

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

‘THE STABILITY-STATE OF THE JAGAT-PHENOMENON’

CHAPTER ONE

[PROVING THE NON-EXISTENCE OF THE JAGAT]

{REFUTATION OF OTHER THEORIES}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

based on

[PARAMAHAMSA SHREEMADAANANDA BODHENDRA SARASVATEE PRANEETA
VAASISHTA MAHAARAAMAAYANA TAATPARYA PRAKAASHA]

{परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाश}

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.

परमहंसश्रीमदानन्दबोधेन्द्रसरस्वतीप्रणीतवासिष्ठमहारामायणतात्पर्यप्रकाशाख्यव्याख्यासंवलितः

पणशीकरोपाह्वलक्ष्मणशर्मतनुजनुषा वासुदेवशर्मणा सम्पादितः

आदिकविश्रीमद्वाल्मीकिमहामुनिप्रणीतो योगवासिष्ठः।

TRANSLATION AND EXPLANATION BY NARAYANALAKSHMI
BASED ON THE 'TAATPARYAPRAKAASHA' BEGINS HERE:

स्थितिप्रकरणम् चतुर्थम्

CHAPTER ONE

PROVING THE NON-EXISTENCE OF THE JAGAT-PHENOMENON

JAGAT/THE WORLD-PHENOMENON

[We have understood from the 'previous section named Utpatti' that the world we see is not created by any divinity; is not produced as a solid structure; and it has no beginning or end.

Each and every moment, a 'process of a seer, seen and seeing', rises up as an experience.

This experience creates a Jeeva-state as a momentary experiencer.

This experience stays as a memory that is drawn on the emptiness.

Jeeva-state is a continuing state of these momentary perception processes only.

What is memory?

Memories are just imaginations of the mind which can write anything as a memory with its whim and fancies, happened or not happened.

Except the 'state of the Self', everything stays as a memory only, including the ego that is based on a name and form. 'Self' is not remembered or meditated upon; but just 'is' as a no-remembered state, in each and everyone, be it a fool or a Knower.

'Self is not memory-dependent; but everything else is.'

What is the mind?

Mind is just a process of conception only, and is not a limb or organ placed inside or outside of the body.

Mind acts as the senses, each of which produces some unique experience at that moment of perception only.

Senses are not the physical organs (which are defined through sense perceptions only); but are the names which the mind takes when writing the picture of the world.

Like a child making lumps of clay and calling them with various names, the mind draws lines all over the emptiness, and names them with different sounds.

First, it makes some weird shape and makes holes and lumps in them; calls that clay lump as the body and names the holes as the sense organs (sense channels). It calls this shape as the 'I', for convenience sake.

Then it starts its stage-play where, as the eye it creates images; as the ear it hears; as the skin, it feels solidity; as the nose it smells; as the tongue it tastes. And it calls these sensations of image, sound etc as the world.

How much of a world do you actually are seeing directly?

Start from the act of closing your eyes. Do you think that the objects outside of you stay with solid shapes?

How can they? Unless the light falls on your eyes and your eyes writes the images, the objects cannot rise up as shapes. Unless you touch the objects, they do not become solid. Unless you taste, they do not get any taste. Unless you smell, they do not have any smell.

With the eyes closed, with all images gone, what is left back outside of you?

Just some emptiness only!

Maybe you will hear some sounds occasionally. They too rise from the emptiness and dissolve off into the emptiness. But your mind explains the sounds as the objects and assures you of a solid world outside of you.

You can feel the solidity of the place you are sitting; and of course just a touch sensation is there; but the mind will explain it as a seat inside your house, inside a city, inside a country, inside the earth, inside a solar system which is one of countless solar systems inside a galaxy, which is one among countless galaxies inside a universe which is one among the countless universes inside some huge expanse of space.

And this solid world in a solid emptiness is embedded in your mind as just ideas; and these ideas stay within the 'idiot mind' which is just a 'process of perception' empowered by the 'essence of awareness' which is the real you.

All that is defined as the world is inside the mind as ideas, as agitations only.

World-phenomenon (the very perceived state which contains countless worlds) is a huge agitation called a huge Brahmaa which is a minuscule agitation in the Brahman state. This agitation (as a totality of all perceptions of all universes) is the quiver in the Reality which takes on the appearance of a solid world.

Though there is only the emptiness, the world stays as an idea always in the mind. Your mind hoards the memory of objects and people, and assures you of their reality even when you do not see them.

Close the eyes; nothing is there outside or inside of you except the agitation called the mind.

Open the eyes; instantly all the images rise forth; the world with its hosts of sounds and images and touches, and smells and tastes surrounds you as the sense created information; and you 'like an person possessed by a ghost' have the assurance that the world as a solid structure was always there before you took birth; is there as your treasured wealth; will be there even if you as the body die off.

World is indeed a picture drawn by the senses through your mind which is indeed a sorcerer of the excellent sort.] *["Every moment the objects and people die out at every turn of your eyes and body-tool; rise up again as if real, kept alive only in the memories. There is only some undivided awareness that pervades as the perceived; we know not what it is; but we can stay as that only, and kick off the death-deity.]*

[World is within you. Is there an inside and outside?

The 'inside' is also an idea connected to the sense-image of the body. 'Outside' is also an idea only.

If there is no 'inside' and 'outside', if the senses did not produce sense-information that entrap us within its network, if all images, sounds, tastes, smells, touches were completely removed off, if the 'I' was also gone, if the mind-agitation was subdued completely, if no ideas and memories were hoarded like rat-treasure, (if this brain was absent completely as a translator of brain signals), what will be left back?

What was there when nothing was there?

If the mind is subdued, there is one to give an explanation; so, there is no explanation.

What is left back when everything is gone; cannot be described.

It is just a 'dead-rock silence' that is not experienced as an outside thing or remembered also; but just 'is'.

That is the Brahman the 'Tat' of the Upanishads.]

REFUTATION OF OTHER THEORIES

वसिष्ठोवाच

Vasishta spoke

अथोत्पत्तिप्रकरणादनन्तरमिदं शृणु स्थितिप्रकरणं राम ज्ञातं निर्वाणकारि यत्। (01.01)

You have heard the discourse about 'how the world gets produced (Utpatti Prakaranam) (as a mind-field of experience only, for any particular mind)'. Now, listen to the discourse on 'Sthiti' (as to how the world namely the mind-field stays as a continuous unbroken reality); which when understood, straight away leads to the 'final beatitude' (Nirvaana).

WORLD IS JUST A DELUSION STATE

एवं तावदिदं विद्धि दृश्यं जगदिति स्थितं अहं चेत्याद्यनाकारं भ्रान्तिमात्रमसन्मयम्। (01.02)

Understand that, all that is perceived in this manner, appearing as this Jagat, is made up of the 'I' and 'the objects that are perceived, which are shapeless things of illusory nature and unreal.'

[The world you see is a twosome unit of the self-imagined false entity namely the ego, and the ego-based mind-experiences. Ego is a non-entity; mind is also a non-entity. World is just a chain of 'seer, seen, seeing' processes. World is just the three states of the mind as Jaagrat, Sushupti and Svapna.]

WORLD IS A PAINTING

(No divinity created this world as an amusement, or with a purpose.)

अकर्तृकमरङ्गं च गगने चित्रमुत्थितं अद्रष्टकं चानुभवमनिद्रं स्वप्नदर्शनम्। (01.03)

It is a painting not created by anybody. (no efficient cause)

It is not painted with colours. (no instrumental causes)

It is a picture appearing in the empty sky. (no solid material)

There is no one to see it. (happens within the mind)

It is just an experience. (due to ignorance)

It is not a sleep. (the witness is always awake)

It is a dream-scenario. (false reality or relative reality)

WORLD IS NON-EXISTENT

भविष्यत्पुरनिर्माणं चित्तसंस्थमिवोदितं मर्कटानलतापान्तमसदेवार्थसाधकम्। (01.04)

This world rises in the mind like the imagination one has about a future city (as just some particular ideas).

It is as worthless as the red coloured shining objects collected by the stupid monkeys with the purpose of producing the fire.

(Monkeys have the habit of collecting together some red shining stones or sticks to get warmth in the cold weather.)

WORLD IS LIKE THE PATTERNS SEEN ON THE WATER-SURFACE

ब्रह्मण्यनन्यदन्याभमंवावर्तवदास्थितं तद्रूपमपि निःशून्यं तेजः सौरमिवाम्बरे। (01.05)

Though not different from Brahman (the Reality-state of awareness), the world shines differently like the continuously forming circular patterns seen on the surface of the water.

Though it is of the same nature as 'That', it is not the emptiness (and appears as if filled up).

It is like the sunlight which spreads-out uniformly all over the sky.

WORLD IS AN ILLUSORY CITY

(Solidity is a sense-experience only.)

रत्नाभापुञ्जमिव खे दृश्यमानमभितिमत् गन्धर्वाणां पुरमिव दृश्यमानं नित्यमभितिमत्। (01.06)

This world is like the dense shine of the gems filling the sky, and is not solid in nature.

It is seen like the illusory cities of Gandharvas (magical beings) and is never solid in nature.

WORLD IS A CITY OF IMAGINATION

मृगतृष्णाम्बिवास्त्यं सत्यवत्प्रत्ययप्रदं संकल्पपुरवत्प्रौढमनुभूतमसन्मयम्। (01.07)

This world is unreal like the mirage waters; yet makes one believe that it is real.

It is experienced vividly like a city in imagination; yet is not in the least real.

WORLD IS A STORY

कथार्थप्रतिभानात्म न क्वचित्स्थितमस्थितं निःसारमप्यतीवान्तःसारं स्वप्नाचलोपमम्। (01.08)

This world appears as if filled with the objects imagined in a story.

Nothing actually exists and is therefore unreal.

It is without essence; yet appears as if filled with essence, like a mountain seen in the dream.

WORLD IS AN EMPTY POT MADE OF NOTHINGNESS

भूताकाशमिवाकारभासुरं शून्यमात्रकं,

It shines like a 'huge sapphire pot' (like the the blue sky/ the space element) looking downwards, completely empty (though appearing as if filled with objects).

शरदभ्रमिवाग्रस्थमलमक्षयमक्षतम्। (01.09)

It is as flimsy as the autumn cloud, yet can block whatever is in front like a wall (because it appears filled with solid objects). It cannot be destroyed; it cannot be broken (since nothing is there).

WORLD IS MEANINGLESS

वर्णो व्योममलस्येव दृश्यमानमवस्तुकं,

Though seen, still it is unreal only, like the dust of the sky seen as the blue colour (or any other colour).

स्वप्नाङ्गनारताकारमर्थनिष्ठमनर्थकम्। (01.10)

Though experienced as real, it is meaningless like the union with a girl in a dream.

WORLD IS JUST A MIND-PAINTED PICTURE

चित्रोद्यानमिवोत्फुल्लमरसं सरसाकृति प्रकाशमपि निस्तेजश्चित्रार्कानलवत्स्थितम्। (01.11)

It is bereft of essence though pleasant to the eyes, like the garden painted on the canvas.

It is like a Sun or fire painted on the canvas, lacking heat and light, though shining bright.

अनुभूतं मनोराज्यमिवासत्यमवास्तवं चित्रपद्माकर इव सारसौगन्ध्यवर्जितम्। (01.12)

It is experienced like a kingdom built in the mind. It is not real and not true.

It is bereft of fragrance or true essence, like the lotuses painted on a canvas.

WORLD IS LIKE A RAINBOW

शून्ये प्रकचितं नानावर्णमाकारितात्मकं अपिण्डग्रहमाशून्यमिन्द्रचापमिवोत्थितम्। (01.13)

It shines in emptiness. It is made of various hues.

It cannot be held on to like a solid lump. (You can never catch a rainbow.)

It is complete void-ness. It rises like a rainbow (as an illusory image in the empty sky).

WORLD IS LIKE A BANANA TRUNK

परामर्शेन शुष्यद्विर्भूतपेलवपल्लवैः कृतं जडमसारात्म कदलीदलस्तम्भभासुरम्। (01.14)

It is made of inertness only; is completely without essence and shines like the inert dried-up banana trunk, which is made only of delicate layers of leaves (fragile beings), which dry up by the 'mere contact of 'others namely the Sun, wind and the people (fragile beings which disappear by reflecting (Paraamarsha) on the Supreme)'.
(Similar sounding words with different meanings: परामर्श-Reflection, analyzing; पर आमर्श- friction)

WORLD IS THE RESULT OF INFECTED VISION

स्फुरितेक्षणदृष्टान्धकारचक्रकवर्तनं अत्यन्तमभवद्रूपमपि प्रत्यक्षवत्स्थितम्। (01.15)

When the eyes throb (due to some infection), the darkness whirls around as it were.

The world-appearance is similar.

Though it is completely non-existent by nature, it remains as if directly experienced.

WORLD IS AN ILLUSION

वार्बुदुदमिवाभोगि शून्यमन्तःस्फुरद्वपुः रसात्मकं चाप्यरसमविच्छिन्नक्षयोदयम्। (01.16)

Like the bubbles forming on the surface of the water, the world is just some meaningless appearance; and is not real. Though bursting out as a physical structure, it is all emptiness inside.

Though seemingly full of essence (in the beginning), it is truly bereft of any essence (at the end), with its unceasing appearances and disappearances (births and deaths).

WORLD IS A MYSTERY

(No one can understand it properly, since any explanation is mind-based only; and so not correct.)

(It is explained in various ways by the theorists.)

नीहार इव विस्तारि गृहीतं सन्न किञ्चन, जडशून्यास्पदं शून्यं केषांचित्परमाणुवत्। (01.17)

It spreads out like mist; but not a bit of it can be grasped in the hand.

It is of the nature of sheer inertness (Saankhya); emptiness and inertness (Avidyaa of Vedaantins); emptiness (Maadhyamikaas); momentary existence like the subtle atom (Yogaachaarya);

momentary in space and time, like the subtle atom (Soutaantrika Vaibhaashika);

'subtle atom-like' in space (Kanaada Gotami): unpredictable like the subtle-atom (Arhataas).

WORLD IS A GHOST

किंचिद्भूतमयोऽस्मीति स्थितं शून्यमभूतकं गृह्यमाणोऽप्यसद्रूपो निशाचर इवास्थितम्। (01.18)

It appears as if made of elements; but in reality is empty and bereft of elements. It exists like a vampire (that is only imagined) rising at dark nights, and vanishes the moment one tries to catch it.

रामोवाच

Rama spoke

महाकल्पक्षये दृश्यमास्ते बीजे इवाङ्कुरः परे भूय उदेत्येतत्त एवेति किं वद। (01.19)

एवंबोधाः किमज्ञाः स्युरुत ज्ञा इति च स्फुटं यथावद्भगवन्ब्रूहि सर्वसंशयशान्तये। (01.20)

It is stated by many that the 'perceived world' exists as the 'sprout in the seed' at the end of the dissolution; and it rises again in the 'Supreme' as such! Is it correct?

Tell me, Bhagavan, are they (Kapila and others) right or wrong in their statements, and clear all my doubts.

(The world is supposed to have a beginning, and so has to end some day through some dissolution-process.

What happens to the world after dissolution?

How does another Creation start forth with a beginning again? Where does the world stay after the dissolution?)

वसिष्ठोवाच

Vasishta spoke

'SPROUT AND THE SEED' THEORY DISPROVED

[SKIP THE ARGUMENT SECTIONS AGAINST 'SAANKHYA THEORY OF CAUSATION' IF NOT RELEVANT TO YOUR STUDY.]

(Vasishta also uses the example of a 'seed and a tree' many times in his discourse on Brahman.

It is just an example that is used by him for explaining the abstract principle of Brahman; and he never refers to Brahman as an actual seed-state of the world, like two separate things bound by the causality principle.)

[Argument against the cause-effect theory, where the tree pre-exists inside the seed:

Absurd nature of the seed theory:

The nonsensical character of this view-point (that the effect pre-exists in the cause like a sprout in the seed) - is somewhat like this.

It is stated that the effect exists in the cause even before it is produced.

That means, the world, the effect exists as a sprout inside the seed, the Supreme Cause.

When it sprouts, the world appears.

Now the questions which rise are-

The word 'Jagat' means all the perceived objects, and they exist inside the cause like the sprouts inside the seeds. Are there many seeds all over the cause as spread-out, or only one seed at one place only? Are there many sprouts or just one sprout? Were the cause and effect related or unrelated, say - as the seed and the sprout? How this non-relation is to be explained? Was it also a seed?

First argument is- If the effect was all over the cause as a universal principle, then it should be the common principle of all objects; it sprouts as all objects and so it is connected to all the objects.

If it is agreed it is so, the reality of the 'Seen' is limited to that place where the sprout has appeared.

Only the sprouted realities are real. If the seed was not in the soil but in the store-house or if the seed was on a stony ground, sprouts cannot appear. So, all those objects appearing from such seeds must be illusory and unreal; because they are not sprouts. Is that so?

Secondly, the effects like pot, cloth etc do not retain the qualities of their cause.

A sprout is related to the seed by sharing the same qualities.

Pot, cloth etc do not contain the original qualities of the cause; so they are not related to the seed.

How this non-relation to the seed should be explained?

In a sprouting seed, only the sprout is real, not the cloth or the pot. How is it possible?

A seed contains the whole world. Even a paddy seed may contain the whole world within it!

Thirdly, the seed and the sprout share the same qualities.

Sprout is related to the seed which shares the same qualities; it is also related to the pot, cloth etc, which do not share the same qualities. How is it possible? How can it be related to the pot, cloth etc, which do not have common qualities of the cause? Only the 'sprout which shares the qualities of the seed' is real.

The objects which are not from the seed as sprouts, are not real. Is it so?

If it is argued that the effect has common qualities shared by the cause, yet there are sprouts which do not share the same and have different qualities; then it means that sprouts with uncommon qualities have seeds in the cause and so cause is defined by the effect. Again the sprouts come out with the qualities of the cause; so the cause decides the effect. All this is absurd.]

इदं बीजेऽङ्कुर इव दृश्यमास्ते महाशये ब्रूते य एवमज्ञत्वमेतत्तस्यास्ति शैशवम्। (01.21)

शृण्वेतत्किमसंबन्धं कथमेतदवास्तवं विपरीतो बोध एष वक्तुः श्रोतुश्च मोहकृत्। (01.22)

बीजे किलाङ्कुर इव जगदास्त इतीह या बुद्धिः सा सत्प्रलापार्थं मूढा शृणु कथं किल। (01.23)

The view-point that the 'perceived world' exists as a 'sprout inside the seed' at the time of 'the great sleep' (dissolution) is unintelligent and childish (as it presupposes the firm belief in the reality of the world).

I will explain to you what is incoherent in it, how the whole theory is disproved, and how this contradictory theory confuses both the speaker and the listener.

The view-point that the 'world remains in the 'Supreme' as real, like a sprout inside the seed' - is a meaningless prattle and is foolish. Listen as to how it is so.

बीजं भवेत्स्वयं दृश्यं चित्तादीन्द्रियगोचरं यवधानादिधान्यानि युक्तस्तत्राङ्कुरोद्भवः। (01.24)

The 'perceived phenomenon' arises through the function of senses and the mind.

(So it has been explained by me.)

In this theory (that you mentioned) it is deduced that - 'as every grain can be traced to an original seed, the perceived-world also rises out of a seed'.

(Like tracing the tree to a seed, some people believe that the world also must have an original seed as its source.)

मनःषष्ठेन्द्रियातीतं यत्स्यादतिरामणु बीजं तद्वितुं शक्यं स्वयंभूर्जगतां कथम्। (01.25)

However, how can the 'Self-born'(Reality) be the 'seed of the perceived phenomenon of the world', as it transcends the mind and the senses and is the subtlest of all?!

['Reality' cannot be created by any second entity. It is all that is there. It exists as itself.

We cannot comprehend it through the medium of the mind.

Mind always manages to prove the world as real; and its explanations are based on the belief in the 'reality of the world'.

'Reality' cannot be sensed through our senses.

How can you call the 'Reality' as some seed, as if it is an object of knowledge? How can your mind filled with very little data of information, explain the 'Reality' as if it is as simple as a seed that sprouts as a world?]

आकाशादपि सूक्ष्मस्य परस्य परमात्मनः

The 'Supreme that is beyond the state of the perceived phenomenon' is subtler than space.

(Space also can be explained as something that is sensed as some emptiness that fills the objects.

How can you sense the Reality in the same way?)

सर्वाख्यानूपलंभस्य

‘It’ is beyond any definition.

(To define an object, it should have some qualities as embedded in some place/time measure; should be big or small, hard or soft, visible or invisible and so on; which is again the function of the mind only.)

कीदृशी बीजता,

How can it have any seed-ness as its nature?!

(Seed has the purpose of growing into a particular tree. ‘Reality’ has no such purpose or any particularity.)

कथम्। (01.26)

When there is no seed at all, where raises the question of the sprout?!

(World is not produced at all as any solid structure except as a state of ignorance, except as a prison created by the senses. How can there be a seed for this ignorance? If the seed is not there, how can the world also be really real?)

तत्सूक्ष्ममसदाभासमसदेव ह्यतादृशं कीदृशी बीजता तत्र बीजाभावे कुतोऽङ्कुरः। (01.27)

‘That’ (Reality) is a very subtle state; ‘this’ (Jagat) is an unreal appearance and non-existent, and is not at all like ‘That’! How can ‘That’ be a ‘seed-state’ for ‘this’?

When the seed itself is not there, where forth the sprout?

(How can this Jagat which is sensed by the senses and the mind, be a sprout of that which is beyond the reach of the senses and the mind?)

गगनाङ्गादपि स्वच्छे शून्ये तत्र परे पदे कथं सन्ति जगन्मेरुसमुद्रगगनादयः। (01.28)

How can the ‘Jagat that is filled with Mount Meru, skies and oceans’ exist -

in that ‘Supreme state -which is purer and emptier than any point of space’?!

(Reality-state is something that is not drawn by our senses or explained by the mind.

It is very pure; purer than space; subtler than the emptiness also.

It has no mind or senses or intellect. It cannot imagine the world like the idiot-mind.)

न किञ्चिद्वस्तु किञ्चित्त्रास्ते वस्तु वस्तुनि,

How can any object exist in ‘something’ which is not ‘anything’?

(Reality-state cannot be thought about by the mind, understood by the intellect, or sensed by the senses.

It is not an ‘object of knowledge that exists outside of you as something that can be perceived by you’.

You cannot experience it like some heaven made of emptiness.

It is not anything that can be described by any intellect.

It cannot be defined by any word that is in the world-vocabulary.)

अस्ति चेतत्कथं तत्र विद्यमानं न दृश्यते। (01.29)

If it does exist, then why is it not perceived as existing there?

(If it is an object that can be deduced through the senses, or intellect, or through any tool of mathematics or calculation or deduction, how is it not perceived like any other object somewhere?)

न किञ्चिदात्मनः किञ्चित्कथमेति कुतोऽथवा

How and wherefore can ‘that’ which has ‘nothing (none of the perceived)’ as its ‘essence’ become ‘something’ (that can be perceived or comprehended)?

शून्यरूपाद्दटाकाशाज्जातोऽद्रिः क्व कुतः कदा। (01.30)

How, when, wherefore has a mountain ever born out of the ‘empty space of the pot’?

प्रतिपक्षे कथं किञ्चिदास्ते च्छायातपे यथा कथमास्ते तमो भानौ कथमास्ते हिमोऽनले। (01.31)

मेरुरास्ते कथमणौ कुतः किञ्चिदनाकृतौ तदतद्रूपयोरैक्यं क्व च्छायातपयोरिव। (01.32)

How can anything exist in the contradictory thing, like the shadow in the sunlight, or like the darkness in the Sun, or like the snow in the fire? How can the Meru Mount exist inside a single atom?

How and wherefore can anything exist in the formless?

How can ‘that’ and which is ‘not that’ be the same?

How can the shadow and the lustrous sunlight be the same?

साकारवटधानादावङ्कुराः सन्ति युक्तिमत् नाकारे (अनाकारे) तन्महाकारं जगदस्तीत्ययुक्तिकम्। (01.33)

It is a deduced fact, that the sprouts coming out of seeds exist as the origin for trees etc, which are with form. *(Both the seed and tree have forms.)*

It not proper to state, that the ‘Jagat with its countless forms’ stays inside the ‘formless Reality’.

देशान्तरे यच्च नरान्तरे च बुद्ध्यादिसर्वेन्द्रियशक्ति दृश्यं

नास्त्येव तत्तद्विबुद्धिबोधे न किञ्चिदित्येव तदुच्यते च। (01.34)

The ‘perception of the objects of the world’, by different men at different times at different places through the power of senses and intellect, is not at all there as a stable fact (and differs for each and every perceiving mind). Nothing is seen through the ‘various methods of understanding’ also; so it is said.

[Argument against the Saankhya theory of causation:

The Saankhya adherents say that the effect pre-exists in the cause; that means- the world, the effect pre-exists in the Supreme, the Cause. Is this theory based on common observation or is it based on the Upanishad verse -

सदेव सौम्येदमग्र आसीत् *‘Existence alone was there in the beginning’*?

The first one – the लौकिक प्रमाण- ‘common observation’ does not support the ‘Saankhya causation theory’, because- perception occurs through the medium of senses and intellect.

The objects are not seen or seen, according to the presence of the person at a particular place at a particular time; otherwise, one cannot surmise their existence even if all the methods of reasoning are used.

The perception depends on the proper functioning of the intellect and the senses also.

It differs with the efficiency of the senses and intellect too.

The reality of the permanence of the perceptive world is thus denied. When the effect is unreal, how can it ever exist in the Supreme cause? It is a matter of common experience that the perception varies, according to the time and place, and the presence or absence of the persons.]

कार्यस्य तत्कारणतां प्रयातं वक्तीति यस्तस्य विमूढबोधः

कैर्नाम तत्कार्यमुदेति तस्मात्सर्वैः कारणाद्यैः सहकारिरूपैः। (01.35)

“*The effect presupposes the cause is what the Upanishads declare*”; this is an utterly confused statement.

By what reason does the effect rise with the help of the concomitant causes then?

[Argument against the Saankhya theory of causation:

The Saankhya adherents say that the effect pre-exists in the cause; i.e (id est/that is), the world, the effect pre-exists in the Supreme, the Cause.

Is this theory based on common observation or is it based on the Upanishad verse –सदेव सौम्येदमग्र आसीत् (Existence alone was there in the beginning)?

The second one is denied here. The Upanishad verse सदेव सौम्येदमग्र आसीत् (Existence alone was there in the beginning) does not support the Saankhya theory of SatkaaryaVaada.

The Upanishad-verse does not suggest two types of Realities- the cause and the effect.

एकमेवाद्वितीयं (Brahman is one and second-less) – this Upanishad-verse does not support the Saankhya doctrine.

What does the Saankhya mean when they state that the ‘*effect already exists in the cause and their statement is based on the Upanishad declarations*’?

Is the effect real (SAT) according to them? Does the existence of the effect (कार्यसत्ता) results in the existence of the cause, or is the reality of the effect ascribed to the cause?

Or do they mean, that the cause alone is real and the reality (SAT) of the cause results in the reality of the effect?

Or do they mean, reality (SAT) is reality; that reality is ascribed to the principles of cause and effect?

If they still defend their theory with the first of the explanations, it leads only to confusion.

‘Shrutis’ (Vedas) declare – वाचरंभणं विकारो नामधेयं (All transformation has speech as its basis, and it is name only.)

Here the effect namely the world of names and forms is proved false.

If the effect, as the Saankhya says, pre-exists in the cause, then the cause which contains the qualities of the effect also will be proved false. Since the qualities of the cause are proved false, what are the causes that make the effect like Mahat etc. rise?

If the cause is proved false, then the effect also is false.

If the effect is false, the cause thereof also cannot be proved as real.]

दुर्बुद्धिभिः कारणकार्यभावं संकल्पितं दूरतरे व्युदस्य

तदेव तत्सत्यमनादिमध्यं जगत्तदेतत्स्थितमित्यवेहि। (01.36)

Cast afar the theory of cause and effect devised by the irrational thinkers.

Understand that –‘That’ alone- is ‘true’;

‘That’ alone - which is without end, beginning or middle, ‘That’ alone - exists as ‘this Jagat’.

[Reality-state which is referred to by the term ‘Brahman’ is nameless and formless.

Any explanation of the Reality is based on the mind-observations which are supported by the belief in the reality of the world-perception. It is like a mind-created world getting explained by the same mind, in a rational manner, like a ghost explaining the realness of the ghost-city. As long as the mind is alive, the world appears real, and the mind seeks to explain it in its own absurd ways. World is non-existent except a mind-construe and is not any effect of any cause.]

अथैदभ्युपगमे वच्मि वेद्यविदां वर समस्तकलनातीते महाचिद्व्योम्नि निर्मले।

जगदाद्यङ्कुरस्तत्र यद्यस्ति तदसौ तदा कैरिवोदेति कथय कारणैः सहकारिभिः। (02.01,02)

If it is argued that even after its dissolution, the 'Jagat with its various phenomenon' exists like a 'sprout' in the '*great Chit-expanse which is pure and without any differentiation*',

then I will now speak more about (the faults of) this theory, hey intelligent Rama!

If the Jagat exists as stated above, then tell me whatever are the concomitant causes there which help in making it come about again?

[If there is no Jagat at all, there is no need of introducing the topic of Creation at all.

A Creation needs a Creator to create it, and cannot occur in the absence of a Creator. A Creator cannot exist without a Creation. Brahman alone is there as the Reality. If Brahman is the Creator, then he has to get produced as a Creator first.

Being changeless (कूटस्थ), Brahman cannot be attributed with such changes.

To prove the act of Creation, the opponents argue that the Jagat has to exist as a separate Reality even after its dissolution and gets created once again. However, if the Jagat exists already in the Brahman like a sprout in the seed, as they state, then what are the concomitant causes which help in its sprouting? What concomitant causes exist in the world-creation?

Seed needs sunlight, fertile ground, water etc to grow into a tree. What makes the world grow out of Brahman?

What are the concomitant causes in this case?]

सहकारिकारणानामभावे त्वङ्कुरोद्गतिः वन्ध्याकन्येव दृष्टेह न कदाचन केनचित्। (02.03)

If the sprout can rise up without any concomitant causes, then - such a thing has never been seen by anyone at anytime. It is like describing the daughter of the barren woman.

[If the seed-sprout theory is valid, the sprout should burst forth without any concomitant causes; but it is not possible.

Sun, water etc are needed for a seed to sprout.

In the Saankhya theory of the 'seed-sprout' where are the concomitant causes? How can the world come out of the cause without the concomitant causes? It is like stating that the barren woman gave birth to a daughter.]

सहकारिकारणानामभावे यद्यवोदितं मूलकारणमेवाङ्ग तत्स्वभावस्थितिं गतम्। (02.04)

In the absence of the concomitant causes, if the Jagat is still seen rising as something that is very different from Reality (Avoditam), then the main cause itself is seen as the delusory state of Jagat (through ignorance).

[Therefore, as shown in the example of the snake and the rope, there are no concomitant causes for the appearance of the snake in the rope. Snake is not created as a reality. It is just an appearance. The rope alone appears as the snake due to lack of light or some other misconception. Brahman alone is the main cause and appears as this world, because of ignorance.

The world does not exist as a separate reality. It is meaningless to suppose its separate existence at the 'time of dissolution'.]

सर्गादौ सर्गरूपेण ब्रह्मैवात्मनि तिष्ठति यथास्थितमनाकारं क्व जन्यजनकक्रमः। (02.05)

At the beginning of the Creation (as assumed through ignorance), Brahman alone remains as it is, with the Creation as its essence, without any shape or form.

Where is there a chance for a father and his off-spring (as separate entities)?

[There is no creation or destruction of the world, since the world is non-existent. Brahman alone is.

Delusion-state alone is the world, of not understanding the true essence of Brahman.

Who is having the delusion? No one, because, nothing exists, other than the Brahman-state.

World is non-existent in the pure state of Knowledge called Brahman. 'To be someone' is the delusion.

Brahman does not produce the world as a separate reality.]

अथ पृथ्व्यादयोऽन्ये वा केचिदत्रोपकुर्वते सहकारिकारणत्वं तत्पूर्वं चात्र दूषणम्। (02.06)

(Elements could not have caused the world to come forth in the beginning.)

Here, the earth, air etc or something else do help in the process of sprouting (namely object-formation).

But one cannot expect them to be helpful in the beginning when they did not exist at all.

[If it is argued that, '*since at the time of dissolution the whole world is accepted as existing, there is no dearth of concomitant causes; as the elements like the earth etc are inherent in the world, and so can help each other and produce the world*'.

But, prior to their production, the earth and other elements do not exist at all; so how can they help each other in the production? If the Creation is proved, then the concomitant causes will get proved; if the concomitant causes are proved, then the Creation gets proved. So how can there be the support for each other? In this Earth, a sprout grows because of earth, water etc. But when the earth, water etc were non-existent before the Creation, how could they have helped in the 'Creation of the world' which was a like sprout in the seed according to you?]

तस्मात्पदे जगच्छान्तमास्ते तत्सहकारिभिः चित्तात्प्रसरतीत्युक्तिर्बालस्य न विपश्चितः। (02.07)

Therefore, one cannot proclaim that the world with its concomitant causes was quietly sitting in the Supreme, and came out from the mind here. It is a statement of an imaginative child, not of the wise adult.

तस्माद्राम जगन्नासीन्न चास्ति न भविष्यति चेतनाकाशमेवाशु कचतीत्यमिवात्मनि। (02.08)

Therefore Rama, the Jagat was not there, is not there, will not be there.

The Chit-expanse of awareness alone shines like this in itself.

अत्यन्ताभाव एव जगतो विद्यते यदा तदा ब्रह्मेदमखिलमिति तद्राम नान्यथा। (02.09)

When the Jagat is ‘completely non-existent’, Rama, then it is proved that Brahman alone is there as all this, and not in any other manner.

NON-EXISTENCE/ ABHAAVA

What is ‘non-existence’ (Abhaava)?

{Four kinds of Abhaava are recognized by Nyaaya adherents.

Praagabhaava: former not-being (like a cloth before it is woven)

Dhvamsa: subsequent non-being (a jar being smashed)

Atyantaabhaava: absolute non-being (impossibility like the son of a barren woman)

Anyonyaabhaava: reciprocal negation (mutual difference such as the ice and the water)

If Praagabhaava is not accepted, the view of the Saankhya philosophy- that Mahat rises from Prakrti, then Ahamkaara and so on, will fall flat and all these come without beginning.

If Pradvamsaabhaava is not accepted, all these twenty five principles (Tattvas) become eternal and the merging of all the Tattvas into each higher principle will become impossible.

If Anyonyaabhaava is denied, the twenty three principles other than Purusha and Prakrti will not exclude one another, but each will involve the other and thus will become all-pervading.

If Atyantaabhaava is denied the qualities of all the twenty five Tattvas cannot be distinguished from each other; so they will lose their identity.

The four defects Anaadi, Ananta, Sarvaatmaka and Asvaroopaa accordingly rise - by the denial of Praagabhaava, Pradvamsaabhaava, Anyonyaabhaava, and Atyantaabhaava.

Vasishta denies all these ‘Abhaavaas’ which refer to the perceived objects only.

According to Vasishta, these categories of absence or Abhaava are not valid.

When the perception completely ceases as a reality, then only the Abhaava can occur.

Whatever is said to be absent because of the destruction or mutual negation or through any other means, is about the perception occurring through the senses. But these perceived objects in the form of Vaasanaas never cease to exist in the mind. Mind retains their ideas. So their perception can never cease to be. They can be absent only when they are not perceived as real.

According to Vasishta, actually there is only one Abhaava- ‘Atyantaabhaava’ - ‘the complete non-existence of the perceived world of shapes and forms’. This ‘Abhaava’ denies all other ‘Abhaavaas of Nyaaya’ and also weakens the theory of Saankhya.]

[ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म उत्तरतो दक्षिणतश्चोत्तरेण।अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम्॥

“All this - that is in front is Brahman, the immortal. Brahman is at the back, as also on the right and the left.

It is extended above and below, too. This world is nothing but Brahman, the highest.”

This verse from the Upanishads proves the complete non-existence of the Jagat in Brahman.]

पूर्वं प्रध्वंसनान्योन्याभावैर्यदुपशाम्यति न शाम्यत्येव तच्चित्ते शाम्यत्येव तु दृश्यते। (02.10)

All the ‘non-existence states’ like the Abhaava before Creation, Abhaava after destruction, Abhaava of each other through difference (are all part of the perceived only); and do not mean the real non-existence.

As long as the mind is active (in some form or other as the seeing or non-seeing of objects), the Jagat cannot dissolve off (into non-existence ever). It will dissolve off only when the perceived is non-existent (as a mind-construe).

[Presence and absence of objects do not mean the ‘true non-existence’.

The very thought of ‘Abhaava’ is also an expression of the perceived only.

The ‘non-existence of the world’ before it came into being or after it is destroyed, is just a theory constructed by the mind.

As long as the mind is active, the world will not cease to exist. World/Jagat is completely non-existence in the sense that it is beyond even the definition of non-existence like the barren woman’s son.

At every moment, the five senses (the mind-pens) write the picture of the world anew; mind joins the pictures with memories right or wrong, and ideas swell up in the mind; and the world appears stable and solid and the very same always.

This swelling up process is the Chitta which exists as the mind-expanse.

When not seen by the eyes, the images vanish off; when not smelt, the smell exists not, when not heard, sound is just the vibrations of the air; when not tasted, the objects have nothing to offer; and when not touched, there is only emptiness all over. Yet, as long as the body-perception is there by the mind, the senses will be active all the time, and you cannot escape the cage of the sense-created world.

You can only have the ‘knowledge-vision’ of the non-existence of the world; which is the ‘truth absolute’.

‘Perceived’ can exist only if the perceiver is aware of it, as the sense-entity of a particular mind-set called Brahmaa, the total brain-structure.

‘Perceived’ is neither produced, nor destroyed, not even negated; but is absent as the world itself, except as the sound-modification of a word with some meaning attributed to it,]

अत्यन्ताभाव एवास्य भावैर्यदुपशाम्यति

‘That which is there when all the mind-perceptions subside’ is nothing but the ‘complete non-existence’ (Atyantaabhaava) only.

[World is never there except as the pattern of some sense-information or other.

Analyze like a Rishi, what will be there when nothing of this is here; and realize the empty state of awareness where ‘you (not the body-you, but the Reality you) as the awareness alone exist’ with all the perceived silenced through the realization of the Self.]

न शाम्यत्येव सच्चित्ते क्व शाम्यत्येव दृश्यता। (02.11)

If the mind is active in any manner (in any word-form or thought-form in the least) it will never subside.

How will the ‘perception-state’ ever subside (without Knowledge)!

[As long as you keep Brahman-state as a thing to be attained, it can never happen ever.

You are already ‘That’; realize it; that is all.

There is no ‘becoming’ Brahman or ‘seeing Brahman’; but knowing that there is only Brahman and nothing else is there as the ‘you’ or the ‘I’. Wave does not ‘become’ the ocean; it stays as the ocean always.)

अत्यन्ताभाव एवातो जगद्दृश्यस्य सर्वथा वर्जयित्वेतरा युक्तिर्नास्त्येवानर्थसंक्षये। (02.12)

Except through the ‘complete cessation of perception (by realizing the unreal state of the world)’ and ‘discarding the perception of the world all over (as just recycled information)’, there is no other means to destroy the harmful thing.

[Mind produces the Bodha of objects as sense perceptions; mind itself adds the qualities to the objects; mind itself believes in the reality of the object-filled world as a separate reality; and is trapped forever within it.

Any view-point of philosophy or science which explains the world through logic and causality concepts, is founded on the basic idea of the reality of the world. Mind and the reality of the world, are connected as one.

Only if you understand the non-real nature of the world, can you see beyond the mind-concepts and realize the ‘complete non-existence of the world’ including the ego.]

VIEWS ABOUT THE WORLD ARE FOLK-TALES ONLY

[Like the ocean is just the waters and not actually the words called ocean or water, ‘That’ alone is - which cannot be described in any manner, in the absence of the story-telling mind.

Whatever explanation is there is nothing but some folk-tale conceived by some mind.

Then what is this book about? Is it not explaining Brahman as something? No! Vasishta is training you to think the correct way so that you will understand the non-existence of the world. It is like lighting another fire of ignorance (as a text of knowledge) to extinguish the fire of ignorance which is spreading fast.]

चिदाकाशस्य बोधोऽयं जगद्भातीति यत्स्थितं अयं सोऽहमिदं नाहं लोके चित्रकथा यथा। (02.13)

इदमद्र्यादि पृथ्व्यादि तथेदं वत्सरादि च अयं कल्पः क्षणश्चायमिमे मरणजन्मनी (14)

अयमकल्पान्तसंरम्भो महाकल्पान्त एष सः अयं स सर्गप्रारंभो भाव्यभावक्रमस्त्वसौ (15)

लक्ष्माणीमानि कल्पानामिमा ब्रह्माण्डकोटयः एते चेमे परिगता इमे भूय उपागताः (16)

इमानि धिष्यजालानि देशकालकला इमाः। (17)

Only the Chit-expanse as the principle of knowledge (Bodha/information/understood) shines as this ‘Jagat’. This is the actual truth. The misconception that ‘I am so and so’ (born to some one at some place with such and such a form that is seen in the mirror); ‘I am not this’ (I am a separate organism as a body made of elements, and not any other thing); is like a folk-tale circulated by the gossiping crowd.

(The folk tale is like this-)

“This mountain etc (solidity), this earth etc (elements), and the year (time/space factor) etc,

the idea that this is a span of Kalpa (Brahmaa’s day- the duration of the world),

this is a second, these births and deaths, this is the turbulence of the dissolution,

this is the great dissolution-time of the world, this is the beginning of the Creation,

this is how the things like elements came about, these are the distinguishing characteristics of the Kalpas,

these are the countless Cosmic eggs, these Creations have passed away, these have again arrived,

these are the hierarchy of beings (Devas, humans etc),

these are the various times (Yugas) and places (SaptaDveepas)”

(Whatever theories you have, whatever deities you hold on to, whatever beliefs that you support as truths; are all just some folk-tales invented by the mind.)

CHIT ALONE IS; AND NO WORLD AT ALL

महाचित्परमाकाशमनावृतमनन्तकं यथापूर्वं स्थितं शान्तमित्येवं कचति स्वयम्। (17,18)

The 'Great Chit, the Supreme expanse', without any covering, endless by nature, remaining 'as it is' in the quiescent state, shines by itself, as 'all this'.

[If there is only awareness and nothing else; if there is only some understanding-sense and nothing else; that is Reality; the 'Chit-alone'. When it pervades as all the understanding; the world is seen as it were through many holes of Jeevas. 'Space' pervades everything and penetrates all; Chit is subtler than space and pervades all as the understanding-state. This 'understanding' exists as the 'understood world'.]

परमाणुसहस्रांशुभास एता महाचितेः। (02.18)

These worlds (produced by the minds) are like the lustre of the (thousand-rayed) Sun shining through the subtle atoms (of the minds).

स्वयमन्तश्चमत्कारो यः समुद्गीर्यते चिता तत्सर्गभानं भातीदमरूपं नतु भित्तिमत्। (02.19)

The wonder which is thrown out of the Chit by itself is the shine of the Creation, and shines without forms. It is not at all solid. (*Forms and solidity are all mind-made or sense-made.*)

THERE IS NO CREATION; NO DESTRUCTION

नोद्यन्ति न च नश्यन्ति नायान्ति न च यान्ति च महाशिलासु लेखानां संनिवेशो इवाचलाः। (02.20)

The so-called worlds do not rise; do not perish; do not come; do not go.

They are like the mountains where the lines are superimposed on the huge rocks.

(*Lines are also the nature of the rock only; and not different from it.*)

इमे सर्गाः प्रस्फुरन्ति स्वात्मनात्मनि निर्मले नभसीव नभोभागा निराकारा निराकृतौ। (02.21)

These worlds flash forth in the 'taintless essence of Reality (Aatman)' by the Aatman (as some mind-perception or other), like the divisions seen in the sky (where the sky never can be divided into separate things).

The worlds (are just conceptions of the mind, and) are formless and shapeless (and nameless also).

द्रवत्वानीव तोयस्य स्पन्दा इव सदागतौ आवर्ता इव चाम्भोधेर्गुणिनो वा यथा गुणाः (22)

विज्ञानघनमेवैकमिदमेवमवस्थितं सोदयास्तमनारंभमनन्तं शान्तमाततम्। (02.23)

Like the liquidity in water (liquidity 'is' the water),

like the movement in the wind (movement 'is' the wind),

like the whirlpool in the ocean (whirlpool 'is' also the ocean only),

like the virtues of a noble man (virtues make the noble man what he is),

'the principle of knowledge in the dense state' stands like this as the 'rising and setting world',

without beginning, without end, and as the all-pervading quiescent state.

सहकार्यादिहेतूनामभावे शून्यतो जगत् स्वयंभूर्जायते चेति किलोन्मत्तकफूत्कृतम्। (02.24)

Due to the absence of concomitant causes, to say that the 'Jagat rises by itself from the void' is just a 'snorting sound' coming from the insane (*just non-sense*).

BLESSING TO RAMA

[The Brahman-king is deep asleep; he is sleeping on the bed of 'misconceptions' and is experiencing various nightmares, and is suffering through births and deaths; and Avidyaa is the sleep one is lost in. When he wakes up, he instantly becomes fearless, and is enveloped by the grandeur of his court-room, and is an ornament of that court-room.

Become like that, hey Rama! Wake up from your sleep of ignorance and shine like the jewel of the Earth.]

प्रशान्तसर्वार्थकलाकलङ्को निरस्तनिःशेषविकल्पतल्पः

चिराय विद्रावितदीर्घनिद्रो भवाभयो भूषितभूः प्रबुद्धः। (02.25)

With all the taints of the division of objects erased off, with the bed of misconceptions completely destroyed, throwing afar the prolonged sleep-state of Avidyaa, become fearless, adorn the Earth as the enlightened Sage.