

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

THE PRODUCTION OF THE JAGAT-PHENOMENON

CHAPTER ONE

[INTRODUCTION (1)]

{WE DENY ALL THEORIES THAT ARE BASED ON THE REALITY OF JAGAT}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

based on

[PARAMAHAMSA SHREEMADAANANDA BODHENDRA SARASVATEE PRANEETA
VAASISHTAMAHAARAAMAAYANA TAATPARYA PRAKAASHAAKHYAVYAAKHYAA SAHITAH]

{परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाशख्यव्याख्यासहितः}

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.

INTRODUCTION

This is the third section of JnaanaVaasishtam named as Utpatti Prakaranam.

Vairaagya Prakarana trains you into developing dispassion based on discrimination.

Mumukshu Prakarana mentions the qualities you have to master before you enter the next Prakarana; since the purity of the intellect is extremely necessary to understand the abstract teachings of Maharshi Vasishtha.

This Grantha is not a theory-text, but a training programme for the intellect to evolve in thinking.

The study of the text does not bestow merit, or does not magically transform you into an AatmaJnaani; but tells you the method of doing Vichaara (rational analysis).

This text is not about physical Yoga, or religious discipline or something that bestows merit if you read it. It is a book of puzzles and riddles you can say.

Each verse is a riddle to be solved and understood with effort.

Each verse contains enormous instructions within very few words; and needs to be analysed well, slowly and with patience.

The first two chapters contain the 'gist of the Brahman Knowledge' that will be instructed in detail later through an amazing story called Mandapaakhyaana, the story of the Mandapa.

This huge Grantha is the work of Maharshi Vaalmiki, the author of Ramaayana.

The truths that were instructed to Rama in his sixteenth year by his preceptor Vasishtha is poetically presented here by Maharshi Vaalmiki, as the Jnaana Raamaayana.

The world of Vasishtha and Rama is a different one than ours.

They live in some universe where there are tri-worlds namely Bhutala, Svargatala and Paataala, namely the Bhumi of humans, the Svarga of the Devas and the nether-world of other species like Naagas and others.

Therefore, in Rama's mind, the tri-world is his universe, like we have solar system as our world-measure.

When you read the book, read it as someone belonging to Rama's world, and understand the truths as he does through non-stop analysis of the verses.

वसिष्ठोवाच
Vasishta spoke

“HENCEFORTH WE DENY ALL THE PHILOSOPHICAL VIEWS
THAT ARE BASED ON THE REALNESS OF THE PERCEIVED JAGAT”

[This Upanishad-based text authored by Maharshi Vaalmiki completely denies the least of realness in the ‘perceived Jagat’, and proves the ‘non-existence of the perceived Jagat’, through pure unbiased rational analysis; and also disproves and denies all the philosophical theories that are based on the realness of the perceived Jagat.]

‘BRAHMAN-KNOWER’ KNOWS THE TERMS ‘BRAHMAN’, ‘SELF’, AND ‘JAGAT’ AS SYNONYMOUS

[The term ‘Brahman’ refers to the potential state within you as the ‘existence-awareness’ - which alone is experienced as your particular Jagat-experience - which alone expands as the ‘Jagat-awareness’ - which is actually the ‘real you’, the Aatman which exists as the potential state for all that you experience as the Jagat.

‘Jagat’ is the appearing and disappearing patterns of sense-information.

‘Jagat’ is infinite possibilities of experiences that exist as the essence of Brahman.

‘Manas’ is the information processing capability.

‘Buddhi’ is that which decisively understands the Jagat as such and such.

‘Indriyas’ are the disturbances which exist as sense-information and space/time information.]

वाग्भाभिर्ब्रह्मविद्ब्रह्म भाति,

The ‘Knower of Brahman’ shines as Brahman alone -

through his Karmendriyas and Jnaanendriyas (organs of action and knowledge/ Vaak, Bhaa),

or because of the studying the Shruti-Vaakyas and analyzing their true understanding (Vaak/Bhaa);

स्वप्नेवात्मनि,

like seeing a dream within his own Self (removed of his identity with the physical form) (while experiencing the Jagat-phenomenon);

यदिदंतत्स्वशब्दोत्थैः यो यद्वेत्ति स वेत्ति तत्। (1.01)

he is aware of ‘That’ which is denoted by the terms-

‘This’ (Jagat made of experiences), ‘That’ (Chit-witness), and ‘oneself.’

[This is the final state of liberation attained by a Mukta.

This is the secret hidden in Upanishads and is the true Yoga taught to Rama, where all the sound modifications namely Brahman, Jagat, Moksha etc are all understood as the shine of Avidyaa only, and that nothing exists apart from that quiescent state which transcends all the words and their meanings.

Through the ‘Vaak and the shine of the meanings’ as instructed by an excellent Knower, he transcends all the sound-modifications once and for all, and exists as Brahman alone with a stabilized intellect (SthitaPrajnaa).

He is the Brahman-state itself; and not the name or form that others see him as.

He sees himself as a dream character in a dream dreamt by the ignorant. He sees no differentiation in the terms ‘Brahman, Aatman or the Jagat’, except as the different modifications of sounds used by the ignorant.]

‘JAGAT’ IS NOT A CREATION CREATED BY ANY CREATOR WITH SOME PURPOSE

न्यायेनानेन लोकेस्मिन्सर्गे ब्रह्मांबरे सति किमिदं कस्य कत्रेति चोद्यमूचे निराकृतम्। (1.02)

Since this is a well-ascertained factor (according to Vedic Scriptures), and this Jagat is nothing but the expanse of Reality (potential state of nothingness) shining like this (as probable states of perception) in the ignorant minds (because of the absence of true knowledge),

the questions like, ‘*what this Jagat is, from whom it is brought forth, where it is*’, etc,

that are based on the ‘realness of the Jagat’ are denied outright.

[We deny all theories about Creation, its cause; and deny also the separate existence of Brahman as apart from the perceived, since there is nothing but the Reality state, which is the potential state for all perceived experiences; and the Jagat is non-existent except as a state of ignorance.]

VASISHTA STARTS HIS DISCOURSE ON 'UTPATTI' OF THE JAGAT-STATE

अहं तावद्यथाज्ञानं यथावस्तु यथाक्रमं यथास्वभावं तत्सर्वं वच्मीदं श्रूयतां बुध। (1.03)

Hey intelligent one (Budha)! I am now going to give a detailed explanation of everything of whatever there is to know, whatever the true fact is, in whatever way it is to be proved, whatever its nature is. Listen with attention.

स्वप्नवत्पश्यति जगच्चिन्नभो देहवित्स्वयं स्वप्नसंसारदृष्टान्त एव अहंत्वंसमन्वितम्। (1.04)

The 'undivided Supreme expanse of Chit' by its own will (as its natural state), perceives this Jagat like a dream, limiting itself in a form. This Jagat is after all, similar to the world that is experienced in a dream with the same ideas of 'I', and 'You'.

(Svapna means that which is experienced as a world when asleep. Jagat is not exactly a dream, but gets disproved when you wake up in knowledge, like a dream gets disproved when you wake up.)

मुमुक्षुव्यवहारोक्तिमयात्प्रकरणात्परं अथोत्पत्तिपकरणं मयेदं परिकथ्यते। (1.05)

I explained to you previously the discipline required for a person who desires liberation. Now, the details about the emergence (production) of this worldly grandeur will be explained.

UNDERSTAND THAT THE REALNESS FELT IN THE 'SENSE BROUGHT INFORMATION' IS YOUR BONDAGE
(*'Seen' the Drshyam, is the perceived experience of a world; the 'Seer', the Drashtaa, is the one who experiences some world as his mind-construe.*)

बन्धोयं दृश्यसद्भावो दृश्याभावेन बन्धनं न संभवति दृश्यं तु यथेदं तच्छुणु क्रमात्। (1.06)

The belief in the realness of the 'Seen' (Jagat experienced as outside of oneself) is bondage. Listen to me as I explain to you properly as to how the bondage in the form of the (realness) of the 'seen' does not happen at all by the understanding (through reason) that the 'seen' is non-existent.

(Bondage is the mistaken understanding of the realness superimposed on the Jagat. I will prove to you that the perceived phenomenon does not exist at all as an absolute independent reality.)

BASIC FALSE NOTION IN ALL

उत्पद्यते यो जगति सैवकिल वर्धते सैव मोक्षमाप्नोति स्वर्गं वा नरकं च वा। (1.07)

He who (believes that he) comes into existence (at certain time) (as a body-thing) - he alone grows; he alone gets liberated; or goes to hell or heaven.

(Only a person who is identified with the body will want Moksha, or freedom from this Jagat, or will desire a heaven or deserve a hell.)

WHAT CAME FIRST, THE REAL YOU OR THE JAGAT?

अतस्ते स्वावबोधार्थं तत्तावकथयाम्यहं उत्पत्तिर्ससृतावेति पूर्वमेव हि यो यथा। (1.08)

Therefore, to make you enlightened about your true self, I will explain now as to how the term 'Utpatti' (origin, production, creation) gets connected to the 'Samsriti' (course of worldly existence) only, and what was there before it also and how so (unconnected to the term 'Utpatti').

(Understand that your true essence was always in existence even before the Jagat came into existence, from which you want Moksha. You an ego-entity seeking liberation is not the real 'you'.)

इदं प्रकरणार्थं त्वं संक्षेपाच्छुणु राघव ततः संकथयिष्यामि विस्तरं यथेप्सितम्। (1.09)

In this Prakarana explaining the production of the Jagat, I will explain it briefly; and then will give a detailed explanation of it all later.

ANOTHER CREATION STORY

[The Jagat-reality cannot be denied outright by a mere statement that it is non-existent. Rama who is still deluded believes in the reality of the Jagat; he wants to run away from his own Rama-identity. It has to be explained first as to how this Jagat came to exist in the unseen Reality. Vasishtha's 'creation explanation' is based on the intellectual level of his student. As and when Rama improves in his Vichaara, the 'story of creation' will also change off, again and again; and it will be proved that there is no Creation/Creator phenomena at all.]

WHAT REMAINS LEFT BACK WHEN EVERYTHING IS GONE?
WHAT WAS THERE BEFORE THIS JAGAT CAME INTO BEING?

यदिदं दृश्यते सर्वं जगत्स्थावरजङ्गमं तत्सुषुप्ताविव स्वप्नः कल्पान्ते प्रविनशयति। (1.10)

Whatever is seen here, the 'Jagat with all its non-moving and moving things', is like a dream experienced by a sleeping person; it will completely be annihilated at the end of the 'Kalpa'.
(Kalpa/time-span of a Creation).

[Rama! According to you, the Jagat is created by a Brahmaa; and had a beginning. If it had a beginning, it has to have an end also inevitably. It has to end when Brahmaa's creation-span, the Kalpa, finishes off. Like a dream that begins and ends, the Jagat also has to end; and nothing will be left back as anything.]

(What is left back, after all this vanishes off?)

ततः स्तिमितगम्भीरं न तेजो न तमस्ततम् अनाख्यमनभिव्यक्तं सत्किंचिदवशिष्यते। (1.11)

After that (dissolution), some reality (Sat/existence) alone remains which is completely still (actionless), deep (division-less), nameless, unmanifest, not pervaded by lustre or darkness.

[Something is left back, for sure! Something 'is', after everything is gone; but what? It is a state of complete stillness and quietude. It has no name; for no one is there to name it. It cannot be perceived by senses, since no mind with its senses is there. It cannot be explained by words also. It is not any shining lustre like a divine entity. It is not a state of complete darkness also. If you cannot smell it, see it, taste it, hear it, touch it, think of it, or understand it, then what is it?]

NAMES FOR THE NAMELESS REALITY

(In order to explain it to others, we have to refer to it with some meaningful names.)

ऋतमात्मा परं ब्रह्म सत्यमित्यादिका बुधैर्कल्पिता व्यवहारार्थं तस्य संज्ञा महात्मनः। (1.12)

Rtam (Supreme Truth of the Vedas), Aatman (the understanding capability in all), Param (that which transcends all that is perceived by the mind and intellect), Brahman (Expanding state), Satyam (Truth); all these are its symbols (in words) that are coined by the wise for the sake of communication purposes only.

[The Jagat is here now as our direct experience. This Jagat must have originated from that nameless Reality only, which was there even when the Jagat was not there. Therefore, 'That' alone must be 'this'.]

THAT NON-DUAL REALITY IS A JEEVA AS IT WERE

स तथाभूतैवात्मा स्वयमन्येवोल्लसन् जीवतामुपयातीव भाविनामकदर्थिताम्। (1.13)

That 'supreme common essence of all', which is indeed all this, sporting as if it is another person (seeing itself as the 'I' and the 'other'), attains as if the 'Jeevahood', which later gets endowed with names denoting worthlessness (as connected to the helpless state of a Jeeva steeped in ignorance).

[Jeeva is that which believes that it lives a life, as a garland made of experiences worn by the 'I']

JEEVA IS THE AGITATION CALLED THE MANAS

ततः स जीवशब्दार्थकलनाकुलतां गतः मनो भवति भूतात्मा मननान्मन्थरीभवन्। (1.14)

Afterwards ‘that’ (nameless reality) now denoted by the word Jeeva (a state limited by space and time measures), as a being made of elements, becomes distressed; and by the continuous perturbation becomes the ‘Manas’ which by cogitations became a churning object.

[Brahman has the false knowledge that it is the Jeeva; Jeeva has the false knowledge that he is a limited body made of elements, and that it is staying at some place, trapped in time.

Jeeva becomes a ‘disturbance personified entity’ that is disturbed by the disturbance namely the sense-perceptions. This ‘disturbed state’ which is a ‘disturbance in the quiet state of Reality’ is known as ‘Manas’.]

MANAS IS AN OCEAN OF AGITATION-WAVES

मनः संपद्यते तेन महतः परमात्मनः सुस्थिरादस्थिराकारस्तरङ्गेव वारिधेः। (1.15)

Descending down from the established stable state of the great Supreme Self, the ‘Manas’ attains the unstable state (of rising and falling non-stop with continuous agitations), similar to the waves rising in the Ocean.

CONTINUOUS AGITATION OF THE MIND IS THE JAGAT

तत्स्वयं स्वैरमेवाशु संकल्पयति नित्यशः तेनेयमिन्द्रजालश्रीर्विततेयं वितन्यते। (1.16)

‘That’ (Brahman) by itself, by one’s own accord soon starts conceiving continuously (the division of objects with particularized names, in the emptiness of sense-information).

Because of such a conception process, this splendid magic of the worldly existence stretches out without limits.

[Mind or Manas is the disturbance in the quiescent state, that conceives more disturbances as the objects; and gets disturbed by those very disturbances called the objects again; and the Jagat-scenario overflowing with countless disturbances, instantly appears as if by magic, as an inter-connected network of disturbances.]

GOLD IS NOT DIFFERENT FROM THE BRACELET CONCEIVED ON IT

यथा कटकशब्दार्थः पृथक्त्वार्हो न काञ्चनात्, न हेम कटकात्, तद्वज्जगच्छब्दार्थता परे। (1.17)

Just like the meaning of the word ‘bracelet’ is not fit to be differentiated from the gold, and the gold also from the bracelet, similar is the meaning of the term ‘Jagat’ in the Supreme.

[In the golden bracelet, gold alone is the bracelet; there are no two different things like the gold as separated from the bracelet, or the bracelet as separated from the gold.

Gold is the bracelet; bracelet is the gold. Brahman is the Jagat; Jagat is the Brahman.

Bracelet is an imagined concept of a mind on the gold; so is the Jagat an imagined concept of the mind, rising because of the absence of correct knowledge.]

ब्रह्मण्येवास्त्यनन्तात्मा यथास्थितमिदं जगत् न जगच्छब्दकार्थेऽस्ति हेम्नीव कटकात्मता। (1.18)

This Jagat is of the limitless nature (as Brahman) and exists in the Brahman alone (as Brahman only), ‘as it is’; and is not what is suggested as the meaning of the word ‘Jagat’ (as some solid structure that is absolute), similar to where the essence of the bracelet is actually that of the gold only (as not differing from it).

[There is nothing called Jagat as what is understood by you as the meaning of the word Jagat.

There is no Jagat at all actually. There is only the indescribable state of Reality (termed as the swollen up thing, the Brahman) which you wrongly understand as the Jagat. It is like seeing the bracelet alone by missing the gold-vision, when actually there is the gold alone that is there.

Bracelet is your conception alone; is mind-made; and not real. Jagat is also mind-made and not real.]

A MIRAGE-RIVER THOUGH SEEN IS NON-EXISTENT; SO ALSO, JAGAT IS NON-EXISTENT

सती वाप्यसती तापनयेव लहरी चला मनसैहेन्द्रजालश्रीर्जागती प्रवितन्यते। (1.19)

The ‘mirage river of the desert with its moving waves’ though seen as existing is non-existent; so also, the ‘splendid magic of the Jagat-existence’ stretches out (as if existent) through the Manas.

REALITY SEEN IN THE JAGAT IS AVIDYAA

(This 'delusion of seeing a non-existent Jagat as existent' is referred to by various words with meanings.)

अविद्या संसृतिर्मोहो बन्धो माया महत्तमः कल्पितानीति नामानि तस्याः सकलवेदिभिः। (1.20)

Avidyaa (absence of true knowledge), Samsriti (flow of experiences), Moha (delusion), Bandha (bondage), Maayaa (seeing what is not there as real), great darkness; all these are names that are invented for it by the those who understand the entire truth of existence.

BONDAGE AND LIBERATION

(First understand what is the bondage that binds you; then you can think about liberation accordingly.)

बन्धस्य तावद्रूपं त्वं कथ्यमानमिदं शृणु ततः स्वरूपं मोक्षस्य ज्ञास्यसीन्दुनिभानन। (1.21)

Hey Rama with a moon-like face! Now listen to my explanation about the nature of the bondage. Then you will be able to grasp the true nature of liberation.

द्रष्टृश्यस्य सत्ताङ्ग बन्धेत्यभिदीयते द्रष्टा दृश्यबलाद्धो दृश्याभावे विमुच्यते। (1.22)

Dear one! The realness felt in the 'Seen' by the 'Seer' is known as bondage. The 'Seer' is bound by the force of this realness of the 'Seen'; he is freed by the absence of (realness in the) 'Seen'.

[The Jagat of objects that you are seeing is not there at all; yet you see it as if it is real. This is the bondage. You are bound to the objects which are non-existent, because of the deep-rooted belief in their realness. When you realize the truth of their non-existence, you are freed of it.]

WHAT IS THE 'DRSHYAM' (THE 'SEEN')

जगत्वमहमित्यादिर्मिथ्यात्मा दृश्यमुच्यते यावदेतत्संभवति तावन्मोक्षो न विद्यते। (1.23)

The Jagat-ness (continuous appearance and disappearance of objects), centered on the sense of 'I' (as a form) forms the 'false essence of this perceived phenomenon', and is known as the 'Drshyam (the 'Seen')'. As long as this keeps happening, the liberation-state does not exist.

[Liberation-idea itself is the bondage since it is connected to the belief in the reality of the Jagat. As long as the conception 'I and the Jagat' continues, so long does a man stay bound to the Drshyam. When the perceived is understood as non-existing, the very idea of liberation vanishes along with the bondage idea.]

MOKSHA IS THE KNOWLEDGE THAT IS GAINED THROUGH RATIONAL ANALYSIS

'NETI NETI' PRACTICE IS NEGATED

(Some people who are after liberation, practice the negation of the Jagat by conceiving objects one after another, and then negating them one by one, saying that it is not real and so is different from the Self.)

नेदं नेदमिति व्यर्थप्रलापैर्नोपशाम्यति संकल्पजनकैर्दृश्यव्याधिर्प्रत्युत वर्धते। (1.24)

The disease called the 'Seen' will not get subdued by the wasteful prattle 'Not this', 'Not this' which in turn produces more conceptions only; rather it increases the illness of the 'Seen'.

['Realness in the Perceived' is a disease called the mind-agitation. You cannot negate the Jagat by the Mantra 'Neti, Neti' (not this, not this). You cannot remove the Jagat by remembering it again and again as some object of the perceived, and then deny it as real. You superimpose realness on an object when you mention it, thus proving its existence. A ghost that is imagined cannot be removed by ordering it to go away; for it is already non-existent. Understand that it is non-existent; and the ghost will never torment you again.]

MERE DEBATES AND MERITORIOUS ACTS ARE OF NO HELP

(The realness seen in the perceived is because of Avichaara. It cannot be removed by mere talks and actions.)

न च तर्कभरक्षोदैर्न तीर्थनियमादिभिः सतो दृश्यस्य जगतो यस्मादेति विचारक। (1.25)

Hey 'Thinker (who are adept in analyzing)!' Not by trampling the truth with senseless logic, nor by following the disciplines like visiting holy places, can the reality of the 'Seen Jagat' vanish away. *(Only the practice of Vichaara can remove the misconception.)*

[You cannot just take recourse to dry logic, and make the reality of the Jagat vanish off. Theory cannot become a practical experience. Repeating statements like ‘This Jagat is unreal’ is also not going to work. How can you get rid of the non-existing perceived by visiting holy centres, which are also part of the perceived? How can you practise asceticism, penance and get rid of the unreal Jagat? All disciplines, all worship-methods, all penance practices are based on the belief in the reality of the perceived only. Therefore, unless you take recourse to Vichaara, the truth cannot be realized.]

THE UNREAL DOES NOT EXIST; THE REAL DOES NOT CEASE TO EXIST

जगद्दृश्यं तु यद्यस्ति न शाम्यत्येव कस्यचित्,

If the perception of the Jagat persists as real (by the lapse in Vichaara), then it will never get subdued for sure;

नासतो विद्यते भावो नाभावो विद्यते सतः। (1.26)

the unreal does not exist; the real does not cease to exist.

[Even the very idea of ‘I want to be cured of this delusion’ ascertains the reality of the delusion.

If you want to be freed, then you are ascertaining the existence of the bondage.

‘This Jagat is not real’; even such a theoretical statement proves that the Jagat exists and you want to make it go away, by making statements about it.

If it is real then you cannot make it go away; if it is unreal then what is the need to make it go away?]

‘YOU AND THE ‘JAGAT YOU EXPERIENCE’ ARE INTERCONNECTED ALWAYS

अचेत्यचित्स्वरूपात्मा

The Seer (who sees a Jagat as a Jeeva) is actually in essence ‘the principle of Chit which perceives nothing’; (*That which sees nothing is the Reality. The seer is the unreal entity connected to the unreal perceived.*)

यत्र यत्रैव तिष्ठति द्रष्टा तत्रास्य दृश्यश्रीर्समुदेत्यप्यणूदरे। (1.27)

where and all, the Seer exists (as a part of the ‘Seen’), there and all, the perceived Jagat (Seen) makes its appearance, even if it is the inside of an atom.

[The very term, Seer, means the one who ‘sees’ or one who ‘perceives’ something as his Jagat-experience.

Where and all the idea of the ‘Seeing’ (I see) exists, there and all the perceived Jagat instantly appears out of the ‘Seer’ himself as the ‘Seen’.

The ‘perceiving capacity of the Seer’ is the ‘awareness essence (Chit-presence)’ in him.

This ‘essence of Chit’ alone makes possible the ‘existence of a Seer with the seen’.

Wherever the ‘Seer who believes in the Seen’ rises; there and all, the ‘perceived world’ also rises instantly.

Any ‘Jagat of a seer’ can exist even in the tiniest bit of an atom.

Mind can create a huge Jagat inside an atom also.

As long as there is a mind, so long will the perceived continue to be.

If anyone declares that he has got rid of the perceived through penance, meditation, or recitation of hymns and Mantras, then he is indeed a pretender, or a fool of the worst sort.

It is like drinking some watery gruel and calling it the real food.

How can you remove the wrong understanding you have, by practising penance or reciting Mantras?

How can you meditate on Brahman as a separate thing that exists outside of you?

How can you remove a misconception without Vichaara and Viveka?]

PENANCE, MEDITATION, WORSHIP ETC DO NOT GIVE KNOWLEDGE

तस्मादस्ति जगद्दृश्यं तत्प्रमृष्टमिदं मया त्यक्तं तपोध्यानजपैरिति काञ्जिकतृप्तिवत्। (1.28)

Therefore, to declare that the perceived Jagat exists; but it has been erased by me; and has been renounced by me through penance, contemplation, hymn-recitation etc, is equal to feeling satiated with some old watery gruel.

[How can you renounce something which is not there at all as real?

The happiness obtained through the performance of rituals etc is equal to the stupor obtained by drinking some fermented old gruel, and is not the real happiness.

As long as the Supreme Consciousness is in the level of the perceiver (the ignorant Jeeva), the realness of the perception-experiences does not cease to exist.

The very idea that the cognized Jagat is real and one has to make it unreal through some effort, is meaningless.

It is like hitting an imaginary snake seen in the rope, and feel the satisfaction of killing it.

Therefore, if the perceived Jagat is real for you, then it can exist even inside the minutest atom also for you. It is its very nature of the 'Seer' to perceive; like the very nature of the mirror is to reflect anything and everything that is in front of it. Chit itself reflects the Jeeva-state itself inside it by itself (as if deluded). This Brahman-mirror is tainted as it were by 'Avidyaa', and reflects this 'Avidyaa' taint itself as the reality of the perceived world.]

JEEVA AND HIS JAGAT ARE THE TAINTS THAT ARE REFLECTED INSIDE THE CHIT-MIRROR

यदि राम जगद्दृश्यमस्ति तत्प्रतिबिम्बति परमाणूदरेऽप्यस्मिंश्चिदादर्शं तथैव हि। (1.29)

यत्र यत्र स्थिते यद्वर्षणे प्रतिबिम्बति अद्र्यब्ध्युर्वीनदीवारि चिदादर्शं तथैव हि। (1.30)

ततस्तत्र पुनर्दुःखं जरा मरणजन्मनी भावाभावग्रहोत्सर्गः स्थूलसूक्ष्मचलाचलः। (1.31)

Rama, if the perceived Jagat exists (in the form of Vaasanaas with the belief in the realness of it all), then it gets reflected in this 'mirror of consciousness' inside the minutest atom also.

(There is no space-constraint for Jagat-conception; space is just a mind-construe.)

A mirror reflects anything that comes under its purview; similarly the mountains, oceans, lands, rivers, waters and all get reflected in the 'mirror of consciousness'.

Then there will occur again and again the experiences of suffering, old age, birth, death; and the nullified experiences (deep sleep state); the gross (waking state) and the subtle (dream state) experiences with the presence and absence of objects and the moving and non-moving things.

'NIRVIKALPA SAMAADHI' STATE IS CONDEMNED

(By entering some motionless Samaadhi state you cannot get rid of the Jagat-phenomenon.)

इदं प्रमार्जितं दृश्यं मया चात्राहमास्थितः एतदेवाक्षयं बीजं समाधौ संसृतिस्मृतेः। (1.32)

Staying in the absorption state of Samaadhi for a few hours, saying "I have erased the 'Seen'; I am now free of it", forms the 'imperishable seed' for remembering the 'worldly existence'!

[As long you think that you are free from some bondage state, there is no freedom actually.

Idea of freedom presupposes the idea of bondage. The word 'freedom' holds within it the 'idea of bondage' already.

Therefore without attaining the knowledge of the reality, if one just manages to have a trance-state through some herbs, or some motionless state of body as if in meditation, he cannot get rid of the delusion.

Trance state is not the realization state. It is just another sleep-state; that is all.

Realization is the most alert state ever.

'Awareness' or the 'Knowledge essence' can never exist as the 'absence of awareness' or as the 'lulled state of peace'.

The very statement that, 'Through Samaadhi, I have destroyed the Jagat-illusion and am free' means that the person is still under delusion. Samaadhi state bereft of knowledge is not the Moksha-state ever.

The 'understanding that Moksha is not at all there' is alone defined as Moksha.]

सति त्वस्मिन्जगद्दृश्ये कुतो निर्विकल्पसमाधिता, समाधौ चेतनत्वं तु तुर्यं चाप्युपपद्यते। (1.33)

When the 'Seen-Jagat' is there still as a reality, then how can there be, an unperturbed state of Samaadhi? In 'Samaadhi', it is proved that there still remains the cognizing mind (Chetanatva) and the want of a transcendental state (Turyaa)!

[What is 'Turyaa-state'?

Mind has four levels of experience; waking, dream, deep sleep and Turyaa.

The last and fourth state is the transcendental state called Turyaa.

It is the cessation of the other three states. It is always there as the support of these three states.

'Turyaa' means the complete understanding that the 'perceived experienced as Jaagrata, Svapna, Sushupti is non-existent, and is similar to the dream experience'. It is the state of waking up from dream as it were.

'Waking state' disproves the 'dream-state'; 'Turyaa state' disproves the 'waking state'.

How can such a 'Turyaa Knowledge-realization' be there, if you remain in some trance state called Nirvikalpa Samaadhi?

As long as the Vikalpa (disturbance) of 'I and the Jagat' is there, how can one be unperturbed?

When there is only the Supreme Chit as the single undifferentiated state, where is the question of transcending the perturbation level and attaining an unperturbed state?

You must believe in the perturbation to reach the level of non-perturbation.

Since perturbation does not exist at all in reality, how can you attain any unperturbed trance state?

As long as one has the idea of transcending the three levels of experiences, he is still under the delusion even if he claims to have attained the trance state of Nirvikalpa Samaadhi.

Attaining Nirvikalpa Samaadhi is not Moksha.

The ignorant man who enters some trance state (mostly by some herbal or drug intake) wakes up again in the same belief in the perceived Jagat where he was before. 'Ignorance as the perceived-reality' was there even before entering the Samaadhi, was also in the absorption state of Samaadhi, and will also be there after waking up from Samaadhi.

What good is it for anyone, except as a bread-earning feat?]

व्युत्थाने हि समाधानात्सुषुप्तान्तेवाखिलं जगद्दुःखमिदं भाति यथास्थितमखण्डितम्। (1.34)

When one rises out of the state of Samaadhi-state and wakes up, then this entire Jagat of painful existence shines again as it was before, without any change, like at the end of the deep sleep state.

(An ordinary man sleeps on a bed; the Yogi who sought Samaadhi sleeps in a seated posture.

What difference is there between both these states?)

प्राप्तं भवति हे राम तत्किं नाम समाधिभिर्भूयोऽनर्थनिपाते हि क्षणसाम्ये हि किं सुखम्। (1.35)

What gets attained by such trance states Rama?

After the momentary state of peace (in Samaadhi state), if one has to fall back into the same state of delusion (after waking up from the Samaadhi state), then what bliss gets achieved?

यदि वापि समाधाने निर्विकल्पे स्थितिं व्रजेत्तदक्षयसुषुप्ताभं तन्मन्येतामलं पदम्। (1.36)

If a person remains in the Nirvikalpa trance state forever, then it should be considered as a never-ending sleep-state; and that must be the taintless state of Moksha for him alone (as some imagined happiness).

प्राप्यते सति दृश्येऽस्मिन्न च किं नाम केनचित्

(अस्मिन् मनोलक्षणे दृश्ये सति केनचित् समाधियत्नवतापि किं नाम दृश्यं न प्राप्यते?)

If anyone tries to erase off the perceived through the Samaadhi process (as an idea in the mind that is still alive), how will he not attain the presence of the perceived (as another mind-construe), since the perceived exists as the form of the mind only?

यत्र यत्र किलायाति चित्ततास्य जगद्भ्रमः। (1.37)

Wherever his mind moves (even like closing the eyes in Samaadhi, or opening it to the Jagat outside), the delusion of the Jagat rises there and all.

[The very process of striving for a Samaadhi-state as something that is different from the perceived, shows that the person still believes in the reality of the perceived. How can he escape the perceived by closing the eyes to the perceived? He keeps the perceived as a dormant mind, even when he enters the Samaadhi; and wakes up in the reality of the perceived, when he opens the eyes from the Samaadhi.

Without the acquirement of knowledge, the perceived cannot be got rid of; like a ghost cannot be removed by closing the doors on it; since your own belief in the realness of the ghost keeps the non-existent ghost alive.

'Belief in the reality of perceived Jagat' makes the Jagat exist with some diamond-like hardness.

To get rid of it, understand through Vichaara, that it is non-existent actually. You need not enter a separate Samaadhi state to escape it; but, the life itself becomes a Samaadhi state through the realization of the truth.]

द्रष्टाथ यदि पाषाणरूपतां भावयन्बलात्किलास्ते तत्तदन्तेऽपि भूयोऽस्योदेति दृश्यता। (1.38)

Suppose, the perceiver forcefully contemplates on the nature of the rock (as the nothingness of the perceived), and remains still as a rock, even then the perceived Jagat will rise again when he comes out of that rock-state of Samaadhi. *(Such a rock-like state is nothing better than a deep sleep state.)*

न च पाषाणतुल्या निर्विकल्पसमाधयः केषांचित्स्थितिमायान्ति सर्वैरित्यनुभूयते। (1.39)

It is a matter of common experience (of all those who practice the Samaadhi-state) that the 'rock-like unperturbed Samaadhi states' do not remain stable in anybody.

[Can a person stay like a statue all through his life in the Samaadhi state itself, and thus keep the perceived Jagat away? His body will wither and die off. He will see another Jagat where he died, as previously mentioned. What use is it if Moksha-state is just meant to be sitting like a rock? What bliss can it bring forth? Forgetting the perceived is not Moksha; but understanding its unreal nature is Moksha.]

न च पाषाणतातुल्या वृद्धिं याताः समाधयः भवन्त्यग्रपदं शान्तं चिद्रूपमजमक्षयम्। (1.40)

The ‘trance-states of Samaadhi’ which end up only in rock-like states, do not become the state of the ‘final beatitude’ which is the tranquil state of the Supreme Consciousness that is beginning-less and endless.

[Trances that are attained through herbs, drugs, potions, extreme emotional outbursts of devotion, or Mantra chanting, are nothing but the non-alert state of the mind where one loses sense of the Jagat; but the Jagat does not cease to exist for him. The ignorance is as it is before and after the trance state. Call it Samaadhi or by any other term you like. ‘Non-conscious state’ cannot be ever compared to the ‘ever conscious silent state of the Brahman Reality’. You cannot attain it by forgetting the perceived through the inducement of trance states.]

तस्माद्यदीदं सदद्दृश्यं, तन्न शाम्येत्कदाचन, शाम्येत्तपोजपध्यानैर्दृश्यमित्यज्ञकल्पना। (1.41)

Therefore, if this Jagat-phenomenon is seen as real, then it will never get subdued, for sure. That the delusion will vanish through the practices of penance, recitation of hymns, and meditation techniques, is the imagination maintained by the ignorant fools.

JAGAT IS THE ESSENCE OF BRAHMAN;
PROBABLE STATES ARE THE ESSENCE OF THE POTENTIAL STATE

आलीनवल्लरीरूपं यथा पद्माक्षकोटरे आस्ते कमलिनीबीजं, तथा द्रष्टरि दृश्यधीः। (1.42)

Just like the seed of the lotus contains the whole of the future lotus creepers in the innermost space of its tiny bead, in a subtle form, the perception-states exist inside the perceiver (as dormant seeds).

[A lotus seed will give rise to a lotus plant which will have countless flowers, which again contain countless seeds, which again give rise to more lotus plants and so on. The number of the lotus plants contained in a tiny seed as potentialities are beyond counting; so are the perceived states conceived by the mind.

The Jagats which can be conceived by the mind are beyond counting too.

We sleep daily and wake up to the same Jagat because of the same Vaasanaas lurking within the mind.

Similarly, if a person withdraws the mind in Samaadhi, he is in some sleep state only; and will wake up to the same Jagat because of his lurking Vaasanaas.

Unless the seeds are destroyed, the perceived cannot be destroyed.

Perceived is synonymous with ignorance; it can be destroyed by the rise of knowledge only.]

THE JAGAT YOU SEE IS THE ESSENCE OF YOUR OWN MIND

यथा रसः पदार्थेषु, यथा तैलं तिलादिषु, कुसुमेषु यथा आमोदस्तथा द्रष्टरि दृश्यधीः। (1.43)

The ‘idea of the perceived as real’ exists ‘inside the perceiver’, like the essence (of object-ness) inherent in the objects, like the oil in sesame seed, and like the fragrance in the flowers.

[Mind is the flower that is fragrant with the perceived; it is the seed with the oil of the perceived.

As long as the mind exists, the perceived exists as a reality. As long as you believe in the information that is processed by the idiot mind as real, the world will hold on to you always, like a vampire.]

यत्र तत्र स्थितस्यापि कर्पूरादेर्सुगन्धिता यथोदेति, तथा दृश्यं चिद्धातोरुदरे जगत्। (1.44)

In whichever place the camphor is kept, the fragrance arises no matter what.

Similarly the perceived Jagat exists inside the belly of the substance called the mind.

[You cannot get rid of the perceived, as long as your mind is alive with its seeds of Vaasanaas.]

यथा चात्र तव स्वप्नः संकल्पश्चित्तराज्यधीर्स्वानुभूत्यैव दृष्टान्तस्तथा हृद्यस्ति दृश्यभूः। (1.45)

In whatever way your 'dream experiences', your conceptions, the 'kingdoms produced by your mind' rise up here, they are experienced by you alone, and are real only to you; so also, the 'waking state experiences' which exist as the 'stage of the perceived' here, exist within you only.

तस्माच्चित्तविकल्पस्थपिशाचो बालकं यथा विनिहन्त्येवमप्येतं द्रष्टारं दृश्यरूपिका। (1.46)

The ghost, which exists only in the wild imagination of the child, hurts the child though it is unreal. Similarly the perceived patterns of the Jagat (though unreal), affect the perceiver.

यथाङ्कुरोऽन्तर्बीजस्य संस्थितो देशकालतः तनोति भासुरं देहं तनोत्येवं हि दृश्यधीः। (1.47)

Just like the sprout situated inside the seed (depending on the nature of the seed) extends out a shining body at a suitable space and time, the perceived also rises up at various times and places as bound to it.

[Though the mind is made of the dormant seeds of Vaasanaas only, Vaasanaas differ in their intensity. Each seed of the Vaasanaa sprouts in its own time and appears as the perceived Jagat for that Jeeva as its private experience. As long as the Vaasanaas exist even in minutest degree, the perceived will never cease to be.]

द्रव्यस्य हृद्येव चमत्कृतिर्यथा सदोदितास्त्यस्तमितोऽङ्गितोदरे

द्रव्यस्य चिन्मात्रशरीरिणस्तथा स्वभावभूतास्त्युदरे जगत्स्थितिः। (1.48)

A wondrous phenomenon exists inside the seed, which is always 'in a ready state' that makes the essence within, to abandon the womb and rise as a plant.

A Jeeva is also a seed made of awareness-body only; inside him the 'perceived state of the Jagat' exists like the 'essence of a seed' (ready to sprout).

[Each Jeeva is a seed with different Vaasanaa essences. Each Jeeva sees the Jagat as coloured by his own beliefs and ignorance level, as limited by his body-cage.

All the Jeevas together make up the wild jungle of the perceived, entwined together as one thick mass of bushy growth. This bushy growth is known by the name of Viraat, the totality body of all the Jeevas.

He is known also as Brahmaa. He actually is a form made of emptiness alone, though he exists as the totality-mind of all the perceiving Jeevas that perceive a Jagat together.

How can he be of empty form, when his body is all the bodies of all the Jeevas?

This is explained in the next section of the discourse.]