

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER FIFTY FOUR

[NO BONDAGE, NO LIBERATION, NO NIRVAANA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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 FIFTY FOUR

[NO BONDAGE, NO LIBERATION, NO NIRVAANA]

वसिष्ठोवाच

Vasishta spoke

(Vasishta further elaborates the topic of SarvaTyaaga through Kacha's story, and says)
 शिखिध्वजक्रमेणैव यथा बोधमवाप्तवान्कचो बृहस्पतेः पुत्रस्तथा बुध्यस्व राघव। (111.04)
 Raaghava! Understand the truth in the same way as how Kacha, the son of Brhaspati attained enlightenment, following the same method (of SarvaTyaaga) adopted by ShikhiDhvaja.

रामोवाच

Rama spoke

बृहस्पतेर्भगवतः पुत्रोऽसौ भगवान्कचः यथा प्रबुद्धो भगवन्समासेन तथा वद। (111.05)
 Bhagavan! Tell me briefly as to how Lord Brhaspati's son Kacha attained enlightenment through SarvaTyaaga.

वसिष्ठोवाच

Vasishta spoke

शृणु राजन्कथां श्रीमाञ्छिखिध्वजवदेव सः प्रबोधं परमं यातो देवदेशिकजः कचः। (111.06)
 Hey prince! Listen to this story of how Kacha, son of Brhaspati the preceptor of Devas, attained the 'Supreme enlightenment', similar to how ShikhiDhvaja had done.
 बालभावात्समुत्तीर्णः संसारोत्तरणोन्मुखः कचः पदपदार्थज्ञो बृहस्पतिमभाषत। (111.07)
 Kacha who had just crossed the childhood state of life wanted to cross over the ocean of Samsaara. He approached his father Brhaspati, the preceptor of Devas who had the direct experience of the statements of the Scriptures.

कच उवाच

Kacha spoke

(Kacha asked him about the path of realization like this)
 भगवन्सर्वधर्मज्ञ कथं संसृतिपञ्जरात् अस्मान्निर्गम्यते ब्रूहि जन्तुना जीवतन्तुना। (111.08)
 Bhagavan! You know all the Scriptures! Explain to me as to how a creature bound to the 'string of Jeeva-hood' gets out of this 'cage of worldly-existence'?

बृहस्पतिरुवाच

Brhaspati spoke

अनर्थमकरागारादस्मात्संसारसागरात् उड्डीयते निरुद्वेगं सर्वत्यागेन पुत्रक। (111.09)
 Son! This Samsaara-ocean is indeed an abode of crocodiles (makara) namely countless delusions caused by the ignorance of the Truth.
 (No need is there to struggle hard for a long time to cross over this terrifying ocean through any other method but 'Complete renunciation'.)
 You can fly away instantly from this dangerous ocean, without any apprehension of the result also, (since success is a surety in this method), namely the 'SarvaTyaaga'.
 (Just renounce everything; and you will be out of this delusion-state.)

वसिष्ठोवाच

Vasishta spoke

इत्याकर्ण्य कचो वाक्यं पितुः परमपावनं सर्वमेव परित्यज्य जगामैकान्तकाननम्। (111.10)
 Hearing the supremely sacred words of his father, Kacha thought that the meaning of 'SarvaTyaaga' is the renunciation of the home and family; and so he renounced all that and went to the forest (like ShikhiDhvaja), and lived in the forest, performing the ascetic penance.

बृहस्पतेस्तद्रमनं नोद्वेगेण बभूव ह।

Brhaspati understood that Kacha did not understand the meaning of the term 'SarvaTyaaga', and did not object to his going away from home.

संयोगे वियोगे च महान्तो हि महाशयाः। (111.11)

The 'Great ones' are highly stable in their minds in both union and separation (for they allow the young to ascend the path of knowledge, by their own effort).

(You cannot force knowledge through words; one learns by oneself through Vichaara.)

अथ वर्षेषु जातेषु त्रिषु पञ्चसु सोऽनघ पुनः प्राप महारण्ये कस्मिंश्चित्पितरं कचः। (111.12)

Hey Anagha! Eight years passed in this manner.

Kacha met his father some time in the forest, who had come there to inquire about his realization-level.

परिपूज्याभिवाद्यैनं समालिङ्गितपुत्रकं अपृच्छद्वाक्पतिं भूयः स कचः कान्तया गिरा। (111.13)

Kacha expressed his reverence in the due manner to his father and saluted him; and his father embraced him with affection. Kacha asked in his attractive voice,

कच उवाच

Kacha spoke

अद्येदमष्टमं वर्षं सर्वत्यागः कृतो मया तथापि तात विश्रान्तिं नाधिगच्छाम्यनिन्दिताम्। (111.14)

This is the eighth year after I did 'SarvaTyaaga'; still I have not attained the blameless restful state of Brahman.

वसिष्ठोवाच

Vasishta spoke

एवमार्तवचस्तस्मिन्कचे वदति कानने सर्वमेव त्यज इत्युक्त्वा वाक्पतिर्दिवमुद्ययौ। (111.15)

Even as Kacha was wording his plight in pitiable words, Brhaspati just said, 'Renounce everything whatever is there' and vanished off into the heaven.

गते तस्मिन्कचो देहाद्वल्कलाद्यप्यथात्यजत्गतेन्द्रभार्कतारेण शरद्व्योम्ना समोऽभवत्। (111.16)

After his father left, Kacha discarded even the bark garments that covered his body; and he was now equal to the pure space of the autumn sky where the moon, cloud, sun and stars had vanished off.

पुनर्वर्षत्रयेण कस्मिंश्चित्काननान्तरे तत्याजाम्बुदवर्षादि शरदीव नभस्थलम्। (111.17)

The next three years, he (who has the sky as his covering) escaped the showers of rain, by taking shelter in the caves in some part of the forest; like the sky taking shelter in the (cloudless) autumn.

उपासैको दिगन्तेषु शान्तशून्यवपुः श्वसन् दूयमानमनाः प्राप तमेव पितरं गुरुम्। (111.18)

He lived here and there (upa, aasa) and wandered aimlessly in all the directions, having lost peace and quietness; sighing with a depressed and frustrated mind, he again approached his father, his Guru.

कृतपूजाक्रमो भक्त्या समालिङ्गितपुत्रकं अपृच्छत्स कचो भूयः खेदगद्गदया गिरा,

He worshipped his father with devotion; Brhaspati embraced his son with affection.

Kacha again asked him with a choking voice,

कच उवाच

Kacha spoke

तात सर्वं परित्यक्तं कन्थां वेणुलताद्यपि तथापि नास्ति विश्रान्तिः स्वपदे किं करोम्यहम्। (111.19,20)

Dear father! Everything has been renounced, including the tattered garment and the bamboo stick. Even then, I have not attained rest in the Self-state! What shall I do?

बृहस्पतिरुवाच

Brhaspati spoke

चित्तं सर्वमिति प्राहुस्तत्त्यक्त्वा पुत्र राजसे, चित्तत्यागं विदुः सर्वत्यागं सर्वविदो जनाः। (111.21)

Chitta alone is everything; so say the learned. You will shine as your true self, when you renounce it.

The 'renunciation of the Chitta' is the 'renunciation of everything'; so say the Knowers who know it all.

वसिष्ठोवाच
Vasishta spoke

इत्युक्त्वा वाक्पतिः पुत्रं, पुप्लुवे तरसा नभः।

So saying, Brhaspati, the wise one flew off into the sky.

अन्वियेष कचश्चितं परित्यक्तुमखिन्नधीः,

Kacha sincerely searched for the 'Chitta' in order to renounce it.

चिन्तयन्नप्यसौ चितं न यदा वेद कानने तदा संचिन्तयामास धियैव पितरं ययौ। (111.22,23)

After a lot of thinking also, when he could not find the 'Chitta', he wondered what his father meant when he used the term 'Chitta'; and started to analyze in his intellect, the meaning of the term 'Chitta'.
(He understood that whatever he had renounced till now was not the Chitta.)

पदार्थवृन्दं देहादि न चित्तमिति कथ्यते, तदेतत्किं क्व वा व्यर्थं निरागस्कं त्यजाम्यहम्। (111.24)

पितुः सकाशं गच्छामि ज्ञातुं चितं महारिपुं, ज्ञात्वा तत्संत्यजाम्याशु, ततस्तिष्ठामि विज्वरः। (111.25)

'The group of objects, or the body etc are not said to be the Chitta!

Why should I renounce these blameless ones, without knowing what the Chitta is or where it is!

I will approach my father, and find out who this great enemy Chitta is!

After knowing that, I will renounce it and remain without the fever of ignorance.'

इति संचिन्त्य स कच उज्जगाम त्रिविष्टपं, वाक्पतिं प्राप्य सस्नेहं ववन्दे प्रणनाम च। (111.26)

After pondering like this, Kacha flew to the Heaven.

He approached Brhaspati; worshipped him and saluted him with affection.

अपृच्छच्चैनमेकान्ते, किं चितं भगवन्वद स्वरूपं ब्रूहि चित्तस्य येन तत्संत्यजाम्यहम्। (111.27)

He questioned him in privacy.

'Bhagavan! Tell me what this 'Chitta' is!

Explain to me the nature of 'Chitta', so that I can renounce it completely.

बृहस्पतिरुवाच
Brhaspati spoke

चितं निजमहंकारं विदुश्चित्तविदो जनाः, अन्तर्योऽयमहंभावो जन्तोस्तच्चित्तमुच्यते। (111.28)

Those who know the nature of Chitta, know the Chitta to be one's own Ahamkaara.

The 'I' idea within the mind of a living thing, is known as the Chitta.'

कच उवाच
Kacha spoke

(Kacha was still unable to comprehend his words and said)

त्रयस्त्रिंशन्महाकोटिप्रमाणस्य महामते गुरो गीर्वाणवृन्दस्य, कथमेतद्वदेति मे। (111.29)

Hey, You of great wisdom! You are the preceptor for the group of thirty three crores of Devas.

(You alone can explain everything to me properly.)

Please tell me how this Ahamkaara is known as the Chitta.

मन्येऽस्य दुष्करस्त्यागो न सिद्धिमुपगच्छति, कथमेष किल त्यक्तुं शक्यते योगिनां वर। (111.30)

Hey Best of Yogis! I believe that such a renunciation is very difficult; it cannot be accomplished at all.

How can one possibly renounce one's ego (identity) itself? (How can I renounce myself?)

बृहस्पतिरुवाच
Brhaspati spoke

अपि पुष्पदलनादपि लोचनमीलनात्सुकरोऽहंकृतेस्त्यागो, न क्लेशोऽत्र मनागपि। (111.31)

The 'renunciation of this Ahamkaara' is easier than even the crushing of a tender flower; is easier than the winking of the eyes also. There is no difficulty in the least, as you think.

यथैतदेवं तनय तथा शृणु वदामि ते, अज्ञानमात्रसंसिद्धं वस्तु ज्ञानेन नश्यति। (111.32)

Son! I will tell you how it is done! That which is a product of ignorance perishes by knowledge.

(Ahamkaara is a product of ignorance only.)

वस्तुतो नास्त्यहंकारः पुत्र, मिथ्याभ्रमो यथा, असन्सन्निव संपन्नो बालवेतालवत्स्थितः। (111.33)

‘Ahamkaara’ does not exist at all in actuality, my son! It is a false idea maintained through delusion. Though it is not there, it is seen as real, like a ghost imagined by a foolish child.

यथा रज्ज्वां भुजङ्गत्वं मरावम्बुमतिर्यथा मिथ्यावभासः स्फुरति तथा मिथ्याप्यहंकृतिः। (111.34)

Like the appearance of the serpent in a rope and the cool water seen in the desert are falsely seen and believed as real, this ‘false ascertained idea namely the Ahamkaara’ also shines like that only.

असदेव यथा द्वित्वं मोहादिन्दौ विलोक्यते, तथा स्फुरत्यहंकारो, न सत्यो वाप्यसन्न च। (111.35)

The single moon looks like two moons because of delusion (infection of the eyes, or improper sight); so also, Ahamkaara also appears (in the mind); it is neither real nor unreal.

(Ahamkaara is not real, because it is one’s own conceived ideas about oneself as a body-identity; but is real as the ‘I-less Aatman’ that shines through a mind-screen.)

एकमाद्यन्तरहितं चिन्मात्रममलान्तरं खद्यप्यतितरामच्छं विद्यते सर्ववेदनम्। (111.36)

Only that ‘only one’, which is without beginning or end, which is taintless pure awareness (alertness that is always untouched by any Guna), and which is purer than space (unaffected by any object), exists as the ‘self-awareness state’ in all, that is ‘aware’ of everything.

(World is what your senses see, what ideas you retain, what memories you store, and also what you learn. All this is centered around the ‘I-sense’ that is identified with the body, parentage etc.

‘That which knows’ ‘this I, and also the world as connected to it’, is the Reality which is always there, as the ‘knower-state of all’, but is never ‘known’ as an object outside of you; for it is the ‘real you’, the self-shining state of self-existence.

You know that you exist, without knowing it as a fact to be known.

Even a child knows that it exists, though it cannot think of it, in words.

Even a dog knows its existence, though it cannot word it out.

Every being loves the self alone; yet the true self is not loved, but an imagined ghost alone gets misunderstood as the self.

The world is a stage of ‘self-love’ only; yet, ‘selfishness’ alone rules as the misconceived ego-self, that is maintained by the mind as a memory only.

Why should anyone remember the self, for it is already there as a quiet witness; just do not remember the ego, and the self shines by itself.

If the blueness is ignored as a just a dust-play, then space alone is always seen, though not seen.)

सर्वत्र सर्वदा सर्वप्रकाशं सर्वजन्तुषु तदेवैकं कचत्यम्बु विलोलास्वब्धिवीचिषु। (111.37)

That alone shines as the single essence in all the beings, revealing everything, at all times, at all places, like the water alone is the essence of the jumping waves of the ocean.

(What you are aware of at every moment of your life, is alone the self-shine; but when you word it as ‘I am aware’, then the ego takes over and blocks the ‘self-awareness’.

Just be aware of all, as a presence; do not ‘think’ that you are an entity that is aware.

Awareness is there; and world is ‘known’ at once.

World is the shine of this awareness-state, the Chit.

Nothing else is there; no one is there.

Permeating like space through all the objects, this awareness also permeates all, and rises as the perceived that is seen and experienced by all.)

*(Ego is an imagined concept about yourself; is just an idea about yourself maintained by your ignorant mind. Ego cannot perceive or experience anything; it is not there at all, as anyone.
How can the information about yourself (ego) act as an entity, and experience a world?)*

*When 'you' are aware of the world, the ego is not aware of the world, because you (the Aatman) are aware of the ego also, as a set of conceptions.
You 'know' the made-up idea about yourself as some person; but 'you' are not that person.
But, how does it rise in the pure state of Aatman?)*

अत्र कोऽयमहम्भावः कुतो वा कथमुत्थितः,

Why does the 'I-sense' rise at all, from where, and how? How did the 'false-I' rise from the 'real-I'?

क्वाप्सु जातो रजोराशिः क्वानलादुत्थितं जलम्। (111.38)

How can the dry heap of sand rise from wet ocean? How can water rise from the fire?

*(The 'false-I' is just what you have conceived yourself to be; and not real.
This body-structure that you believe as the 'I', is just a product of sense perception, is changing always, is limited in structure, and is bound by the measures of place and time always.)*

अयं सोऽहमिति व्यर्थं प्रत्ययं त्यज पुत्रक तुच्छं परिमिताकारं दिक्कालविवशीकृतम्। (111.39)

Son! Discard this 'meaningless ascertained conception that you are a body-shape that is labelled with some name having a parentage',
which is lowly, which is of limited shape and is bound by the measures of space and time.

(Then who are 'you' actually?

You are that which is aware of even the ego, that which never sets ever, and is changeless.

When have you stopped existing, even if you sometimes forget the ego also, as when in sleep or when absorbed in some serious work?

Aatman cannot cease to exist ever; and you are that alone.

The body is born, grown and is changing, but that which 'knows' the body never changes; that alone is the 'real you'. It is pure and unaffected by the presence or absence of any object.

It never is not there, at any time.)

दिक्कालाद्यनवच्छिन्नं

It is the undivided shine not broken by any space or time measure.

स्वच्छं

It is pure (untouched by anything).

नित्योदितं

It is always there without a break (is not a memory like the ego-identity).

तत्

It spreads everywhere as the 'knowing principle'.

सर्वार्थमयं

It alone rises as the object-awareness and causes the objects to come into existence.

(But for your knowing, how can anything come into existence?)

एकार्थचिन्मात्रममलं भवान्। (111.40)

It alone is the 'single essence' of all the objects including the body of yours, as the 'knowing principle'.

It is without fault, and never is tainted by what is 'known'.

It is the pure awareness that is always shining as the real you, the Aatman.

फलकुसुमदलानां सर्वदिक्संस्थितानां रस इव जगतां त्वं संस्थितः सर्वदैव।

You always exist as the essence which enlivens the perceived world, like the moist essence within the tree which spreads out in all the directions and yields fruits, flowers and leaves.

विमलतरचिदात्मा नित्यमेवास्यनन्तः,

You always are of the nature of purest awareness and are endless.

(Existence can never cease to exist.

Death is not there for the one, which can exist as the life only.)

क इव कच तवाहंनिश्चयो भावमूर्तेः। (111.41)

You are the undivided second-less principle of existence! (Bhaavamurti)

Then, why this ascertained idea of the limited Ahamkaara, has risen for you, Kacha?

वसिष्ठोवाच

Vasishta spoke

इति प्राप्य परं योगमुपदेशमनुत्तमं जीवन्मुक्तो बभूवासौ ततो देवगुरोः सुतः। (112.01)

In this manner, the son of the preceptor of Devas became a JeevanMukta later, after getting the excellent instruction about the Supreme Yoga (of understanding one's true nature of Chit).

निर्ममो

Be without the idea of 'mine'.

(What is there to renounce when there is nothing to own? What is there as yours?)

Own nothing, not even the name or form.

Renunciation is to know that there is nothing to renounce.)

निरहंकारः

Be without the identity with the body-based ego.

छिन्नग्रन्थिः

Remove the knots of attachment.

प्रशान्तधीः

Stay quiet within without any agitation.

कचो यथा स्थितो राम तथा तिष्ठाविकारवान्। (112.02)

Rama! Remain changeless like Kacha was.

अहंकारमसद्विद्धि मैत्रमाश्रय मा त्यज, असतः शशशृङ्गस्य किल त्यागग्रहौ कुतः। (112.03)

Understand that the Ahamkaara is unreal; the unreal need not be accepted or renounced, for it is not at all there! How can you discard or grasp the non-existing hare's horn?

(How can 'you' 'who know the information', be the 'information called the body'?)

The 'knowing one' is not an information to be remembered, like the Ahamkaara-information.)

(The body you see always, is just the constant sense perception; how can you be that?)

असंभवत्यहंकारे क्व ते मरणजन्मनी

When there is no possibility of the Ahamkaara at all, how can you have death or birth?

(Who is born? No one!

That 'you were born' is the information received by you through some other information sources.

Who dies? No one!

'Death' is the misconceived information you get by the sight of the motionless inert bodies, and that makes you conclude that you as a body-information will also die.

Realization does not make you a deathless entity; but you (Aatman) who are already deathless, understand that you have no birth or death.)

नभःक्षेत्रे तथा व्युप्तं केन संगृह्यते फलम्। (112.04)

How can you harvest fruits from a seed sown in the sky-field?

निरंशं शान्तसंकल्पं सर्वभावात्मकं तत्

You are without parts. You are without conceptions. You are the all-pervading essence of all the objects.

परमाद्यप्यणोः सूक्ष्मं चिन्मात्रं त्वमनोमयम्। (112.05)

You are subtler than the subtlest atom. You are of the nature of 'Knowing' only.

You are without the mind-agitation.

(Chit alone shines as the non-Chit.)

यथाऽम्भसस्तरङ्गादि यथा हेम्नोऽङ्गदादि च, तदेवातदिवाभासं तथाहंभावभावितः। (112.06)

(तदेवातदिवाभासं - तत् एव अतत् इव आभासं - 'that alone' appears as 'not that')

The ocean alone is the wave; the difference is created by the idea of division.

Gold alone is the bracelet; the difference is created by the idea of division.

So also, the 'AhamBhaava (I-sense)' (based on the body-self) as a separate entity outside of the Chit (the true self), raises by the idea of division only.

अबोधेन जगत्सर्वं मायामयमिव स्थितं, बोधेन सकलं ब्रह्मरूपं संपद्यतेऽनघ। (112.07)

Hey Anagha! Because of the absence of Knowledge, the entire world exists as a delusory appearance. Through the attainment of Knowledge, everything exists as the shine of Brahman.

(Introducing the next topic, Vasishta says)

(The world is not an effect caused by any Reality, but is just a network of conceptions rising from the many types of mind-screens.)

द्वित्वैकत्वमतीत्यक्त्वा शेषस्थः सुखितो भव

(द्वित्वमतिः - कार्यदर्शनम्, एकत्वमतिः - कारणदर्शनम्)

Renounce both the ideas of -

'effect (rising from a cause) as two-ness', and the 'cause (itself as the effect also) as one-ness'; and happily remain established in the 'left over principle' of the 'Awareness pure'.

मा दुःखितो भव व्यर्थं त्वं मिथ्यापुरुषो यथा। (112.08)

Do not grieve wastefully like the 'MithyaaPurusha' (Unreal entity).

(The world indeed looks very real and solid;

but it exists as real because of the absence of 'True Knowledge'.)

मायेयमतिदुष्पारा, सांसारी गाढतां गता, शरदा मिहिकेवाशु बोधेनायाति तानवम्। (112.09)

This Maayaa of seeing realness in the unreal, is difficult to cross over.

This delusion is thick and fills all the minds and their perceived fields, like the mist of the autumn.

Yet this mist dissolves off instantly at the rise of the sun namely the 'True knowledge'.

रामोवाच

Rama spoke

परमामागतोऽस्म्यन्तस्तृप्तिं ज्ञानामृतेन ते,

I have attained the 'Supreme fulfilment' in the mind by the 'nectar of Knowledge' offered by you,

अवग्रहभयाक्रान्तः स्वासारेणेव चातकः। (112.10)

(अवग्रह - वर्षप्रतिबन्धः तद्भयेन आक्रान्तः)

like the thirsty Chaataka bird which was thirsty from the heat of the sun and had lost hope of any shower anymore, suddenly gets drenched by heavy showers (aasaara) from the sky and gets its thirst quenched fully.

अमृतेनेव सिकोऽहमन्तर्गच्छामि शीततां, उपर्यपि समस्तानां तिष्ठाम्यतुलसंपदाम्। (112.11)

I feel cool inside as if drenched in nectar. Outside also, I stay above the immense riches of the created world, being established in the state of the unparalleled bliss.

न तृप्तिमनुगच्छामि वचांसि वदतस्तव ऐन्दवीनां मरिचीनां चकोरस्तृषितो यथा। (112.12)

Yet, I do not feel enough of your words, like the thirsty Chakora bird by the moon rays.

तृप्तोऽपि भूयः पृच्छामि त्वां प्रश्नमिममीश्वर, को नाम तृप्तोऽप्यग्रस्तं न पिबत्यमृतासवम्। (112.13)

Though I have attained fulfilment, yet I ask you this question, hey Ishvara; who will not avoid drinking the nectar-juice in front of him, even if he is satiated?

(Knowledge within you is limitless; and your words are like nectar; and I do not feel enough of it at all.)

किमुच्यते मुनिश्रेष्ठ मिथ्यापुरुषनामकं वस्त्ववस्तु कृतं जगद्वस्तुजातं वदाशु मे। (112.14)

What is meant by the term 'MithyaaPurusha', which makes the real as unreal, and the unreal Jagat is made to look unreal, hey Best of Sages? Explain it to me.

वसिष्ठोवाच

Vasishta spoke

मिथ्यापुरुषबोधाय शृणु राघव शोभनां इमामाख्यायिकां हासजननीं मदुदीरिताम्। (112.15)

Raaghava!

Listen to this interesting story related by me for understanding the nature of the 'MithyaaPurusha' (Illusory man), and have a good laugh also.

अस्ति कश्चिन्महाबाहो मायायन्त्रमयः पुमान्बालपेलवधीमूढो गूढो मौर्ख्येण केवलम्। (112.16)

Hey Mighty-armed Rama! There is some person, who is a mechanical-entity that moves by some magical ability. (Whatever he thinks that rises instantly for him as his experience).

Unfortunately he is stupid and immature like a child, and is completely covered by the blinding Ajnaana.

(He is caught in his own wish-net and cannot come out of it ever, even if he wishes for liberation also.

Not to wish anything is the only way out, where he will cease to exist as a wishing-entity.

But he never can stop wishing, and always is there as real, even if he wishes to be out of it.

This false-entity loves himself so much, and wants to be there always as a wishing entity; he imagines bondage, and wishes for liberation, so that he can be immortal and escape the pains of perception.

How can a dreamer who loves his own dream-character so dearly and wants to be liberated inside the dream itself, wake up ever?

He never has respite from wishing, and can never pause to think also; for he is afraid of being no more; and so hangs on to the wishing nature of his, as his only life-support.

Either he wishes for the joys of the world or wishes for the escape from the world.)

He does not know what he is, or from where he is, or what he should do to get out of the blinding darkness. He is buried deep inside the ignorance, and dead as it were, and never analyzes his own existence.)

(Nothingness alone is there as the reality of existence; and nothing can be there ever.)

स एकान्ते क्वचिज्जातः शून्ये तत्रैव तिष्ठति, केशोण्ड्रकमिव व्योम्नि मृगतृष्णेव वा मरौ। (112.17)

He was born in the emptiness itself (made of emptiness alone), all alone, and stays like the roll of hair (illusory lines) seen in the sky through infected sight; or the mirage in the desert that looks cool and inviting but is not there at all.

(If cured of ill-sight and foolishness, the hair-roll and the mirage will lose their realness. His existence is supported by non-reasoning only, and through the rise of knowledge he will cease to exist.)

(There is nothing else but the empty nothingness; and he was produced in that emptiness only, where no one is there and nothing else is there. Therefore, he is not there actually; but he is very much ascertained about his existence; and loves himself dearly.)

तस्मादन्यन्न तत्रास्ति, यदस्ति च स एव,

There is nothing else other than that (emptiness) in that emptiness.
Whatever is there, he is that alone (emptiness).

*(Nothing is there except this nothingness-thing which imagines its existence and loves itself!
No one else is there; just he alone is there as something that could wish for something or other.
He is a wish-source where any wish-fulfilment can rise immediately as if real; like you can dream instantly whatever you wish for.
Whatever he wished for instantly came into existence and appeared in front of him, and even that was also made of nothingness only.)*

तच्चान्यत्तदाभासं न च पश्यति दुर्मतिः। (112.18)

Whatever was seen as something other than him was just an appearance (seen through delusion),
and that fool never understands the truth.

(He is a wish-maker and his wish-fulfilment alone is there as something else, and there is actually no one and nothing. He was an imagination of himself and he imagined other objects too; he was like an illusion that had become an entity and was capable of producing more illusions.)

संकल्पस्तस्य संजातस्तत्र वृद्धिमुपेयुषः

He as an entity, conceived the space he was in, as enclosing him all around,
and this idea of space expanded to include more things he wished for.

खस्याहं खमहं खं मे खं रक्षामीति निश्चलः। (112.19)

He believed that he was inside the emptiness and knew himself as stuck to some place-measure in that emptiness; and he knew himself as filled with emptiness;
he owned the emptiness he was in, as 'mine';
and decided to guard that place in the empty space he owned, as his point of existence.

(He believed that the space was dependent on him, so he decided to build a space-boundary to protect the space he had conceived as his.)

(He decided to build a house for himself, so that he could always be there as someone; and so conceived a house, a 'body' to live in.

He was now a house-owner with a name and form, and was happy that he was safe.)

खं स्थापयित्वा रक्षामि वस्त्वष्टं स्वयमादरात् इति संचिन्तयन्व्योमरक्षार्थं सोऽकरोद्बृहम्। (112.20)

After conceiving the empty space which can fill things,
he wanted to protect some desired object made of emptiness inside that space,
and he built a house to safeguard the emptiness.

(After conceiving the space for himself, he had now an enclosed form bound by time and space as his house. When he started to conceive objects one by one in the space, time enveloped the space to bind him more firmly. He was now unshaken and more powerful.)

तस्य कोशे बबन्धास्थां, रक्षितं खं मयेत्यसौ, गृहाकाशेन संतुष्टस्ततः स, रघुनन्दन। (112.21)

RaghuNandana! He kept his loved thing (his own existence that was non-existent) inside the hollow of the house; and felt happy by the house made of nothingness,
saying- 'Ah! This emptiness is protected by me.'

*(He who was not at all there, saw himself as real, and saw the house he owned also, as real.
He was not able to see that everything was made of emptiness only.
The conceived things were also real for him, like his existence was real for him.)*

*(A lie believing in its truth and producing more lies as its supporting truths!
The 'I' needs always the 'mine' as its essence!)*

*(To survive, he conceives various shapes again and again as his belongings;
but all that he believed to be permanent, do not last long and perish in course of time,
and he laments again and again for the lost things!*

*He is caught in the conceived world like a mirage-man trapped inside a mirage city.
He fills the emptiness of space with more and more conceived objects, and gets lost in the drama of
chasing some and avoiding some.
He wants to own more things that are made of emptiness, and goes on conceiving more and more.
Caught in the flow of time, the objects in the space vanished and appeared again and again.
He lamented for the loss of some objects, and was joyous when he gained something else.
The fool was not able to see the obvious truth that 'nothing was lost in the emptiness and nothing was
gained in the emptiness; and emptiness alone was there as all'.)*

*(The world-experience is just some information or other that is rising out of emptiness, and is emptiness
only to the core; why react to any information as if real?)*

अथ कालेन तत्तस्य गृहं नाशमुपाययौ ऋत्वन्तरेणाब्द इव वातेनेव तरङ्गकः। (112.22)

His house (the body) was also an object that was conceived,
and in course of time, that house of his was also destroyed,
like the cloud vanishing off when the season changed;
like the wave vanishing off by the by the blowing wind.

हा गृहाकाश, नष्टं त्वं, हा क्व यातमसि क्षणात्, हा हा भग्नमसि, स्वच्छमित्येवैतच्छुशोच सः। (112.23)

'Ha! The void-house! You are gone! Where did you vanish in a second!
Ha! Ha! You are completely destroyed!' So he lamented for that loss!
(Some idiotic 'no-one' crying for the loss of 'no-thing'!)

*(However the fool was an 'entity that could conceive non-stop', and again he made another house for
him to live; and that also got destroyed in course of time; then he made another, yet another, and kept
jumping from one conceived world to another; but he was still a nobody and never really existed;
nor his houses were real.*

He made different types of houses and tried his best to preserve these houses.

इति शोकशतं कृत्वा पुनस्तत्रैव स दुर्मतिः कूपं चक्रे स्वरक्षार्थं कूपाकाशपरोऽभवत्। (112.24)

After hundreds of such losses and lamentations, again that idiot-entity dug a well in the emptiness and
made that well as his abode, and was engaged in protecting that void-well.

ततो नाशं स कालेन नीतः कूपोऽपि तस्य वै, कूपाकाशे गते शोकनिमग्नोऽसौ ततोऽभवत्। (112.25)

In course of time, even that well got destroyed, and he was drowned in sorrow,
because the well-void was gone.

कूपाकाशप्रलापान्ते कुम्भं शीघ्रमकरोत्कुम्भाकाशपरो भूत्वा स्वयं निर्वृतिमाययौ। (112.26)

After crying abundantly for the loss of the well-void, he quickly made a round pot.
Engaged now in protecting that pot, he remained peaceful.

कुम्भोऽपि तस्य कालेन नाशं नीतो रघूद्वह,

Hey Eminent of Raghus! His pot also got destroyed in course of time.

यामेव दिशमादत्ते दुर्भगः सा हि नश्यति। (112.27)

Whatever course he took, it was in ruins for that unlucky fellow!

(Anything conceived in emptiness, perished in course of time.)

कुम्भाकाशप्रलापान्ते खरक्षार्थं चकार सः कुण्डं तथैव तेनासौ कुण्डाकाशपरोऽभवत्। (112.28)

After crying abundantly for the 'pot shaped void', he made a round hole in the ground for the void-protection. And, as usual he was engaged in protecting that pit-void.

कुण्डमप्यस्य कालेन केनचिन्नाशमाययौ तेजसेव तमस्तेन कुण्डाकाशं शुशोच सः। (112.29)

Even that void-hole perished in course of time somehow; like the darkness by the light.

He lamented much, for the loss of the pit-hole.

कुण्डाकाशस्य शोकान्ते खरक्षाय चकार सः चतुःशालं महाशालं तदाकाशमयोऽभवत्। (112.30)

After crying abundantly for the void-pit, he made a huge hall which had four halls in all the four directions, for the void-protection. He became engaged in taking care of that void.

तदप्यस्य जहाराशु कालः कवलितप्रजः जीर्णपर्णं यथा वातस्ततः शोकपरोऽभवत्। (112.31)

Even that was taken away by 'Kaala' who swallows all the beings, like a dry leaf by the wind.

He again was filled with great sorrow.

स चतुःशालशोकान्ते खरक्षार्थं चकार ह कुसूलमम्बुदाकारं तदाकाशपरः स्थितः। (112.32)

After crying abundantly for the void-hall, he made a granary that was shaped like a cloud, for the void-protection. He became engaged in taking care of that void.

तदप्यस्य जहाराशु कालो वात इवाम्बुदं कुसूलनाशशोकेन तेनासौ पर्यतप्यत। (112.33)

Even that was taken away by 'Kaala', like a cloud by the wind. He suffered much, by the loss of the granary.

एवं गृहश्चतुःशालकुम्भकुण्डकुसूलकैः तस्यापर्यवसानात्मा कालोऽयमतिवर्तते। (112.34)

In this manner, the never-ending time passes for that (false) man, through the making and losing of the house, hall, pot, pit and the granary.

एवं स्थितः स विवशो गगनं गुहायां गृह्णन् गृहेण गहनेन किलात्मबुद्ध्या

दुःखान्तराद्धनतराद्धनदुःखजातमायाति याति च गतागतिसङ्गमूढः। (112.35)

In this manner, without any control, by staying as the empty space of the cave, holding on to the dense emptiness in the house as belonging to him, he moves on from sorrow to greater sorrows;

comes and goes, always stuck to the appearance and disappearance of objects he owns.

रामोवाच

Rama spoke

(Rama requests his teacher to explain the riddle of MithyaaPurusha and questions,)

मिथ्यापुरुषप्रसङ्गेन किं मायापुरुषः प्रभो कथितोऽयं त्वया व्योमरक्षणं च किमुच्यते। (113.01)

Lord! Which illusory man is referred to by the term 'MithyaaPurusha' and what is meant by the term 'protection of the empty void'?

वसिष्ठोवाच

Vasishta spoke

शृणु राम यथाभूतमेतत्प्रकटयामि ते मिथ्यापुरुषवृत्तान्तकथा या कथिताधुना। (113.02)

Listen Rama! I will explain the exact meaning of the story about the activities of the 'false entity' which I told you just now.

मायायन्त्रमयः प्रोक्तो यः पुमान् रघुनन्दन, एनं त्वमहंकारं विद्धि शून्याम्बरोत्थितम्। (113.03)

RaghuNandana! Understand that he who was said to be a man of magic and miracles (who could produce any experience at will) is the Ahamkaara (ego-idea) who rises from the empty sky (delusory space).

(Ego is just a set of self-made information one has about oneself as the central character of a life-story made of one's own beliefs, emotions, learning, and imagination; say, a localized fiction of an entity which is self-authored; a biopic that is produced by the imagination-power called the mind, and is founded on one's own delusory stand of life).

यस्मिन्नाकाशकोशेऽस्मिन्साधो जगदिदं स्थितं तदनन्तमसच्छून्यं सर्गादौ भवति स्वयम्। (113.04)

That empty hollow of the sky, hey Good Rama, in which the world-scenario exists as if with a past and future, is without any beginning or end. It cannot perish in time and is not contained in space. The unreal emptiness of the world rises by itself in that Supreme, as its very essence.

(Like from an empty mist, the objects and people rise in front, at every perception-instance, out of the emptiness, and vanish off into the mist of emptiness. The mind just retains the ego-conceived memories and creates a continuance; and also writes a nonsense nanny-tale by connecting these perception-instances.

All that is not perceived directly through the six senses, be it a person or inert object, exists only as an assurance in the mind that they exist; but at every perception-instance the objects and people rise from the emptiness only, as newly created, but as if already existing; and of course, you also as an entity with a name and form, rise for them at their mind-agitation! What a wonderful illusion!)

*(From where do these objects and people rise up?
From something unknown which is referred to by the sound Brahman!)*

अन्तःस्थितसुदुर्लक्ष्यब्रह्म

This Brahman, though within, is difficult to see.

(Brahman that is covered by these perceptions is never comprehended; but, only the outside-appearance is accepted as the truth, without any probing of the outside world. What is seen on the surface is believed to be the absolute reality. From what they rise up, how they rise up, is never analyzed by anyone.)

व्योम्नोऽथ शब्दवत्स्मादुदेत्यहंकारः पूर्वं स्पन्द इवानिलात्। (113.05)

Like the sound rising from the emptiness, like the movement from the wind, the Ahamkaara raises at first.

(For example, from the empty sky something rises as the agitation of the wind, and it is understood as some disturbance-measure inside the mind, through the ear-sense, and is called the sound. Disturbance alone is comprehended, but not the silence that supports it. The disturbance alone rises as the various sound-forms producing the division-sense.

Ahamkaara is also a disturbance, a sound, a noise, a constant ringing 'Hm' (Aham) (like an infection) that has become the part of a Jeeva so much so, that the Jeeva has forgotten the wondrous silent state where this 'Hm-ringing' is not there. This 'Hm-disturbance' alone is the first ailment that produces the world-reality from the 'emptiness Supreme'.

This 'Hm' disturbance, the Ahamkaara, is the imagined entity that survives, only by the hosts of 'mine' sounds.

The 'Hm' sound bloats up more and more with the added disturbances, with more and more of the 'mine's.)

वृद्धिं यातः स गगने कल्पयत्यात्मतां गतः अनात्मात्माभिधानेन तेनासौ यतते ततः। (113.06)

This Ahamkaara, gradually expands in the emptiness, by producing more and more conceptions of the world as the 'mine'. This is understood as the 'self'.

Though is not the self, it exists as the self, and therefore, makes effort in a variety of ways to please itself, (by seeking liked things and avoiding non-liked things).

(The Ahamkaara-disturbance, the 'false entity' lives securely inside a web made of false conceptions only. A Jeeva exists as pattern of information of possessions of people and objects; and cannot bear the loss of its 'mine' patterns.

Jeeva is a self-conceived falsity that has the power to conceive more falsities; and it grows and expands without limit. It believes itself to be the real thinking entity, not knowing from where this thinking power rises. It is like the grass piece caught in the flood which believes in its own power of movement, and does not know of the moving flood that carries it, actually.

It is non-existent since it is conceived only; but still believes in its own existence, and conceives more and more objects to exist forever. It likes some conceived objects and dislikes some; chases some, and avoids some.

A stupid child makes many objects out of clay; and yet likes some and discards some, as if they are different. This ego-thing also seeks some and avoids some, and lives a life in fulfilling these false enterprises only.)

अनात्मात्मैकरक्षार्थं

This ego-entity always wants to protect himself, since he believes that he is a 'real thinking entity the Aatman';

देहान्नानाविधानसौ भूयो भूयो विनाशेऽपि सृजत्याकुलतां गतः। (113.07)

for protecting what is not the Self, he produces various types of bodies, again and again, though they get destroyed again and again, making him feel very apprehensive.

(The production and the destruction of the bodies also are part of his 'primary misconception that he is the body-form'.)

स एव मायापुरुषो मिथ्यापुरुष एव सः,

He alone is the entity produced by the delusion. He alone is the 'MithyaaPurusha', the unreal man.

असदेवोदितो व्यर्थोऽप्यहंकारो हि मायया। (113.08)

He is the worthless Ahamkaara that is maintained through delusion only, and raises an unreal entity, through Maayaa (the deluding power that exists a the ignorance of the true self.)

कूपकुण्डचतुःशालकुम्भादीन्देहकानसौ कृत्वा रक्षित आत्मेति याति तदव्योम्नि भावनम्। (113.09)

He makes the bodies of well, hole, four roomed hall, pot etc in the emptiness, and protects them. He identifies with that void itself, as the Self.

अहंकारस्य तस्यास्य नामानीमानि राघव शृणु यैर्जगदाकारविभ्रमैर्मोहयत्यसौ,

जीवो बुद्धिर्मनश्चित्तं माया प्रकृतिरित्यपि संकल्पः कलना कालः कला चेत्यपि विश्रुतैः,

एवमाद्यैस्तथान्यैश्च नामभिर्बहुतां गतैः सहस्ररूपोऽहंकारः कल्पितार्थैर्विजृम्भते। (113.10 to 12)

Raaghava! This 'false entity the Ahamkaara thing' has many synonymous names.

Listen to these names of that Ahamkaara, through which he deludes himself, by producing the illusions of the appearance of the world. These terms are well-known as 'Jeeva, Intellect, Mind, Chitta, Maayaa, Prakrti, conception, division (kalanaa), Time (Kaala), misconception (Kalaa)' and many others also.

This Ahamkaara which imagines thousands of forms, shines forth in great splendour with the above mentioned names, and also other names which have become added up.

[(Other names of Ahamkaara:

कामः संकल्पो विचिकित्सा, श्रद्धा अश्रद्धा धृतिः, अधृतिः, ह्रीः धीः भीः,

प्राणधारणात् जीवः, बाह्यार्थं अध्यवसायात् बुद्धिः, मननात् मनः, चिन्तनात् चित्तं, असत्कल्पनात् माया,

परिणामिस्वभावत्वात् प्रकृतिः, संकल्पनात् संकल्पः, संकल्पार्थितस्य कलनात् कलना, तत्त्वपरिणादिनिमित्तत्वात् कालः,

तत्रैकदेशभेदकल्पनात् कला, चेत्यपि विश्रुतैः - प्रसिद्धैः)]

(Jeeva- because of holding on to Praana, Buddhi because of decision-making, mind because of agitation, Chitta because of cogitation and apprehension, Maayaa because of imagining false things, Prakrti because of evolving and changing, Samkalpa because of conceiving, Kalanaa because of getting disturbed by the conceived things, Kaala because of the conceived things moving towards destruction, Kalaa because of imagining divisions in the same point of existence. These are the other names of Ahamkaara.)]

(There exists, only the expanse of supreme emptiness, wherein is imagined the fullness of objects and the emptiness of objects, in the material space. Nothing at all is there; no one is there; the world is a limitless empty expanse that is made of conceptions only.)

भूताकाशे तते शून्ये जगन्निर्भिति निश्चितं सुखदुःखान्यनुभवन् मिथ्यैव पुरुषः स्थितः। (113.13)

(तस्मादन्यन्न - तत्रास्ति यदस्ति च स एव तत्) (there is nothing else; whatever is there, he is that alone, the emptiness)

This entity who is really non-existent, leads a false existence,

going through joys and pains again and again,

in a non-existent Jagat, which has no solidity at all, which is completely empty, and which is spread out limitless as the material space.

(Brahman is 'Poorna' that gets conceived as the empty space, and air etc are further conceived, and Jagat comes into existence like an illusory city without any solidity.

How does this happen?

In the division-less Brahman, the divided space of objects cannot rise at all.

When this is the motion-less emptiness alone, how can Vaayu, the moving-Vaayu can rise inside it?

Vaayu is formless, and heat-less; how can fire, the heat-essence, the opposite of Vaayu, rise inside it?

How can the water which is cool rise in that which is the heat-essence?

How can the Prthvee, the hard ground rise from that liquidity?

Therefore, the Jagat is actually bereft of solidity (Nirbhitti).

And, some false entity conceives itself and a world around it, and keeps experiencing joys and miseries.)

यथैव मिथ्यापुरुषो रक्षन्व्योममात्मशङ्कया घटाकादिषु क्लिष्ट एवं मा क्लेशवान् भव। (113.14)

Rama! Do not give away to grief like this MithyaaPurusha, who protects the pot etc imagining them as his self, and goes through endless difficulties.

(Rama! Be careful! Do not exist as this false entity.

The 'Rama who was born to someone and who will die some day' is a conception belonging to the false entity only. And, the 'hm-kaara' the Ahamkaara has falsely risen as a Rama-entity.

Observe what this 'Rama-Hm' has produced by its sheer magical state of wishing.

'I am a physical body, I was born from another physical body, these are my parents, this is the palace, I am trapped in this Samsaara; I have to get out of this; I want to get rid of this body; I need liberation; I have to attain Nirvaana; I need Mukti;' and so on and on.

If ignorant, the MithyaaPurusha will happily live in his dream-world in the bliss of illusion: then, anxiety alone becomes his life-essence.

Sometimes he wants to come out of this trap of conceptions; and conceives the bondage, the Moksha, the Aatman realization, dispassion, discrimination, Scriptures, Brahman, Nirvaana etc; even then, the anxiety alone remains as his life-essence.

Wish of any sort belongs to this false entity only!

Rama! Be not a MithyaaPurusha.

Just stay as the 'quiescent awareness' which does not conceive anything.

Never give place to this 'Hm-disturbance' ever to take control; keep only a 'make-believe entity as Rama' to communicate with others.

Do not suffer like the 'MithyaaPurusha', who is non-existent, but suffers much to safeguard himself by conceiving the pot etc.

Ahamkaara exists only as a memory, for it is absent in the deep sleep state.

Aatman is not 'remembered'; but is always there as a witness of the Ahamkaara-existence also.

Be not a memory of 'I'; but exist without the disturbing 'I-sense'.)

आकाशादपि विस्तीर्णः

Aatman is not like the measured space-expanse conceived by the Ahamkaara; but it is a 'limitless expanse of existence' where anything that is conceived can exist.

शुद्धः सूक्ष्मः शिवः शुभः य आत्मा स कथं केन गृह्यते रक्ष्यतेऽथवा। (113.15)

How, by whom, can the Aatman which is more extensive than the sky, which is pure, subtle, auspicious and good, be caught or protected?

(Aatman needs no protection, unlike Ahamkaara which needs countless 'mine's to support its existence.

Aatman is not inside any space and is not caught in time-measures.

Aatman is what that knows the space and time, as conceived by the Ahamkaara.

The body is just the abode conceived for this non-existent false entity, called Ahamkaara.

When the physical body that is limited in space-measure, dies in course of time, nothing at all dies.

Death is just an imagined concept that is maintained by the Ahamkaara which is afraid of its own cessation. Only the 'non-existence' can fear its death, for it is not existent.

Aatman never ceases to exist, and needs no abode to protect it.

Aatman is a limitless expanse which is the essence of existence itself; and can never cease to be.)

हृदयाकाशमात्रस्य शरीरक्षयसंक्षये व्यर्थं भूतानि शोचन्ति नष्ट आत्मेति शङ्कया। (113.16)

The abode of Ahamkaara is only inside the heart-expanse of the Aatman; yet all the beings idiotically lament about the death and destruction of the body, believing the self to be dead.

(Space-expanse pervades and permeates through all the objects, and allows them to exist inside it.

The Aatman-expanse also pervades and permeates through all the conceptions, and gives them the appearance of existence.)

घटादिषु प्रणष्टेषु यथाकाशाद्यखण्डितं तथा देहेषु नष्टेषु देही नित्यमलेपकः। (113.17)

The space inside and outside the pots are same, and the space is not divided by the pots; so also, the embodied Aatman does not die when the bodies die; and is not affected (by the death of the body).

(Aatman is unaffected by the existence or the non-existence of the bodies, like the space is not affected by the absence or presence of the objects.)

शुद्धचिन्मात्र आत्मायमाकाशादप्यणोरणुः

This Aatman is of the nature of pure awareness (the subtle state of 'knowing' which exists as the self-awareness in all); is some basic atom-like state which is subtler than even the atom of the space.

(Aatman cannot be understood like an outside object. It is that which understands everything else.)

स्वानुभूत्यंशमात्रं हि खवद्राम न नश्यति। (113.18)

It exists as the experience of one's own existence.

It cannot perish similar to the empty sky which cannot be destroyed.

(This Aatman cannot be pointed out as the 'I' also; even without the 'I', one knows that one exists. Space cannot be destroyed by the destruction of the objects; Aatman also does not cease to exist by the cessation of the bodies.

Bodies are just the conceptions rising from the 'I-sense', which needs a place to hold on to.

'I' is non-existent except as some imagined entity.

What is there to get born or die?)

न जायते म्रियते क्वचित्किंचित्कदाचन जगद्विवर्तरूपेण केवलं ब्रह्म जृम्भते। (113.19)

Nothing, ever, gets born or dies. Only the emptiness of Brahman (as awareness) shines forth as the changing structure of the Jagat that is made, only of conceptions.

सत्यमेकं पदं शान्तमादिमध्यान्तवर्जितं भावाभावविनिर्मुक्तमिति मत्वा सुखी भव। (113.20)

Instead of holding on to the imagined set of information as the self and the suffering, remain blissful always, by understanding the Self as the real, single quiescent state, without beginning, middle or end and freed of existence or non-existence.

(By not identifying with the ego, you do not cease to exist; but will know that you are already deathless. Ahamkaara is like the mud-hill formed on the edge of the flowing River; do not stand on its support, but jump on to the stable ground of Aatman, quickly.)

(Ahamkaara is not stable, for you yourself have changed the ideas about yourself many times in life; and react to each person and each object differently always.

You are not constant in your assertion of who you are, actually.

How can a changing idea be the 'real you'?

Ahamkaara alone is the cause of all your sufferings.

It cannot exist by itself; but is empowered by the Aatman alone.

Aatman alone 'knows' the world; not the ego.

How can that which is non-existent 'know' anything?

Ego leads always towards harm, for it alone raises as the selfish qualities of anger, greed, conceit, desires etc. It is a product of non-discrimination. It is not held on to by the noble ones.

It has no knowledge; for no one is there as anyone to know anything.

Attain the truth-vision through Vichaara, and get rid of this Ahamkaara.

Nothing will get destroyed but a false belief in a false entity; and you will be left back as the stable state that is excellent.)

(Rama had previously mentioned in the Vairaagya Prakarana, that this Ahamkaara is an unstable state filled with dangers, like getting trapped under the cow's feet.

Vasishta uses the same words and instructs him as to how to get out of that dangerous position.)

सर्वापदां निलयं

It is the abode of all harms.

अध्रुवमस्वतन्त्रमासन्नपातमविवेकमनार्यमज्ञं

(अध्रुवं, अस्वतन्त्रं, आसन्नपातं, अविवेकं, अनार्यं, अनज्ञं, अहंकृतिपदं)

It is unstable, not independent, ready to slip into wretched states, is without any discrimination, it is ignoble, is ignorant;

बोधादहंकृतिपदं सकलं विमुच्य शेषे सुबद्धपदमुत्तमां प्रयासि। (113.21)

get rid of this Aham-making state with all its varied states of mind etc,
through the attainment of Knowledge through Vichaara,
and holding on only to that stable state which is left back,
you will attain that level of existence, which is par excellence.

*(Nothing at all is there; yet all this is seen as if real and solid.
What is not there is seen as being really there.
This is the state of ignorance only; and mind is the product of this ignorance.
Ignorance of the Truth leads to many explanations of the world-existence, and the first explanation
rises by the term 'mind'.
What is behind the Ahamkaara? It is the mind.
The imagining power is imagined as the mind.)*

परस्माद्ब्रह्मणः पूर्वं मनः प्रथममुत्थितं

The mind (Manas, the agitating state) alone is the first thing that rises out of the supreme Reality
(before any conception arose).

मननात्मकमाभोगि

It is of the form of agitation (which rises as thoughts and actions in the evolved humans, but as actions
alone in the lower animals). It alone experiences everything as the Jagat.

*(It is mainly made of the sense of separation.
This separation alone is labelled as the 'I' or 'Hm'.
This separation-sense alone rises as the countless 'I's everywhere.
That alone is seen as this world now here, as a stable reality.)*

तत्स्थमेव स्थितिं गतम्। (114.01)

Though the mind stays as one with the Supreme Self, it has attained a state of separation (because of
the conceiving nature).

पुष्पकोश इवामोदो महोर्मिरिव सागरे रश्मिजलमिवादित्ये मनो ब्रह्मणि राघव। (114.02)

Raaghava! Like the fragrance from the hollow of the flower,
like the huge wave from the depth of the ocean, like the host of rays from the sun,
the mind stays in the Supreme (separate as it were, but not separate).

*(From where did this mind rise? It is not a separate thing rising from the Brahman, but is just there
as it were, because of not knowing the truth of the Aatman, the Reality-essence.)*

तस्यादृश्यात्मतत्त्वस्य विस्मृत्यैव गतं स्थितिं,

By the forgetting of the true self which is not visible,
it has come into existence as an established state (of separation).

नान्यस्मादागतं राम जगद्रज्जुभुजङ्गवत्। (114.03)

Rama! The Jagat has not come from anywhere else,
similar to where the snake does not arise from anywhere else other than from the rope itself.

*(Rope is not seen; so the snake gets seen as real; Self is not seen; so the Jagat gets seen as real.
Seeing the Jagat as real and not seeing the real Self, is known as the mind.
Snake stays in the rope only, as not separate from it, yet separate as if.
Mind stays in the Self only, as not separate from it, yet separate as if.)*

*(You do not have to sit with closed eyes to enter the Nirvikalpa state; just be aware of the 'division-less
Reality' in the divisions encoded by the senses; then you will always be in the 'Supreme Samaadhi' from
which you will not wake up at all.)*

आदित्यव्यतिरेकेण यो भावयति राघव रश्मिजालमिदं ह्येतत्तस्यान्यदिव भास्वतः। (114.04)

Raaghava! For him, who understands the shine of the sun as separate from the sun, the shine of the sun will stay as different from the sun only.

कनकव्यतिरेकेण केयूरं येन भावितं केयूरमेव तत्तस्य न तस्य कनकं हि तत्। (114.05)

For him, who understands the golden armlet as separate from the gold, it will be always the armlet alone for him, it will never be the gold for him.

आदित्याव्यतिरेकेण रश्मयो येन भाविताः आदित्य एव ते तस्य निर्विकल्पः स उच्यते। (114.06)

For him, who understands the sun-rays as not separate from the sun, the entire lustre is the sun only; and he is said to be a man with Nirvikalpa-vision, the 'understanding' that is without any division-sense.

सलिलव्यतिरेकेण तरङ्गो येन भावितः तरङ्गबुद्धिरेवैका स्थिता तस्य न वारिधीः। (114.07)

For him, who understands the wave-shape as separate from the water, it will stay as a wave only; and not as the water.

सलिलाव्यतिरेकेण तरङ्गो येन भाव्यते अम्बुसामान्यताबुद्धिर्निर्विकल्पः स उच्यते। (114.08)

For him, who understands the wave-shape as not separate from the water, it will stay as the water only; and he is said to be a man with Nirvikalpa-vision, the 'understanding' that is without any division-sense.

कनकाव्यतिरेकेण केयूरं येन भाव्यते कनकैकमहाबुद्धिर्निर्विकल्पः स उच्यते। (114.09)

For him, who understands the armlet-shape as not separate from the gold, it will stay as the single essence of gold only; and he is said to be a man with Nirvikalpa-vision, the 'understanding' that is without any division sense.

पावकव्यतिरेकेण ज्वालाली येन भाविता तस्याग्निबुद्धिर्गलति ज्वालाधीरेव तिष्ठति। (114.10)

For him, who understands the lines of flames as separate from the fire, the fire-understanding will stay dissolved; and he will know of the flame only.

ज्वालाजालाभ्रलेखेव रञ्जिता सा तथा स्थितिः तामेवास्थां समादत्ते तद्रतान्याकुला मतिः। (114.11)

The flames look like the lines of clouds because of the smoke, and the fire is obscured from the sight; and his intellect which sees only the smoke-covered flames, concludes that the flames are separate from the fire (and sees only the various movements of the smoke-lines as real).

पावकाव्यतिरेकेण ज्वालाली येन भाव्यते तस्याग्निबुद्धिरेकास्ति निर्विकल्पः स उच्यते। (114.12)

For him, who understands the flame-lines as not separate from the fire, it will stay as the fire only; and he is said to be a man with Nirvikalpa-vision, the 'understanding' that is without any division-sense.

यो निर्विकल्पः सुमहान्सोऽसंक्षीणमहामतिः, प्राप्तव्यं तेन संप्राप्तं, नासौ वस्तुषु मज्जति। (114.13)

He who is able to develop the 'vision of non-division' even when seeing the division presented by the mind, he is indeed a 'noble one' of 'excellent intellect which can pierce through the appearance of division', and is of the 'Nirvikalpa vision'. He has really attained that what has to be attained. He will not drown in the realness of the objects any more.

नानातामखिलां त्यक्त्वा शुद्धचिन्मात्रकोटरे संवेद्येन विनिर्मुक्त संवित्तत्त्वे स्थितो भव। (114.14)

Renouncing completely the many-ness, stay established in the principle of awareness, the hollow of pure self-awareness alone, being freed of the 'awareness of the perceived (as separate independent reality)'.

(You cannot dissolve off the world made of divisions; but you can always see the division-less Aatman alone shining as all, as you and others also.

The 'I' sense alone blocks the vision of truth. Understand the 'I' as non-existent, as explained previously. Discard the division-sense that is falsely produced by it.

See the world; but be ascertained in the unreal nature of the objects and be always aware of the division-less emptiness behind. Stay as that only, as the Knower of oneself, as Aatman.

Be just the pure awareness; do not fall for the conceptions. Be quiet inside the hollow of this pure awareness-state. You cannot think or meditate on it. Just 'exist only', without the idea 'I exist'.)

स्वयमेवात्मनैवात्मा शक्तिं संकल्पनामिकां यदा करोति स्फुरता स्पन्दशक्तिमिवानिलः

When the 'Reality state of the Aatman', by itself, shines as the power of conception, like the wind with its movement as its natural essence,

तदा पृथग्विभासं संकल्पकलनामयं मनो भवति विश्वात्मा भावयन्स्वाकृतिं स्वयम्। (114.15,16)

then the mind rises as the appearance of another, producing conceptions after conceptions in an instant, and raises as the 'essence of the Vishvam', conceiving its own form (as the totality-mind).

(Mind is not an organ that is situated inside the body, but the entire world that you see at each and every moment is the mind rising newly, as the world-scene.

Where can you run away from the world, as long as you hold on to the mind, the producer of conceptions? The mind is an emptiness-source that produces conceptions that are made of emptiness.)

तत्संकल्पात्मकं चेतो यथेदमखिलं जगत् संकल्पयति संकल्पैस्तथैव भवति क्षणात्

कीटत्वमब्जजत्वं च मेरुत्वं मरुतां तथा। (114.17,18)

In whatever way, the mind which is of the essence of conceptions only, conceives the entire Jagat, it becomes that itself instantly, as the state of the worm, as the Brahmaa-state, as the Meru-ness, as the wind-ness and so on.

मनो जीवमहंकारबुद्धिचित्तादिनामकम्। (114.18)

Mind alone is known by the various names of Jeeva, Ahamkaara, Buddhi, Chitta etc.

(Whatever it conceives as its world, the entire world rises instantly as that only.

The entire world is a huge totality of mind, the power of conception.

Whatever is there as a perceived object, from a Brahmaa to a worm, that is the mind-alone.

Renounce the reality seen in the mind-narratives; that alone is 'SarvaTyaaga'.)

संकल्पतो द्वितैकत्वमेत्य चेतो जगत्स्थितिं तनोति, तस्यां तदनु नानातां गच्छति स्वयम्। (114.19)

Through conception, the mind produces the duality (as 'I' and 'you') and also the one-ness (of the same Jagat seen by all); and thus it produces the 'vision of the world as a solid reality', by uniting all the conceptions; and later, it alone shines as the many-ness in that world-state, by itself.

(Like the mirror producing another mirror and, reflecting each other countless times by producing the illusion of many many mirrors, the mind also reflects the conceptions within itself, again and again, and produces the illusion of a world that is divided by many shapes.)

संकल्पमयमेवेदं जगदाभोगि दृश्यते न सत्यं न च मिथ्यैव, स्वप्नजालमिवोत्थितम्। (114.20)

The entire Jagat is seen as a 'totality state of conceptions' only;

and is not real because it is conceived, not false also for it is seen as real.

It is like the rise of a huge dream made of many dreams of many dreamers.

जन्तोर्यथा मनोराज्यं विविधारम्भभासुरं ब्राह्मं तथेदं विततं मनोराज्यं विराजते। (114.21)

A man who has the ability to imagine, builds a kingdom in his mind with various objects and enterprises; so also, this world also exists as the mind-kingdom, as a total-mind of Brahmaa.

(To get rid of this world, you do not have to wait for the dissolution-time.)

यथाभूतार्थभावित्वात्तदेतत्प्रविलीयते परमार्थेन दृष्टं चेतदिदं नैव किंचन। (114.22)

By just seeing the world, as it is, as the emptiness of all, as the shine of Aatman alone as the 'known'; it dissolves off by itself, losing its realness.

If it is seen as what it is in truth, then nothing at all is there, as the world.

(What is seen looks real because of 'not seeing it, as it is'. Division-sense blocks the true vision.)

दृश्यं त्वपरमार्थेन प्रयाति शतशाखतां

When seen without the truth-realization, then the world rises with its hundreds of branches,

जलमूर्मितरङ्गादिकलनार्हं परिस्फुरन्त्यथाम्बुधिर्वपुर्धत्ते स्वभावेन

like the ocean though is a single stretch of water, looks as if divided, by rising as many waves of various shapes huge and small, by its very nature,

तथा चितः कुर्वन्कर्मसहस्राणि

ह्यणुचित्स्पन्दनादृते नापूर्वं कुरुते किञ्चित्। (114.23 to 25)

similarly, the Chit, though doing thousands of actions (through all the Jeeva-channels), does not do anything even a little as opposed to its original nature, except the minuscule quivering of the mind, which is empowered by the Chit alone.

(The ocean's nature is to exist as the waves, and it is not divided by them.

The mind also is just the slight agitation of forgetfulness of the truth, and this alone exists as the thousands of actions of the beings, like the quivering nature of the ocean.

The ocean does not do the action of the waves (as another reality); it is itself the waves; so also, the Chit does not do any action of knowing; it just 'is' and the world exists as its 'known'.

If you see the division, then you are trapped by the non-existing world which exists as if real.

If you see the truth, the world is no more there.)

किञ्चित्भेदमतस्त्यजन्

Therefore, get rid of the idea of division that is slightly there,

गच्छन्शृण्वन्स्पृशन्निघ्नन्वदन्त्यवहरन्स्वपन्

and, when walking, hearing, touching, smelling, talking, and dealing with the regular affairs of the world, and sleeping also,

नापूर्वं विद्यते किञ्चित्सत्यमित्येव भावयन्

always be aware of the truth that the world-scene you are sensing through the senses, is not any new thing that has come out of some unknown Reality as a separate and independent reality, but is actually the Reality only; and nothing else is there;

यद्यत्करोषि तद्विद्धि चिन्मात्रममलं ततम्। (114.26)

understand that, whatever you do or even think also, is the shine of Aatman only, that is spread out like this (since you are always aware of all the actions and thoughts).

(Stay as this 'unaffected awareness only', without the thought of 'I'.

You cannot 'remember' the Aatman; but you stop remembering the ego. Aatman will just be left back.)

ब्रह्म प्रबृंहिताकारं तस्मादन्यन्न विद्यते।

Brahman alone is the expanse of this world also (like the ocean alone is the waves).

Nothing else exists other than that.

पदार्थजाते सर्वस्मिन्संवित्सारमये स्थिते

When, whatever is seen as any object is the 'known' state of the Brahman alone and is Brahman itself staying as the knowledge of that object, and when everything is the essence of this 'knowing' only,

संविदेवेदमखिलं जगत्, नान्यास्ति कल्पना। (114.27,28)

the entire Jagat is just the awareness-state alone; there cannot exist even the imagination of something else.

(What you 'know', exists as the object for you.

Aatman alone shines and exists as the world.

Aatman is not a separate lustre that shines inside the ego; but it is the name given to your 'existence' that shines as the world.

When ignorant, it rises as the sense of 'I'; when realized, there is no 'I' at all; but only the shine.

You are Brahman; and the world is your shine; there is nothing else as you or me or anyone.)

संवित्सुफुरणमात्रेऽस्मिञ्जगज्जालकनामनि इदमन्यदिदं चान्यदिति मिथ्याग्रहः कुतः। (114.28,29)

When everything shines as only the 'known' and rises as the magic of the world,

then why hold on to the false ideas of 'this is separate', 'that is separate', and so on?

संभवादखिलाकारेष्वेकस्या एव संविदः संवेद्यमपि नास्त्येव बन्धमोक्षावतः कथम्। (114.29)

Since there can exist only the single (undivided) awareness-state in all the objects (as the 'known'), there is nothing that one is aware of also (separately as the 'known')!

So, how can there exist the states of bondage and liberation?

मोक्षोऽयमेष खलु बन्ध इति प्रसह्य चिन्तां,

Getting rid of the anxiety of 'this is liberation', 'this is bondage'

with utmost effort possible (through Vichaara),

निरस्य सकलां विफलाभिमानां

getting rid of the conceit connected to the ego (as either wretchedness or glory),

मौनी वशी विगतमानमदो महात्मा

stay quiet (wanting nothing, not even liberation; for who is there to get liberated even);

just keep the 'mind which sees the realness in the conceived world', under full control;

be without the conceit of 'I am so and so';

be the Reality shining as if with a mind;

कुर्वन्स्वकार्यमनहंकृतिरेव तिष्ठ। (114.30)

and, do whatever you have to do as a part of your life-story; but do not do anything as the 'I'.

Always stay alert, so that the 'Hm-disturbance' does not trap you in conceptions.

(The 'known' can look divided; but not the 'knowing'!

'You know' so many objects; but do you get divided?

The problem rises because of conceiving the 'known-ego' as the 'knowing self'.

There is only the Aatman and its shine, and nothing else.

All that you see as separate beings are also the Aatman shining as the world, for their minds.

World is like a huge dream-world made of many dreamers and their dream-objects only; all the dreamers and the objects are in truth non-existent only.

Actually, nothing 'knows' nothing. Who is seeing what?

Just the Aatman-shine; and not even the 'knowing' of anything else!

Who is bound and who has to be liberated?

Who is there to realize the Aatman? Who has to attain Nirvaana?

What meaning is there in the 'Mukti with the body' or 'Mukti without the body'?

Where is the need for question of what happens after the Mukti?

Who was there as bound, but some imagined bondage by some imagined ego?

The Moksha also is wanted by the ego only; the foolish entity which is not at all existent as anyone!)

(Conception refers to all the ideas and thoughts that make up your life-story of birth and death.

Act as if the conceptions are real; but be always alert to the unreal nature of the conceptions.)