

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पयोगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY

[VETAALA AND THE KING]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

THE CONVERSATION BETWEEN THE VETAALA AND THE KING

(Intellect-purity and brain-efficiency are a must for Aatman-realization; no doubt about it! Realization is not a heaven to be reached by reciting 'Aham Brahmaasmi'; but is the knowledge that needs to be mastered through Vichaara.

Jagat, the changing pattern of the sense-inputs is a just mirage-like city, or some sort of ghost-world where countless dust heaps float about as the ego-entities in the nothingness-expanse of the Reality-state. But somewhere, even after reaching this level of Vichaara as up-to this section of Nirvaana Prakaranam, the ego may identify itself with the intellect and still continue to exist as a ghost.

Of course, the dispassion would be there, disinterest in the objects and people would be there, purity of mind would be there; and yet, the ghost of the intellect will be still lurking in the shadows.

This is intellectual conceit.

You may be so adept in Vaasishtam-study, that you may know all its stories and explanations verbatim, and may also know the entire essence of all the Upanishads intellectually; and so, it will feel proud of that knowledge also. If that is the case, you are the Vetaala (vampire lurking in the shadows of the Scriptures); and the self, the emperor supreme is still out of reach for you and outside of you only, as a 'still to be reached' state. What if this intelligent and proud intellect had a talk with Brahman?

What if the purified Buddhi that was arrogant had a discussion with the true self? Read on!)

वसिष्ठोवाच

Vasishta spoke

संसृतिस्वप्नविभ्रान्तौ वेतालोदाहृतामिमान्प्रश्नानाकर्णय शुभान्प्रसङ्गात्स्मृतिमागतान्।

Listen to these 'wonderful questions presented by the Vetaala (a spirit) about the dream of this Samsaara', which came to my memory in this context.

(Vetaala is a spirit that hangs upside down from the branch of a tall Taala tree, and the intellect also hangs on to the Scriptural knowledge which is scripted on the Taala leaves.)

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अस्ति विन्ध्यमहाटव्यां वेतालो विपुलाकृतिः स किञ्चिन्मण्डलं गर्वादाजगाम जिघांसया।

In the great forest of Vindhya Mountain lives a Vetaala of a gigantic form.

He had comprehended all the knowledge of all the Scriptures, and was proud of his knowledge too.

He asked questions of profound and subtle nature, dug out from the deep inside the Scriptures to the learned ones; and when they failed to answer, he would eat them off, and satiate his hunger.

Once he arrogantly wandered in some populated regions desirous of eating some ignorant people.

(Vetaala is a ghost, the intellect through which we understand the ghost-world called Jagat.

It so happens that we understand the knowledge given by the Scriptures like Vaasishtam thoroughly, and can repeat verbatim any thought of Vasishta, without actually experiencing it in the self-level.

This Vetaala, namely the intellect was proud of itself, having attained so much knowledge; and represents a student who has managed to grasp the truths presented by Vasishta intellectually, and is sunk in his own glorified state of knowledge, though he is not in the self-state as suggested by Vasishta.

The bliss of knowing intellectually should not be confused with the bliss of the self.

In the self-state there is no conceit, there is no glorified state of the intellect.

To just be what you are is the self-state; you cannot 'know' the self, as outside of yourself; self is not known as 'I know it'; it has to be just 'know' and no 'I' at all.

This intellect-vampire defeated all others with its supremacy of knowledge and was proud of itself.

It had no one to oppose it, for it was adept in explaining any truth of any Scripture in a flawless manner, and had the language ability to put forth puzzling questions.

And in its journey of victory over fools, it meets a realized person who is Brahman itself in essence. This is a conversation that took place between the intellect that had mastered the Scriptures, and the Brahman (self) which was beyond the reach of the Scriptures also.

The same topic is introduced in Tripura Rahasyam also, where the proud Sage Ashtaavakra who is a master of all learning is taught the path to self-awareness state.

Self-knowledge is not intellectual self-knowledge; intellect just helps in Vichaara, but it has to die itself as a ghost before the self-state gets attained. Analyze whether you are the Vetaala or the king!)

स वेतालोऽवसत्पूर्वं कस्मिंश्चित्सज्जनास्पदे बहुबल्युपहारेण नित्यतृप्ततया सुखी।

(Intellect can exist if and only the self, the 'knowing state' supports it. Chitta alone is known as the intellect when it is sharp enough understand anything, and has the capacity to ascertain the truths and take decisions. The mind itself can guise as the intellect, and delude you.)

The Vetaala had previously lived in the shelter of a noble king (like Karkati demoness was sheltered by the Kiraata kin. He was given ample food in the form of thieves and cheats.

(All fake saints and idiot philosophers who looted the people in the name of Aatman-realization were removed by him; or rather, the purified intellect never came under the sway of other philosophies which were world-based theories. This Buddhi was very pure, and was able to keep away all the Gurus and gods that blocked the path to Vichaara.)

निर्निमित्तं निरागस्कं पुरोऽभ्यागतं न सः क्षुधितोऽपि नरं हन्ति सन्तो हि न्यायदर्शकाः।

He never without any reason killed a faultless man standing in front, even if tormented by hunger. Pious men are always beacons of perfect actions.

(The intellect which had mastered self-knowledge through Vichaara was extremely pious in character. The desires were absent; dispassion was on the rise, and no one was harmed as such. It had just the mistaken notion that it had attained the realized state, and confused the intellect-bound joy as the bliss of the self-state.)

स कालेनाटवीगेहो जगाम नगरान्तरं न्याययुक्त्या जनं भोक्तुं क्षुधा समभिचोदितः।

He after some time reached a dense forest at the outskirts of a city, to search for food in the form of ignorant people to satiate his hunger (for self-glory), in a proper manner (of intellectual debate), by posing profound and subtle questions on the self.

(The intellect found pleasure in showing of its excellence in Scriptures, to the less learned.)

तत्र स प्राप भूपालं रात्रिचर्या विनिर्गतं तमाह घनघोरेण शब्देनोग्रनिशाचरः।

(The king here was in the true state of Realization; he was a Knower who was established not just in the intellectual proficiency, but was really in the state of the Self.)

He met a king there who was out on his night patrol. The terrifying wanderer of the night (the intellect which was not afraid of ignorance) spoke to him making horrifying noises (like the learned philosophers who have not attained self-realization make great noises of words and arguments.)

वेताल उवाच, राजल्लब्धोऽसि भीमेन वेतालेन मयाधुना क्व गच्छसि विनष्टोऽसि भव भोजनमद्य मे।

राजोवाच, हे रात्रिचर निर्याय्यं मां चेदत्सि बलादिह तत्ते सहस्रधा मूर्धा स्फुटिष्यति न संशयः।

वेताल उवाच, न त्वामद्यहमन्यायं न्यायोऽयं हि मयोच्यते, राजासि सकलाश्च पूरणीयास्त्वयार्थिनाम् ममैतां अर्थितां राजन्संभवार्थां प्रपूर्य प्रश्नानिमान्मयोक्तांस्त्वं सम्यगाख्यातुमर्हसि।

Vetaala spoke: Hey Raajan! You are caught today by me in the form of this terrifying Vetaala! Where do you go? You are dead today! You are my food today!

The king spoke: Hey RaatriChara (you who move at nights only)! (You are still groping in ignorance only!) If you forcefully eat me here without any justice, then your head will split into thousand pieces for sure!

Vetaala spoke: I will not eat you without any justice. I am acting just only.

You are a king! You are duty-bound to fulfill all the wishes of the needy! I too place this request before you. Hey Raajan! Fulfill this wish of mine too, which has risen now!

Answer correctly all these questions presented by me.

कस्य सूर्यस्य रश्मीनां ब्रह्माण्डान्यणवः कृशाः कस्मिन्स्फुरति पवने महागगनरेणवः।

Tiny dust motes float in the shining rays of the sun; this you must have seen as an ordinary occurrence; but there is another sun with lustrous shine, in whose rays float the tiny atoms of the cosmic eggs; which is that sun? In which wind do the dust heaps fill the entire expanse of the sky?

स्वप्नात्स्वप्नान्तरं गच्छञ्छतशोऽथ सहस्रशः त्यजन्न त्यजति स्वच्छं कः स्वरूपं प्रभास्वरम्।

Moving from dream to dream numbering hundreds; nay even thousands, who discards (all the identities of the succeeding dreams one by one); yet does not discard one's pure nature which reveals them all?

रम्भास्तम्भो यथा पत्रमात्रमेवं पुनः पुनः अन्तरन्तस्तथान्तश्च तथा कोऽणुः स एव हि।

He is like the plantain trunk which is made of leaves alone that overlap each over the other, and are seen inside and inside of each again and again; which is the atom that supports all these leaves, staying within each of these leaves?

ब्रह्माण्डाकाशभूतौघसूर्यमण्डलमेरवः अपरित्यजतोऽणुत्वं कस्याणोः परमाणवः।

Countless cosmic eggs, hosts of beings and their planets, countless solar spheres, and Meru Mountains are the huge atoms that support all; but which single atom acts as their support, without which they become worthless?

कस्यानवयस्यैव परमाणुमहागिरेः शिलान्तर्निबिडैकान्तरूपमज्जा जगत्त्रयी।

What is that something which is without parts, inside which the three worlds stay as the essence of the deep dense inside of the 'huge hill of that subtle atom'?

इति कथयसि चेन्न मे दुरात्मंस्तदिह निगीर्य भवन्तमात्मघातिन् फलमिव तव मण्डलं ग्रसेयं प्रसभमुपेत्य जगद्यथा कृतान्तः।

Hey wicked creature! Hey self-killer! If you do not answer (these six questions), then I will kill you and immediately go to your country and swallow it off like a fruit, like Yama consuming the world!

इत्युक्तवति वेताले वक्तुं प्रश्नान्विहस्य सः उवाच वचनं राजा दंतांशुधवलाम्बरः।

After the Vetaala spoke like this, the king laughed aloud making the space around him whitened by the shine of his teeth, and started to answer the questions.

राजोवाच आस्ते कदाचिच्चेदं हि ब्रह्माण्डमजरं फलं उत्तरोत्तरं दशगुणभूतत्वक्परिवेष्टितम्।

King spoke: Hey Vetaala! You utter profound high sounding words indeed; but I do not believe that you have any knowledge of Brahman actually. Listen to this, and see if you can capture the expanse of the Brahman (since you believe that you are the intellect supreme)!

I and you know of this perceived field as the earth-pedestal (Bhoomi) that supports our bodies.

This earth itself is of an enormous size for us the tiny beings who walk on it.

Countless such Bhoomis exist inside the Cosmic egg (Brahmaanda) like the thick flesh of the egg.

Imagine this particular cosmic egg as a tiny fruit that is hanging from a branch, as a part of a huge cluster of such fruits.

This fruit is small; but cannot be easily broken. It has a hard skin made of ten layers.

Its skin is so thick that is made of ten thick layers laid each over the other, and is ten times thicker unlike the ordinary fruits covered by just a single layer.

(The mysterious essence of the fruit is not so easily attained. It is too thick and hard to pierce through. This unbroken skin is made up of the ten layers of the five-fold sheaths (Anna, Praana, Manas, Vijnana, Aananda) of the individual entity as the Jeeva-state of delusion, and the five-fold world of elements (Aakaasha etc with their subtle essences of Shabda etc) that exist as part of it (as the seer and seen states), each overlapping the other to form a thick skin, which cannot be cut through except by the sharp Vichaara knife.)

तादृशानां सहस्राणि फलानि यत्र सन्ति हि अत्युच्चैस्तादृशी शाखा विपुला चलपल्लवा।

(The numbers used as thousand and more should be taken to mean 'beyond counting'.)

Our tiny fruit of Brahmaanda with our tiny Bhoomi is one among the clusters of fruits that fill a huge branch of a tree. Such fruits of Cosmic eggs numbering thousand and more are found on the topmost part of the branch, which is covered all over by abundant leaves of the minds which keep on moving (agitating).

तादृशानां सहस्राणि शाखानां यत्र सन्त्यथ तादृशोस्ति महावृक्षो दुर्लक्ष्यो विपुलाकृतिः।

And there is not just one branch with fruits like that; but countless branches fill the huge tree which fills all of the space that you can imagine. Thousands and more of such branches are there in that huge tree, which is so big that it cannot come within the range of the sight at all.

(Who can even imagine such a number of limitless mind-worlds? A Man imagines the tiny earth alone to be the huge world, and imagines his existence as special and sacred; he is like a frog stuck inside the tiny hole of a rock which knows nothing of the outside expanse. And the earth he knows is his own conception of the earth made of ideas that are based on his incomplete sense-data.)

तादृशानां सहस्राणि यत्र सन्ति महीरुहां तादृशं वनमत्युच्चैरनन्तरुगुल्मकम्।

(Is there only one tree like that? No!)

Thousands and more of such trees growing out of the ground (as ignorant based existences) fill a huge forest, which reaches far above the sky, and such trees fill it like clusters of bushes.

(Where is our Brahmaanda and our Bhoomi? Can you find it anywhere?)

And what does our tiny existence amount to in this huge expanse of the perceived? What are you proud of?)

तादृशानां सहस्राणि वनानां यत्र सन्त्यथ तादृगस्ति बृहच्छृङ्गमत्युच्चैर्भरिताकृतिः।

Thousands and more of such forests fill the mountain without a gap, where the peak of that mountain reaches far above the sky, beyond the sight.

(There is not just a single forest, but countless such forests with trees that have branches filled with clusters of fruits like our Brahmaanda, cover a huge Mountain like bushes covering the rock.

And the mountain is not small one, but is very huge and rises high up to fill the sky above.

Can you see anywhere our tiny Bhoomi?)

तादृशानां सहस्राणि शृङ्गाणां यत्र सन्त्यथ तादृशोऽस्त्यतिविस्तीर्णो देशो विपुलकोटरः।

तादृशानां सहस्राणि देशानां यत्र सन्त्यथ तादृगस्ति बृहद्दीपं महाहृदनदीयुतम्।

तादृशानां सहस्राणि द्वीपानां यत्र सन्त्यथ तादृगस्ति महीपीठं विचित्ररचनान्वितम्।

Thousands and more of such mountains fill the huge expanse of a country which has enough empty hollows to fill countless mountains of this type. Thousands and more of such countries fill a huge island which contains huge lakes and rivers (filled with varied waters of experiences).

Thousands and more of such islands fill a pedestal of earth which is filled with a variety of objects and beings made of various names and shapes.

(There is not one mountain, but countless mountains like that exist, where forests thick with huge trees cover it all over, with branches filled with clusters of fruits, which contain countless Bhoomis like ours inside them as flesh. Can you imagine the amount of minds, and their worlds that rise from Brahman?

Such Mountains cover this country without a gap, and such countries fill the island without a gap; and such islands exist inside the earth pedestal which is like our tiny earth which is just a small fruit inside a cluster of fruits hanging from a huge branch. Confusing? What is inside what; keep thinking; more is to come!)

तादृशानां सहस्राणि पृथ्वीनां यत्र सन्त्यथ तादृगस्ति महास्फारं महाभुवनडम्बरम्।

तादृशानां सहस्राणि जगतां यत्र सन्त्यथ तादृगस्ति महच्चाण्डं चण्डमम्बरपीठवत्।

Thousands and more of such earth-pedestals exist inside a huge expanse of a huge Brahmaanda, the creation of a Brahmaa. Thousands and more of such Jagat-formations exist in a huge egg that is so huge and gigantic that it looks a pedestal of space itself.

(Where are we actually inside this dust-heap of worlds?)

Such creations contain earth pedestals that contain islands filled with countries that are covered by Mountains that are covered by forests, that are filled with trees that are full of branches that are full of cosmic egg fruits and mind-leaves, that contain our tiny Bhoomi inside one of the fruits, and we are inside some fruit like worms crawling in a corner, feeling proud of our own intelligence...!)

तादृशानां सहस्राणि यत्राण्डानि करण्डकाः तादृशोस्ति गतस्पन्दो विपुलाब्धिश्च सागरः।

तादृक्सागरलक्षाणि तरङ्गो यत्र पेलवः तादृशः स्वविलासात्मा निर्मलोऽस्ति महार्णवः।

(These eggs that are filled with Jagat-formations are inside a basket; and such baskets fill an ocean so thickly, that even quivering is not possible for that ocean.)

Thousands and more of baskets filled with such eggs fill the huge expanse of the water-filled Ocean, and the ocean cannot even quiver because of those abundant baskets.

(Such oceans with baskets filled with eggs containing Jagat formations, containing all that were previously mentioned in the beginning, starting from our tiny Bhoomi, are tiny wavelets in another huge Ocean that has no boundaries.)

There is a huge taintless ocean of limitless waters, where such basket-filled oceans are like millions and millions of small wavelets splashing beautifully.

तादृगब्धिसहस्राणि यस्योदरजलान्यथ तादृशोऽस्ति पुमान्कश्चिदत्युच्चैर्भरिताकृतिः। तादृशानां नृणां लक्षैर्यस्य मालोरसि स्थिता प्रधानं सर्वसत्तानां तादृशोऽस्ति परः पुमान्। तादृशानां सहस्राणि पुरुषाणां महात्मनां स्फुरन्ति

मण्डले यस्य स्वतनूरुहजालवत् तादृशोऽस्ति महादित्यः शतमन्यासु दृष्टिषु या एताः कलनाः सर्वास्ता

एतास्तस्य दीप्तयः। अस्यादित्यस्य दीप्तीनां ब्रह्माण्डास्त्रसरेणवः मया चित्सूर्य इत्युक्तः सर्वमेतत्तपत्यसौ।

(Where are these Oceans by the way? Oh! They are just inside the belly of a person, the Aakaashaja, the one born of emptiness, as his belly waters.)

Such Oceans numbering thousands and more are the belly-waters of an entity who stands tall, filling the huge expanse of space.

(Where is this entity who has such waters in his belly?)

He is just one tiny pearl of the huge garland worn by another huge entity.)

There is another Supreme being, a huge gigantic one, (witness state) who is the foremost of all beings, and wears the garland made of the previously mentioned entities numbering millions and more.

(And where this entity wearing such a garland of witness states?)

There is another Supreme sun in whose sphere rise out the previously mentioned entities numbering thousands and more like thick hair on the body, and rise as hundreds of perceiving states of manifold nature, and are the rays of that sun.

(And in the light of this sun float the Brahmaandas as the dust motes.)

Chit-sun alone reveals all these Brahmaandas, like the sunlight revealing the dust motes.)

The cosmic eggs are dust-particles floating in the shine of this Sun. This alone was mentioned by me as Chit-Sun. It burns everything that is here. It alone exists as the fire of Jeeva and consumes the fuel of experiences and burns fiercely without stop.

(And these Cosmic eggs are again the tiny fruits that hang like clusters in a tree...., and are the dust motes seen in this Chit-sunlight. What is where?)

Can you ever measure the Brahman-expanse with your tiny intellect?

Can your tiny brain grasp all this, which is beyond logic also?

How can you boast of 'knowing' Brahman (self)? What are you in this huge expanse of Brahman?)

विज्ञानात्मैव परमो भास्करो भाविताशयः इमे ये भुवनाभोगास्तस्यैव त्रसरेणवः। विज्ञानपरमार्कस्य भासा भान्ति भवन्ति च इमा जगदहर्लक्ष्म्यः क्वचिल्लक्ष्म्यो रवेरिव। विज्ञानमात्रकचितात्मनि जन्तुजाते त्रैलोक्यमण्डपमणेरविकासभाजि चिज्जन्मनोर्भवनसंभ्रमतावलेखाः सन्तीह रे न हि मनागपि शान्तमास्व।

Chit-sun is of the essence of Knowing only. It is the Supreme source of light which reveals all this.

All these manifold structures of countless worlds are the dust particles floating in its shine.

All these splendors of the 'Jagat- day shine' exist because of the shine of Supreme Sun of knowledge, like the splendor of the Sun makes possible the day-shine for the world.

Hey you (Vetaala)! (Hey you intellect well versed in all the Scriptures of Knowledge!!)

Do not make wasteful noises, as if you have grasped the essence of that Supreme Sun!

If you try to 'understand' it, you will shatter to pieces without being able to find the beginning or the end of Brahman state.

Brahman cannot be 'understood'; it can only be where the intellect also is not there to make wasteful noises.

That Supreme gem (shining as the Sun) over the bower of tri-world, shines only in those who have realized the Self through the knowledge bestowed by the scriptures; is not understood by those creatures who have not sought the knowledge of the Self, but just keep making noises by talking about the Supreme through profound words without understanding the least what they talk about. It is easy to talk about Brahman; but all those who 'talk' about Brahman are not in the awareness of the Supreme.

(Actually all these cosmic eggs do not exist at all, except as the conception-state of Jeevas.

Either they are there as tiny Vaasanaa-made worlds of groped minds, or as the Knower-made private worlds. Ignorant are trapped inside their worlds, Knowers are amused by their worlds.)

Those countless allusions of doer, enjoyer etc which are there for every individual self in the mansion of the world perceived by the Jeeva rising out of Chit (like spark from the fire), are not there in the least (in the state of Chit). So keep quiet. Enough of your prattle!

It is time you stay quiet in the presence of the indescribable!

And as for your questions coined out of beautiful words; you can have those answers now. I will answer all your questions, in a random order; connect the questions yourself, if you are so knowledgeable.

कालसत्ता नभःसत्ता स्पन्दसत्ता च चिन्मयी शुद्धचेतनसत्ता च सर्वमित्यादि पावनं परमात्मवायौ रजः स्फुरति चञ्चलं कुसुमाङ्ग इवामोदस्तदद्रूपकं स्वतः।

You questioned me about some wind! The wind is the Reality-state that exists giving realness to all the dust-motes also that are carried by it. The dust motes here refer to the time factor, the space-factor, the constant fluctuation-state which rises as any world-scene, the pure state of awareness that knows the world, and all the other factors of causality, result bound actions etc.

These dust motes are not impure like the dust motes of the earth; but they stay sacred by the constant touch of the wind, Wind alone exists as the dust motes also. These dust motes exist because of the wind, and stay as if different from the wind, like the fragrance-state of a flower which is the very nature of the flower yet appears as if different.

जगदाख्ये महास्वप्ने स्वपात्स्वप्नान्तरं व्रजत् रूपं त्यजति नो शान्तं ब्रह्मशान्तत्वबृंहणम्।

This Jagat, just the changing patterns conceived on sense-information, is like a huge prolonged dream that is dreamt by a Jeeva; and the Jeeva keeps moving from dream to dream pushed by its Vaasanaas.

Jeeva is in essence the reality state only, which stays as the knowing principle in all, and gives realness to these unreal dreams. Even when seeing the dreams through the Jeeva-channel, it never loses its quiescent nature. The world is the expanded state of this quiescent state of Brahman only.

Quietness alone is there all over; and the imagined noise is imagined as the world.

रम्भास्तम्भो यथा पत्रमात्रमेवान्तरान्तरं अन्तरन्तस्तथेदं हि विश्वं ब्रह्म विवर्त्यपि।

Just like the plantain trunk is made of overlapping leaves alone, one over the other, and looks solid, the mind-worlds overlap each over the other giving the illusion of a world, by encircling each other; with only the Brahman as the inner essence of all.

(Jeevas are like mirrors that have their own conceptions as their reflections or taints. World is just a state where mirrors keep reflecting the taints of the other mirrors. Like a world made of mirrors all over, each mind acts as a mirror for the other, and proves the existence of the other; and a huge world -dream of reflections comes into existence by each dream-character dreaming of the other.)

सद्ब्रह्मात्मादिभिः शब्दैर्यदेतदेताभिर्विगीयते शून्यमव्यपदेशं ते न तत्किंचिच्च किंचन
या या विभाव्यते सत्ता सा सानुभवनिर्मितान् रम्भास्तम्भवदेतावच्चिन्मात्रममलं ततम्।
सूक्ष्मत्वादप्यलभ्यत्वात्परमात्मा परोऽणुकः अनन्तत्वादसावेव प्राप्तो मेर्वादिमूलताम्।
अणोरप्यनन्तस्य पुम्सोऽस्य जगदाद्यपि परमाणुवदाभाति प्रतीतत्वादारूपवत्।
परोऽणुरेषोऽलभ्यत्वात्पूरकत्वान्महागिरिः सर्वावयरूपोऽपि निरस्तावयवः पुमान्।

अस्य वै ज्ञप्तिमात्रस्य मज्जामात्रं जगत्त्रयी विज्ञानमात्रमध्यं हि साधो विद्धि जगत्त्रयम्।

The indescribable Reality state is celebrated by the words of 'Sat', Brahman, Aatman etc. These terms do not represent that Reality in any manner, since it is without any quality or limitation that can be observed as its description. It does not have any name that describes it, since it is not any thing of any sort.

Whatever mind-agitation is there, that rises as many experiences, in various ways, each overlapping the other like the plantain leaves forming the trunk of the Jeeva-state, which is spread over by the taintless state of the awareness which supports these experiences, as the unknown emptiness holding the leaves as one.

It is very subtle and cannot be comprehended by the mind or intellect, and is the supreme essence within of all by staying as the single atom of Reality supporting all; it is limitless, and forms the root for the worlds supported by the Meru Mountain.

It is not exactly the atom; but is more subtler and more indestructible, and does not get destroyed by shining as the world-appearance, and stays formless as the support of all.

It is the supreme essence of all; and is so subtle that it cannot be grasped by the mind or the intellect; it is revealed only when they remain silent. It is also like a huge mountain which fills the world that shines so limitless. It is inside all, and everything is inside it.

It is all that moves as so many divided Jeeva-states with their divided senses; but it is not divided as parts, and shines as the common essence of knowing through all the senses.

The three worlds are inside it as its essence, as the flesh of the fruit.

Fruit is its flesh; flesh is the fruit; each forming the essence of the other.

It is just the 'know' state that exists as the essence of all Jeevaatmans.

The tri-world exists as the essence of all Knowing.

What 'knows' is that; what is 'known' is this.

There is no difference between both the knowing and the known; each forms the essence of the other.

The state of the intellect as 'I know the self' is an idiotic statement only.

You can never 'know the self'; but stay as the self alone, where 'you' and the 'I know' are not there anymore. Vichaara reveals the self, no doubt; but one must be careful of the intellectual conceit also.

Conceit is formed when you see another; self state does not see another.

In this huge expanse of Brahman, when the intellect falls dead unable to visualize its enormity, what 'I' can exist as anything? What can the intellect boast of?

What are you in front of that Supreme expanse which alone forms the essence of everything?

विज्ञानमात्रकलनाकलितं जगन्ति शान्तस्वभावसुकुमारमनन्तरूपं वेतालबालक पदं तदलङ्गनीयमेवं स्वयं
समनुभावय शान्तमास्व।

The worlds exist because 'the Knowing' exists.

Worlds are just the rays of that huge Sun called Chit, which is of the nature of quiescence, which is blissful and eternal. That state is so smooth and subtle, it cannot be reached by making noise like you.

Hey you Vetaala-infant! You can never dream ever of going over to that state by chattering like this.

What if you have mastered all the Scriptures and know it also verbatim, you cannot comprehend it with your noisy arrogance. Who are you to judge who is ignorant and who is learned?

What are you in that Supreme expanse? Experience that state as the Self and remain quiet!

वसिष्ठोवाच
Vasishta spoke

इति राजमुखाच्छ्रुत्वा वेतालः शान्तिमाययौ भावितात्मतया तत्र विचारोचितया धिया उपशान्तमना भूत्वा
मत्त्वैकान्तमनिन्दितं बभुवाविचलद्ध्यानी विस्मृत्य विषमां क्षुधाम्।

The Vetaala calmed down after hearing these answers from the king who was in the direct experience of the Self and who had attained knowledge through proper reasoning. With the mind free of all agitations, contemplating on the blameless single state of the Self, it became still; and was absorbed in the Self, forgetting the tormenting hunger.

एतद्राम मयोक्तं ते वेतालप्रश्नजालकं एवक्रमेण चिदणौ तेनेदं संस्थितं जगत्। चिदणोः कोशगं विश्वं विचारेण
विलीयते कायो वेतालकस्येव शिष्यते यत्पदं तु तत्। संहृत्य सर्वतश्चित्तं स्तिमितेनान्तरात्मना स्वभावापतितं
कुर्वन्निरिच्छं तिष्ठ शान्तधीः।

Rama! I have told you now about the questions presented by that Vetaala.

In this manner, the world is established in the Chit-atom as answered by the king.

The world stored in the chest of the Chit-atom dissolves through reasoning, like the body of the Vetaala; and whatever remains is the state of the Supreme! Withdraw the Chitta from all over, make the mind still within, do the actions that fall to your lot without desires, and remain with the intellect free of all arrogance and pride.