

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER FIVE

[BHAARGAVOPANISHAT(3)]

{KAALA EXPLAINS 'BRAHMA-TATTVAM' TO BHRGU MAHARSHI}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER FIVE

BHAARGAVOPANISHAT(3)

KAALA EXPLAINS 'BRAHMA-TATTVAM' TO BHRGU MAHARSHI

वसिष्ठोवाच

Vasishta spoke

इत्युक्ते जगदीशेन कालेन समदृष्टिना मुनिः संचिन्तयामास ज्ञानाक्षणा तनयेहितम्। (11.04)

When the 'Supreme Lord of equal-vision' spoke like this, the Muni meditated on the 'desire-fulfilment states of his son' through the 'Knowledge-eye'.

ददर्श च मुहूर्तेन प्रतिभानवशादसौ पुत्रोदन्तमशेषेण बुद्धिदर्पणबिम्बितम्। (11.05)

Within a few moments, he saw by the light of his intellect, the entire occurrences of his son's life, even as they reflected in the mirror of his intellect.

(He travelled mentally to where his son was living as an ascetic on the bank of Samangaa River, and returned back to his own body as Bhrgu, which was standing in front of Kaala.)

पुनर्मन्दरसानुस्थां स्वस्थां कालाग्रसंस्थितां समङ्गायास्तटादेत्य विवेश स्वतनुं भृगुः। (11.06)

Then, Sage Bhrgu removed his mind from the bank of River Samangaa, and entered his own body standing in the summit of Mandara Mountain, in front of the form of Kaala.

(He did not go out of his body, but was absorbed for a few moments in the visualizing the life-stories of his son in his mind itself; and then brought his mind-vision back to the present, where Kaala was standing in front of him.)

विस्मयस्मेरया दृष्ट्या कालमालोक्य कान्तया वीतरागमुवाचेदं वीतरागो मुनिर्वचः। (11.07)

His beautiful eyes blooming in wonder, the 'Muni who was free of desires' looked at 'Kaala who was free of desires' and spoke these words.

भृगुरुवाच

Bhrgu spoke

भगवन् भूतभव्येश बाला वयमनुज्ज्वलाः त्वादृशमेव धीर्देव त्रिकालामलदर्शिनी। (11.08)

Hey Bhagavan! O Lord of the past and future! We are immature children without wisdom. Deva! Only people like you have the intelligence to perceive clearly all the three phases of time.

नानाकारविकाराद्या सत्येवासत्यरूपिणी विभ्रमं जनयत्येषा धीरस्यापि जगत्स्थितिः। (11.09)

The world-perception takes on various forms. The 'real facts' look unreal (and are ignored). The perceived-world deludes even a man of wisdom.

त्वमेव देव जानासि त्वदभ्यन्तरवर्ति यत् रूपमस्या मनोवृत्तेरिन्द्रजालविधायकम्। (11.10)

You alone hey Deva, know what is the 'inner essence' of all this, which is contained within you (as time-bound), where the mind moves about in experiences which are like the magical creations of a sorcerer.

[Where actually was Bhaargava now? Where was his world?

His mind in its 'conceiving frenzy' had created so many conceived worlds of experience, that it had lost the sense of the original body also. Of course, even the original body was a conception; but that was supported by the 'penance power' of Sage Bhrgu, and could not cease to exist as such, in the identity of Bhrgu's son.

Bhrgu had willed that his son should not venture out of the Mandara Mountain; and so Shukra's body was unable to move out of the 'Mandara Mountain region'. Even then, the 'powerful Vaasanaas' had overcome the penance-shield of Bhrgu, and had carved a path within the mind of Ushanas itself, and had produced a new Brahmaanda (a parallel world) to fulfil their states.

Where was this Samangaa River? Where was Bhaargava? In some emptiness as 'mere ideas' only!

Every world is just a conception-network of some Jeeva-groups; and now Bhaargava was stuck in another network of Jeevas somewhere in another Brahmaanda.

All the worlds are unreal only, yet are real in experience, like the dream-state.

Both the Samangaa-world and the Mandara-world are unreal in the 'absolute state of Brahman'.

Even then, the 'Mandara Mountain-world' was more real in a relative sense, than the Samangaa world.

'Bhrgu's dream-world' was more real than the 'Bhaargava dream-world'.

A world conceived by a powerful mind that is seeped in knowledge is more real than the world of the ignorant; like a man's world is more real than a worm's world.

Our worlds also differ in a variety of ways based on our 'ignorance or knowledge (learning included) level'.

Though it looks like one 'single planet life', yet all of us live in our own 'Jeeva-group networks' as per our Vaasanaa-states.

Every individual believes in a world which is made of his or her own ideas and beliefs.

Though ‘all the perceived worlds’ are unreal in the absolute sense, the ‘Knower’s world’ carries more stability and is of a more predictable nature than the ‘world of the ignorant people who are pushed and pulled by Vaasanaas in all the directions’ (like man’s house is more stable than that of the stray dog’s).

You can predict a Knower’s behaviour (for he has a stabilized intellect), but you can never guess what the ignorant will do. Ignorant people are just inert chains made of mental processes only, with no stabilized intellect that is in full-control.

A Knower is always alert to every thought of the mind also. His intellect is stabilized in the Truth.

A Knower is known as a person of ‘Satya Samkalpa’; his experiences are more real than the ignorant, like a man’s experiences as compared to that of a mosquito.]

मत्पुत्रस्यास्य भगवन्मृत्युः किल न विद्यते, तेनेमं मृतमालोक्य जातः संभ्रमवानहम्। (11.11)

Bhagavan! Death is not there at all for my son. (*I had produced him through my penance-power and had made him deathless.*) Therefore, when I saw him dead, I became confused and panicky.

अक्षीणाजीवितं पुत्रं कालो मे नीतवानिति नियतेर्वशतो देव तुच्छापीच्छा ममोदिता। (11.12)

I thought that ‘Kaala’ has taken away my son who had been blessed with eternal life.

Forced by the rules of nature, ‘attachment which should be avoided as dirt’ appeared in my mind.

ननु विज्ञातसंसारगतयो वयमापदां संपदां चैव गच्छामो हर्षामर्षवशं विभो। (11.13)

Otherwise, how can we who know the nature of the proceedings in the world, feel happy or sad when meeting with the good or bad events of the world!

अयुक्तकारिणि क्रोधः प्रसादो युक्तकारिणि कर्तव्य इति रुढेयं संसारे भगवन् स्थितिः। (11.14)

‘Anger’ when an undesired event occurs, ‘joy’ when a desired event occurs - is the deep-rooted habit established in this world, Hey Bhagavan.

[‘Instead of analyzing with a calm mind, I lost control of my mind.

I too have behaved in an immature manner and was overcome by arrogance.

My heart was impure; that is why, I was not able to observe the ‘subtle impurities of Vaasanaas’ that had collected in my son’s mind, in course of time. I had thought that he would not commit any mistakes, if ‘he as a physical body’ was kept bound to the mountain-region. I now am able to understand the power of the mind, where it can create huge worlds even if trapped inside an atom. Instead of binding his physical body to this mountain-region, I should have trained him in the ‘practice of Vichaara’, and made him invulnerable to the Vaasanaa-forces’.]

इदं कार्यमिदं नेति यावत्कार्यं जगद्भ्रमः तस्यैतत्संपरित्यागो हेय एव जगद्गुरो। (11.15)

Hey JagatGuru! ‘This should be done; this should not;’ such reactions are the products of delusion, and are ignoble. They should be completely renounced.

[A result-oriented action alone proves as a bondage to the mind; and rises up as anger and joy.

Anxiety and attachment alone cause the worldly-existence to continue.

Therefore, ‘Knowledge of the Reality’ alone should form the essence of all the actions.

Only a mind that is pure and freed of all the Vaasanaas can act as the channel for the Knowledge-state.)

केवलं तावकीं चिन्तामनालोक्य यदा वयं भगवन्भवते क्रुद्धा याताः स्मस्तेन बाध्यताम्। (11.16)

Only by not understanding your own viewpoint Bhagavan, that we gave way to the emotion of anger, and deserve this chiding.

त्वयेदानीमहं देव स्मारितस्तनयेहितं समङ्गायास्तटे तेन दृष्टोऽयं तनयो मया। (11.17)

Deva! Only when you corrected me and informed me about my son’s adventures in the mind, that we saw him performing penance on the bank of River Samangaa.

(*I had put control over his physical body, no doubt; but had let his mind-elephant loose, without tying it to the stake of Vichaara. Now the physical body itself is lying dead without the owner to care for it.*)

मनो जगति भूतानां द्वे शरीरेऽत्र सर्वगं मन एव शरीरं हि येनेदं भाव्यते जगत्। (11.18)

Mind and body are the two bodies which every one has in this world.

Mind itself conceives itself as the physical body through which it perceives the world.

(*Mind can conceive any ‘outside’ in any ‘inside’!*)

कालोवाच

Kaala spoke

सम्यगुक्तं त्वया ब्रह्मन् शरीरं मन एव च करोति देहं संकल्पात्कुम्भकारो घटं यथा। (11.19)

You said the right thing, hey Brahman!

The body is actually the mind alone; mind alone conceives the body, like a potter making a pot.

करोत्यकृतमाकारं कृतं नाशयति क्षणात् संकल्पेन मनोमोहाद्दालो वेतालकं यथा। (11.20)

Mind, through delusion creates entirely new shapes; destroys them the next moment through conception, like a child imagining a ghost as real (and imagining its killing also).

तथा च संभ्रमस्वप्नमिथ्याज्ञानादिभासुराः गन्धर्वनगराकारा दृष्टा मनसि शक्तयः। (11.21)

The mind's powers (of conception) are seen in the excitement about the world-events, (birth, death, festivals, marriage occasions, etc as related to the varieties of shapes it has conceived), while dreaming, and while superimposing the qualities like beauty, ugly, good or bad on the objects.

स्थूलदृष्टिदशां त्वेतामवलंब्य महामुने पुंसो मनः शरीरं च कायौ द्वाविति कथ्यते। (11.22)

Because of the belief in the solidity of the body Hey MahaaMuni, the bodies of an embodied person are considered to be two in numbers, namely the mind and the physical structure.
(Actually there is only a single body namely the mind; the physical body is just a sensing-tool produced for experiencing the Vaasanaa- fields.)

मनो मनननिर्माणमात्रमेतज्जगत्त्रयं न सन्नासदिव स्फारमुदितं नेतरन्मुने। (11.23)

Hey Muni! The Tri-world exists only because of the conceptions produced by the mind. The mind, though unreal rises as this spread-out world-state, as if not unreal; nothing else is there.

चित्देहाङ्गलतया भेदवासनयेद्धया द्विचन्द्रत्वमिवाज्ञानान्नातेयं समुत्थिता। (11.24)

Because of the 'creeper of the limbs of the mind-body' moving (blown by the desire-wind), and because of the 'fuel of the Vaasanaa for seeing differentiation' (in the undivided Reality-state), the 'manifoldness' has risen like the 'double-moon vision', because of ignorance only.

भेदवासनया पश्यत्पदार्थनिचयं मनः भिन्नं पश्यति सर्वत्र घटवटपटादिकम्। (11.25)

Seeing the 'totality of objects' through the 'Vaasanaa of differentiation', the mind perceives differences like, pot, tree and cloth etc, everywhere.

[Differences- how they can be made to go off?

Look around you. Start reducing all objects to their common factor -

all different stones as stone only; all different trees as tree only; all different animals as animal only; all different foods as food only; all different bodies as made of elements only; all different Jeevas as one Jeeva only; all 'I- conceptions' as conceptions only; all conceptions as void only; all void as the void of Reality only; all time-divisions as single-instant only; all space-events as one single point only; all awareness that sees anything anywhere as that one awareness only.
'That 'alone is the common-essence that is always there as anything - as 'SattaaSaamaanyam' - 'something that is aware of something as 'some thing'.]

कृशोऽतिदुःखी मूढोऽहमेताश्चान्याश्च भावनाः भावयत्स्वविकल्पोत्थां याति संसारितां मनः। (11.26)

'I am thin'; 'I am very sad'; 'I am an idiot,' all these and other ideas are the misconceptions of the mind, and that is how it attains the 'state of world-existence'.

मननं कृत्रिमं रूपं ममैतन्न यतोऽस्म्यहं इति, तत्यागतः शान्तं चेतो ब्रह्म सनातनम्। (11.27)

(On the other hand, if through reason, one thinks-)

'Mind creates a false identity (artificial) of me; this is not how I really am',

with such thinking, if one renounces the 'false identity', then the mind remains quiet and the 'ancient state of Brahman' alone stays left back 'as it is'.

[You cannot attain the Brahman-state like a conscious experience. You are actually the Brahman state only; rather, 'you' are a dirty weed on the Brahman state; remove the weed; and Brahman state is left back.

Weed cannot attain the Brahman-state of pure-expanse. It actually blocks the pure expanse.

Brahman-state does not change anything but the ignorance that is personified as 'you'.

Instead of running away from the ghost, you walk through it; that is Mukti!]

STORY OF A WAVE IN THE OCEAN

[Imagine the Chit-expanse as some huge limitless ocean where the Jeevas rise as waves.

There is this vast expanse of ocean which has no end in any direction.

It is the same all over. It has no bottom, up, or side. It is just a uniform expanse of pure awareness.

It is the empty all over; yet is always full. And, the waves rise in it as short and large.

Waves are also made of this ocean only. They are actually the ocean only.

Jeeva-waves are made of this awareness-expanse only. They are actually the awareness-expanse only; but these waves have something called intelligence; a torch-light inside their dark entrapped state.

They see with the help of this torch-light only; and discover various things like directions, space, time-flow, world, people, objects etc etc.

They are extremely proud of their intelligence; like an ant which discovered a measuring scale.
They know not of the ocean. Their torchlight cannot light up the ocean. Ocean has no existence for them.
The 'torch-light world' is the only real thing for them. And they are indeed happy like a 'blind frog inside a dark hole'!] (28 to 43 is a single sentence, starting from 'Yathaa' in 28th to 'Tathaa' in 41)

यथा This is how it is:

LIMITLESS OCEAN

प्रवितताम्भोधौ द्रुतां नैकतरडिणि

In the ocean which spreads endlessly through a vast expanse; where the waves in countless numbers rise fast, again and again, (and various types of tall and short waves fill the surface of the ocean);

शाम्यत्स्पन्दतयानेककल्लोलावलिशालिनि वार्यात्मनि (28)

yet the ocean stays quiet without any movement as the 'expanse of the water-state' which forms the essence of the entire set of waves;

समे स्वच्छे शुद्धे स्वादुनि शीतले अविनाशिनि विस्तीर्णे महामहिमनि स्फुटे, (29)

and is equal, pure, clear, good in taste, cool, imperishable, expansive, with great powers, and distinct;
SHORT WAVE AND LONG WAVE

ह्रस्वतरङ्गः स्वं रूपं भावयन्स्वस्वभावतः ह्रस्वोऽस्मीति विकल्पेन करोति स्वेन भावनाम्, (30)

where the 'short wave' sees only its own (short) form, and by its own nature (of limitation), believes that it is small and short and conceives accordingly;

दीर्घतरङ्गः स्वं रूपं भावयन्स्वस्वभावतः दीर्घोऽस्मीति विकल्पेन करोति स्वेन भावनाम्, (31)

where the 'long wave' sees only its own (large) form, and by its own nature, believes that it is long, and conceives accordingly (like the Devas and other beings of higher level);

SHORT WAVE

ह्रस्वश्चैव परिभ्रष्टरूपोऽस्मीति तलातलं भावयन्भूतलं याति तादृग्भावनया स्वया, (32)

where - the 'short wave' believes that it is of a wretched nature (because of the limitations of place and time) and imagines the bottom and surface (low and high); goes towards the surface-ground with such a conception (afraid of falling into the bottom of the ocean);

(And the wave reflects whatever is in its front, the Sun, Moon, or the blazing forest.

And it immediately identifies with those reflections, and laughs, cries, and feels great also by its achievements.)

उत्पन्नश्च पलादूर्ध्वमुत्थितोऽस्मीति भावितः सरश्मिरत्नजालस्तु शोभते दीप्तया श्रिया, (33)

and immediately (Palaat) rising up, it believes that it is above on the surface and shines beautiful with the 'network of sunlight' as if decorated by ornaments (virtues);

तुषारकरबिम्बस्थः शीतलोऽस्मीति बिम्बति,

and when the moon-rays fall on it, it conceives that it is cool (and enjoys the joyous events);

सतटाचलदावाग्निप्रतिबिम्बो ज्वलद्बुपुः बिभेति बत दग्धोऽस्मीत्यात्तमौनश्च कम्पते, (34,35)

and when the 'mountain on the ocean-bank has its forests burnt by the blazing fires and reflects on the water', the wave feels that it is burning, and then, suffering the pain of the burning, it trembles silently in fear (when met with tragedies and calamities);

प्रतिबिम्बितवेलाद्रितटपक्षवनद्रुमः महदारम्भसंरम्भसंयुक्तोऽस्मीति राजते, (35,36)

when the 'forest trees on the slopes of the Vela Mountain move in the wind as if endowed with wings', then the wave thinks as if it is doing great enterprises and feels glorified (of its achievements in the world);

विशल्लोलानिलात्यन्तध्वस्तलोलशरीरकः खण्डशः परियातोऽस्मीत्यात्तक्रन्द इवारवी, (36,37)

when its body is shook by winds of great speed, then it thinks that it is broken into pieces and cries aloud in lamentation (when unexpected events shatter the wave to pieces);

OCEAN IS NOT DIFFERENT FROM THE WAVES

(Are the waves different and do they exist separated from the ocean?)

न चोर्मयस्ते जलधैर्व्यतिरिक्ताः पयोधरात्। (37)

the waves are not actually different from the waters that fill the ocean;

नचैकं रूपमेतेषां किञ्चित्सन्नाप्यसन्मयं नचैते ह्रस्वदैर्घ्याद्या गुणास्तेषु न तेषु ते, (38)

there is not a single stable form that belongs to them (since agitation is their essence); and though they are seen as real, they are not real also (real only as a limited state of existence that can conceive difference); no shortness and long-ness belong to them and they are not defined as such; (*Shortness and long-ness are just conceptions only and are relative terms. Ocean knows no such terms.*)

नोर्मयः संस्थिता ह्यब्धौ न तत्र न संस्थिताः, केवलं स्वस्वभावस्थसंकल्पविकलीकृताः, (39)

the waves are not in the ocean (as separate); and do not exist as the waves (as separate from the Ocean) also; they just conceive and feel all the differences by their own imagining nature;

नष्टानष्टाः पुनर्जाता जाताजाताः पुनः पुनः परस्परपरामर्शान्नान्यतामुपयान्त्यलम्, (40)

they perish again and again; rise up again and again dashing with each other (through the contact), and are not actually different from each other;

एकरूपाम्बुसामान्यमया एव निरामयाः,

they all are made of the single common essence of water, and are actually without affliction, in the level of the ocean.

SIMILAR TO THE OCEAN AND WAVE GIVEN IN THE EXAMPLE...

तथैव,

similarly, (like in the expanse of ocean mentioned previously),

अस्मिन्प्रवितते सिते शुद्धे निरामये ब्रह्ममात्रैकवपुषि ब्रह्मणि स्फाररूपिणि सर्वशक्तावनाद्यन्ते

‘in the state of Brahman’ - which swells up as the perceived-state (Brahman), which is taintless (without ignorance), pure, without affliction, which is nothing else but Brahman (a name to refer to that nameless state), which spreads out as all this’, which is omnipotent, which is without beginning and end -

पृथग्वदपृथक्कृताः संस्थिताः शक्तयश्चित्रा विचित्राचारचञ्चलाः। (41 to 43)

the ‘manifold powers’ (nature) (potential states) exist separated as it were as separate entities (Jeeva-states), and each behaves in a strange way, feeling restless;

(‘Power’ in this context refers to the power of the Brahman as the mind-process, which can stay as any perceived-scenario, along with the perceiver Jeeva-state, like the ocean can exist as any type of wave.)

नानाशक्तिर्हि नानात्वमेति स्वे वपुषि स्थितिम्। (11.43)

these manifold powers (of countless varieties) alone become the manifold-state (as Jagat), staying in the very state of Reality (like the varieties of waves existing in the ocean as its very nature).

BRAHMAN IN BRAHMAN

OCEAN ALONE SWELLS UP AS THE WAVES, INSIDE ITSELF, AS ITSELF

वृंहितं ब्रह्मणि ब्रह्म पयसीवोर्मिमण्डलं स्त्रीपुमान्त्यङ्गरूपेण ब्रह्मैव परिवर्तते। (11.44)

Like the rise of waves of various types in the water-expanse, Brahman alone swells up as Brahman in Brahman; and Brahman alone rolls about in the varied shapes of the ‘embodied Jeeva and the body’ (Purusha and Prakrti) and the non-embodied inert creatures also.

(*Napumsaka/Vyanga – inert state without conscious reaction*)

कल्पनान्या जगन्नाम्नी नासीदस्ति भविष्यति। ब्रह्मणो जगतो भेदो मनागपि न विद्यते। (11.45)

Other than imagination (conception), there never was, never is, never will be a thing called the Jagat.

There is not in the least any difference between the Brahman and the Jagat.

(*World is like a face imagined in the cloud called Brahman.*)

संपूर्णं खल्विदं ब्रह्म जगद्ब्रह्मैव केवलं इति भावय यत्रेण ह्यन्यत्सर्वं परित्यज। (11.46)

‘The entire perceived phenomenon is Brahman; the Jagat is nothing but Brahman.’

Contemplate on this truth with effort, and renounce all the other ideas completely.

[Look around you, and see the various waves of ‘Brahman-ocean itself’ rising up both as the ‘conscious Jeevas with physical forms and the non-conscious inert objects of experience’. Everything is Brahman-state only (Reality-state) and you see Brahman only, as the divided shapes of people and objects (including yourself).

Your ‘(tainted) mind-glass’ produces this ‘miracle of the world’ on Brahman, the state which can exist as anything.

You are also Brahman existing as ‘you – a wave’.

A wave cannot see the ocean, or attain it as another; it can only realize that it is also the ocean only.

Wipe the mind-glass with the ‘Knowledge cloth’ and see the shapes as drawn on emptiness only.

Tainted-glasses see the world-picture only; pure glasses see the emptiness at the back, like seeing the canvas only even if it is covered gap-less with various colour patches.]

NIYATI, THE POWER THAT SUSTAINS THE JAGAT-STATE (ALONG WITH KAALA)

नानारूपिण्येकरूपा वैरूप्यशतकारिणी नियतिर्नियताकारा पदार्थमधितिष्ठति। (11.47)

‘Niyati the ordained nature of the perceived (with all its rules and laws)’ though is a single principle and of a fixed nature, yet shines as many shapes, and creates hundreds of different forms, and stays established in the objects with name and form.

जडाजडमुपादत्ते चित्तमायाति चिन्मये वासनारूपिणी शक्तिः स्वस्वरूपा स्थितात्मनः। (11.48)

‘Niyati’ the power of Brahman takes on the states of inert and non-inert things, and attains the state of the ‘Chitta’ in the ‘Reality-state of awareness’; it takes on the form of ‘Vaasanaa’, and stays as the ‘forms of Vaasanaa-fields’, as her nature.

BRAHMAN IS NOT DIFFERENT FROM JAGAT

ब्रह्मैवानघ तेनेदं स्फाराकारं विजृम्भते नानारूपैः प्रतिस्पन्दैः परिपूर्ण इवार्णवः। (11.49)

Hey Taintless one! Brahman alone is ‘all this that is shining in an expansive manner with manifold forms, with various movements, like the ‘ocean with its waves which remains always changeless and complete’.

नानातां स्वयमादत्ते नानाकारविहारतः आत्मैवात्मन्यात्मनैव समुद्राम्भ इवाम्भसि। (11.50)

The ‘essence of awareness’ itself, in itself, by itself, stays as the manifold, by moving about as the various forms, like the waters of the ocean stay as the manifold waves in itself by itself.

व्यतिरिक्ता न पयसो विचित्रा वीचयो यथा व्यतिरिक्ता न विश्वेशात्समग्राः कल्पनास्तथा। (11.51)

The various types of waves, short and long are not different from the ocean; similarly all the conceptions (as Jeeva-states) also are not different from the ‘Lord who shines as the world’ (Vishvesha).

POWERS IN BRAHMAN

शाखापुष्पलतापत्रफलकोरकयुक्तयः यथैकस्मिंस्तथा बीजे सर्वदा सर्वशक्तिता। (11.52)

The branches, flowers, creepers, leaves, fruits, buds all are contained in a single seed; so do all the powers (which exhibit as the varied conceiving powers of the Jeevas) stay concealed in Brahman.

विचित्रवर्णता यद्दृश्यते कठिनातपे विचित्रशक्तिता तद्द्वेषेशे सदसन्मयी। (11.53)

When the Sun is hot, various colours are seen. The various powers (as conceiving Jeevas) are seen in the Supreme, in the same manner, as real and unreal.

[Sunlight alone shines as the various colours. Brahman-light alone is all the Jeeva-colours.

Colours are non-existent except as eye-measures. World is colourless actually.

Awareness of colours is real, since awareness is real; but colours are unreal since they do not have absolute independent existence apart from the sunlight.

Though a learned man sees the colours, he knows that the colours are just variations in light frequencies.

It is the power of the sunlight to exist as these various frequencies called colours.

So is the Brahman that can exist as any conscious or inert state of existence!

A Knower sees Brahman alone as all the Jeeva-states.]

विचित्ररूपोदेतीयमविचित्रात्स्थितिः शिवात् एकवर्णात्पयोवाहाच्छक्रचापलता यथा। (11.54)

From the ‘auspicious state of Chit (the pure awareness)’ (Shiva) which is not manifold, such an ‘amazing state’ of manifold forms rises with multifarious natures, like the many-coloured rainbow from the ‘water-carrying cloud’ that is colourless. (*The cloud is actually colourless but looks dark because of the water vapours in it.*)

अजडाज्जडतोदेति जाड्यभावनहेतुका ऊर्णनाभायथा तन्तुर्यथा पुंसः सुषुप्तता। (11.55)

From the ‘non-inert Chit’, the inertness rises causing a belief in the reality of the inertness, like the threads that rise from the spider, like the ‘dream-chariot of the sleep state’ rises in the man who is awake.

(*Dream-state in sleep is actually the inert state of the body, which rises in a conscious being like a man.*)

So also, the inertness rises from the awareness-principle.)

POWER OF CONCEPTION

अचित्तधेतसः शक्तिं स्वबन्धायेच्छया शिवः तनोति तान्तवं कोशं कोशकारकृमिर्यथा। (11.56)

Shiva (the auspicious state of Reality), through the ‘power of the inert mind’ (the Vaasanaa varieties), weaves the binding wall around it, by his own will, like the silk-worm.

स्वेच्छयात्मात्मनो ब्रह्मन्भावयित्वैष विस्मृतिं करोति कठिनं बन्धं कोशकारकृमिर्यथा। (11.57)

Brahman! By itself it conceives the ‘forgetting of the Self’, and gets bound tightly like the silk-worm.

स्वेच्छयात्मनो ब्रह्मन्भावयित्वा स्वकं वपुः संसारान्मोक्षमाप्नोति स्वालानादिव वारणः। (11.58)

The same Brahman wills the liberation, and realizing its true essence attains 'liberation from the Samsaara', like the elephant freed from its stake.

यथैव भावयत्यात्मा सततं भवति स्वयं तथैवापूर्यते शक्त्या शीघ्रमेव महानपि। (11.59)

Whatever one conceives, he becomes that alone. Whatever one conceives becomes fulfilled immediately by the power of the Vaasanaa even in a noble person (like Shukra).

भाविता शक्तिरात्मानमात्मतां नयति क्षणात् अनन्तमखिलं पावृडिमहिका महती यथा। (11.60)

The same power when used in conceiving one's true essence, instantly leads to the Reality-state, like the monsoon mist spreading everywhere at once.

या शक्तिरुदिता शीघ्रं याति तन्मयतामजः, य एवर्तुः स्थितिं यातस्तन्मयो भवति द्रुमः। (11.61)

The 'Unborn' (Aatman) immediately attains that state as per the rise of the particular power (as a Vaasanaa), like the tree takes over any character of that particular season.

BANDHA AND MOKSHA

[Since any conception becomes a true experience, conceiving or analyzing the 'true essence of the self' also gets fulfilled as a true experience. The same tree will dry up in the cold season, but bloom up in the Spring season.

The ignorant conceive joys and sorrows and get them as experiences for sure; and they have no idea of bondage at all.

A Mumukshu feels that he is trapped and wants to get out of the trap; and gets out of the trap.

If you conceive bondage, you have to conceive liberation also and attain it for sure.]

न मोक्षो मोक्ष ईशस्य न बन्धो बन्ध आत्मनः बन्धमोक्षदृशौ लोके न जाने प्रोत्थिते कुतः। (11.62)

No liberation liberates the Lord (Isha). No bondage binds the essence within (Aatman).

I do not understand from where these ideas of bondage and liberation arose in this world!

नास्ति बन्धो न मोक्षोऽस्ति, तन्मयस्त्विव लक्ष्यते, ग्रस्तं नित्यमनित्येन, मायामयमहो जगत्। (11.63)

There is no bondage. There is no liberation. Everything is seen as 'That' only.

The real is in the hold of the unreal. The world is, alas, a great delusion (Maayaa)!

यदैव चित्तं कलितं किलानेनाकलात्मना कोशकारवदात्मायमनेनावलितस्तदा। (11.64)

Whenever the mind is produced with its threads of thoughts by this 'taintless state', this 'essence of all' gets enveloped by it, like a silk-worm (inside its own cocoon).

THE LIMITLESS POWERS OF MIND RISE FROM THE 'CHIT ALONE'

(Any agitation called the mind that rises like a wave from this 'expanse of Reality' covers and conceals it by the flow of thoughts as conceptions. The conception of division appears as 'many forms with many minds', each conceiving the other, like mirrors reflecting mirrors within.)

अन्योन्यरूपास्त्वत्यन्तं विकल्पितशरीरकाः मनःशक्तय एतस्मादिमा निर्यान्ति कोटयः। (11.65)

तज्जास्तस्थाः पृथग्रूपाः समुद्रादिव वीचयः तज्जास्तस्थाः पृथक्स्थाश्च चन्द्रादिव मरीचयः। (11.66)

Similar forms with multifarious conceived forms in the form of the mind-powers (perceiver-states) rise from this Supreme-state in countless numbers.

They are born in 'That'; remain in 'That'; and have different forms like the waves rising from the ocean.

They are born in 'That'; they remain in 'That'; they appear different like the rays rising from the Moon.

[Each person you see is an agitation (mind) rising from that Reality only. Each object that you sense is a tiny cloud covering the Reality. The very scene you are now in with objects and people is a huge mind-structure with all the tiny minds creating each other and reacting to each other. I am the proof of your existence, and you are the proof of my existence; and the world goes on as if it is the only reality that is there, as how the people in the dream are the proofs of each other.

Whatever you sense is Brahman only, the sensing person is also Brahman only, and there is nothing else but Brahman.

Where are you searching for it, as if it has to be attained some day by a wretched you? Wretchedness is just an imagination of a mind which is afraid of the Reality-state; for Knowledge is something that will break all the bubbles you hold on to as yourself; but you keep the bubbles in tact by imagining a 'wretched you' who can never attain the so-called liberation.]

EVERYONE IS A RANDOM WAVE RISING FROM THE BRAHMAN-OCEAN

[Everyone is a random intellect-state rising from the Reality-state and stays as that only.

And, these intellects are vaguely categorized as dominated by the three Gunas. And, there is always a way out of any state you are in, to reach the higher level of realization, by evolving intellectually through the practice of Vichaara.]

अस्मिन्स्पन्दमये स्फारे परमात्ममहाम्बुधौ चिज्जले वितताभोगे चिन्मात्रसमालिनि,

In this 'Ocean of Paramaatman' - which spreads vast with its nature of quiver, which is made of the waters of awareness (understanding), which is experienced in various ways, and which is of the essence of awareness only -

काश्चित्स्थिरा ब्रह्मविष्णु काश्चिद्रुद्रत्वमागताः काश्चित्पुरुषतां प्राप्ताः काश्चिद्देवत्वमागताः। (67,68)

some waves are stable like Brahmaa and Vishnu, some have attained the state of Rudra;
some have become embodied beings like the humans, some have attained the Deva-states;

[लहर्यः प्रस्फुरन्त्येताः स्वभावोद्भावितात्मकाः काश्चिद्यममहेन्द्रार्कवह्नैश्रवणादिकाः घ्नन्ति कुर्वन्ति तिष्ठन्ति

लहर्यश्चपलैषणाः काश्चित्किन्नरगन्धर्वविद्याधरसुरादिकाः उत्पतन्ति पतन्त्युग्राः लहर्यः परिवल्गिताः

काश्चित्किंचित्स्थिराकारा यथा कमलजादिकाः काश्चिदुत्पन्नविध्वस्ता यथाऽसुरनरादिकाः।]

[These waves (randomly) rise up with their own natures;

some as Yama, Mahendra, Arka, Vahni and Vaishravana and others, with their restless nature to kill, do actions and stay. Some waves appear as Kinnaras, Gandharvas, Vidyaadharas, and Suras, and rise up violently and fall downwards, rolling hard; some remain stable like Brahmaa and others; some fall the moment they rise like the Asuras and the humans.]

कृमिकीटपतङ्गाहिगोमशाजगरादिकाः काश्चित्स्मिन्महाम्भोधौ स्फुरन्त्येतेम्बुबिन्दुवत्। (69)

like the water drops rising from the ocean, some appear as worms, insects, moths, snakes, mosquitoes and serpents in that 'Great Ocean of Chit'.

काश्चिच्चला नरमृगगृध्रजम्बुलकादिकाः स्फुरन्ति गिरिकुञ्जेषु वलावनतटेष्विव। (70)

some move about like the men, deer, vulture and the fox, and appear in the bushes of the hills and are of unstable lives, like the waves which dash against the forest-lands of the Velaa Mountain;

सुदीर्घजीविताः काश्चित्काश्चिदत्यल्पजीविताः अतुच्छकलनाः काश्चित्काश्चित्तुच्छशरीरकाः। (71)

some live for long; some are short-lived; some have nice forms; some have the worst class of bodies;

संसारस्वप्नसंरम्भे काश्चित्स्थैर्येण भाविताः, सुविकल्पहताः काश्चिच्छङ्कन्ते सुस्थिरं जगत्। (72)

some think of this turbulent dream of the worldly-existence as stable and real;

some who are lost in the conceptions, think of the world as absolute and real;

अल्पाल्पभावनाः काश्चिद्दैन्यदोषवशीकृताः, कृशोऽतिदुःखी मूढोऽहमिति दुःखैर्वशीकृताः। (73)

some conceive very little; some are lost in pathetic states and suffer various afflictions;
'I am emaciated.' 'I am suffering' 'I am ignorant' - thinking like this, they are lost in pains;

काश्चित्स्थावरतां याताः काश्चिद्देवत्वमागताः काश्चित्पुरुषतां प्राप्ताः काश्चिदर्णवतां गताः। (74)

some have become plants; some have become Devas; some have become embodied;

some have attained the state of the ocean (and stay liberated);

काश्चित्स्थिता जगति कल्पशतान्यनल्पाः, काश्चिद्ब्रजन्ति परमं पदमिन्दुशुद्धाः।

some suffer in the world for as long as hundreds of Kalpas;

some who are pure like the Moon, reach the Supreme state.

ब्रह्मार्णवात्समुदिता लहरीविलोलाश्चित्संविदो हि मननापरनामवत्यः। (11.75)

These various types of waves rise from the Brahman-ocean and are of the nature of Chit-awareness only, and get their names (identities) through the thoughts rising as the mind.

EVERY WAVE IS THE OCEAN ONLY

सुरासुरनराकारा इमा यः संविदो मुने ब्रह्मार्णवादभिन्नास्ताः सत्यमेतन्मृषेतरत्। (12.01)

These forms of Devas, Asuras, Naras and others that are perceived as various life-forms are not different from the 'Ocean of Brahman'. This is the Truth. Anything other than this statement, is untruth.

मिथ्याभावनया ब्रह्मन्स्वविकल्पकलङ्किताः न ब्रह्म वयमित्यन्तर्निश्चयेन ह्यधोगताः। (12.02)

Hey Brahmin! Through the misconception of the self on the non-self, tainted by their own conceptions, by the firm ascertainment that 'I am not Brahman', they have descended down to lower levels (of ignorance).

ब्रह्मणो व्यतिरिक्तत्वं ब्रह्मार्णवगता अपि भावयन्त्यो विमुह्यन्ति भीमासु भवभूमिषु। (12.03)

Though remaining in the 'Ocean of Brahman (as Brahman essence only)', yet believing themselves to be different from Brahman (as body-forms), they suffer in the 'terrifying states of delusion' for a long time in the world.

या एताः संविदो ब्राह्म्यो मननैककलङ्किताः एतत्तत्कर्मणां बीजमप्यकर्मेव विद्धि ताः। (12.04)

These conceptions of false entities (as Jeeva identities) belong to Brahman alone and are tainted by the (Vaasanaa-filled) mental processes only. Though they are the seeds for actions (with various Vaasanaas), understand that they are not actions as such (since they are Brahman alone).

(When in dream, though actions take place, actually no action gets done.

Similarly all the actions that are generated by the Vaasanaas are also not real actions.)

संकल्परूपयैवान्तर्मुने कलनयैतया कर्मजालकरञ्जानां बीजमुष्ट्या करालया (05)

इमा जगति विस्तीर्णाः शरीरोपलपङ्क्तयः तिष्ठन्ति परिवल्गन्ति रुदन्ति च हसन्ति च। (12.06)

Hey Muni, because of staying as the ‘conceiving power called the mind’, and with misconceptions and superimposition on each other, with the ‘horrificing seeds of thorny Karanja bushes of Karma in the fist’, these worlds have come to be about (as the thorny groves); and the ‘rows of stones’ namely the bodies stay, roll, cry and laugh (like the noise made by the rolling stones).

आब्रह्मस्तंबपर्यन्तं स्पन्दनैः पवनो यथा उल्लसन्ति निलीयन्ते म्लायन्ति विहसन्ति च, (07)

ता एताः काश्चिदत्यच्छा यथा हरिहरादयः काश्चिदल्पविमोहस्था यथोरगनरामराः, (08)

काश्चिदत्यन्तमोहस्था यथा तरुतृणादयः काश्चिदज्ञानसंमूढाः कृमिकीटत्वमागताः। (12.09)

Like the waves of the winds (making various swishing noises), all the bodies up to that of Brahmaa, dance joyfully, melt off, fade out and laugh about; some of them are extremely pure like Hari, Hara and others; some are slightly deluded like the serpent clan, human clan and the immortal Devas; some are completely deluded like the trees, grass etc; some have become completely ignorant like the insects and the bugs.

काश्चित्पणवदुह्यन्ते दूरे ब्रह्ममहोदधेः अप्राप्तभूमिका एता यथोरगनगादयः। (12.10)

Some, like the snakes and plants (which cannot think or analyze), being unable to get stabilized in the ‘Supreme State’ (because of being averse to Scriptures of knowledge), drift far away in the huge ocean of Brahman, like the dried-up grass.

सत्त्वमात्रं समालोक्य काश्चिदेवमुपागताः जाताजाताः निखन्यन्ते कृतान्तजरटाखुना। (12.11)

Some who have attained the state of ‘Naras’ through some Saattvic acts of theirs (and capable of rising high towards Brahman-knowledge) like this (after many life-existences), turn towards the ‘Knowledge-goal’, yet get clawed by the ‘old rat namely Krtaanta (Death)’, unable to hold on to the ‘levels of realization ladder’ (by not making full effort).

काश्चिदन्तरमासाद्य ब्रह्मतत्त्वमहाम्बुधेः गतास्ततां समं कायैर्हरिब्रह्महरादिकाः। (12.12)

Some retain a slight delusion willingly, and appear with different forms like Hari, Hara, and Brahmaa; and though in the state of Brahman-ocean, they do not melt away their identities, and stay the same with different forms outwardly.

अल्पमोहात्मिकाः काश्चित्तमेव ब्रह्मवारिधिं अदृष्टपारभूम्यौघमवलम्ब्य व्यवस्थिताः। (12.13)

Some still remain tainted with slight delusion and stay holding on to the state of the Brahman-ocean (in Samaadhi-states like you), the ends of which are never seen in its complete state.

काश्चिद्भोक्तव्यजन्मौघभुक्तजन्मौघकोटयः वन्ध्याः प्रकाशतामस्यः संस्थिता भूतजातयः। (12.14)

Some have to experience hosts of births and have experienced hosts of births; are wasted ones, being blind to the ever-shining lustre of the Supreme (because of the Vaasanaa-binding), and remain in bondage for long.

काश्चिदूर्ध्वादधो यान्ति यथा हस्तान्महत्फलं ऊर्ध्वादूर्ध्वतरं काश्चिदधस्तात्काश्चिदप्यधः। (12.15)

Some fall down from above like a fruit falling from hand; some go above and above; some go below and below.

JEEVANMUKTI CAN BE ATTAINED BY ANYONE WITH EFFORT

बहुसुखदुःखकराकराक्षयेयं परमपदास्मरणात्समागतेह

परमपदावगमात्प्रयाति नाशं विहगपतिस्मरणाद्विषय्यथेव। (12.16)

This wretched state which is a ‘mine of countless pains’ is attained because of ‘not realizing the Supreme essence’. By attaining the ‘State of the Supreme’ through Vichaara, it perishes like the ‘poisonous faint by thinking about Garuda, the lord of the birds’.

एतासां भूतजातीनामूर्मीणामिव सागरात् विविधानां विचित्राणां लतानामिव माधवे
भव्या जितमनोमोहा दृष्टलोकपरावराः जीवन्मुक्ता भ्रमन्तीह यक्षगन्धर्वकिन्नराः। (13.01,02)

अन्ये तु काष्ठकुड्याभा मूढाः स्थावरजङ्गमाः।अपरे क्षीणमोहास्ते किं तेषां प्रविचार्यते। (13.03)

Among 'these beings of various types higher and lower, which rise up like the waves in the ocean like the multifarious creepers in the spring', 'those who have conquered their minds and have realized the Truth' wander about here as 'liberated while living', though belonging to species like Yakshas, Gandharvas and Kinnaras. Others are like the blocks of wood (with no thinking power), like the trees that move. The others who are realized are free of delusion.

What is there to comment about them? *(They need no Saadhana at all).*

SCRIPTURES ARE USEFUL ONLY FOR THOSE WHO ARE DELUDED, NOT FOR THE NON-DELUDED

लोके प्रबुद्ध्यमानानां भूतानामात्मसिद्धये विहरन्तीह शास्त्राणि कल्पितान्युदितात्मभिः। (13.04)

For the sake of those who struggle to rise high in 'Knowledge', and to guide them forward, the 'Knowledge-scriptures' are seen here in this world, which are created by those who have realized the 'Truth'.

संप्रबुद्धाशया ये तु दुष्कृतानां परिक्षये तेषां शास्त्रविचारेषु निर्मला धीः प्रवर्तते। (13.05)

Those with purified hearts (with the rise of dispassion and discrimination) get interested in the 'study of the Scriptures', when the results of their previous ignorant acts cease to be.

विलीयते मनोमोहः सच्छास्त्रप्रविचारणात् नभोविहरणाद्भानोः शार्वरं तिमिरं यथा। (13.06)

The 'delusion in the mind' slowly dissolves off by analyzing the truths mentioned in the 'Knowledge-scriptures', like the darkness of the night vanishes by the movement of the Sun in the sky.

अक्षीयमाणं हि मनो मोहायैव न सिद्धये नीहार इव संछाद्य वेताल इव वल्गति। (13.07)

'Mind which is not conquered' moves towards the 'path of delusion'; it never can reach the 'goal of Knowledge'. It covers one like the mist, and hops about like a vampire (as it happened to Shukra).

सर्वेषामेव देहानां सुखदुःखार्थभाजनं शरीरं मन एवेह न तु मांसमयं मुने। (13.08)

Mind alone experiences pleasure and pain here, hey Muni, not the body made of flesh.

योऽयं मांसास्थिसंघातो दृश्यते पाञ्चभौतिकः मनोविकल्पनं विद्धि न देहः परमार्थतः। (13.09)

That which you perceive as a 'body made of flesh and bones and a mixture of five elements' (as the dead body of Shukra) is not real. It is just a conception of the mind.

(Your son's dead-remains that you see here, are not the real son of yours. He, as a mind-entity still lives somewhere else in some other world that was conceived by his mind.)

मनःशरीरेण तव पुत्रोऽयं कृतवान्मुने तदेव प्राप्तवानाशु वयं नात्रापराधिनः। (13.10)

Your son did all the actions through his mind, and experienced all the dire consequences through his Vaasanaa-filled mind only. We are not at fault here.

स्वया वासनया लोको यद्यत्कर्म करोति यः स तथैव तदाप्नोति नेतरस्येह कर्तृता। (13.11)

He who performs actions prompted by his own Vaasanaa, attains the fruits of that Vaasanaa alone; no one else causes it.

स्वानुसंहितमन्तर्यन्मनोवासनया स्वया को नाम भुवनेशोऽस्ति तत्कर्तुं यस्य शक्ता। (13.12)

Which lord of any world can change the acts that are performed in obedience to the 'Mind-Vaasanaa' willingly by anyone?

ये सर्गा नरकाभोगा या जन्ममरणैषणाः स्वमनोमननेनेदं स निष्पन्दोऽपि दुःखदः। (13.13)

Those Creations, those experiences of hells, those inevitable deaths and births, happened (to him), through his own thinking-state only. Even if the mind moves slightly, it gives pain alone.

बहुनात्र किमुक्तेन शब्दसंग्रहकारिणा उत्तिष्ठ भगवान्यामो यत्र ते तनयः स्थितः। (13.14)

What is the use of talking any more, adding to the collection of words!

Get up, hey Bhagavan. Let us both go to the place where your son stays now.

सर्वं चित्तशरीरेण भुक्त्वा शुक्रः क्षणादिव तथेन्दुरश्मिसंघट्टात्समङ्गातापसः स्थितः। (13.15)

Shukra experienced everything as if in a second, taking various births (by entering many wombs) through the touch of the moon-rays, and is now an ascetic performing penance on the banks of River Samangaa.

तत्प्राणपवनश्चितान्मुक्त इन्द्रंशुवत्फलं अवश्यायतया भूत्वा वीर्यं तेनान्तरास्थितः। (13.16)

His vital air (as Shukra) is unable to find the source (the original world) and has entered the paddy-grain through the moon-rays, and has stayed in a womb and given a new birth to his body.”

इत्युक्त्वा भगवान्कालो हसन्निव जगद्गतिं हस्ताद्धस्तेन जग्राह भृगुमिन्दुमिवांशुमान्। (13.17)

Bhagavaan Kaala ended his speech, and laughing as it were at the ways of the world, held the hand of Bhrgu with his hand, like the Sun holding the hands of the Moon.

अहो नु चित्रा नियतेर्व्यवस्थेति वदञ्छनैः भगवान्भृर्गुरुत्स्थावुदयाद्रेर्यथा रविः। (13.18)

“Ah, the ways of delusion!” - slowly uttering these words, Bhagavaan Bhrgu got up, like the Sun rising from the Udaya Mountain.

तेजोनिधी ह सममङ्ग समुत्थितौ तौ भातस्तदाम्बरतले सतमालजाले

तुल्योदयाविव नभस्यमले विहर्तुमभ्युत्थितौ सजलदौ सकलेन्दुसूर्यौ। (13.19)

Dear Rama, those ‘two treasures of lustre’ got up together, shining bright in that place covered by the groves of Tamaala, and appeared like the ‘Full-moon and the Sun along with the clouds, rising up together in the taintless sky to wander about’.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम। (13.20)

As the great Muni spoke these words, the day ended;
the people assembled in the court saluted the Muni
and retired to finish their evening duties of sacred bathing etc;
and, after the night ended they returned along with the Sun’s rays.