

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER SEVENTY EIGHT
(STORY OF VIPASHCIT-4)
[IGNORANT YOGI AND JNAANA YOGI]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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.

रामोवाच
Rama spoke

एकसंविन्मयाः सर्व एवैकवपुषोऽपि तेविविधेच्छाः कथं ब्रह्मन्संपन्ना एकदेहिनः।

Brahman! They are all of same forms and of the same perceiving consciousness.

How did they entertain different desires, though they have one single body (as the same embodied Jeeva)?

[Vipashcit was a single Jeeva who had four bodies.

All the four went to different directions; saw different mountains and oceans; and reached the edge of their empire. They again, like a single Jeeva had worshipped Agni and got the boon to reach the ends of the perceived world. Again they went in four directions and had different experiences.

Unless he is regarded as four split Jeevas, this is not possible.

If he is a single Jeeva, how can he experience four types of life-experiences?]

वसिष्ठोवाच
Vasishta spoke

एकसंविद्धनाकाशमप्यनानैव सर्वगं स्वयं नानैव संपन्नं सुप्ते चित्तमिवात्मनि।

Though it is a dense state of single consciousness, though it is not many; and is in all, it itself manifests as many, like the mind which is asleep, sees in itself everything.

[There is only one single Chit-expanse which is without a second.

It is a dense state of consciousness, which is experiencing all the perceived, in all the space/time stages, instantly at the same point which transcends all the time and place concepts.

It does not become divided into many; yet it is aware of all the things as the principle of awareness itself.

In the dream-state, the mind experiences itself as divided manifold beings in a dream-world. It did not divide; yet has all the experiences simultaneously of all the characters.]

तस्याच्छत्वात्तथाभूतमात्मैवात्मनि बिम्बति तादृशस्य तथाभूतौ मुकुरस्येव निर्मला।

It is a state of extreme purity; so, its own shine of manifoldness gets reflected in it.

The taintless purity of the mirror alone causes the reflection of anything.

[Suppose a mirror is there, which is extremely pure; then it will reflect anything that is placed in front of it. Chit is the potential state to understand any experience, is very pure it is not experiencing anything, like the sun which opens up all the activities of the world, but is itself without any action. Like a mirror, any perception gets reflected in it and we call this nature of Chit as the 'mind'.

If the mirror was tainted, then nothing can get reflected on it. It will cease to be a mirror itself.

'Pure Knowledge-state that can know anything and everything' shines forth as the objects and many perceiving entities, as if one has become many.

An author of a story experiences all the emotions of all the characters. Though he is one, he is many as it were. His knowledge of the characters reflects in his mind as all the experiences of those characters. Though he is different from his story-characters, yet because of his pure knowledge state of story-narration, he is able to be all the objects and persons in his story. So it is with Chit.]

एकलोहमया एव यथादर्शाः परस्परं तथैते प्रतिबिम्बन्ति पदार्थाः पारमार्थिकाः।

The mirrors made of the same material reflect each other; so do the objects which are nothing but Chit, get reflected in each other.

[Each object and person is just an expression of Knowledge, like the ray of the sun.

Sun's nature is to shine forth as the countless rays.

He is aware of the experience of each one of his rays, though he is one and has not become many.

Each object is a ray of Chit and a mirror by itself.

When so many mirrors made of the same Chit-stuff reflect each into the other, the world of the perceived rises as if there are countless beings in it, having varied experiences.

Keep even two ordinary mirrors in front of each other, with the same reflecting quality. There rises an illusion of distance and manifoldness, when they reflect each mirror inside each mirror inside each mirror and so on...! Chit is one single mirror which reflects its own Knowledge within itself and gives way to the illusion of many.

Though as a mirror, it is taintless and not deluded, the objects reflected in it produce their perceivers as connected to them, who are deluded as it were.

All the perceivers and all the perceived objects together shine forth as the Chit-rays.

Each ray of the sun, may believe that it is different from the other ray; but the Chit-sun knows no differentiation; nor does a person who has realized his essence as the Chit.]

तेन यस्य यदा यद्यत्पुरो भवति वस्त्वसौ तदर्थं युज्यते तेन चिद्धनैकस्वभावतः।

Therefore, whatever object is in the front, that gets united with it, because of the nature of the dense consciousness.

[Any Vaasanaa reflects itself as a perceived experience in the Chit-state.

Vipashcit wanted to become four bodies; not four Jeevas.

He used all his four bodies like four minds and had the four types of experiences at once, by the boon of the Fire-deity, like you are authoring your own story as four parallel stories.

He at once could see the mountains and oceans in all the four directions, as one single Vipashcit-Jeeva.

How is it possible?

Suppose you are travelling in a train as a passenger only, you have the experience of that one tiny carriage only, as per your Vaasanaa-ticket measure.

Suppose you had a Vaasanaa to fly above the train; then your world expands and you will perceive the whole train with all the passengers as a single object.

As your Vaasanaa broadens, the experiences will be more wide-spread.

From the ant-level to Brahmaa level, the experiences vary and evolve into a broader spectrum. Brahmaa experiences the entire world as his dream; and is the HiranyaGarbha who is the womb of all the experiences of all his Jeevas.

The more you can imagine and broaden your mind-expanse, the Vaasanaa evolves above the body-level itself.

Vipashcit had only one Vaasanaa; that is to see the end of the perceived world in all the four directions.

It rose as his Vaasanaa-field of experiences. For attaining this Vaasanaa-fulfilment, he renounced his family, kingdom, lands, position, fame, name, even the very body.

Such an impossible dream was made possible by the grace of his deity.

His main Jeeva experienced four dreams of adventure of four different types.]

इत्यनानैव नानेदं नानानाना च वस्तुतः, न च नाना न चानाना नानानानात्मकं ततः।

Though it is not manifold, it is manifold like this. It is actually manifold and not manifold.

It is not manifold; not non-manifold; but the manifold and non-manifold natures shine forth from it.

[Is Chit state manifold or non-manifold?

If it is just one, it can never become many; if it was many, it can never be one.

It is not manifold, but can shine forth as many, like the sun is all his manifold rays.

As a knowledge principle, it knows manifoldness also; so it experiences manifoldness of the perceived; but it never swerves from its knowledge of itself as Knowledge or self-awareness; so it does not change into many; but knows what it is to be many; and that is this world.

This manifoldness is Chit alone shining as 'Bodha of differentiation'.]

तेन यस्य यदायातं पुरो वस्तु विपश्चितः स तेन संविन्मयतामेत्य तद्वशमागतः।

Therefore, whatever object came in front of Vipashcit, that became an object of understanding and became his experience.

[Where is the 'coming' and 'going' in the Chit-state?

Where are the directions? Where is the end of space?

When and where do perceptions end?

The very desire maintained by Vipashcit for seeing the end of perception was just a Vaasanaa produced in an ignorant level. Perception is actually a mind-bound thing.

That means, any perception needs the honourable presence of the mind.

How can you reach the end of perceptions with a mind well and alive with its agitations?

Therefore, whatever the 'Vaasanaa-filled mind' wanted, that became the experience of Vipashcit. He had no need to go far to have the experiences of the 'perceived'; but the perceptions held him chained to them with the flow of varied experiences, in front of the motionless Self that was now deluded as a Vipashcit-mind.]

एकदेशगता विष्वग्ग्याप्य कर्माणि कुर्वते योगिनस्त्रिषु कालेषु सर्वाण्यनुभवन्त्यपि।

Staying at one place, the Yogis extend their minds all over; and do the actions, in all the three phases of time, and experience everything also.

[Yogis who have mastered Siddhis, like Vasishta and Vishvaamitra can bring any perception of anybody to their minds, because they are always in the state of Chit.]

अब्दोऽपि व्यासिमानेकस्तुल्यकालं पृथक्क्रियाः आह्लादस्तेन पादेन करोत्यनुभवत्यपि।

A cloud spreads out over a wide space, and does various actions at the same time and pleases many through each of its parts and experiences them also.

[If a cloud was conscious, (even if it was really conscious, we would not be able to judge it in our level), it will experience every point of space where its each water-drop fell.

It will be aware of even the varied reactions of all the objects to the rains, like happiness, annoyance etc.]

तुल्यकालमसंख्यातमीश्वरप्रतियोगिनः कर्मजालं जगज्जातं कुर्वन्त्यनुभवन्ति च।

Those who have mastered all the Siddhis like Shiva and others, do manifold works of many varieties, at the same time, and experience them also at the same time.

[The greatest Yogi Shiva can be at many places at the same time.

Time is after all not universal.

Time and space are just private experiences of individual minds.

Even the same span of time does not exist in all the three worlds of a single Creation.

Million years of human life may be just a span of a second for a Shiva in his Kailaasa.

So, what meaning is there, even in the phrase 'same time'?

Each exist in his or her own cloud of experiences with his or her own time-and space measure.

Thousands of earth-years may be just a few seconds for the Trinities.

The huge sky reaching mountains might equal some tiny mud-lumps to some other alien world entities.

Shiva can be a part of perception in any mind, because he is in the Supreme state of Chit, like you might be a part of perception for an ant crawling at your foot. You may just glance at an ant at your feet and avoid

smashing it with your feet in an instance. For the ant which was saved from destruction, that one second of the passing of your foot would be very long-span in its tiny span of life. For you, it means nothing.

This is the greatest Avidyaa form that the ignorant think that there is a universal time that runs simultaneously in all the minds, and believe that deities watch over each and every movement of theirs.

Unless you are out of your own dream-cloud, how can the deity even know of your existence?]

(Vipashcit had to just have the Jaagrata-dream of having four types of experiences.

His own mind can easily create a minister who shows some mountain and calls it Mahendra; another mountain as Malaya and so on. In his Jaagrata-Svapna, he had the experience of four directions.

Which mountain or direction has its name printed on it? The mind alone creates the names, and the directions!)

एको विष्णुश्चतुर्भिः स्वैर्बाहुभिर्वा शरीरकैः पृथक्कुर्वन्क्रियाः पाति जगद्भुक्ते वराङ्गनाः।

One Vishnu with his four arms or bodies, does various actions, protects the world; and enjoys the company of his spouse also, (though unswerving from his Self-state).

(Even Vishnu has similar powers. Similar to the manner he uses his four hands; he can use the four bodies also as his single form.)

बहुबाहुयुक्ता द्वाभ्यां हस्ताभ्यां द्युवर्थसंग्रहम् करोति बहुभिर्भूयः संग्रामं सततं करैः।

If a person with many arms can do some useful work through two of them, he can fight in the battle with many arms also.

[Suppose you were born with hundred arms, would you not use them all, and be aware of their movements all the time? Suppose you were born with two heads or hundred heads (like some insects or birds)...?

Suppose you were born with two-bodies..?

Vipashcit wanted four bodies; and had four bodies like four shoulders.]

तथैव तैर्विपश्चिद्भिः सर्वदिक्कं तथा स्थितैः तथा व्यवहृतं प्राप्तमेकमसंविन्मयैरपि।

In a similar manner, those Vipashcits who were in all the four directions, had varied experiences and acted differently, though they had one single consciousness.

सुप्तं तैर्भूमिशय्यासु भुक्तं द्वीपान्तरेषु च विहृतं वनलेखासु प्रक्रान्तं मरुभूमिषु
उषितं गिरिमालासु भ्रान्तं सागरकुक्षिसु विश्रान्तं द्वीपलेखासु निलीनं घनमालिषु
रूढमर्णवमालासु वात्यासु जलवीचिषु क्रीडितं भ्रूदब्धीनां तटीषु नगरीषु च।

They slept on the beds spread on the grounds; ate food in various islands; wandered in various forest-lands; crossed many deserts; stayed in various mountain ranges; roamed inside many oceans; rested in various groups of islands; covered by the clouds when on mountain peaks; rose up from many ocean surfaces, winds and waves; sported in the banks of the mountains and oceans, and cities.

[After all, the whole thing is happening in the mind of one Vipashcit!

Leelaa in the 'Mandapa Aakhyaana' had the experience of different worlds, when she was sitting in the contemplation posture in her 'bed-room space' itself. Vipashcit is having the experience of four bodies! Where is the limit for illusion? The existence of Vipashcit itself is a part of illusion!

If that imagination of Vipashcit's existence that is rising from Chit is having the experience of four bodies, what is there to be surprised about it?

What experience is impossible for the Chit? What information is not possible for Chit?]

INTRODUCTION

[According to Puraanas, there are seven concentric island continents, separated by seven encircling oceans, each double the size of the other, each rising from the previous.

They are, Jamboodveepa, PlakshaDveepa, ShaalmaliDveepa, KushaDveepa, KraunchaDveepa, ShaakaDveepa, PushkaraDveepa.

Seven intermediate oceans consist of salt water, sugarcane juice, wine, ghee, curd, milk, and water respectively.

'Varsha' is the division of the earth as separated off by certain mountain ranges.

The elevated region is named Meru Varsha and the golden Meru Mountain lies at its centre.

BrahamaPuri is at its summit, surrounded by the eight cities of Indra and others.

Since, Vipashcit wanted to see all the 'perceived worlds', he has to go through all these worlds. Yet, he is not a realized Sage or a powerful God. He is just an ordinary good man with subtle Vaasanaas still lurking in his mind. Therefore, he has to go through good and bad experiences according to the pull of the Vaasanaas.

A Sage who is realized and has acquired the Siddhis, can see all the worlds, wherever he is in his own abode of the world. He has no Vaasanaas, and enjoys the scenes of the worlds as just amusing pastime.

Whereas, if an ignorant man has to journey through all these worlds, physically as it were, there is no end of problems he can face. That is what happened to the ignorant king Vipashcit.

His Vaasanaa for seeing all the worlds till the end of space, is similar to a wish expressed towards a mirror to reflect all that it can reflect. That was indeed a wrong choice!

He got it all like all the mountains falling on his head all at once!]

वसिष्ठोवाच
Vasishta spoke

शाकद्वीपोदयगिरितटे सप्तवर्षाणि सुप्तं पूर्वणान्तर्विदलगहने यक्षसंमोहितेन पाषाणाम्बु प्रसभममुनैवात्र पीत्वा
दृषत्तामागत्यान्तः स्थितमथ समाः सप्त जात्येन भूमेः।

The one who went towards eastern direction, (enjoying the life with Apsaraas), slept for seven years in the 'Udaya Mountain slope' in 'ShaakaDveepa', inside a grove of trees which had no leaves, being stupefied by a Yaksha. Later again, he drank some magical water of stone, and forcefully attained the state of a stone, and was inside the ground for seven years as part of the ground itself.

शाकद्वीपेऽस्तशैलस्य शिरस्यभ्रगुहागृहे पिशाचाप्सरसा मासं पाश्चात्यः कामुकीकृतः।

The one who went towards western direction (who was with the Kinnari), was used for satisfying the lust, by an Apsaraa who had turned into a Pishaachi; and stayed for a month in the cave-house at the summit of 'Western Mountain' at 'ShaakaDveepa'.

यत्र शान्तभये वर्षे जलधारे महागिरौ हरीतकीवने वर्षे पूर्वोऽन्तर्धानमाययौ।

The one who went towards eastern direction (who became a stone inside the ground), (later was cursed by a Sage and so) disappeared from the sight of the people, and spent seventy years in the grove of Haritaki trees, in the form of a Haritaki tree, in the 'Great Mountain', near the waterfall, in the 'ShaantaBhaya Varsha'.

अत्र रैवतके शैले वर्षे शिशिरनामनि दशरात्रमभूत्सिम्हः पूर्वो यक्षवशीकृतः।

The one who went towards eastern direction, later was stupefied by a Yaksha and lived like a lion for ten nights, in the 'Raivataka Mountain', in 'Shishira Varsha'.

अत्र काञ्चनशैलादिदरीदरुतां गतः पिशाचमायाछलितो दशवर्षाण्युवास सः।

Later, deceived by the magical powers of Pishaachis, he became a frog and stayed in the valleys of 'Kaanchana Mountain', for ten years.

कौमारं वर्षमासाद्य श्यामाद्रेरुत्तरस्तटं शाकद्वीपेऽन्धकूपेऽन्धो न्यवसच्छरदां शतम्।

The one who went towards northern direction, (who was with a Siddha), reached the base of 'Shyaama Mountain' in 'Kaumaara Varsha' in 'ShaakaDveepa', and stayed as a blind frog inside a dark well, for hundred years.

मरीबकेऽकरोद्धर्षे वर्षाण्यत्र चतुर्दश विद्याधरत्वं पाश्चात्यः स विद्याधरविद्यया

रतक्लमक्लान्तपुरारिलक्ष्मीचलाङ्गलेखाक्रमशीकराक्तं एतालतालिङ्गनलब्धगन्धमालम्ब्य वेलावनगन्धवाहम्।

The one who went towards western direction, spent fourteen years in the 'MareeBaka Varsha', having attained the state of Vidyaadhara through the mastering of Vidyaadhara learning. (For acquiring that learning) he had to remain supported by the air of 'Vela forest', which carried the fragrance obtained by embracing the 'Elaa creeper that was anointed by the sprays of sweat drops produced in the bodies of Vishnu and his spouse, who were tired after the union'.

[The reader need not bother much about which Dveepa, which mountain, which ocean any of these Vipashcits went to. It is all as meaningless as all the names and forms that surround you as your own measure of objects and directions.

If you travel all around the world by foot, then your story will also be like the story of Vipashcit only; because one does not 'travel' in space to 'see' things, but the 'perceived' that is produced by the ignorance keeps appearing as the world-scenario in the mind screen.

The 'perceived' and the 'ignorance-level' balance each other! Each person will see a different world according to his mind-level, even if he joins a world-tour as one among the group.

Rama also went on a tour; but returned with dispassion! Vipashcit went on a bigger tour, only to be bombarded by perceptions. He gained nothing but raw-experiences in the 'time and space hollows' that equalled his ignorance level, which was now fourfold as four Vipashcits.

And these four Vipashcits, like the four limbs belonging to the same Vipashcit, helped each other out, when in difficulties; not because they were all-knowers; but were just limbs belonging to the same Vipashcit who was dreaming this Jaagrat-dream, as four experience-fields.)

वर्षे शान्तभयाभिख्ये जलधारे गिरौ तरौ तादृक्कर्तरिपानीयं शाकद्वीपे पिबन् स्थितः

पूर्वार्थ वर्षसप्तत्या पाश्चात्येनेत्य मोक्षितः विद्यया क्रकचेनेव च्छित्वा वृक्षत्वमक्षतः।

The 'East-Vipashcit', who was in the tree-form near the waterfall in the mountain in the 'ShaantaBhaya Varsha', in the 'ShaakaDveepa', drinking water from 'the ground which was filled with stones and sharp like scissors'; was released after seventy years, by the 'West-Vipashcit' without any harm when the 'West one' sliced off the tree with a saw.

(The 'West one' had pleased the Sage and learnt the 'curse-releasing Vidya' from him.)

पाश्चात्यः शिशिरे वर्षे पाषाणत्वमुपागतः मोचितो दक्षिणेनाशु गोमांसादिप्रयोगतः।

The 'West-Vipashcit' had turned into a stone in the 'Shishira Varsha' (by the curse of a Pishaachi's husband). He was released by the 'South-Vipashcit' through some rite using cow-flesh.

(The South-one had pacified that Pishaachi's husband.)

शिवेऽस्ताचलपारस्थे वर्षे वर्षेण पश्चिमः मोचितो दक्षिणात्येन गोपिशाच्या वृषीकृतः।

The 'West-Vipashcit' had turned into a 'bull-Pishaachi' by the 'cow-Pishaachi' in the 'Shiva Varsha' beyond the western mountain. After a year, he was released by the 'South one'.

अत्रैव क्षेमके वर्षे आम्बिकेयगिरौ तरौ दक्षिणो यक्षतां यातो मोक्षं यक्षेण लब्धवान्।

In the tree in the 'Aambikeya Mountain' in 'Kshemaka Varsha' here, the 'South-one' had turned into a 'Pishaachi-Yaksha'. He was released by the Yaksha, who was appeased by the 'West-one'.

अत्रैव क्षेमके वर्षे शैले केसरनामनि केसरित्वं गतः पूर्वः पाश्चात्येनैव मोचितः।

In the mountain named 'Kesara' in the same 'Kshemaka Varsha', the 'East-one' had turned into a lion, and was released by the 'West-one'.

रामोवाच

Rama spoke

एकदेशगता विष्वग्ग्याप्य कर्माणि कुर्वते योगिनस्त्रिषु कालेषु सर्वाणि भगवन्कथम्।

Bhagavan! Staying at one place, how do the Yogis pervade everywhere, and do actions in all the time-phases ?

वसिष्ठोवाच

Vasishta spoke

इह रामाप्रबुद्धानां यदस्त्यस्त्वलमेव नः तेन यत्तु प्रबुद्धानां तदिदं शृणु कथ्यते।

Rama! We have had enough of the concepts of the solid world made of elements entertained by the ignorant (like the Vipashcit-type of Jeevas)! Therefore listen to what it is with the 'Knowers of the truth'.

[In the level of the ignorant, the world stretches out like a solid phenomenon, far and beyond, without limits. 'Dveepas, oceans, mountains with names and forms' are in the mind of the Creator only, of that particular Creation. They do not exist in the Chit-state as some world-tour map. All that happened in the mind of the Vipashcit is his story of 'perception-tour', who believed in a solid world filled with Dveepas and mountains and oceans.

The ordinary ignorant ones move through 'non-stop dream-worlds of various types' as 'different dream entities', without reaching the end ever. They do not have a continuing consciousness-state as a single Jeeva.

But, Vipashcit went through various experiences as a ‘single conscious Jeeva-entity with four bodies’ because of the boon bestowed by Lord Agni. His experiences were also rooted in ignorance only, and were limitless.

When we talk about worlds connected to Yogis who stay in the level of Chit, we talk about the emptiness of Chit alone which appears as the ‘perceived’. These Knowers who are awake, and who are fully aware that there is no solid world anywhere except in the mind of an ignorant, enter the world-dream of any dreamer, like Chit entering a mind; and see what he sees and if necessary bring about changes in his dream-story, so that he will wake up from that stupid dream. That is what happens to Vipashcit also at the end.

Till you realize there is no end to the ‘perceived’, you can go on and on forever without ever reaching the end! ‘Perceived’ is nothing but Chit shining as the ‘perceived’!

Chit is endless! ‘Perceived’ is also endless for the ignorant mind!

Where is the end of the ghost-world if you live always as a ghost inside the world of the ghosts?!!]

चिन्मात्रसत्तासामान्यादृतेऽन्यन्नात्म तद्विदां दृश्यात्यन्ताभावबोधे सर्गासर्गदृशोः क्षये

चिन्मात्रसत्तासामान्ये विश्रान्तस्य निरन्तरं सर्वशस्येह सर्वत्वं सर्वात्मत्वं च सर्वदा

वद केन कथं कुत्र कदा किमिव रोध्यते।

For those ‘Knowers of Brahman’, there is the knowledge of the ‘complete non-existence of the perceived’. (Atyanta Abhaava Bodha of Drshya).

There is the ‘complete absence of the creation and non-creation views’.

There exists nothing else but the Chit-essence which commonly exists in all (SattaaSamaanya) as their very ‘existence-awareness’; and that is formless.

(Everything is just a probable state rising from one's own Self-state, which is the common essence of all.)

For him who is resting in the ‘Chit-essence’ which commonly exists in all incessantly, for him who is the ‘Lord of all’, who is ‘all’, who is ‘as all’, at all times, tell me, by whom, how, where, when, in what manner can he be blocked? *(Where is the solid world to block him from seeing anything anywhere?)*

सर्वगस्त्वथ सर्वात्मा यथा भाति यदा यथा, तथा भाति तदा तत्र सर्वात्मनि

किमस्ति नो अतीतं वर्तमानं च भविष्यत्स्थूलमप्यणु तथा दूरमदूरं च निमेषः कल्प एव च।

He exists everywhere; he is the essence of all.

In whatever way he shines whenever and however, in that manner, at that time, at that place, he shines.

What is not there for one who is the essence of all, as past, present, future; gross and subtle; and also far and near; minute and Kalpa also?

स्वरूपमजहत्येव सामान्ये तानि सर्वदा सर्वात्मनि स्थितान्येव पश्य मायाविजृम्भितम्।

In the common essence of all which exists as all, all these past etc exist always, without the discarding of one’s nature! See the grand show of Maayaa!

अजातमनिरुद्धं च यथास्थितमवस्थितं विज्ञानघनमेवेदमत एव जगत्त्रयम्।

The tri-world is the dense state of Knowledge alone (information-content which is empty and not solid).

It stays as it is, without getting produced and without getting blocked (as just the shine of information probability-states).

[World is nothing but the ‘Knowledge you experience as the ‘sensed and conceived objects’.

It is just ‘information recycling’ that goes on incessantly. You receive knowledge from outside as it were, through the senses (which are also information-content only).

Mind sorts it out as some story; paints the colours of likes and dislikes (through Vaasanaas).

With the corrupted data, you again see the world as a corrupted version; and again receive incorrect information of the world. Mind corrupts it more.

Recycling the same garbage again and again, you become a ‘centre-point of incorrect knowledge’ and see a world that is imagined and conceived by you only.

You are sunk deep down into the dark well, even before you understand that you have fallen down. All your senses bring only wrong information at all times, binding you with more ignorant ideas.

A Knower sees the world without the corrupting agent called the mind; so he sees how it is actually; as just the emptiness made of knowledge!]

नभस्त्वमत्यजंश्चैव सर्वात्मैव नभः स्थितं जगदात्मा जगद्रूपं द्रष्टृदृश्यतयोदितम्।

Without discarding the nature of emptiness, the emptiness (Chit as the potential state) stays as the essence of all (the probable states of experience). It is the essence of the world; is in the form of the world; and rises as the perceiver and perceived (which are both creations of the ignorant mind only).

विश्वात्मदृग्वपुर्यत्स्यात्तत्किं केन कथं कदा दुःसाध्यं ब्रूहि तत्त्वज्ञ साध्यासाध्यस्वरूपिणः।

For 'that Chit essence', 'which has the form of the entire perceived world (as its potential essence) which is of the nature of the form of possible and impossible', what is not possible, in what way, by what, how, and when? Tell me hey Knower of the Truth!

[Any perception is a possibility-factor in the Chit-state. It has no word called 'No' in its dictionary.

All probable and possible states are possible in the 'perceived'.

After all, it is free and easily available if you just own the 'coupon of ignorance'.

More the ignorance, more the value of the coupon, more the amount of the 'perceived'!

Chit is always at the service of Avidyaa lady, by becoming anything and everything she wants! They are both inseparable like the mirror and its reflection.]

तस्मादस्याः सदैकस्या विपश्चिद्राजसंविदः प्रबोधमनुगच्छन्त्या अप्राप्तायाः परं पदं

एकस्याप्यनेकस्याः सर्वं सर्वत्र युज्यते।

Therefore, for the 'perceiving consciousness of King Vipashcit', 'which is trying to get knowledge, yet has not reached the Supreme state, which has become many though one', everything gets perceived everywhere (by the grace of Fire-deity.)

[Vipashcit was not a wicked king. He was righteous and good; but had desires like any other ordinary king. He had the ability and devotion to please the God he adored; and got what he wanted as a boon.

Leelaa was also an adorer of a deity named Sarasvati. She did not ask for a world-tour boon; she asked for true knowledge; and got it from Jnapti, who herself, by her own power took her on a world tour of parallel worlds. Leelaa was not harmed in any way like Vipashcit.

One must be intelligent enough to ask the right boon; otherwise he will end up like a fool who was swallowed by a tiger, when he thought about a tiger when resting under a Kalpa tree (the wish fulfilling tree). Vipashcit was just a foolish good man with a wrong type of wish!]

बोधाबोधात्मरूपे हि किं नामास्ति परात्मनि।

What can exist as real in the Supreme Self which is of the form of ignorance and knowledge (Avidyaa, Vidya)? (Either you have the Avidyaa-based vision like Vipashcit, or Vidya-based vision like Leelaa.)

अप्राप्तायाः परं बोधं पदार्था कुलतोचिता किंचिद्बोधं प्रविष्टायाः सिद्धताप्युचितैव सा।

एवं ते सर्वदिक्संस्थाः सर्वमेव परस्परं पश्यन्त्यनुभवन्त्याशु चिकित्सन्ते च संकटम्।

When the Supreme Knowledge is not obtained, the anxieties connected to the objects will be co-existent.

When a little knowledge is obtained, the Siddha state is also co-existent. (Siddhi can be obtained by a non-knower also.) That is why, these Vipashcits stay in all the directions, see and experience each other's state; and find solution to the problems also.

बोधाकाशः स्वकाद्रूपादीषच्च्युत इवाशु चेतदन्यतामिवादत्ते सुस्थितोऽपि यथास्थितम्।

This expanse of Knowledge, though it is firmly established in itself as it is, it sees another as it were, even if a slight swerving is there from its original nature (in the form of a mind-agitation).

[Any thought agitation as a deity, or person, or object, or even the idea of a body-identity is enough to rise instantly as the limitless expansion of worlds made of divisions only.]

रामोवाच
Rama spoke

विपश्चितः प्रबुद्धाश्चेत्कथं सिंहवृषादितां दिक्षु यान्तीति मे ब्रह्मन्बोधाय कथयाश्चलम्।

Do you mean to say that the Vipashcits are also in the enlightened state like the Yogis with Siddhis? Then how did they turn into lion and bull states in their respective directions, (and suffer)? Brahman, explain this to me for my better understanding.
(How could they go to all the worlds and see everything like the Yogis do?)

वसिष्ठोवाच
Vasishta spoke

प्रबुद्धाः कथिता ये ते योगिनस्ते मयानघ प्रसङ्गरूपान्तरतो न प्रबुद्धा विपश्चितः।

Hey Anagha! When answering your previous question, I had mentioned about the Yogis who were in the enlightened state. The Vipashcits are not enlightened.

विपश्चितो महाबाहो प्रबुद्धा निपुणं न ते बोधाबोधदृशोर्मध्ये ते हि दोलायिताः स्थिताः

मोक्षचिह्नानि दृश्यन्ते बन्धचिह्नानि चाभितः नित्यधर्मप्रबुद्धानां तथाभूततया तया

विपश्चितो धारणया योगिनो न परं गताः धारणायोगिनस्ते हि धारणाप्राप्त सिद्धयः।

Hey MahaaBaahu! Those Vipashcits are not fully enlightened.

They stay dangling in-between the states of knowledge and ignorance.

The signs of liberation are also seen; signs of bondage are also seen, all around.

They know about their daily duties as per the dictum of scriptures.

However, because of oscillating between the two states of ignorance and knowledge, these Vipashcits have not gone to the level of Yogis, through their 'Dhaarana'.

They just learn some 'Dhaarana' techniques; and through such 'Dhaarana' practices, get some Siddhis.

['Dhaarana' means holding the mind concentrated on some ritual Mantra, and performing some worship or rite as prescribed. Any ordinary man of the world can do this; that is what he does when worshipping any deity or doing any fire rite. It needs that much concentration only, as a person answering an exam paper. Vipashcits could practice any 'Dhaarana' under the guidance of some teacher to obtain some particular Siddhi.

'Dhyaana' means meditation; not sitting in a lotus posture and closing the eyes; but thinking about some deep topic. It is 'Dhee-aana' - expansion of the intellect.

You can do Vichaara also as Dhyaana, sitting anywhere, in any comfortable posture, at all times.]

ये परं बोधमायाता येष्वविद्या न विद्यते किमविद्यामवेक्षन्ते ते तामरसलोचन।

Hey Lotus-eyed Rama! Those who have attained the Supreme knowledge, in whom there is no Avidyaa, will they see anything as covered by Avidyaa?

[These 'Knowers established in the Aatman-awareness', do not need any 'Dhaarana process' to attain any Siddhi. What use do they have for any Siddhi, which works only in the domain of Avidyaa?]

धारणायोगिनो ह्येते वरेण प्राप्तसिद्धयः अविद्या विद्यते तेषां तेन तेऽतद्विचारिणः।

These Vipashcits are just Dhaarana-Yogis. They get their Siddhis through boons, by propitiating deities. Only Avidyaa is present in them. They do not analyse about the Brahman-state.

JEEVANMUKTAS AND DEHA-DHARMA

अन्यच्च शृणु हे राम जीवन्मुक्तशरीरिणां भवेद्व्यवहृतावेव पदार्थान्तरवेदनम्।

Rama! Listen to this other topic. For those who are JeevanMuktas and are still with the bodies, the objects get perceived at the time of doing some action only.

[How does a JeevanMukta live in the world?

For him the world does not exist at all, outside of what he perceives as some action.

He is a 'state of silent absorption' only (inert-like but conscious).

Therefore, whatever be the action he is doing, he is fully absorbed in that; is one with that; there is no 'I' or 'You' or 'the world'.

There is no thought; but the full absorption into whatever he is engaged in, without any like or dislike.

There is no 'perceived' at all when he is in that state. The world is just the 'silent emptiness' for him.

Then, how does he conduct the body which stays supported by his mind?]

मोक्षोऽपि चेतसो धर्मश्चेतस्येव स तिष्ठति न देहे, देहधर्मस्तु न देहाद्विनिवर्तते।

Even the concept of liberation belongs to the field of the mind only.

It is present in the mind only; not in the body. The duties belonging to the body do not vanish from the body.

[Liberation is for the mind; not for the body.

This inert thing is under the rule of biology and physics.

It is a measurable object like a wooden stool or statue.

It has its own needs and necessities like food, water etc.

Just because a man is realized, he cannot stop eating food, and stand like a statue!

Not eating food for years, or getting buried under the ground is not the mark of realization. Body-feats are just ordinary attention-seeking gimmicks.

A JeevanMukta has to eat, drink like all other bodies, because he is still stuck with the mind which perceives a body. Just like feeding an animal that is sheltered with you, the body also has to be taken care of, even by a liberated man who is living in some world. A liberated man does not identify with the body, but cares for it like caring for a tool used by him.]

न कदाचन निर्मुक्तं चेतो भूयो निबध्यते, यत्नेनापि पुनर्बद्धं केन वृन्तच्युतं फलम्।

The mind does not bind a person again, who is liberated.

When has any one succeeded in his attempt to stick the fruit back to the stalk, once it has fallen from it?

देहस्तु देहधर्मण जीवन्मुक्तिमतामपि गृह्यते, तद्रतं तेषां चेतस्त्वचलमेव तत्।

The body, because of its own needs, holds those who are liberated also; but the mind which acts through it is unmoved and stabilized in the Self-state.

मोक्षो हि न परज्ञेयो धारणादिप्रयोगवत्, आत्मसंवेद्य एवासौ मध्वाद्यास्वादसौख्यवत्।

Liberation-state in a person cannot be observed by others, like the Siddhis obtained through Dhaarana (which can be exhibited to others like a magician's act).

Moksha is a personal experience, like the joy of tasting honey etc is subjective only.

[You can see a Siddha floating in the sky may be, and be amazed at his feat.

However, you cannot see the 'realized state' in any person on the surface level.

It is a personal state of the realized one; and he does not have the need to declare to anyone of his realized state, just to seek attention like a 'floating Siddha'!]

सुखदुःखैर्युतो योऽसौ स्वयं बन्धानुभूतिमान्, तन्मुक्तौ मुक्त इत्युक्तः, स्वानुभूतिप्रदस्त्वसौ।

अन्तःशीतलचित्तो हि मुक्त इत्यभिधीयते, बन्धः संतप्तचित्तेति देहादेस्तन्न दृश्यते।

He, who gets pain and pleasure, experiences his own bondage-state. He who is freed from them is known as the liberated one. It is matter of personal experience (or rather an experience-less state, that transcends any description). He who is cool within is said to be liberated. Bondage is the anxiety-filled mind.

It cannot be observed in the body-level.

[A man can pretend to be calm outside; but can entertain countless agitations and anxieties within, concealed from others. Even an anxious man can pretend to be non-anxious in the surface level; and a non-anxious Yogi can pretend emotions in the surface level.]

शरीरे कणशः कृते राज्ये वा विनियोजिते रुदतो हसतश्चैव जीवन्मुक्तमतेरिह न दुःखं न सुखं किञ्चिदन्तर्भवति तत्स्थितम्।

If the body is cut into pieces, or the kingdom gets distributed to others, whether crying or laughing, there is no sorrow or happiness within for the JeevanMuktas, though it is there in the body.

[If you throw a realized man inside the fire, of course he will scream.

It is not he who is screaming; but the body which has a nature to scream when in danger.

The physical body has its own particular biological features and cannot be avoided even by a JeevanMukta. In his mind, the JeevanMukta may face every situation calmly; but his body will obey the rules of Biology only. If the kingdom itself is lost also, he has to calmly face the problems to the best of his ability, but he never swerves from his knowledge-vision.

Physical feat is not defined as the JeevanMukti state. Magic and Siddhis also do not belong to JeevanMukti state. JeevanMuktas also have to eat and sleep like any one else; and will walk on their feet only, as ordained by Physics rules!

Hanuman could fly over the ocean; he had that Siddhi. He was the son of Vaayu.

Rama had to walk on the stone bridge step by step. He was an ordinary human.

However, a JeevanMukta is unshaken within when facing joys or sorrows of life, and is not a prey for apprehension and anxiety like the ignorant.]

गृह्णतोऽप्यनुभूतिस्तु तत्रैवैषास्ति नापरे।

For those who connect the body-experiences to their mental states, it is in imagination only; and not actually in the body.

[If anyone says that walking over the fire is like the experience of walking on cool sandal paste; it is just the imagination. Fire's very nature is to burn; how can it feel like a cool sandal paste? If it does not burn, then it is not fire at all. If any one denies the coolness of the sandal paste because he is sad, then it is his mind alone that ignores the coolness-experience, and not the body.

JeevanMukti state cannot falsify the rules ordained by Brahmaa.]

दृश्यन्ते पण्डिता भग्ना रूपान्तरमुपागताः देहादिजीवन्मुक्तानां स्वभावान्न कदाचन।

Even learned scholars (who are not JeevanMuktas) (but hold on to dry religion and philosophies) break down, and experience the pain of bodily changes as identified with the body. This is never the nature of the JeevanMuktas who are freed of the superimposition of body-identity.

(They ignore the body-changes and are not bothered. For them, the body is just like another organism like a cow or dog that needs to be taken care of.)

मृतोऽपि नैव म्रियते रुदन्नपि न रोदिति विहसन्न हसत्येव जीवन्मुक्तो महोदयः।

वीतरागाः सरागाभा अकोपाः कोपसंयुताः अमोहाः मोहवलिता दृश्यन्ते तत्त्वदर्शिनः।

Though the body dies, they never die. Though the body cries (as in pain), they do not cry.

Though the body laughs (as its natural habit), they do not laugh.

These JeevanMuktas are in a much esteemed state. They are without attraction towards objects; yet act as if attracted. They are without anger; yet act as if with anger. They are not deluded; but they act as if deluded.

That is how the 'Knowers of truth' conduct themselves in the society.

[These JeevanMuktas have attained the highest state ever possible in the human world.

They have nothing more to achieve. Because of that, they cannot jump into the ocean and commit suicide to end the life; or stand on a platform and proclaim their realized state of the mind to one and all. They just continue the life story as it is, by living among the same ignorant people they are familiar with.

A carpenter lives as a carpenter; a professor lives as a professor; a householder lives as a householder; a king lives as a king! What matters what perceived scenes are around him, when the whole of the perceived is non-existent for a JeevanMukta?

If some one dies, they will bring tears to the eyes; if some one tells a joke, they will laugh; but inside they never cry or laugh. The body as a separate entity does all that; they just watch it do these actions, like watching a machine perform its actions! They never identify with it.]

इदं सुखमिदं दुःखमित्यादिकलनास्तु ताः अलं दूरगतास्तेषामङ्कुरा नभसो यथा।

This is happiness, this is sorrowful; all such ideas are completely absent in them, like the sprouts can never form in the empty sky (even if filled with moist-clouds).

जगदात्मा च नास्त्येव यस्यैकं सर्वमस्ति च, सुखदुःखादि तस्येति वाग्व्योमविटपोपमा।

For a JeevanMukta, the 'ignorance in the form of the world' is not there at all.

To say that the happiness and sorrows exist for him, who has that one essence which is in all, is like believing in the existence of the real branches in the emptiness of words (as the word 'branch').

(By saying the word 'branch', a branch cannot come into existence.

The outward show of happiness and sorrow in a JeevanMukta exists as just words alone.)

अशोका एव शोचन्ते जीवन्मुक्ता जयान्विताः।

These JeevanMuktas who are always in the victory (over the mind) state, feel sad (surface-wise for the sake of the others), without actual sadness (like feeling sad for some event in a story that one reads or hears).

WHATEVER IS THERE WILL BE LIKE THAT ONLY. WHAT NEED IS THERE FOR ANOTHER THING?

अच्छिन्ना एकतद्भावा दृश्यन्ते तत्त्वदर्शिनः।

शिरः कमलजस्योच्चैः सामगायनतत्परं हरो नखेन चिच्छेद सुकुमारमिवाम्बुजम्।

शक्तोऽपि न पुनर्ब्रह्मा जनयामास तच्छिरः।व्योमैकतास्य चिद्व्योम्नो मुधा मूर्ध्नेतरेण किम्।

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।यद्यथा नाम संपन्नं तत्तथास्त्वितरेण किम्।

Though the body might be hurt, nothing is lost for them.

These 'Knowers of Truth' are always seen as one with that 'single state of Chit' only.

Hara pinched with his nail, that head of Brahmaa, which was engaged in Saama singing, like plucking off a tender lotus. Though capable, Brahmaa did not generate that head again. Since he was just an empty expanse being one with the Chit-expanse, what need he had for another head?

There is no meaning ever in anything done or not done.

Whatever is there will be like that only. What need is there for another thing?

हरो हरिणशावाक्षीमक्षीणशरतोऽश्रु च धत्ते वपुषि दुग्धाब्धिर्गुसामृतकलामिव।

शक्तोऽपि रागितामेष न त्यजत्युत्तमाशयः पञ्चेषुदाहसमये दृष्टा नीरागतागुणाः।

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः।

रागितैषास्तु मा वास्य किमरागितयान्यया।यद्यथा नाम संपन्नं तत्तथास्त्वितरेण किम्।

Hara holds in his bosom, 'his spouse Daakshaayini who is endowed with the beautiful eyes like that of the young deer and who is hit by Manmatha with the never ending arrows' (and enjoys the external pleasure as if of the company of his spouse); and also carries the tears (of experiencing the bliss of the Self) (which is always present as the source of any joy he experiences); like the milk ocean hiding the drop of nectar within. Though capable, this Shiva of excellent mind does not discard the passionate love.

Even when burnt by the arrows of Manmatha, only the dispassionate qualities are seen in him.

There is no meaning ever in anything done or not done. There is nothing for him to gain from any other person. What matters whether there is attraction for the spouse or not having it also?

Whatever is there will be like that only. What need is there for another thing?

करोति कारयत्युच्यैर्मियते मार्यतेऽपि च जायते वर्धतेऽजस्रं जीवन्मुक्तो जनार्दनः।

न चाजवं जवीभावं त्यक्तुं शक्तोऽप्यसौ न तम्।तेन त्यक्तेन नैवार्थस्तस्य नैवाश्रितेन च।

तद्यथास्थितमेवास्तु इह इत्यस्तवासनं हरिर्निरिच्छ एवास्ते शुद्धचिन्मात्ररूपभृत्।

Janaardana (Vishnu) who is a JeevanMukta, kills Asuras himself; makes other Devas also kill them; dies when taking other incarnations (so as to not remember his original state in his incarnation status); gets killed (as if, in his incarnation lives); gets born (for incarnation purposes); increases million fold (as many forms suitable to the need of the occasions).

(He is busy always in his 'maintenance' duties of the Creation.)

Though capable, he does not sacrifice the intense absorption in the activities.

There is no meaning in either discarding it, or accepting it.

'Let whatever be there as it is'; having such an attitude, without any Vaasanaa, Hari stays without desires, established in the pure ChinMaatram.

आत्मानमान्दोलयति कालकन्दुकतां गतं अजस्रं नित्यमादित्यो जगद्ब्रह्मभोगणे।

न च रोधयितुं देहं न समर्थो दिनेश्वरः निरिच्छ एव निर्वाणस्तथाप्यास्थे यथास्थितम्।

'Aaditya' daily rolls himself in the courtyard of the Jagat-house, for countless times, like a ball played by 'Kaala'. The Lord, who makes the day, cannot stop his body from moving.

Without any desire, staying in the sheath-less state of Nirvaana, he stays in whatever way it is.

चन्द्रोऽनुभवति व्यर्थमाकल्पं क्षयमक्षयं जीवन्मुक्ततया खिन्नो यथास्थितमवस्थितः।

'Chandra' experiences incessant waning states wastefully all through the span of Kalpa, and suffers; yet because of being in the state of JeevanMukti, he stays as he is (without complaining).

मरुत्तहव्यगौरीशवीर्यग्रासादिखेदितां जीवन्मुक्तो वहत्यग्निर्यथा स्थित्या समस्थितिः।

'Agni' as a JeevanMukta remains in the state of equanimity and bears the pain of incessant pouring of immense measure of oblations for twelve years in the 'Marut Sacrifice', and the weight of the 'Veerya of Gaureesha' (which was discarded by Gaureesha, and Agni had to absorb it for the good of the world), and many other pains also, for the protection of the world.

बह्वीभिर्विजिगीषाभिः कृपणाविव तिष्ठतः जीवन्मुक्तावपि गुरु लोके शुक्रबृहस्पती।

The two preceptors Shukra and Brhaspati, though they are JeevanMuktas, stay as if miserable among the crowd of Devas and Asuras who want to defeat each other (and guide them in their warfare).

करोति जनको राज्यं जीवन्मुक्तमना मुनिः जगत्यामाजिषूग्रासु देहं जर्जरतां नयन्।

Janaka, who is a royal Sage living as a JeevanMukta, rules the kingdom in the world, straining the body in fierce battles (though he could easily discard that position).

नलमान्धातृसगरदिलीपनहृषादयः जीवन्मुक्ताश्चिरं राज्यं चक्रुराकुलिता इव।

Nala, Maandhaatr, Sagara, Dileepa, Nahusha and others ruled the kingdom for long with the accompanying anxiety (of protecting the people), as JeevanMuktas only.

व्यवहारे यथैवाज्ञस्तथैव खलु पण्डितः।वासनावासने एव कारणं बन्धमोक्षयोः।

When attending to world affairs, a Knower behaves outwardly just like the ignorant.

(One is without Vaasanaas, and the other is just a puppet for the Vaasanaas.)

Presence and absence of Vaasanaas alone is the cause of bondage and liberation.

बलिप्रह्लादनमुचिवृत्रान्धकमुरादयः जीवन्मुक्ताः स्थितिं चक्रुर्वीतरागाः सरागवत्।

Bali, Prahlada, Namuci, Vrtra, Andhaka, Mura and other Asuras, lived as JeevanMuktas only, as if with attraction to the world; but without any such attraction actually.

तस्मादसत्त्वे सत्त्वे च रागद्वेषक्षयोदये न मनागपि भेदोऽस्ति ज्ञखं प्रति स्वरूपिणि।

When the good or bad traits (belonging to the body) are expressed, or the attractions and repulsions are expressed by the JeevanMuktas externally, there is not a least difference that is undergone in their state of the Silence within, in the expanse of their liberated state.

ज्ञानेनाकाशशुद्धेन धर्मान्ये गगनोपमान्विन्दन्ति जीवन्मुक्तानां तेषां भेदमतिः कुतः।

For those JeevanMuktas, who are equal to the Chit-expanse, who hold the Dharma of the body, mind etc, (as needed) how can there arise the sense of differentiation when they have attained the 'Knowledge Supreme' as the pure state of Chit-expanse'?

[What matters what the story of life is, what appearance of the form one is endowed with, if one is established in the Knowledge Supreme! He is the excellent probable state of Brahman, and has no need of wanting the life to be something else.

Whether a human, worm, Deva or Asura, or whoever one may be, and whatever be the role one has to play in the perception-stage, the JeevanMukta is unbothered, and never complains, and allows the life to go on as it is, and performs his role in a perfect manner.)

REALITY (REAL) CAN EXIST ONLY AS THE JAGAT-PERCEPTION (LIE)

भास्वरं शक्रकोदण्डं यथा नानेव शून्यकं आभासमात्रमेवायं तथा दृश्यात्मको भ्रमः।

शक्रचापे यथा भान्ति नानावर्णा नभोङ्गणे तथा शून्यात्मका एव ब्रह्माण्डपरमाणवः।

This delusion of the nature of the 'perceived' is just an appearance only, similar in character to the rainbow, which though glowing as many colours, is made of emptiness alone. Just like the various colours shining forth in the rainbow seen in the expanse of the sky, the subtle atoms like Brahmaandas also shine forth as the nature of emptiness only.

इदं जगदसद्भाति सदिव व्यक्तिमागतं अजातमनिरुद्धं च यथा शून्यत्वमम्बरे।

साधन्तमप्यनाद्यन्तमशून्यमपि शून्यकं जगज्जातं तथाऽजातमरुद्धं रुद्धमेव च।

जातं निरुद्धमस्त्येवं ब्रह्म व्योमैव भासते यथा दारुमयः स्तम्भस्तथा तच्छालभञ्जिका।

This unreal Jagat shines forth as if 'Reality' alone is there in a solid form.

Jagat is actually unborn, unending, and is like the emptiness of the sky.

Though it appears with beginning and end, it is without beginning and end.

Though it is not empty, it is empty. It is produced, yet not produced.

It ceases, yet does not cease to exist. Brahman alone shines as the empty expanse as if produced and ceased.

The carving of a woman made of wood is actually wood only.

[A statuette of a girl' in the wooden pillar is the idea concocted by the mind out of habit, by humans. For the termite, it is just some wood. Each sees the world as per the brightness-measure of his intellect.

Names and forms belong to the realm of Avidyaa. Reality is just the nameless, formless empty expanse of Knowledge, which you can experience as any perception-state.]

समस्तकलनोन्मुक्तं समं निर्निद्रमासनं यदेकान्तचिदाकाशं तद्विद्यात्तन्मयं जगत्।

The world is made of the Chit-expanse only, and stays as that single state only, freed of all faults, equal, without the ignorant state of sleep, firmly seated in oneself.

[There is that quiescent state alone that hides between every information that rises as any object or person.]

देशादेशान्तरप्राप्तौ यन्मध्ये संविदो वपुः अनुन्मेषं चिदाकाशं तद्विद्यात्तन्मयं जगत्।

That sense of pure awareness which is without any perception, which can be glimpsed in the minute span between two cognition-states (like looking at a branch of a tree and then at the moon which is shining through the holes in the branches) is not seeing any object of perception, is the pure expanse of Chit (which is like a reflection-less mirror); that alone is the actual state of the world (like the stone that is seen as a statue, is stone alone).

तत्र यदद्वैतमैक्यं तन्मन्ये तदपि नैव च, तद्व्योम केवलं भाति मन्ये तदपि नैव वा।

I believe that in that state, there is nothing called Dvaita or oneness at all (is not 'two' divided as the Brahman and Jagat, is not one where Brahman alone is the Jagat as one). (That alone 'is'; 'this' does not exist at all!)

Only the emptiness alone shines; rather even that emptiness also is not there at all; so I deem!

[What emptiness? Empty of what actually? Even this word 'emptiness' also is misleading. There is not even emptiness in that empty expanse!]

जगदाकाशमेवेदमात्मैवात्मनि वा स्थितं भविष्यत्पुरवद्दृष्टमपि स्फारमपि स्फुटम्।

This Jagat is just the 'hollow expanse of emptiness'. It stays in itself as itself, though it is seen with all clarity like a city of the future (which is actually non-existent).

आकाशकोशविशदाशय दृश्यजातं मौनात्म तिष्ठति शिलाघनमेव शान्तम्।

यन्नाम तस्य जगदित्यभिधां विधाय स्वात्मैव मोहित इवायमहो नु माया।

Hey Rama! Your mind is now one with the expanse of Chit. This perceived phenomenon which rises in front of you exists as 'silence' only; and is as quiet as the inside of the dense rock.

Aha! The fact that this silence alone gets defined as the Jagat, and one gets deluded as if by that, is indeed a great feat of Maayaa!