaas rising from the ocean of Brahmaa, the creator-mind; and felt happy in the desire-fulfilment.]

फलान्यमृतकल्पानि भुक्त्वा पीत्वा च तद्रसं कृत्वा गुलुच्छकैर्मालां चिरं विश्रम्य ते ययुः। (101.14)

Having eaten the nectar-like fruits and having drunk the juice of those fruits, having made garlands with the flowers of that tree, they rested for a long time, and started on their journey.

(After the experience of their Vaasanaa-fulfilment and the results of their actions, they collected the three-coloured flowers of Gunas; and moved forward in their journey of births and deaths.)

[The same idea is repeated again and again explaining, how each of our experiences is just a conception within the mind-state only, and nothing exists as any world anywhere at anytime.

All our experiences are as worthless as the dream-experiences that vanish when we wake up to the truth of the waking world. All the experiences of the waking state also lose their hold and vanish off into nothingness, when the truth of the Reality is realized; and we understand that they are not really real; but real only at the moment of experience.

As depicted in the story, scenes of various types rise in front of us as direct experience, freshly newly at each and every instant, without any force of Karma, or divinity, or as a continuance.

The continuance of events also belongs to the mind only, as the ascertained memory-forms. Remove the memories, or the sense-abilities from a person, or kill the mind through knowledge; where is the so-called world?]

EXPERIENCES (WATERS) ARE NOT THERE AT ALL IN THE LIFE-RIVERS EXCEPT AS MIND-NARRATED

पुनर्दूरतरं गत्वा मध्याह्ने समुपस्थिते सरित्त्रितयमासेदुस्तरङ्गतरलारवम्। (101.15)

Having walked far, when it became noon-time, they reached the three rivers with waves, that were flowing with great noise.

तत्रैका परिशुष्कैव मनागप्यम्बु न द्वयोः विद्यते सरितोर्दृष्टिरन्धलोचनयोरिव। (101.16)

One of those rivers was completely dry; the other two had no waters at all, like the sight in the blind.

परिशुष्का भृशं यासौ तस्यां ते सस्नुरादृताः घर्माता इव गङ्गायां ब्रह्मविष्णुहरा इव। (101.17)

They bathed excitedly in the river which was completely dry, as if to get relief from heat, like Brahmaa, Vishnu, and Hara bathing in River Ganges.

(Belief in deities and the deity-worlds experienced by such devotional methods are non-existent except as results imagined by the mind. Meritorious acts like charity, asceticism etc performed with a Saattvic mind are of course to be commended; but they are not capable of bestowing true knowledge.)

चिरं कृत्वा जलक्रीडां पीत्वा क्षीरोपमं पयः जग्मुस्ते राजतनयाः प्रहृष्टमनसः स्वयम्। (101.18)

Having sported in the waters for a long time, having drunk the water which was tasty like milk (meritorious worlds that bestow joy), those three princes felt very happy and continued their journey.

LIFE IS BUT A CHASE AFTER THE FUTURE HAPPINESS, BE IT A DESIRE-FULFILMENT OR HEAVEN OR LIBERATION

अथासेदुर्दिनस्यान्ते लम्बमाने दिवाकरे भविष्यन्नवनिर्माणं नगरं नगसन्निभम्। (101.19)

Then, as the day ended and the Sun hung down, they reached a city, which was high like a hill, and which was to be built in the future.

पताकापद्मिनीव्याप्तं नीलाकाशजलाशयं दूरश्रुतसमुल्लापगायन्नागरमण्डलम्। (101.20)

The city was filled with the ‘lotuses of flags’ everywhere covering the ‘blue lake of the sky’.

They heard the melodious songs sung by the citizens from far.

ददृशुस्तत्र रम्याणि त्रीणि सद्भवानानि ते मणिकाञ्चनगेहानि शृङ्गाणीव महागिरेः। (101.21)

They saw there three beautiful mansions, tall like the peaks of great mountains and constructed out of gold and gems.

अनिर्मिते द्वे सदने एकं निर्भित्ति, तत्र वै अभित्तिमन्दिरं चारु प्रविष्टास्ते नरास्त्रयः। (101.22)

Two of those mansions were not built at all; one had no walls.

Those three princes entered the beautiful mansion that had no walls.

(Jeevas spend their entire life in chasing some future pleasure only, building castles in the air.)

संप्रविष्योपविश्याशु विहरन्तो वराननाः प्रापुः स्थालीत्रयं तत्र तसकाञ्चनकल्पितम्। (101.23)

Those three handsome youth sat there for some time, wandered all over the place and found three pots made of burnt gold.

तत्र कर्परतां याते द्वे, एका चूर्णतां गता, जगृह्णूर्णरूपां तां स्थालीं ते दीर्घबुद्धयः। (101.24)

द्रोणैर्नवनवत्या तैस्तस्यां द्रोणेन चान्धसः।

Of them, two had holes, one was in pieces. Those far-seeing men grasped the shattered one, and prepared food in it, and filled it in many newly made leaf-cups.

तत्र द्रोणशतं हीनं रन्धितं बहुभोजिभिः निमन्त्रितास्त्रयस्तैस्तु ब्राह्मणा राजसूनुभिः। (101.25)

There, hundred cups were not at all there and the rest was full of holes.

The princes filled them with varieties of dishes and invited three Brahmins to partake of the food.

द्वौ निर्देहावथैकस्य मुखमेव न विद्यते, निर्मुखेनान्धसस्तत्र भुक्तं द्रोणशतं सुत। (101.26)

Rama! Of those Brahmins, two had no bodies; one had no face at all.

The faceless one ate the food from the hundred leaf cups which were not there.

विप्रभुक्तावशेषं तु भुक्तमन्धो नृपात्मजैः त्रिभिस्ते राजपुत्राश्च परां निर्वृतिमागताः। (101.27)

The three princes ate what was left over after the Brahmins partook of the food.

The princes attained highest meritorious state by this.

(Even the acts of charity, performance of rites, ascetic practices, penance, and worship of deities etc, lead towards the 'mentally conceived experiences' only; and never towards the freedom from the unreal state of the world.)

भविष्यन्नगरे तस्मिन् राजपुत्रास्त्रयो हि ते सुखमद्य स्थिताः पुत्र मृगयाव्यवहारिणः। (101.28)

Those three princes still live happily in that city which is to be built in the future (*made of ideas only*), Rama; and they are engaged in various sports like hunting etc (*as desire-fulfilment states*).

आख्यायिकैषा कथिता मया रम्या तवानघ एतां हृदि कुरु प्राज्ञ विदग्धस्त्वं भविष्यसि। (101.29)

Hey taintless one! This amusing story was narrated by me to you.

Understand the subtle meaning of this story Rama, and you will gain wisdom.

धात्र्येति कथिता राम बालकाख्यायिका शुभा तुष्टिं जगाम बालश्च शुभाख्यायिकयानया। (101.30)

That is the wonderful story, Rama which the child listened to from the foster-mother and then felt very happy by listening to this amazing story (*like the Jeeva stays happy by the imagined life-narratives*).

एषा हि कथिता राम चित्ताख्यानकथां प्रति बालकाख्यायिका तुभ्यं मया कमललोचन। (101.31)

Hey lotus-eyed Rama, I have told you now the story narrated to a child explaining as to how the mind makes the stories of life.

इयं संसाररचना स्थितिमेवमुपागता बालकाख्यायिकेवोग्रैः संकल्पैर्दृढकल्पितैः।

विकल्पजालकैवेयं प्रतिभासात्मिकानघ बन्धमोक्षादिकलनारूपेण परिजृम्भते। (101.33)

Anagha! This 'Samsaara-formation' has come into existence only like this, like the events in this story narrated to a child, by the mere strength of conceptions and misconceived notions; and exists as a mere appearance, making a grand show of bondage and liberation.

संकल्पमात्रादितरद्विद्यते नेह किञ्चन, संकल्पवशतः किञ्चिन्न किञ्चित्किञ्चिदेव वा। (101.34)

Nothing else exists here other than conceptions.

Whatever is there is there because of conceptions and is not anything at all as any thing.

यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः संकल्पकचितं सर्वमेवं स्वप्नवदात्मनः। (101.35)

The sky, earth, wind, heavens, hills, rivers, directions are all formed because of conceptions, as in a dream.

राजपुत्रास्त्रयो नद्यो भविष्यन्नगरे यथा यथा संकल्परचना तथेयं हि जगत्स्थितिः। (101.36)

The three princes, the rivers, the future city - are all just imaginations of the mind; so is this Jagat-state.

संकल्पमात्रमभितः परिस्फुरति चञ्चलः पयोमात्रात्मको अम्भोधिरंभसीवात्मनात्मनि। (101.37)

This world also exists as 'made of conceptions' only, like the 'quivering Ocean made of only waters'

keeps moving the waters by itself in itself.

संकल्पमात्रं प्रथममुत्थितं परमात्मनः तदिदं स्फारतां यातं व्यापारैर्दिवसं यथा। (101.38)

Conception alone rose first in the Supreme self.

Later, it expanded like the actions of the day which makes the day appear lengthy.

संकल्पजालकलनैव जगत्समग्रं,

The entire world is just a network of conceptions;

संकल्पमेव ननु विद्धि विलासचेत्यं,

understand that the play of the mind is there because of conceptions;

संकल्पमात्रमलमुत्सृज

Cast afar the dirt called conception;

निर्विकल्पमाश्रित्य निश्चयमवाप्नुहि राम शान्तिम्। (101.39)

taking shelter in the 'perturbation-less state', you will surely attain the peaceful state of the Supreme, Rama.

[What is the meaning of conception?

All that is happening is just the 'receiving of sense created information' as people and objects.

What you receive as 'sense information' also is limited to the direct experience that you are having at one instance.

Rest of the entire world that is beyond your direct experience is concealed within you as ideas only.

Memories of events give a continuance to your life story; connections are made by the mind through emotions;

'sense perceptions' are defined as pleasure and pain.

Actually, nothing exists but some sort of information recycling.

You receive only the story-less inert information of the senses; mind makes the sense-information into some valuable story-information connected to an imagined ego; and you see the outside with the coloured glasses of narratives as presented by the mind.

The entire information that you receive is corrupted by the mind-produced coloured-glasses (different from what naturally is).

You always see something other than what is there. This is what is known as 'delusion', in other words 'Maayaa'.]