

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SEVENTY TWO

[LAVANOPANISHAT (15)]

{THE MIND-LIAR}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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.

वसिष्ठोवाच
Vasishta spoke

प्रातस्तत्र सभास्थाने मामपृच्छदसौ नृपः कथमेवं मुने स्वप्नः प्रत्यक्षमिति विस्मितः। (121.08)

यथावस्तुतया तस्य तत उक्तः स तादृशः संशयो हृदयान्नुन्नो वातेनेवाम्बुदो दिवः। (121.09)

इत्येवं राघवाविद्या महती भ्रमदायिनी असत्सतां नयत्याशु सच्चासतां नयत्यलम्। (121.10)

In the morning, he entered the court and questioned me. He said that he was surprised that the dream events were real. I told him the truth about everything, and the doubt in his heart cleared up like the cloud blown away by the wind. Raaghava, this is how the great Avidyaa with her deluding power makes the unreal look real and real as the unreal.

रामोवाच
Rama spoke

कथमेवं वद ब्रह्मन्स्वप्नः सत्यत्वमागतः भ्रमोदार इवैषोऽर्थो न मे गलति चेतसि। (121.11)

Hey Brahman, tell me how the dream (experienced by the king) became a reality.

Still I am confused and still not able to clearly grasp the meaning thereof.

वसिष्ठोवाच
Vasishta spoke

(Extremely contradictory situations are possible in the Avidyaa state.

After all, the mind has to accept it as real; that is all!)

सर्वमेतदविद्यायां संभवत्येव राघव घटेषु पटता दृष्टा स्वप्नसंभ्रमितादिषु।

दूरं निकटवद्भाति मुकुरेऽन्तरिवाचलः चिरं शीघ्रत्वमायाति पुनः श्रेष्ठेव यामिनी।

असंभवच्च भवति स्वप्ने स्वमरणं यथा असच्च सदिवोदेति स्वप्नेष्विव नभोगतिः।

सुस्थितं सुष्टु चलति भ्रमे भूपरिवर्तवत् अचलं चलतामेति मदविक्षुब्धचित्तवत्। (121.15)

All this is possible in the Avidyaa state, Raaghava!

Cloth-ness also can be seen in pots in a dream or illusory states.

Distant thing appears closer like the mountain seen inside the mirror.

A long span of time appears short when the night passes in a good sleep.

Even impossible things happen in the dream like one's own death.

Unreal appears as real like floating in the sky in the dream-states.

What appears stable appears moving, as when we spin, the land around us rotates.

That which does not move, moves, in the mind confused by intoxication.

VAASANAA MANIFESTS AS ANY FIELD OF EXPERIENCE

वासनावलितं चेतो यद्यथा भावयत्यलं तत्तथानुभवत्याशु न तदस्ति न वाप्यसत्। (121.16)

The mind that is goaded by the Vaasanaa will have the experience of whatever it thinks is there, though it is not there; nor is it (the experience) unreal.

(Any perceived is real for the mind which believes in the basic reality of the perceived.)

यदैवाभ्युदिताऽविद्या त्वहंत्वादिमयी मुधा तदैवानादिमध्यान्ता भ्रमस्यानन्तोदिता। (121.17)

Whenever the Avidyaa rises with the ego-centered perception phenomenon which is meaningless (through the absence of analytical reasoning in the intellect/the highly evolved state of the intellect), from then onwards the endless delusion-state rises without beginning, middle or end (as the realness of the world).

(Absence of reasoning capacity is synonymous with the Avidyaa-state.)

प्रतिभासवशादेव सर्वो विपरिवर्तते क्षणः कल्पत्वमायाति कल्पश्च भवति क्षणः। (121.18)

Because of the realness seen in the ‘appearance of the perceived phenomenon’, any experience can occur in a contradictory way also. A moment can be experienced as a ‘Kalpa’, and a ‘Kalpa’ can be experienced in a moment.

विपर्यस्तमतिर्जन्तुः पश्यत्यात्मानमेडकं, बिभर्ति सिम्हतामेडो वासनावशतः स्वयम्। (121.19)

The deluded ‘mind-animal’ (that has no reasoning power) will believe itself to be a goat (if the intellect is not functioning properly); and getting influenced by the Vaasanaas (as the goat), the goat (the mind-animal which believes itself to be a goat) fears the lion-ness itself (because of its belief in the goat-identity), (even if it is actually a lion).
(*Brahman the lion-state believes itself to be a goat-state (Jeeva) because of the Vaasanaas; and fears the Brahman-state itself as some emptiness that is to be avoided; or a divinity that is to be feared.*)

विषमभ्रमदाविद्यामोहाहन्तादयः समाः सर्वे चित्तविपर्यासफलसंपत्तिहेतुतः। (121.20)

All these terms like ‘Avidyaa’, ‘Moha’, and the ‘Ahamtaa’ which push one into the ‘extremely harmful delusion-state’ are equal in meaning, since they all yield the fruit of making the Chitta experience the contradictory things (because of the absence of Vichaara).

काकतालीयवच्चेतोवासनावशतः स्वतः संवदन्ति महारंभा व्यवहाराः परस्परम्। (121.21)

The Vaasanaa dominates the mind, and the happenings in the world become realities through the exchange of thoughts with each other (a combined effect of all Jeevas interacting with each other), like stated in the maxim, ‘the crow sat and the palm fruit fell’.

(*The crow-sitting is not the actual cause of the fruit falling, but a matter of co-incident only, as if that slight movement of the crow’s feet was necessary for the falling of the fruit.*)

WHY LAVANA SAW THE CHAANDAALA COLONY AS REAL?

वृत्तं प्राक्पक्वकणे राज्ञः कस्यचिल्लवणस्य यत्प्रतिभातं तदेतस्य सद्वासद्वा मनोगतम्। (121.22)

The reality or unreality of the experiences of some king named Lavana in the Chaandaala colony belongs to his mind only.

[The Chaandaala colony was a private mind-experience of some King named Lavana, real only for him.

Each Jeeva’s experience of the perceived belongs to that particular Jeeva only.

Mind is just a function of information-processing that belongs to a Jeeva; and it produces a belief in the reality of any perceived-scene. If questioned, it will produce more scenes of the perceived and prove the reality of the world more firmly. Lavana’s life itself is a perceived state of some Vaasanaa-bound Jeeva; and nothing can prevent the mind from creating an illusion within an illusion, like a mirror reflected inside a mirror, and prove it also as real.]

विस्मरत्यपि विस्तीर्णा कृतां चेतःक्रियां यथा तथा कृतामप्यकृतामिति स्मरति निश्चितम्। (121.23)

Though forgotten, the mind can give a detailed account of an event as occurred, through the sheer talent of imagination. It can also remember an event that had occurred as not having occurred (and the other way also).

[Whether in memory or not, whether an actual happening or not, any mind can instantly prove an event as occurred or not-occurred, by its sheer power of conception. Lavana was able to remember his illusion-experience in detail; and believed also, that it was real. The mind had to just prove it all by producing the same perceived field as Lavana wanted; and it is indeed not a difficult feat for the mind which is adept in producing any perceived-field for any Vaasanaa.

Lavana’s mind had the subtle wish that the entire Chaandaala experience has to be proved as real, otherwise he would not have ventured on this journey of finding the Chaandaala colony. His mind was ready to fulfil his wish, and again another illusion appeared proving his Chaandaala experience.]

तथा न भुक्तवानस्मि भुक्तवानिति चेतसि स्वप्ने देशान्तरगमे प्राकृतोऽप्यवबुद्ध्यते। (121.24)

Even an ordinary man who dreams that he has gone out of the town can remember such minute events of the dream like ‘I have not eaten’, ‘I have eaten’, in his mind.

विन्ध्यपुष्कससुग्रामे व्यवहारोऽयमीदृशः प्रतिभासगतस्तस्य स्वप्ने पूर्वकथा यथा। (121.25)

The events that occurred in the village of Chaandaalas also are like that only, like the events of the dream getting explained in detail (through memory).

[MEMORY:

What is memory?

‘Memories’ are some flashes of thoughts in the mind about some sense perceptions; and an added story-content to make it personal.

‘Remembrance’ is connected to some random information of events, faces, sorrows, joys, and some data that has been learnt, and so on.

However, all these events and faces and places that one remembers, are nothing but the emptiness that is coloured as events, faces and places by the mind-narration.

If the learning has not become your own essence as the ‘you’, then it is also just some emptiness only that is remembered as some learning; because ‘whatever you really are’ is not remembered as a memory.

Memory is dead matter only; a corpse that you hang on to.

Why? Samsaara- the world is not a solid world but moments that keep slipping away.

The past moment, the past event, the past state of the seer seen and seeing, is already gone and finished off.

What is gone off cannot come back the same way.

The past is just some dead matter that is floating as thoughts in the mind.

Memories help us survive, no doubt; it has its own uses in some learning fields; but that is all.

The photographs (which are like dead bodies) you treasure, the history of many other Jeevas that you cherish; the past events you hold on to as wealth are indeed worthless; for nothing of the past is there anymore.

‘Past’ is just emptiness that holds on to you like a ghost.

People change, places change, faces change, and relationships also change; nothing stays as it is.

What are you holding on to through memories?

All that is left back as the past is emptiness only. Future which has not happened is also emptiness only.

Present is already gone before you catch it also.

Jeevas hang on to the life holding on to these dead images of the past.

Lavana also was hanging on to the life of the Chaandaala which never happened actually; but was seen only in his mind.

Already he was feeling attached to the people of that life and wanted to see them again.

Still under the power of the sorcerer, he went to those regions and found the proof of his Chaandaala life, like you travel again in a dream-world and prove your dream-experiences as real.

He was also hanging on to the dead images of the memories and went through a dead world and felt happy.

Such is the power of Maayaa.]

अथवा लवणेनाशु दृष्टो यः स्वप्नविभ्रमः स एव संविदं प्राप्तो विन्ध्यपुष्कसचेतसि। (121.26)

Or, the delusory dream experience of Lavana was reflected in the minds of the Vindhya Mountain Chaandaalas.

[The Chaandaalas are the dream characters of Lavana’s illusion-experience and really existed like Vidooratha’s world people who belonged to his Vaasanaa-field. These Chaandaalas had the illusion of a king living with them; and the king had the illusion of living with them. All Jeevas are the dreamers of each other, and each dream-character is the proof of the reality of the other dream-characters; like each reflection in the mirror is the proof of the existence of other reflections.]

लावणी प्रतिभाऽऽरूढा विन्ध्यापुष्कसचेतसि विन्ध्यपुष्कसंविद्धाऽऽरूढा पार्थिवचेतसि। (121.27)

Lavana’s perceived-field was reflected in the minds of the ‘Vindhya Mountain Chaandaalas’, or the events perceived by the ‘Vindhya Mountain Chaandaalas’ were reflected in the mind of the king.

यथा बहूनां सदृशं वचनं नाम मानसं तथा स्वप्नेऽपि भवति कालो देशः क्रियापि च। (121.28)

Just like the words of many poets become real in the minds of the people; the time, space and action become true, likewise in a dream.

[The best example of poetry making the unreal as real is found in the devotional literature on Shri Krishna.

Though Krishna was a child of eight years when he left Gokula to rejoin his real parents, the poetry has made people believe in the amorous sports of Gopis (cowherd women) and Krishna, which have indeed tainted the greatness of the MahaaYogin Krishna, who was a realized Sage and a noble Raajarshi, no less in knowledge than King Janaka.]

व्यवहारगतेस्तस्याः सत्तासि प्रतिभासतः, सत्ता सर्वपदार्थानां नान्या संवेदनादृते। (121.29)

All the events of the world are (felt) real when perceived only (like a dream-experience is felt real at the time of the dream only). The 'reality of all the perceived objects' is not there apart from one's own understanding of the experience (as the duration of time, the particular place, the joy or sorrow etc).

संवेदनेतरा भाति वीचिर्वा जलसङ्गतिः भूतभव्यभविष्यस्था तरुबीजे तरुर्यथा। (121.30)

The 'perceived world with its past, present and future' (as memory, experience, and expectation), looks as if separate from the perceiving mind (entity), like the wave from the water-collection, or the tree from its seed. (*Essence of the seed alone is the tree; the essence of water alone is the wave; and the essence of the mind alone is the 'perceived world' for anyone.*)

तस्याः सत्त्वमसत्त्वं च न सन्नासदिति स्थितं सत्सदेव हि संवितेरसंवितेरसन्मयम्। (121.31)

The reality or non-reality of the world stays as if real, and as if not real.

What gets experienced is understood as real, and what is not experienced is understood as not-real. [There rises no question of whether this is real or that is real. Lavana experienced a Chaandaala-life through a sorcery-trick. That was real for him, and not to any other person in the court. The magic-effect had extended to Vindhya Mountain also, along with Lavana; like a ghost-believer carries his ghost also to wherever he goes.]

AVIDYAA IS NON-EXISTENT IN AATMAN

[Avidyaa is also a concept connected to the perceived only.

The Chaandaala-life was as unreal as the oil in the sand.

For a man who is blind to the existence of the gold, bracelet alone is real; so it was for Lavana.

If he was a Knower, he would have dismissed the entire experience of Chaandaala as a worthless dream-experience and would have continued his duties as before; but he had developed a Vaasanaa for seeing the Chaandaala-colony in person; and his Vaasanaa was fulfilled accordingly. It was a travel from one dream-world to another; both being the branched-out states of delusion only, in the mind of Lavana.]

नाविद्या विद्यते किञ्चित्तैलादि सिकतास्विव, हेम्नः किं कटकादन्यत्पदं स्याद्देमतां विना। (121.32)

'Avidyaa' is not there at all, like the oil in the sand.

Will gold be anything else other than the gold even as a bracelet?

THE 'CONSCIOUS PERCEIVER' AND THE 'INERT THAT IS PERCEIVED'

(Can a conscious thing perceive an inert thing, since both are completely different?)

Vasishta explains how every object is a state of Chit only, and is not inert in any manner.)

अविद्यायात्मतत्त्वस्य संबन्धो नोपपद्यते,

Avidyaa is not found to be connected to the 'principle of Aatman'.

(Aatman, the Brahman-state in essence is a state of 'pure knowledge or awareness'; and Avidyaa cannot exist there, like the darkness can never be there in the sun.)

संबन्धः सदृशानां च यः स्फुटः स्वानुभूतितः। (121.33)

A relation between two things can be found, if and only there is some 'common essence' between them both; it is a matter of common experience.

(If something has to know some other thing, both should have some 'common essence' that connects them; otherwise perception is not possible.)

[Perception-process is made up of the perceiver, perceived and perceiving - Drashtaa, Drshyam and Darshanam.

We observe that a conscious part is able to perceive the inert objects including the body, the medium of perception.

How two contradictory things can mix with each other to produce the perception?]

जतुकाष्टादिसम्बन्धो यः समासमयोगतः नान्योन्यानुभवायासौ तदेकस्पन्दमात्रकम्। (121.34)

The lac and the stick are different though they both are capable of fuelling a fire; so they cannot be experienced by each other; but they are same in essence because of being a vibration of Chit.

(Lac also burns; stick also burns; but still one is a liquid form, another is of a solid form; therefore they cannot produce each other as an experience; but we cannot doubt that both the objects have one common essence of staying as 'objects of knowledge' for the perceiving Chit-state.)

परमार्थमयं सर्वं यथा तेनोपलादयः चिता समभिचेत्यन्ते संबन्धवशातः समाः। (121.35)

Every object like the stone etc is of the 'essence of the Supreme Reality' alone (pure self-awareness state); they all are related to each other by being part of the awareness, and so are cognized by the awareness.

यदा चिन्मात्रसन्मात्रमयाः सर्वे जगद्गताः भावास्तदा विभान्त्येते मिथः स्वानुभवस्थितेः। (121.36)

Since all the objects of the world are experienced as real by being in the presence of 'awareness', they all shine for each other also (and interact).

न संभवति सम्बन्धो विषमाणां निरन्तरः, न परस्परसंबन्धाद्विनानुभवं मिथः। (121.37)

However, since the objects are different in character, their relation is temporary only.

Since they are not related to each other, they do not exist for each other.

(When a Jeeva is aware of the objects, they exist as objects of knowledge for that particular mind only.

When that mind is not aware of them, they do not have the capacity to exist separately independent of the perceiver.

These objects cannot be aware of each other, because they do not have any common essence in them, and exist as various combinations of elements only, as separate from each other.

Only when a perceiver is present as a mind, the objects exist as the common essence of his perception.)

सदंशे सदृशं वस्तु क्षणाद्द्रव्यैकतामलं रूपमास्फारयत्येकमेकत्वादेव नान्यथा। (121.38)

Being a part of awareness, the objects immediately attain oneness by nature, and not otherwise.

CHIT ALONE IS ALL

चिच्चेत्यमिलिता दृश्यरूपयोदेति चेतनः,

The 'conscious entity' itself rises as the 'seen phenomenon' by the mixing of the mind and its conceived objects.

(It is similar to the dream experience, where all the people and objects are made of the mind-material of the dreamer.

Chit alone exists as the perceiver and perceived both.)

[Mind alone exists as the objects of its perception also; this has been explained previously.

A conscious entity is conscious of some particular sense-information only, which are defined as inert objects, to show the difference between the seer and the seen. Otherwise, there is nothing called conscious and inert existing as two separate things. Consciousness itself means that you are conscious of some objects. Therefore, consciousness itself is defined as something which is conscious of something.

Therefore, the world of objects is just a part of the conscious process only, and does not exist separate as some inert absolute world phenomenon.]

जडं जडेन मिलितं घनं संपद्यते जडम्,

The idea of inertness as oneself, mixes with the objects that are inert, and a 'thick inert state' is produced.

(The 'idiot mind of the ignorant infected by Avidyaa' sees the inert body as itself, and therefore sees the entire world as made of inert objects only, and imagines the body as a conscious entity.

How can the 'object of knowledge' like the inert body be capable of any conscious perception?

There is only one complete state of 'being conscious of something'; and this alone is experienced as the 'I'ness and the 'I'ness-based world.)

न च चिज्जडयोरैक्यं वैलक्षण्यात्क्वचिद्भवेत्। (121.39)

If the conscious state (that which knows the other inert objects) had to mix with the inertness (that which is known) and become one, it cannot happen at all, because both are different from each other.

(There cannot be an inert world that exists independently of the conscious mind. Since, the inert body and the inert object outside of it are both different like the lac and the stick, they cannot mix with each other and produce a perception-process.)

CONSCIOUS AND INERT CANNOT MIX UP

चिज्जडौ चित्र एकत्र न तौ संमिलितः क्वचित्, चिन्मयत्वाच्चिदालम्भिदालम्भेन वेदनम्। (121.40)

In the process of perception, the conscious and inert factors do not mix up ever; since it is only the awareness-factor that reveals the objects; and such a revelation alone becomes an experience.

(There is no inertness at all, as defined by the ignorant mind. Everything is a part of the conscious process only.

'Chit-alone' stays as the perceived objects, as per the Vaasanaa-content of the mind.)

दारुपाषाणभेदानां नतु ह्येते चिदात्मकाः,

The objects like the wood and the stone which are different, are not conscious objects (they do not see each other; for they need a conscious entity to be aware of them).

पदार्थो हि पदार्थेन परिणाम्यनुभूयते। (121.41)

They are just objects of knowledge that are 'some names with meaning' that are converted into 'objects' (Pada+Artha).

[The 'undivided empty expanse, the potential state of Self-awareness, the Chit, that alone' exists as Chidaakaasha, the 'revealing power of Brahman'.

This 'revealing power' exists as the 'mind-expanse' (Chitta Aakaasha) which draws the dividing lines in the 'empty expanse' and calls it the 'inert Aakaasha', the element.

The dividing nature is the disturbance it owns as its permanent feature.

Like a child naming different shapes of clay lumps with different names, the divided shapes are variously named by the mind as trees, animals, stones, sticks, people, etc.

To add ghee to the burning fire of perception, the 'Avidyaa-filled mind' imagines likes and dislikes, attachments, hatred, envy, anger, and wants etc on the shapes drawn on emptiness by the senses.

It calls some as inert, some as conscious, makes its own rules and regulations, and exists as the perception-process of the 'seer, seen and seeing' existing as one single unit.]

जिह्वयैव रसास्वादः सजातीयामलोदयः,

Tongue alone can taste that which has taste. The tongue has the capacity to be aware of (or produce the sensation of) something called 'taste' in the objects; and attains the taintless knowledge (of some taste).

(Though the tongue and the objects that are tasted are different, yet the tongue as a 'tasting medium' produces the 'awareness of taste' which becomes the common factor to both (in essence). It is the consciousness alone existing as the consciousness of taste; and there is nothing but knowledge (Bodha) seen as the world.)

ऐक्यं च विद्धि संबन्धं नास्त्यसावसमानयोः। (121.42)

'Oneness' is alone the relation that connects all; it cannot be in dissimilar objects.

(And this 'oneness' is the awareness-state of reality. However, the term 'awareness' or 'consciousness' also does not fit the Reality-state, because it is 'some indescribable state' which is something (Tat) that exists as this world or rather, as the 'seer and the seen oneness'.)

जडचेतनयोस्तेन नोपलादि जडं मतं, चिदेवोपलकुड्यादिरूपिणीति मिता चिता। (121.43)

Therefore, in the case of the inert and conscious objects, the stone etc are not inert actually; the 'awareness factor' alone shines with limitations, as the solid objects (placed in some time and place measure).

एकीभावं गता द्रष्टृदृश्यादि कुरुते भ्रमं काष्ठोपलाद्यशेषं हि परमार्थमयं यतः

तदात्मना तत्संबन्धं दृश्यत्वेनोपलभ्यते।

The 'seer and the seen' become 'one single factor' and yet create the delusion of difference; since the stick, stone etc are all completely of the 'nature of awareness state' only.

Being of the essence of Chit, the differences and connections are seen in them as conceptions only.

(There is only one single state of awareness shining as Knowledge-essence.

'That alone 'appears as if divided as the three-fold factors of seer, seen and the seeing.')

सर्वं सर्वप्रकाराद्यमनन्तमिव यत्ततः विश्वं सन्मात्रमेवैतद्विद्धि तत्त्वविदां वर।

Everything in all manners is the endless state of Reality alone.

Hey best of students, understand with effort that everything is Reality alone that shines as the world.

[As mentioned in the Upanishad way of explanation of Lavana's story, Lavana the king's state (Brahman) alone is always there as the truth; the Chaandaala-life experience (Jeeva-state) was just a state of delusion created by Maayaa (sorcerer) and a force of Moha (horse), and the company of Avidyaa the Chaandaala-wife; and so the Chaandaala-state was not real; it was just an experience of an instant; just a conception; a minuscule quiver in the 'conscious point called Lavana'.

If the king (Brahman) had not ridden the horse of Moha or Vaasanaa, he would never have had the experience of the Jeeva (Chaandaala). In fact, Brahman is never in Moha. Avidyaa cannot exist in the Brahman-state at all.

Therefore, Avidyaa is not there at all; and is false. Unreal cannot exist really. Reality alone shines without any taint. World is non-existent. There is no inert or conscious, or the mind or the body. Nothing was produced at all. Jagat is not existent at all, except as the 'absence of true knowledge'. 'Brahman the Reality state' is the potential state of all knowledge that can be known. This 'nature of reality' exists as knowledge, 'Vidyaa'; and the absence of knowledge is Avidyaa. The 'absence of knowledge' is Jagat, which can never exist in the Knowledge-state. JeevanMukta is always in the Knowledge-state only; and the Avidyaa-world never exists for him. He sees the Reality only as everything, like seeing the gold alone in all the gold shapes. Gold-awareness (Brahman-awareness) is Vidyaa; bracelet-awareness (world-awareness) is Avidyaa. Brahman is the gold-state; there is no bracelet (Jagat) at all, in the gold-state.]

असत्तात्यागनिष्ठेन विश्वं लक्षशतभ्रमैः पूरितं चिच्चमत्कारो न किञ्चन पूरितम्।

The 'world filled with countless delusions' is just a 'wondrous phenomenon of Chit' for the Knower who is intent on renouncing the unreal, and nothing fills it for him (in the form of divisions).

संकल्पनागरा नृणां मिथः स्पन्दन्ति नो यथा, न देशकालरोधाय तथा सर्गेष्विति स्थितिः।

Like the imagined men do not affect the real men in any manner in place or time, so is the world for a realized man.

[A knower sees the completeness alone as one single whole (Poornam), like the seeing the ocean as 'one complete whole' along with its foam, waves and whirlpools. 'Ocean' means all these included as its nature. Brahman's nature is to exist as any perceived which has a mind to see it, as a co-partner. So is the Jagat for the Knower, a state of completeness only that is quiescent and free of all divisions.]

(For the ignorant, the world is real and solid.

Why everything of the world look so real? It is because of the Reality that is blocked by the mind-construes.

Why the bracelet looks so shining and beautiful? It is because of the gold which is its essence.)

भेदबोधे हि सर्गत्वमहंत्वादिभ्रमोदयः हेमसंवित्परित्यागे कटकादिभ्रमो यथा

कटकादिभ्रमो हेम्नि देशादेशं भवाद्भवम्। (121.49)

When one sees the differences only, the world with its ego and other delusions get produced.

When the gold is not cognized, the bracelet-delusion occurs.

The bracelet-delusion is actually non-existent in the gold; so also, the differences in places and creations are seen as real because there is only the Reality-state that stays as real.

(Gold-vision is blocked by the bracelet-vision; reality is blocked by the sense-perceptions.

Discard the bracelet-idea and see the gold only; discard the sense-perceptions as information only, and see the Reality that is beyond the sense-screen through the abstract vision.)

दृग्दर्शनपरित्यागे नाविद्यास्ति पृथक्सदा कटकादिमहाभेदमेकं हेम यथामलम्। (121.50)

When the 'perceived object along with the perceiving process is ignored (like a mirage)', Avidyaa can no more be there as the absolute factor.

When the various divisions of bracelet etc. are not seen, gold alone remains in all its purity.

(Running towards the mirage-river is Avidyaa; ignore the mirage; then there is no mirage-water at all that attracts you.

Avidyaa is not there at all. Avidyaa is the stupidity of believing in a mirage-river which is non-existent actually.

Stupidity is co-existent with the belief in the desert-waters.

Heat actually is heat only and no mirage is there in the heat-state.

But why then the mirage is seen as real? Because of stupidity!

When did the mirage get produced? When you see it, it is there. It is just the nature of heat to exist as the Mirage-River.

There is no river at all in the heat. The idiocy of running after the mirage-waters is Avidyaa; or Jagat-state.

Jagat is not in the Knower who knows only the heat. He knows that there is no reality in the Jagat.)

बोधैकत्वादयं सर्गस्तदेवासन्नयत्यलं,

Because of this oneness of understanding alone (where everything exists as the state of awareness only without divisions) the Creation exists, and that alone makes it look unreal (or rather, the 'unreal Vishva' paves the way to the 'Real').

(Actually the entire perception-state that exists as countless Brahmaandas teeming with Jeevas is actually the 'Sat' alone. Because of that 'Sat' alone, this Creation also exists as unreal. The 'unreal' looks 'real' because the real is supporting it as its essence. When a person is disguised wearing some costume, the costume gets its realness because of the person wearing it.)

सेना मृत्संविदा चित्रा मृन्मात्रमिव मृन्मयी। (121.51)

The army which contains a variety of shapes, as made from clay, is just clay alone, and is filled with clay alone, when understood as clay (with the divisions proved meaningless).

जलमेकं तरङ्गादि दार्वेकं शालभञ्जिका मृन्मात्रमेकं कुम्भादि ब्रह्मैकं त्रिजगद्भ्रमः। (121.52)

Water alone is all the various forms of waves and whirlpools.
Wood alone is all the shapes of all the sculptures (made of wood).
Clay alone is all the objects made of clay like pots and cups.
Brahman alone is all the three worlds, conceived by the mind-factor.
(There are no divisions at all actually except as imagined by the mind.)

संबन्धे दृश्यदृष्टीनां मध्ये द्रष्टुर्हि यद्वपुः द्रष्टुदर्शनदृश्यादिवर्जितं तदिदं परम्। (121.53)

The 'Seer' (essence of understanding) is the connecting principle between the 'seen' and 'seeing'.
When the 'Seer' exists without (division of) the seen and the seeing, that is the Supreme state.

BE THAT ONLY

[The biggest obstacle that stands between a Mumukshu and the Moksha is the state of Mumukshu itself.
The Vaasanaa for the attainment of Moksha is so intense that Moksha itself is kept away as a goal that never can be attained ever.
The Vaasanaa is already there in you for Moksha, since you are still pursuing the study of this great text with high determination. Now drop the idea of Moksha that is waiting for you, and stay as if you have attained Moksha already.
Feel great about being the Brahman-state and understand that there is no Moksha or Bandha as such except as imagined by the mind which is not actually existent.
Listen to Vasishtha's words to Rama; and know that you are already realized.
Do not stumble and falter like Lavana who woke up and still was wondering as to whether he was a Chaandaala or a king; you will never 'know' the state of Moksha, because you are already that.]

*(The ego that you identify with as Rama, as the son of so and so, brother of so and so; all these are just ideas embedded in the mind like stars in the empty expanse of the sky.
You, the name and form conception of some mind factor which exists nowhere - (search for this mind; it vanishes without a trace) - is also made of that reality alone.
You are the Reality-state and not the mind-conceived ego. If you stay as that state and see the world, the Jagat is seen only as the oneness of all; and all the divisions vanish off forever, never to return.)*

देशादेशं गते चित्ते मध्ये यच्चेतसो वपुः अजाड्यसंविन्मननं तन्मयो भव सर्वदा। (121.54)

When the mind jumps from one object to another (riding the sense-horses), there is an in-between state of the mind which does not cognize any inert object (as outside or inside). Remain as that state always!
(It is just the pure awareness state, which is ready to burst into an object-perception, where you do not perceive anything.)

अजाग्रत्स्वप्ननिद्रस्य यत्ते रूपं सनातनं अचेतनं चाजडं च तन्मयो भव सर्वदा। (121.55)

That ancient state of yours (as the beginningless Reality) (the witness state) which is not in the waking, dream or deep sleep states, which is neither conscious nor inert, remain as that state always!

जडतां वर्जयित्वाकां शिलाया हृदयं हि तत् अक्षुब्धो वाथवा क्षुब्धस्तन्मयो भव सर्वदा। (121.56)

If the rock was not inert but conscious, what a quiescent state it would be in; imagine that; that is the state of Reality, like the innermost quietness of a conscious rock.
Remain as that always whether engaged in the worldly affairs or not.

(The actions of the world like the jumping waves, flow over the rock, without affecting it in any manner. Waves or no wave, rock is the same always. A Knower is not affected by any work he is engaged in. Work and no-work have no difference for him.)

कस्यचित्किञ्चनापीह नोदेति न विलीयते अक्षुब्धो वाथवा क्षुब्धः स्वस्थस्तिष्ठ यथासुखम्। (121.57)

Nothing whatsoever of whomsoever rises or dissolves here.

Whether engaged in the worldly affairs or not, remain in the state of the Self happily.

नाभिवाञ्छति नो द्वेष्टि देहे किञ्चित्क्वचित्पुमान्स्वस्थस्तिष्ठ निराशङ्कं देहवृत्तिषु मा पत। (121.58)

The 'Self state of Reality' which appears embodied (Pumaan), does not desire or hate anything anytime. Remain as the Self (Reality state of witness) without anxieties. Do not get identified with the bodily actions. (Be the 'sun of awareness' which lights up the actions, without itself doing anything.)

भविष्यद्ग्रामकग्राम्यकार्यव्यवसितो यथा चित्तवृत्तिषु मा तिष्ठ तथा सत्यात्मतां गतः। (121.59)

Like being engaged in the actions of a city which has to be built in a future (as just some vagueness in the mind), keep unattached to the thoughts of the world, by remaining established in the truth of the self.

यथा देशान्तरनरो यथा काष्ठं यथोपलः तथैव पश्य चित्तं त्वमचित्तैव यदात्मना। (121.60)

A 'man who stays in another city', 'a stick or stone on the road-side' does not engage your attention. Treat the thoughts regarding the worldly affairs the same way, and ignore the mind. Remain in the Self-state without the mind itself.

(Just pass through them like wading through an 'Imagined river made of emptiness'.)

यथा दृषदि नास्त्यम्बु यथाम्भस्यनलस्तथा स्वात्मन्येवास्ति नो चित्तं परमात्मनि तत्कृतः। (121.61)

There is no water in the stone. There is no fire in the water. There is also no mind in the Self-essence. How can it be there in the Supreme Self, which is your self-essence?

प्रेक्ष्यमाणं न यत्किञ्चित्तेन यत्क्रियते क्वचित् कृतं भवति तन्नेति मत्वा चित्तातिगो भवेत्। (121.62)

Whatever is seen by the mind (as the world, actions, objects, and people), or whatever is done by the mind (as actions of the senses) is not actually a real occurrence. *(It is just a state of conception within the mind.)* 'Mind is not at all there'; with this ascertainment, transcend the mind.

अत्यन्तानात्मभूतस्य यश्चित्तस्यानुवर्तते पर्यन्तवासिनः कस्मान्न म्लेच्छस्यानुवर्तते। (121.63)

If you are going to follow the mind which is completely identified with the inert stinking body, then why do you not follow the ways of a Chaandaala who lives at the outskirts of a city?

(An ignorant man who pampers the body as his real identity is no less than a flesh-consuming Chaandaala.)

निरन्तरमनादृत्य त्वमाराच्चित्तपुष्कसं स्वस्थमास्व निराशङ्कं पङ्केनेव कृतो जडः। (121.64)

Disregarding and keeping the 'Mind-Chaandaala' at a distance always, remain in your 'true state of the self' without any apprehension, like an inert body made of clay, by sticking to the conduct prescribed for a Mumukshu.

चित्तं नास्त्येव मे भूतं मृतमेवाद्य वेत्ति वा भव निश्चयवान्भूत्वा शिलापुरुषनिश्चलः। (121.65)

The mind is actually non-existent; or you will know it as 'having been, it is dead now'.

Understand this well, and stay quiet like a man made of stone.

प्रेक्षायामस्ति नो चित्तं तद्विहीनोऽसि तत्त्वतः स किमर्थमनर्थेन तद्व्यर्थेन कदर्थ्यसे। (121.66)

When scrutinized, the mind is not at all found to be there. You (the Reality state) are actually without a 'mind phenomenon' as such. Then, what for are you wastefully polluting yourself with that meaningless thing?
(Search; find out where this mind is situated. You will find it nowhere; for it is not there at all.)

असता चित्तयक्षेण ये मुधा स्ववशे कृताः तेषां पेलवबुद्धीनां चन्द्रादशनिरुत्थितः। (121.67)

Those who are possessed by the non-existing ghost of the mind have lost their reason, and will even see thunderbolts rising from the moon. (That is how stupid the world is!)

चित्तं दूरे परित्यज्य योऽसि सोऽसि स्थिरो भव, भव भावनया मुक्तो युक्त्या परमयान्वितः। (121.68)

Cast afar the mind, and remain stabilized as whatever you are.
Be free of the idea of the world. Be endowed with the supreme means of realization.

असतो येऽनुवर्तन्ते चेतसोऽसत्यरूपिणः व्योममारणकर्मकनीतकालान्धिगस्तु तान्। (121.69)

'Those who follow the unreal perceptions created by the unreal mind', waste their time hitting at the empty void. Fie on those fools!

व्यपगलितमना महानुभावो भव भवपारगतो भवामलात्मा।

Dissolving off the mind, stay with the Supreme experience.
Crossing over the worldly-existence, stay as the taintless state.

सुचिरमपि विचारितं न लब्धं मलममलात्मनि मानसात्म किञ्चित्। (121.70)

Even if you analyze for long, there is no taint called the mind is obtained in the taintless Aatman.