

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'  
[PART ONE]

CHAPTER THREE

[THE POWER OF AJNAANA, THE ABSENCE OF KNOWLEDGE]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**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.

## CHAPTER THREE

AVIDYAA - THE ABSENCE OF KNOWLEDGE  
VIDYAA - THE 'ABSENCE' OF THE 'ABSENCE OF KNOWLEDGE'

[There is of course the 'Reality that is taintless without perceptions'; but the perceptions alone are what we really experience, and will experience always.

To stay afloat as the unbroken ship in the turbulent ocean of perceptions, is the Mukti state.

Reality exists as the right or wrong knowledge-states only.

Wrong knowledge is the reality of the world. It is known as Avidyaa or delusion.

Right knowledge is the reality of the Reality only, as the true vision.

A Mukta 'is' 'the Reality state' with the purest state of mind, and he does not get fooled by attaching realness to whatever he experiences. He knows that everything he perceives to be a form of 'Bodha only' (as a whirling state of information only) as an established Truth-vision which does not need a thought process to reason it out again and again. Such a vision becomes his natural sight.

The ignorant lack the Truth-vision and get caught in this information-whirlpool, by becoming part of it, by identifying with the steady information-input called the body. This wrong understanding or the absence of knowledge is known as Avidyaa, the opposite of Vidyaa, the right understanding.

The 'perceived-state' 'when believed as real' is 'Avidyaa'; whereas, the 'perceived state' 'when known as the Brahman', as just the 'limitless probable states of Reality existing as the seer/seen units', is 'Vidyaa'.

When you are in the hold of Avidyaa, and believe also that you are in the Avidyaa-hold; and then if you struggle also to come out of the hold of Avidyaa, and again come out of it also through the Vichaara practice; then it is known as Vidyaa.

However, Brahman is not the Vidyaa-state or the Avidyaa-state.

You have to remove Avidyaa with Vidyaa, but later stay without both the Avidyaa and Vidyaa.

Only when you believe the world and life as real, you have to reason out the truth; but when the truth is known, what is there as the truth or the lie, but the quiet state of reality-state as it is, is left back, with the Chitta staying always in the 'evaporated state of Sattva'.

If Vidyaa and Avidyaa, both are part of the perceived only (in the form of right information and wrong information), and if the Reality-state is free of both Vidyaa and Avidyaa, then why this Avidyaa makes an appearance at all?

Vasishta explains.]

वसिष्ठोवाच

Vasishta spoke

[Imagine the Chit-state as a huge mountain reaching beyond the skies and filling all the space-measures that can be there, and growing in time forever without any limit. This mountain is always covered by the forest-land of the perceived all over, and the mountain looks green all over, though it is not green actually. And these forest-lands are thickly entwined by the enormous thorny creeper of Avidyaa.]

AVIDYAA-CREEPER

संसारवनखण्डेऽस्मिंश्चित्पर्वततटे स्थिता कीदृशी सृष्ट्यविद्याख्या लता विकासिता कदा। (08.01)

In this 'forest-land of Samsaara', on the 'mountain-slope of Chit', how did this '(thorny) creeper called the world-perception named Avidyaa' came to be about, and when did it bloom up?

बृहत्पर्वतपर्वाद्या ब्रह्माण्डत्वक्समावृता देह्यष्टिरियं यस्यास्त्रिलोकी लोककासिनी। (08.02)

The 'plant-stem' is the 'Tri-world'; the 'nodes' are made of 'huge mountains'; the 'skin' is made of 'countless Brahmaandas', and is filled with the 'sprouts of beings'.

सुखं दुःखं भवो भावो ज्ञानमज्ञानमेव च अत्रैतान्युरुवृत्तानि मूलानि च फलानि च। (08.03)

The joy and pain, the birth and existence, knowledge and ignorance, are the roots that grow daily and (rise tall as the huge tree and), yield the same as the fruits also.

*(There is actually no 'joy' in the sense-created patterns that go by the name of the world.*

*Some desire-agitation rises randomly as if you will very happy by possessing something, the family or object or whatever; and you imagine a joy-state by its attainment; but very soon, that very joy you obtained through the desired object becomes painful and unpalatable. Pain alone you are seeking in the name of 'joy' and pain alone you will attain as a fruit.*

*This foolishness is the result of Avidyaa.)*

WHATEVER YOU STRIVE FOR, THAT ALONE FRUCTIFIES AT THE END

सुखादविद्योदेत्युच्चैस्तदेवान्ते प्रयच्छति दुःखादविद्योदुत्तेत्युच्चैस्तदेवैषा फलत्यलम्। (08.04)

Avidyaa rises high even from joyous states (for no one is ever content, and the craving for joy never ends); and (this Avidyaa) fructifies as that alone at the end (whatever one imagined as happiness) (when acquired through proper effort).

Avidyaa rises high even from sorrowful states (leading one towards wicked actions); and gives that alone at the end (as some other sorrowful states).

*(Whatever idiotic thing you believe in as the truth, that thing alone gets experienced as truth by you, be it a god, or ghost, or miracle, or suffering or joy. You are a mini wish-fulfilling Kalpa-tree yourself.  
What you want to believe in, that alone is your realized truth. This foolishness is the result of Avidyaa.)*

**भवादविद्योदेत्येषा तमेव फलति स्फुटं**

Avidyaa rises from ‘Bhava, the realness experienced in the world-phenomenon’; and fructifies as that alone as a firm ascertainment (making the world appear more and more real, by the increase of ignorance).

**भावात्सत्तामवाप्नोति तमेव फलति क्षणम्। (08.05)**

By the belief in the realness of the world, the world also becomes experienced as more real than ever; and that alone fructifies instantly (as a deep rooted sense of the solid world existing in some fixed space and time points).

**अज्ञानाद्वृद्धिमायाति तदेव स्यात्फलं स्फुटं**

She rises from ignorance (absence of rational analysis) and that alone rises again indeed as the fruit also (as an aversion towards rational thinking).

*(To not be in the hold of Avidyaa, you must develop the courage to discard what is unreal and hold on, only to the truth, though the mind may feel pained by losing all that it held on to as real.)*

**ज्ञानेनायाति संवित्तिस्तामेवान्ते प्रयच्छति। (08.06)**

Through the right knowledge (attained through rational analysis), the understanding (about the unreal nature of the world) rises, and the Knowledge alone is the fruit here also (where one slowly ascends the ladder of Knowledge by developing dispassion and discrimination).

*(If through Vichaara, you are able to understand the world as it is, as nothing but a perceived-field of mind-patterns, then you are in the state of Knowledge only. This is the wisdom that fructifies by the quest for Vidyaa.)*

**SRSHTI – THE AVIDYAA-CREEPER**

[‘Srshti, the Creation’ has another name, namely ‘Avidyaa’; and like a limitless creeper, it spreads out thickly without a gap, all over the forest-land of Samsaara. This creeper is actually the Vaasanaa-creeper, which has a sprout at every leaf, and root at every sprout. It tempts everyone with the fruit of joy; and, all the living beings are stuck to it all over, wanting to obtain the illusory joy.]

**नानाविधोल्लासवती वासना मोदशालिनी घनप्रवालतरला तनुरस्या विजृम्भते, (07)**

The ‘thorny-creeper’(Creation/Avidyaa) looks beautiful, and spreads out in a variety of ways with her ‘Vaasanaa-pollen’ fallen all over by the ‘winds of actions’, and gives joy (that turns into pain instantly), and is covered densely by the ‘leaves of the beings’.

*(Days, flower again and again, with the night-bees covering them always.)*

**दिवसव्यूहकुसुमा यामिनीलोलषट्पदा,**

Her flowers are the continuous array of days; the nights are the bees hovering around her flowers (days).

**अजस्रं स्पन्दमानैषा प्रपतत्भूतपल्लवा, (08)**

She moves in various ways beautifully, and the ‘beings’ in the ‘form of leaves’ fall down without stop (stuck by the disease of Avidyaa.)

*(However, if by chance the elephant of Viveka comes there with its Vichaara trunk, this Avidyaa creeper spreading in the form of the world-reality, gets crushed in no time; but if even some tiny roots are left back, then the creeper will again revive and spread-out more vigorously than before.)*

**आगत्यागत्य पतति विवेककरिणीं क्वचित्त्विधूयते धूतरजाः प्रसक्तिं पुनरेति च, (09)**

The creeper moves wildly in the ‘wind of actions’; and sometimes, she falls in front of the ‘elephant called Viveka’ (and gets crushed).

The ‘tree of sense pleasures’, which she holds on to, is shaken by the ‘Vichaara-trunk of the elephant’, and all her ‘pollen of the wicked-Vaasanaas’ fall off; but when the elephant (Viveka) moves away, she again stabilizes and hangs on to the tree (of sense-pleasures) more firmly.

[Avidyaa in the form of the world, is firmly rooted in the ‘I-ness’ produced by the mind.

This ‘I’ is the centre of all actions and their results. The entire world-reality is founded on this ‘I’.

This ‘I’ the label that separates one from the other, actually exists as the ‘mine’ only.

What you possess, that you are. The more you possess, the more you feel the reality of this ‘I’.

The body, the parents, teachers, friends, wife, husband, sons, daughters, grand-children, lands, houses, fields, gold, diamonds, objects, position, status, family-name, gender, learning, fame, name, all these and many more possessions act as the ‘I’ of a Jeeva. ‘I’ is the synonymous term for ‘mine’.

If even one of the ‘mine-pattern’ gets destroyed, then instantly the Jeeva-entity feels immense pain, and suffers.

A Jeeva is not just the body- centered ego, but the entire set of possessions only. 'You' are 'what you own'.  
This is the state of Avidyaa.]

जायमानप्रवालाढ्या संजाताङ्कुरदन्तुरा

She is filled with the 'desires for possessions as the young shoots', and she smiles with her thorny body, with the 'spiky sprouts of sons and grandchildren'.

सर्वर्तुकुसुमोपेता समग्रसशालिनी, (10)

She blooms with the 'flowers of desire-fulfilment' in all the seasons.  
She is filled with all the 'various essences of pleasures'.

*(When is the time that you do not entertain a desire? Desire has no season, or even reason!)*

जन्मपर्वाहिनीरन्ध्रा विनाशच्छिद्रचञ्चुरा

Her 'knots of birth' are filled with the 'snakes of ailments, mental and physical', without a gap.  
The 'holes in-between the rotting branches' trouble her in the form of 'ailments that lead towards death'.

भोगाभोगरसापूर्णा (भोगाभोग - भोग आभोग)

She is filled with the 'moisture of wants and their fulfilment'.

विचारैकघुणक्षता, (11)

She perishes by the 'termite of Vichaara'.

विकसन्त्यः प्रतिदिनं चन्द्रार्कवलयोऽभितः व्योम्नि, वातविलोलानि पुष्पाण्यस्याः किल ग्रहाः, (12)

The 'nine planets (nine holes of the body)' are her flowers which 'move in the wind of actions' and bloom up daily, surrounded all around by the circling lights of the moon and the sun in the empty space.

अस्याः प्रस्फुरिताकाराः कोरकत्वमुपागताः पूरिताकाशकोशयास्तारका रघुनन्दन, (13)

She grows very tall (as endless Vaasanaa-fields), and the buds appearing on her body are the stars (countless birth-states) that fill the entire sky, Rama!

चन्द्रार्कदहनालोका यस्यास्तत्कौसुमं रजः अनेनेयं हि गौराङ्गी स्त्रीव चेतांसि कर्षति। (08.14)

The bright shine of the burning moon and the sun (the Jeeva-state of Chit acting as the Chitta) is the pollen dust (wasted actions), and because of the whiteness of the pollen dust, she looks like a beautiful fair-hued girl (with superimposed reality), and attracts the minds of one and all (and binds them forever).

मनोमातङ्गविधुता संकल्पकलकोकिला

She (the creeper) shakes by the 'elephant of the mind' attacking her at all times.

The 'Koel bird of conception' sings from her branches (enticing one and all with delusion).

इन्द्रियव्यालसंवाधा तृष्णात्वगुपरञ्जिता, (15)

She is enveloped by the 'serpents of senses' (and is harmful).

She is coloured by the 'Trshnaa-skin' (and the unfulfilled wants alone, keep her growing well).

नीलाकाशतमालाङ्गसंश्रयेणोन्नतिं गता

She grows tall by holding on to the Tamaala tree (beliefs) of the dark sky (ignorance).

रोदसीजानुसुस्तम्भा भुवनोद्यानभूस्थिता, (16)

Her trunk is the sky above (the emptiness), that acts like a pillar.

She stays in the ,garden of the Earth, (Bhuvana) (field of perception).

अधोभुवनखण्डेषु स्वालवालेन जालिता विधृताशेषजलधिजलक्षीरादिसेचना, (17)

She is well-rooted in the water-basin of the lower worlds (Tamas-based minds).

She is sprinkled by the waters and milk of all the (seven) oceans (made of varieties of experiences belonging to the various types of minds) in the countless entwined roots (of ignorance) that are growing below the ground.

त्रयीविलोलभ्रमरा रमणीपुष्पपुञ्जिका

The 'bees 'are those who are humming the hymns of three Vedas (wanting to suck the honey of Vedas).  
She yields the cluster of flowers of beautiful women (in the form of passion).

चित्स्पन्दवातचलिता

She moves by the ‘wind of Chit-vibration’ (agitation of Praana rising as the mind-agitation).

क्रियाविपुलपुत्तिका, (18)

The white ants (termites) are the living beings that move busily at her feet, engaged in various actions.

कुकर्माजगरव्यासा स्वर्गश्रीपुष्पमण्डपा

She is enveloped by the serpent of wicked (selfish) action.

She is the bower of flowers namely the beautiful Heaven.

जीवजीवननीरन्ध्रा नानामोदमदप्रदा, (19)

She is filled gap-less with the Jeevas that live their lives, struggling in a variety of ways.

She intoxicates with her various fragrances of joys, and poisons the ignorant.

*(Everything is different from the other. Difference is her essence.)*

नानोपशमवैचित्र्यनानाकुसुमभासिनी

She shines forth with varieties of flowers giving out the pleasant smell of calmness for those endowed with wisdom.

नानाफलावलीव्यासा

She is covered by a variety of fruits for the various levels of minds.

नानावर्षविकासिनी, (20)

She blooms with a variety of flowers, and pours out heaps of dust from them as the actions bound by results.

नानालवालवलया नानाविहगधारिणी नानापरागपरुषा नानाभूधरजालिका, (21)

She is enveloped by a variety of water-basins of actions, that keep her alive.

She shelters various types of birds like Siddhas and Devas who fly in the sky.

Her surface is rough with various types of pollen (Rajas- actions).

She is trapped by the various mountains and hills (as the solid reality).

नानाकलाकुड्मलिनी नानावनगणोत्थिता नानागिरितटारूढा नानादलनिरन्तरा, (08.22)

She is covered with various types of flower-buds that are ready to burst forth as the ‘actions bearing results’. She rises from various forest-lands of desire-filled minds.

She is rooted in various types of hills (of ignorance-bound minds).

She is filled fully with the leaves of various sorts of beings.

जाता च जायमाना च म्रियमाणा तथा मृता,

She is born already (for the ignorant, before their birth itself),

gets continuously born (by their foolish actions),

is dying continuously (through Vichaara) and dead already (for the Knowers of Brahman).

अर्धच्छिन्ना तथाऽच्छिन्ना नित्यमच्छेदिनी तथा, (23)

She is broken in half (as the concept of duality); not broken at all (as the Chit-state);

and always is unbroken (as the unchanging reality-essence).

अतीता वर्तमाना च सत्येवासत्यवत्सदा,

She exists as the concepts of the past and present, and always stays as the unreal.

*(Every sense-pattern you see as the person or object is seen as having a past, present and future.)*

नित्यमत्यन्ततरुणी नित्यं शोषमुपेयुषी, (24)

She is always very young (as the conceptions of new Jeevas),

and always keeps fading away (as they grow old and die).

महाविषलतैषा हि संसारविषमूर्च्छनां ददाति रभसाश्लिष्टा, परामृष्टा विनश्यति, (25)

She is a highly poisonous creeper; when tightly embraced (as real), she gives the faint of Samsaara-poison; when analyzed (and found out as unreal), she perishes.

स्फीतेऽन्तर्गलिता तस्य अज्ञेऽन्तः संस्थितान्विता,

She melts off in the expanse of the self in a man of enquiry; in the ignorant man, she stays inside him as the solid-reality in whatever way he conceives (as per his ego-based life-story).

EVERYTHING IS A FORM OF AVIDYAA ONLY

(What she is not? Anything you see is a conceived reality superimposed on the sense-patterns painted on the emptiness-canvas.)

इतो जलमितः शैला इतो नागाः सुरा इतः इतः पृथ्वीत्वमायाता तथेतो द्युतया स्थिता

इतः चन्द्रार्कतां प्राप्ता तथेतस्तारकाकृतिः इतस्तम इतस्तेज इतः खमित उर्वरा

इतः शास्त्रमितो वेदा इतो द्वयविवर्जिता, (26,27,28)

She exists as - here as the water, here as the hills, here as the Naagas, here as the Suras, here she has become the land, here she stays as the sky, here she has attained the state of the moon and the sun, and here she has taken the form of the stars, here she is darkness, here she is the brightness, here she is the empty expanse of the sky, here the crop-filled landscape, here she is the Scriptures, here she is the Vedas; here she stays as freed of both (when realized).

(She, the Avidyaa-creeper is each and everything that gets experienced by the experiencing Jeevas.)

क्वचित्खगतयोड्डीना क्वचिद्देवतयोत्थिता क्वचित्स्थाणुतया रुढा क्वचित्पवनतां गता, (29)

Sometimes she flies high in the state of the bird, sometimes she rises up as the divinities, sometimes she is firmly standing like the pillar, sometimes blows in the state of the wind;

क्वचिन्नरकसंलीना क्वचित्स्वर्गविलासिनी क्वचित्सुरपदं प्राप्ता क्वचित्कृमितया स्थिता, (30)

sometimes she is one with the hell-state, sometimes the pleasing state of the Heaven;

sometimes she is in the level of a Sura, sometimes she is in the level of a worm;

क्वचिद्विष्णुः क्वचिद्ब्रह्मा क्वचिद्रुद्रः क्वचिद्रविः क्वचिदग्निः क्वचिद्वायुः क्वचिच्चन्द्रः क्वचियमः। (08.31)

she stays sometimes as Vishnu, sometimes as Brahmaa, sometimes as Rudra, sometimes as Ravi, sometimes as Agni, sometimes as the Vaayu, sometimes as Chandra, sometimes as Yama.

यत्किंचन्नाङ्ग भुवनेषु महामहिम्नाव्याप्तं जरत्तृणलवमुपगतं वा

दृश्यं स्फुरन्ननु हराद्यपि तामविद्यां विद्धि क्षयाय तदतीततयात्मलाभः। (08.32)

Dear Rama! Whatsoever is there in all worlds, spread-out as some extreme point of greatness, or some extremely worthless thing like a dry piece of grass; even if it is a perceived phenomenon rising from Devas like Hara and others; understand all that to be only a form of Avidyaa.

By transcending that alone, one attains the state of Self-vision.

रामोवाच

Rama spoke

आकारजातमुदितं शुद्धं हरिहराद्यपि अविद्येवेत्यहं श्रुत्वा ब्रह्मन्भ्रममिवागतः। (09.01)

Brahman! After hearing what you have stated that -

*'whatever has risen with a form, even if it be pure (arising not out of past Karmas; but by free will), even if it belongs to Hari or Hara, it is only an expression of Avidyaa' -*

I feel as if I am confused about everything.

वसिष्ठोवाच

Vasishta spoke

IS AVIDYAA REALLY THERE?

[‘That’ (Unknown Reality-state) alone ‘is’; ‘this’ (perceived phenomenon) is just its nature.

Since the potential state can rise as any perceived experience of any seer (human or Deva or a worm), the unmanifest-state has to exist always, as the manifest-state only.

‘That’ has to exist as ‘this’, like the desert with its mirage, or the gold with its shape, or the wind with its movement.

In ‘this’(which blocks the Reality-state), you have to know ‘That’ always; that is the (subtle) vision of the Truth.

The undivided state of ‘knowing’ alone, exists as the state of ‘knowing the division’.

This division can be vaguely divided as three types.]

संवेद्येनापरामृष्टं शान्तं सर्वात्मकं च यत्तत्सच्चिदाभासमयमस्तीह कलनोज्झितम्। (09.02)

That which is untouched by the perceived phenomenon, which is quiescent, which is the essence of all; that ‘existence’-state which alone manifests as all the appearances of the Chit, that (Unmanifest Brahman) alone is here, devoid of any conception.

समुदेति स्वतस्तस्मात्कला कलनरूपिणी जलादावर्तलेखेव स्फुरज्जलतयोदिता। (09.03)



From ‘That’ - rises by its own accord the ‘idea of division in the form of conception’, like the lines appearing on the water-surface by themselves, as the natural quality of the water.

*(Even a Shiva has to wear the Avidyaa as a serpent around his neck, if he has to exist with a form.)*

*Any form, any name, any experience of anything for anyone, is a form of Avidyaa alone.)*

[Nothing happens in time, or nothing happens as a methodical Creation-process.

The Reality exists as the potential state of all, as all the perceptions of all the levels, at once, in a ‘timeless beyond’.

But when explaining the same, a methodical process gets described for the better understanding of the student.]

**सूक्ष्मा मध्या तथा स्थूला चेति सा कल्प्यते त्रिधा**

That ‘division’ is conceived as three types; subtle, middle and gross,

(subtle state of potentiality, the agitation called the mind, and the gross physical level) (like the three divisions of the sunlight, as the hot, mild, and shade, apart from the changeless burning fire of the sun).

**पश्चान्मनस्तया तेन ज्ञातैव वपुषा पुनः। (09.04)**

First the subtle nature of the Creator (the potential to create) rises as a ‘quiver of Reality’;

from that agitation raises the ‘HiranyaGarbha (the womb which contains the Creation as a concept with the very many potential states of the Jeevas) with the Creation ready to get conceived,

as the probable states of perception of a single Creator of some world;

then the world is perceived grossly in the ‘Viraat’ form, which is the physical totality-state of that Creation.

[The Jeevas themselves are not Taamasic, Raajasic, or Saattvic; but the levels of existence rise up as the Jeeva-states of Tamas, Rajas and Sattva, like the sunlight appearing in the three levels of hot, mild and shady.

If you are good at heart, you with the name and form are not good actually, but ‘Sattva’ is expressing in the gross level as your Jeeva-state. The potential state of goodness alone rises as ‘you a Saattvic level Jeeva’.]

**तिष्ठत्येतास्ववस्थासु भेदतः कल्प्यते त्रिधा सत्त्वं रजस्तम इति एषैव प्रकृतिः स्मृता। (09.05)**

Even as the Chit keeps manifesting as these levels, the divisions in the Creation get conceived as the three levels of Sattva (bright), Rajas (misty), and Tamas (dark). This alone is known as ‘Prakrti’.

**अविद्यां प्रकृतिं विद्धि गुणत्रितयधर्मिणीं एषैव संसृतिर्जन्तोरस्याः पारं परं पदम्। (09.06)**

Know this Avidyaa to be this Prakrti with the three-fold nature.

This alone is the changing phenomenon of the worldly-existence.

The Supreme state is beyond this level of Prakrti.

[Prakrti is nothing but the state of ignorance. Ignorance means the ‘absence of Knowledge’.

This ignorance-level alone is divided as the three levels of Sattva, Rajas and Tamas; and Prakrti is not the second Reality.

Sattva-dominated mind is receptive to knowledge, like the transparent glass allowing the sunlight to pass through it;

Rajas-dominated mind understands the truth in a wrong way, like the incorrect vision obtained through the dust-covered glass; and a Tamas-dominated mind is completely opaque to knowledge, like the glass that is painted fully with black paint.

‘Intellectual efficiency’ in the world may be found in the Taamasic minds also; but absorbing the truth of Reality needs the extreme purity of mind, which is already there in the Sattva-dominated minds to some extent.

That is why, Sage Daashoora’s son was able to absorb the Truth of Brahman, though he was cursed with lesser intelligence. He was Saattvic in character. He was a Jeeva rising from the Sattva-level of Prakrti.]

**अत्र ते ये त्रयः प्रोक्ता गुणास्तेऽपि त्रिधा स्मृताः सत्त्वं रजस्तम इति प्रत्येकं भिद्यते गुणः। (09.07)**

Here I told you, that there are three Gunas mainly, as the mind-levels of the Jeevas.

However, they also are divided further as three-fold.

Each Guna again separately gets classified into the three Gunas of Sattva, Rajas and Tamas.

[No one can stay fully in the level of one particular Guna. Each Guna takes the dominating position at some time or other in any Jeeva-state, and the other two stay in a faded state; like the day is sometimes hot, sometimes misty, and sometimes dark with clouds.]

**नवधैवं विभक्तेयमविद्या गुणभेदतः यावत्किञ्चिदिदं दृश्यमनयैव तदाश्रितम्। (09.08)**

In this manner, Avidyaa is divided nine-fold according to the Guna-levels.

Whatever is perceived here as a world, is supported by Avidyaa alone.

*(All these Guna-levels belong to the Jeevas who are ignorant of the truth and are dominated by Ajnaana.)*

*A Mukta is not in any of these mind-levels, because his Chitta is in the Sattva-state of extreme purity; he is beyond the Sattva Guna also, and is a Gunaateeta, one who transcends the Gunas. Gunas do not bind a Knower.)*

[It does not happen that the Devas are specially created with Sattva Guna and the humans exist in the lower level of Rajas and Tamas, as if some partiality is in vogue. Every Jeeva is a random state dominated by some Guna.

What belongs to the Sattva-part of Avidyaa, rises as the Devas and the Rishis.

Even in this Sattva state, there is a contamination of the other Gunas in some Devas and Rishis.]

ऋषयो मुनयः सिद्धा नागा विद्याधराः सुराः इति भागमविद्यायाः सात्त्विकं विद्धि राघव। (09.09)

Raaghava! Understand that Rishis, Munis, Siddhas, Naagas, Vidyaadharas, and Suras are the Saattvic part of Avidyaa.

सात्त्विकस्यास्य भागस्य नागविद्याधरास्तमः रजस्तु मुनयः सिद्धाः सत्त्वं देवा हरादयः। (09.10)

In this Saattvic level also, Naagas and Vidyaadharas belong to the Taamasic part; Rishis and Munis belong to the Raajasic part; and Devas like Hara and others belong to the Saattvic level.

[Realization-state of Brahman is in different levels in these Saattvic categories.

In the humans, the realization stays as the level of Vaasanaa-destruction only, like clearing the field of all the weeds.]

सत्त्वजातौ देवयोनावविद्या प्राकृतैर्गुणैः निर्मलं पदमायाताः सत्त्वं हरिहरादयः। (09.11)

Devas like Hari, Hara and others who are seen as different forms with different functions, manifest as the Saattvic part of the Chit; and though endowed with the qualities of Avidyaa (as some perceived forms undergoing experiences), they are in the state of pure Sattva, since they remain always untainted by Avidyaa.

[A realized man or a woman who seeks realization, naturally belongs to the Sattva part of Prakriti.]

सात्त्विकः प्राकृतो भागो राम तज्ज्ञो हि यो भवेत् न समुत्पद्यते भूयस्तेनासौ मुक्त उच्यते। (09.12)

He who is established in the Knowledge-vision belongs to the Sattva-part of the Chit (that shines as his perceived-world), Rama! He does not take birth again as a Jeeva-state.

He is said to be liberated (Mukta). (He has no Vaasanaas or bindings of Karma.)

[Rudra, Vishnu and others rise from the Brahman-state itself as the natural shine of Brahman and are never tainted by any Vaasanaa of any sort. Though they are with the forms, and stay in the Avidyaa-state of perception, they are never bound by the form and the name, the others see them as.]

तेन रुद्रादयो ह्येते सत्त्वभागा महामते तिष्ठन्ति मुक्ताः पुरुषा यावद्देहं जगत्स्थितौ। (09.13)

Therefore, Rudra and others belong to the Sattva division, Rama.

They stay as liberated always, even if they are endowed with forms in this world-phenomenon.

As long as they have to maintain the forms, these Great ones remain as 'liberated while living'.

(They are always established in the taintless state of Brahman.)

यावद्देहं महात्मानो जीवन्मुक्ता व्यवस्थिताः विदेहमुक्ता देहान्ते स्थास्यन्ति परमेश्वरे। (09.14)

At the time of discarding forms at the end of Creation, they just continue to remain in the taintless state of Brahman, without the form-identity.

(The division of forms is maintained by a Mukta for the sake of the others only. He is formless whether he is with a form, or without a form. Terms like 'SadehaMukti' and 'VidehaMukti' have no meaning for him.)

[Brahman exists as the two levels - Vidya, and Avidyaa as the Ajnaana state, like the light and absence of light.

Avidyaa gives rise to Vidya; and Vidya gives rise to Avidyaa.

These states are complementary to each other. Brahman is neither Vidya nor Avidyaa; but just 'is'.]

भाग एष त्वविद्याया एवं विद्यत्वमागतः बीजं फलत्वमायाति फलमायाति बीजताम्। (09.15)

This 'level of Avidyaa-Sattva' stays as the 'Sattva of the realized'.

Avidyaa-state alone, acts as the seed and fructifies as the Vidya-state also.

(Vidya-state alone is the seed for Avidyaa also, when it is absent in the Jeevas.)

उदेत्यविद्या विद्यायाः सलिलादिव बुद्बुदः विद्यायां लीयतेऽविद्या पयसीव हि बुद्बुदः। (09.16)

Avidyaa rises out of Vidya, like the bubbles rising in the water (and that exists as the perceived reality).

Avidyaa gets absorbed into Vidya, like bubbles dissolving in the water (and that exists as the realized reality).

पयस्तरङ्गयोर्द्वित्वभावनादेव भिन्नता विद्याविद्यादृशोर्भेदभावनादेव भिन्नता। (09.17)

Because of seeing the water and the wave as two separate things, the difference (between them) is observed. Because of seeing Vidya and Avidyaa as two separate things, the difference (between them) is observed.

पयस्तरङ्गयोरैक्यं यथैव परमार्थतः नाविद्यात्वं न विद्यात्वमिह किञ्चन विद्यते। (09.18)

In actuality, the water and waves are the same.

So also, there actually exist no Vidya or Avidyaa as different categories in Brahman.

[Brahman does not exist as the two states of Vidya and Avidyaa. Avidyaa alone causes the Vidya-state also, as the 'absence of Vidya'; and the Vidya-state raises as the 'absence' of the 'absence of Avidyaa'.]

विद्याविद्यादृशौ त्यक्त्वा यदस्तीह तदस्ति हि प्रतियोगिव्यवच्छेदवशादेतद्रघूद्वह। (09.19)

Removed of the concepts of both Vidyaa and Avidyaa, whatever remains left back is what actually 'is'! This division of Vidyaa and Avidyaa is there, because of the contradictory counterpart of a term only (and does not belong to the Brahman-state).

विद्याविद्यादृशौ न स्तः

The 'Vidyaa and Avidyaa divisions' do not exist at all, in actuality.

शेषे बद्धपदो भव

Remain bound to the state (Chit) that is 'left over' (Shesha).

नाविद्यास्ति न विद्यास्ति कृतं कल्पनयानया। (09.20)

There is no Avidyaa. There is no Vidyaa. Enough of all these imagined terminologies!

(What is Avidyaa?)

किंचिदस्ति न किंचिच्चित्संविदिति तत्स्थितं तदेवाविदिताभासं सदविद्येत्युदाहृतम्। (09.21)

Something is there (as the source of all this); not some thing as understood by the mind, but something that exists as the principle of awareness only, that is bereft of the agitation of any sort.

'That Existence alone' when 'not known' is termed as 'Avidyaa'.

[Darkness is not a reality by itself; it is just the absence of light; so also, Avidyaa is the 'Absence of Knowledge'.

'Absence of knowledge' alone exists as the entire perceived-state that is made up of countless worlds of countless mind-states.

'Absence of knowledge' cannot exist at all, since it is a negative term.

The perceived-phenomenon, that is based on this non-existent state, also is non-existent actually.

Just like you cannot have the 'presence of the sun and absence of the sun' states, as two realities, Vidyaa and Avidyaa also do not exist as two realities.

Sun alone is there! Reality alone is there! If you block the Sun of Reality, it is Avidyaa.

You yourself block the sunlight of Reality with your Vaasanaa-screen, and are lamenting about the absence of light.

Get rid of the Vaasanaas, the darkness goes off by itself.]

(If Avidyaa is destroyed, Vidyaa rises; so it is stated.)

विदितं सत्तदेवेदमविद्याक्षयसंज्ञितं

It is stated that the 'Reality-state of pure existence' is termed as the state where Avidyaa has been destroyed completely.

(However, the Reality-state is unconnected to Vidyaa or Avidyaa. It is always there as itself.

You do not get it newly by destroying Avidyaa.)

विद्याभावादविद्याख्यामिथ्यैवोदेति कल्पना। (09.22)

When 'Vidyaa' is absent, the term 'Avidyaa' raises falsely, as an imagined concept only.

मिथः स्वान्ते तयोरन्तश्छायातपनयोरिव

The difference between the 'shade that blocks the Sun and the heat of the direct Sun' is in the mind alone. [When the sun alone is shining brightly, and you with your foolishness block it with a thick screen, then the sun and the blocked sun do not exist as two. Sun alone is there.

Blocking the sun and removing the blockage is your idiot-state. Blockage is not in the sun.

Avidyaa or Vidyaa do not exist in the Brahman. Remove the shade that you have created. See the already-shining Sun.]

अविद्यायां विलीनायां क्षीणे द्वे एव कल्पने। (09.23)

When Avidyaa dissolves, both the imaginations vanish.

एते राघव लीयेते अवाप्यं परिशिष्यते अविद्यासंक्षयात्क्षीणो विद्यापक्षोऽपि राघव। (09.24)

Raaghava! When these two get dissolved, 'That alone, which has to be attained' (the state of Brahman), remains left back. When Avidyaa is destroyed, even the concept of 'Vidyaa' gets removed.

(What is left back when Avidyaa is gone along with Vidyaa?)

यच्छिष्टं तन्न किंचिद्वा किंचिद्वापीदमाततं तत्रैवं दृश्यते सर्वं न किंचन च दृश्यते। (09.25)

Whatever is there as 'left back' (shishtam), 'that' is beyond the 'Vidyaa and Avidyaa levels' -

is not 'some thing' (like an object); or rather is something too (as the really-existent something);

'that' which is spread out like this, is everything that is seen like this;

or rather, actually nothing is seen at all!

[Na kimchit - 'not something that is some thing' as understood in the world-language (as an object of the senses, mind and the intellect.)]

*(It alone is all, if Avidyaa prevails as all. It alone is nothing of this, if Vidyaa prevails.*

*Reality-state is not what the Vidyaa presents or the Avidyaa presents; it is something beyond the levels of Vidyaa and Avidyaa.)*

वटश्च वटधानायामिव पुष्पफलादिमान्,

Like the fig-tree with all its flowers and fruits existing within the seed, seen yet not seen,  
the world exists inside 'that something', seen yet not seen.

[The seed in the ordinary sense, needs to be watered daily, and then it sprouts, and in some measure of time grows into a tree.  
Seed is the potential state, and the tree is the experience-state.

Suppose, the seed is 'both the seed and the tree' at the same time, and has no need of time and place to divide as two, then it  
just exists as the seed and the tree, both at the same instant, as the inseparable essence of each other.

Brahman is the essence of the world; world is the essence of Brahman.

Brahman-state, at once is the experience of all the time/space-measures of all the Jeevas.]

सर्वशक्तिर्हि किञ्चित्त्वं सर्वशक्तिसमुद्रकं,

It is all powerful since it can shine as any state of the world (like a magical seed which can stay as any  
tree). It alone is the 'something-ness' of the 'something' we see as the world.

It is the 'casket of all powers' (and shines as any world that can be conceived).

नभसोप्यधिकं शून्यं नच शून्यं चिदात्मकम्। (09.26,27)

But, it is not made of the world also (as Viraat-Brahmaa, Creator etc), and is emptier than the empty-state  
of the sky. It is not empty also, but is of the 'essence of awareness or knowing' that exists as 'all'.

सूर्यकान्ते यथा वह्निर्यथा क्षीरे घृतं यथा तत्रेदं संस्थितं सर्वं देशकालक्रमोदये। (27,28)

Like the fire inside the sun-stone; like the ghee inside the milk;  
everything of this (as the appearance of the manifest perceived-phenomenon) exists (in the Unmanifest),  
as if manifesting in some space-time mode, as something or the other.

यथा स्फुलिङ्गा अनलाद्यथा भासो दिवाकरातस्मात्तथेमा निर्यान्ति स्फुरन्त्याः संविदश्चितः। (28,29)

Like the sparks from the fire (where the spark is not different from the fire),  
like the shine from the Sun (where the shine is not different from the Sun),  
these perceptions come out of the 'Chit-awareness state' which manifests as all this (and do not differ  
from the Chit-awareness).

यथाम्भोधिस्तरङ्गाणां यथामलमणिस्त्विषां कोशो नित्यमनन्तानां तथा तत्संविदां त्विषाम्। (29,30)

Like the ocean for the waves, like the taintless gem for the shine,

'That' is always the store-house for all the delusory perceptions that shine forth as 'this'.

*(Like the reading-essence exists as all the books and the readers, 'that something' exists as all the seen and the seers.)*

स बाह्याभ्यन्तरे सर्वं वस्तुन्यस्त्येव वस्तुसत् सर्वदैवाविनाशात्म कुम्भानां गगनं यथा। (30,31)

'That' exists as the 'essence of all objects outside and inside', as the reality which gives them the realness.  
The 'space inside the pot' is not destroyed by the destruction of the pot.

In fact, the space is not affected by the existence or destruction of the pot at all.

Reality shines through all the minds and looks divided like the pot-space, but it does not perish by the  
death of the body.

यथा मणेरयःस्पन्दे अयस्कान्तस्य कर्तृता अकर्तुरेव हि तथा कर्तृता तस्य कथ्यते। (31,32)

मणिसंनिधिमात्रेण यथायः स्पन्दते जडं तत्सतया तथैवायं देहश्चेतत्यचिद्वपुः। (09.32)

When the iron reacts to the magnet, the magnet alone causes the movement in the iron, but actually  
the magnet does not do anything; yet it is spoken of as the cause of that action.

The inert iron-piece moves by the very presence of the magnet; similarly this non-conscious inert body  
acts by the very presence of the Chit.

तत्र स्थितं जगदिदं जगदेकबीजे चिन्नाम्नि संविदितकल्पितकल्पनेन

लोलोर्मिजालमिव वारिणि चित्ररूपं खादप्यरूपवति यत्र न किञ्चिदस्ति। (09.33)

In the state of 'lack of knowledge', this 'entire world-phenomenon' exists in that 'single seed of the  
world' named 'Chit', which perceives the conceived world-states one after the other like the patterns  
seen on the moving waters.

When known, it is more formless than the empty space; and nothing whatsoever exists, other than that.

WHY WORRY ABOUT THE SNAKE IN THE ROPE?

तस्मान्न किंचिदेवेदं जगत्स्थावरजङ्गमं न किञ्चिद्भूततां प्राप्तं यत्किञ्चिदिति विद्धि हे। (10.01)

Therefore, nothing whatsoever is there as a world of moving and non-moving objects.

Nothing whatsoever has come into being, understand this, hey you! Whatever is there, 'that alone' is!

यत्र काचिन्न कलना भावाभावमयात्मिका तदिदं राम जीवादि सर्वं व्यर्थं किमीहसे। (10.02)

Where nothing whatsoever has come about in the form of appearance and non-appearance of all these Jeevas etc; that is this Brahman-state Rama! Why do you seek anything else for no purpose?

[When there is nothing at all as anything, but 'that only' as anything, what else is there to feel confused about?

The snake seen in the rope, is not at all there except as the incorrect knowledge; world also is not at all there except as the incorrect knowledge. Rope is something that has the potential to appear as a snake; but the snake is not at all there.

All the philosophical view-points of various minds that try to explain the Reality as connected to the world-existence fail, because they are all trying to connect the real to the unreal.

They believe in the reality of the world, and then explain the Supreme Reality-state based on that belief.]

संबन्धोऽयमसावन्तर्हृदि यो व्यपदिश्यते न तं लभामहे सर्पं रज्जुसर्पभ्रमादिव। (10.03)

We will never attain the fulfilment of this connection which is felt in the mind (of the body-identity and the world), like the snake cannot be obtained in the rope which is misunderstood to be a snake.

अपरिज्ञात आत्मैव भ्रमतां समुपागतः ज्ञात आत्मत्वमायाति सीमान्तः सर्वसंविदाम्। (10.04)

The 'Aatman which does not know itself', has come into 'delusion' (and sees the world as real).

Once it knows itself, it attains the end of all perceptions (by realizing their non-existence).

अविद्येत्युच्यते लोके चिच्चेत्यमलमाश्रिता चेत्यातीतात्मतामेति सर्वोपाधिविवर्जिता। (10.05)

That which is is spoken as Avidyaa, takes support in the tainted-perceptions of the Chit.

When freed of all the superimposed misconceptions, it transcends the perceived-phenomenon.

PURUSHA, THE JEEVA INSIDE THE CITY OF NINE HOLES

[The embodied person is the entity which acts through the medium of a form of any kind or shape.

He is known as Purusha, one who is contained within the perceived-field of that form-location.

From a worm to a Brahmaa, all exist as some form or other only.

'Form' is a part of the perception, and it is the centre of all perceptions.

You cannot get rid of it, but can stay without confusing the self with it.

See the body or forget it, it is just a memory-info; but do not stay as 'it'.

'Body' is just an agitation of the Chitta, the perceiving process.]

चित्तमात्रं तु पुरुषस्तस्मिन्नष्टे च नश्यति स्थिते तिष्ठति चात्मायं घटे सति घटाम्बरम्। (10.06)

The 'Purusha' is just the Chitta-state (like the 'dream-you' inside a dream) (the Aatman identified with the Chitta) (like the limitless space identified with the pot-space inside the pot).

When this 'Chitta (mind-faculty)' gets destroyed along with its perceived-field of one type, (of one form and one life-story, or one life-dream concocted by the mind),

then the embodied-entity, the Aatman is also destroyed (as it were), (like seeing one's death in a dream).

If the Chitta is alive with its Vaasanaa-fields, then the Purusha also lives on, being identified with it.

Only if the pot exists, the pot-space (identified with the pot) also exists (as it were);

(if the pot is destroyed, the pot-space also is destroyed as it were).

[Your form and your mind-concocted life-story is the pot with the 'I' self.

You, through ignorance, exist as the pot only; and so, you fear the death or destruction of the pot.

Actually you are not the pot, but the supreme 'I' the self-awareness, that is free of the absence or presence of the pot.

If you are ignorant, then when one pot vanishes, another appears with another Vaasanaa-field and another life-story;

but the 'I' remains the same. It is the same 'I' with the ever-changing pot costumes for the ignorant; and they get born and die as the pot-costumes, and do not know of the imperishable 'I'.

The Knower stays as 'no-I' state always. The pot-costume stays destroyed always.

The Knower ( as the limitless expanse of Aatman), though existing as the pot-space, is never affected by the presence and absence of the pot. He is birth-less and deathless.]

गच्छन्पश्यति गच्छन्तं स्थितं तिष्ठञ्छिश्यथा भ्रान्तमेवमिदं चेतः पश्यत्यामानमाकुलम्। (10.07)

Suppose an infant is getting carried by a mother or father; when the carrying person moves here and there, then the infant also experiences the movement; and when the person stops moving, it experiences the stoppage of the movement.

Similarly, the self also experiences all the states of the mind, and suffers through delusion.

*(If the person carrying the infant falls into a ravine, or gets drenched by the rain, or burns in a fire, the infant also suffers the same. The infant has no purpose at all in any action, but the man carrying it, moves with some purpose. The mind alone, while carrying the Self, runs after all the objects, and suffers. The self suffers along with the mind.)*  
(Why can't the mind act sensible?)

कोशकारवदात्मानं वासनातनुतन्तुभिः वेष्टयच्चैव चेतोऽन्तर्बालत्वान्नावबुध्यते। (10.08)

Like the silk-worm, the mind binds itself with the fine threads of Vaasanaas, and is trapped in its own conceptions of family, possession world etc.

*(It has hypnotized itself with its own imagined stories, like an insane person.)*

It does not understand what has happened; because like an idiot child, it is not capable of thinking and analyzing the true facts.

रामोवाच

Rama spoke

मौर्ख्यमत्यन्तघनतामागतं समवस्थितं स्थावरादि तनुप्राप्तं कीदृशं भवति प्रभो। (10.09)

Prabhu! How does the attainment of non-moving bodies (plant life/Sthaavara) happen, where one is filled with extremely dense-state of non-thinking, and stays overcome by that?

वसिष्ठोवाच

Vasishta spoke

PLANT-LIFE

[‘Chit’ is in all the living things including the plant life; but plants do not have the thinking capacity like the moving beings.]

अमनस्त्वमसंप्राप्तं मनस्त्वादपि च च्युतं तटस्थं रूपमाश्रित्य स्थितैषा स्थावरेषु चित्। (10.10)

Chit-state which is the essence of self-awareness stays as the stagnant-state in these non-moving beings, which do not have a mind-state and which do not have the ‘agitation state of the mind’ as a reacting or conceiving process.

*(It is the lowest level of existence where the mind does not exist.)*

तत्र दूरस्थिता मुक्तिर्मन्ये वेद्यविदां वर, सुसंपुर्यष्टका यत्र चित्स्थिता दुःखदायिनी

मूकान्धजडवत्तत्र सत्तामात्रेण तिष्ठति। (10.11)

Hey Best among Knowers! I am of the opinion that the state of liberation stays far from such a state, where the Chit stays as the ‘principle of existence’ (Sattaa) only, inside the sleeping eight-fold-body, like the dumb (no function of Karmendriyas), like the blind (no function of Jnaanendriyas), and like an inert thing (no mental faculty); suffering much (having no control over their lives).

रामोवाच

Rama spoke

सत्ताद्वैततया यत्र संस्थिता स्थावरेषु चित् तत्रादूरस्थिता मुक्तिर्मन्ये वेद्यविदां वर। (10.12)

Where the Chit stays only as the ‘principle of existence without duality’, I am of the opinion that the ‘state of liberation’ is very close, hey Best among Knowers.

*(Chit is just a state of existence bereft of the mind-state, and therefore the plant stays liberated only; argues Rama. Plants do not reason out the Truth, says Vasishta.)*

वसिष्ठोवाच

Vasishta spoke

बुद्धिपूर्वं विचार्येदं यथावस्त्ववलोकनात्सत्तासामान्यबोधो यः स मोक्षश्चेदनन्तकः। (10.13)

Only when one analyzes through the intellect; understands the truth about the perceived world; and attains the enlightenment of the self which is the common-essence of all; that alone is termed as the ‘state of liberation’ which is the ‘state of changeless eternity’.

परिज्ञाय परित्यागो वासनानां य उत्तमः सत्तासामान्यरूपत्वं तत्कैवल्यपदं विदुः। (10.14)

‘That excellent state’ where one realizes the self which is the common-essence of all, and completely gets rid of his Vaasanaas, that is known as the ‘State of Kaivalya’ (the left-over state that transcends everything).

विचार्यार्यैः सहलोक्य शास्त्राण्याध्यात्मभावनात्सत्तासामान्यनिष्ठत्वं यत्तत्तद्ब्रह्म परं विदुः। (10.15)

That alone is known as the Supreme state of Brahman, where one contemplates on the self which is the common-essence of all, by discussing about it with the Knowers, and studying the Scriptures, with a desire to attain the Supreme-state.

*(Plant-life is some potential state of Reality, where Vaasanaas will have to become denser to raise as some evolved mind-levels, like the food that is to be cooked, is not yet clearly conceived.)*

अन्तःसुप्ता स्थिता मन्दा यत्र बीज इवाङ्कुरः वासना तत्सुषुप्तत्वं विद्धि जन्मप्रदं पुनः। (10.16)

Understand that the state where the Vaasanaa remains inactive and dormant inside like a sprout inside the seed, is like the (ignorant) state of the deep-sleep, which will result in many births again.

अन्तः संलीनमननं परितः सुप्तवासनं सुषुप्तं जडधर्मापि जन्म दुःखशतप्रदम्। (10.17)

In the plant-state of Chit, though the thoughts are in a subdued state (and do not exist at all), though enveloped by the dormant Vaasanaas (with the basic Vaasanaa of survival alone dominant), though asleep and inert (like a stone), that birth (as the plant-life) will end up in countless sufferings.

स्थावरादय एते हि समस्ता जडधर्मिणः सुषुप्तपदमारूढा जन्मयोग्याः पुनःपुनः। (10.18)

All these plant-beings which remain fixed at one place, have reached the 'state of deep sleep' and are fit for birth again and again (since the Vaasanaas remain dormant in them).

*(They can rise up as some Jeeva-level at some time or other, in the churning-vessel of Kaala.)*

यथा बीजेषु पुष्पादि मृदो राशौ घटो यथा तथान्तः संस्थिता साधो स्थावरेषु स्ववासना। (10.19)

Like the flowers inside a seed (ready to manifest in proper time and place), like the pot inside the heap of clay (ready to manifest in proper time and place), one's Vaasanaa stays dormant in the plant-life also, hey Rama (ready to manifest at proper time and place).

यत्रास्ति वासनाबीजं तत्सुषुप्तं न सिद्धये निर्बीजा वासना यत्र तत्तुर्यं सिद्धिदं स्मृतम्। (10.20)

Wherever the Vaasanaa-seed is asleep, it does not lead towards the Supreme state.

Where the Vaasanaa has lost its seed-ness (by getting burnt in the fire of Knowledge), that alone is the 'transcendental-state' leading towards the 'Supreme-state'.

वासनायास्तथा वह्नेर्ऋणव्याधिद्विषामपि स्नेहवैरविषाणां यः शेषः स्वल्पोऽपि बाधते। (10.21)

Even if very little is left over - of the Vaasanaa, of fire, of obligation, of disease, of hatred, of friendship, of enmity, of poison - that (left over residue) will surely take effect (and rise once more with full vigour).

निर्दग्धवासनाबीजसत्तासामान्यरूपवान्सदेहो वा विदेहो वा न भूयो दुःखभागभवेत्। (10.22)

A person who is in the state of the self which is the common-essence of all, has his Vaasanaa-seed burnt (by the Knowledge-fire) and will never experience any suffering (of worldly-existence) whether he is with a body or is without a body.

चिच्छक्तिर्वासनाबीजरूपिणी स्वापधर्मिणी स्थिता रसतया नित्यं स्थावरादिषु वस्तुषु। (10.23)

The 'power of Chit' in the form of the 'Vaasanaa-seed' remains always dormant in the plant objects, as their essence.

CHIT IS THE COMMON-ESSENCE OF ALL

[Chit exists as the 'knowing' only; and so, all the things with their particular qualities exist as that knowing-essence only.

Whatever you as a Jeeva (Chit), know as the objects around you, all those objects have the common-essence of 'getting known' by you a Jeeva, the Chit existing as the Vaasanaa-based mind.]

बीजेषूलासरूपेण जाड्येन जडरूपिषु द्रव्येषु द्रव्यभावेन काठिन्येनेतरेषु च

भस्मन्यथानित्यरूपा पांसुष्वप्यणुरूपिणी असितेष्वसितस्थित्या सितधारतयासिषु। (10.24,25)

In the ordinary seeds, Chit exists in a form ready to grow forth; in the inert objects as inertness; in the objects of wealth, as richness fit to be craved for; and in other objects, as solidness.

In the ashes, Chit exists as the destroyed form of other objects; in the mud-particles, in the form of atoms; in the tainted objects, as the taint; in the swords, as the shining sharpness.

आत्मा शक्तिः पदार्थेषु तथा घटपटादिषु सर्वत्र सत्तासामान्यरूपमाश्रित्य तिष्ठति। (10.26)

The Aatman alone, with its power (to exist as anything), exists as the common-essence of all, everywhere, in all the objects like the pot and the cloth also.

इतीयमखिला दृश्यदशामापूर्य संस्थिता यथा घटापटा प्रावृडम्बरालम्बिनी तथा। (10.27)

In this manner, this Chit-power exists completely filling all the perceived phenomena, like the monsoon covering the sky with the clouds, or like a cloth covering a pot.

स्वरूपमस्याश्चैतत्कथितं प्रविचारितं

The state of the Chit-power alone, was explained and analyzed like this.

असर्वं सर्वतो व्यापि सदिवासन्मयात्मकम्। (10.28)

It is not 'all'; yet spreads out as 'all', and though appears real, is unreal in essence.

आत्मदृष्टिरदृष्टैषा संसारभ्रमदायिनी, दृष्टा सती समग्राणां दुःखानां क्षयकारिणी। (10.29)

If the Self-state is not realized, it gives way to the delusion of the Samsaara.

If realized, it destroys all the sufferings completely.

अस्यास्त्वदर्शनं यत्तदविद्येत्युच्यते बुधैः, अविद्या हि जगद्धेतुस्ततः सर्वं प्रवर्तते। (10.30)

Not realizing the true nature of the self, is known as Avidyaa by the wise.

Avidyaa is the cause of the world. From Avidyaa alone, everything rises forth.

अविद्या रूपरहिता यावदेवावलोक्यते तावदेव गलत्याशु तुहिनाणुर्यथातपे। (10.31)

Avidyaa has no form as such; but even as one observes her, instantly she melts away like the snow-particle in the sun.

यथा नरो गलन्निद्रो यावत्कलनया मनाक्विमृशत्याशयं तावन्निद्रा तस्य विलीयते। (10.32)

When a man waking from sleep thinks for a second what his state is, then instantly he wakes up.

यथा कीदृगवस्त्वेतदिति यावद्विकल्प्यते अविद्या क्षीयते तावदालोकेनान्धता यथा। (10.33)

When one starts analyzing, 'what sort of a thing this unreal Avidyaa is', then immediately Avidyaa vanishes, like the 'blindness in darkness' vanishing at the appearance of light.

दीपहस्तो यथाभ्येति तमोरूपदिदृक्षया तथा विलीयते सर्वं तमस्तापैर्घृतं यथा। (10.34)

When a person holding the lamp tries to see the nature of darkness (using that light), then the entire darkness dissolves away, like the ghee by the contact of the fire.

न च संलक्ष्यते दीपे तमसो रूपनिश्चयः उदेति केवलं ध्वान्तध्वंसो विमलमूर्तिमान्। (10.35)

The nature of darkness cannot be ascertained in the presence of light.

Only the darkness gets destroyed (when the light is there), and everything is seen with clarity.

एवमालोक्यमानैषा क्वापि याति पलायते असद्रूपा ह्यवस्तुत्वाद्दृश्यते ह्यविचारणात्। (10.36)

When observed like this, Avidyaa vanishes off somewhere, instantly.

She is of unreal nature and has no real existence. She is seen as existing because of non-enquiry alone.

आलोक आगते यादृक्कमस्तद्दृश्यते तथा याऽवस्तुत्वे त्वविद्यायास्त्ववस्तुत्वं प्रतीयते। (10.37)

When the sight arises because of the light, then one knows the darkness as non-existent.

Since Avidyaa is actually non-existent, one knows its non-existence through enquiry.

(Absence of light causes the blindness.)

यावन्नालोक्यते तावन्न किंचिदपि दृश्यते आलोकिते यथाऽविद्या तत्तथा प्रतिपद्यते। (10.38)

As long as one does not see (with the help of the light), nothing gets seen.

When observed, Avidyaa is seen as what she is (as non-existent).

रक्तमांसास्थियन्त्रेऽस्मिन्कः स्यामहमिति स्वयं यावद्विचार्यते तावत्सर्वमाशु विलीयते। (10.39)

If one enquires, 'Who I am' in this automaton filled with blood, flesh and bones, then all the ignorance vanishes, very soon.

आयन्तयोरसद्रूपे नूनं परिहृते हृदा सर्वस्मिन्नेव यः शेषस्तं अविद्याक्षयं विदुः। (10.40)

If that non-existing Avidyaa is completely removed from the heart in all ways, from the start to the end, then what is left over is known as the 'destruction of Avidyaa'.

तन्न किंचिच्च किंचिद्वा तत्सद्ब्रह्मैव शाश्वतं, तद्वस्तु तदुपादेयं यदविद्या निवर्तते। (10.41)

That which is - 'not anything' or 'any thing' - 'that Brahman' alone is eternal.

That alone is the real existing principle. That alone should be sought. That is blocked by Avidyaa.



रूपं स्वनाम्न एवास्या ज्ञायते निःस्वभावकं न हि जिह्वागतस्वाद्यस्वादोऽन्यस्मात्प्रतीयते। (10.42)

Her (Avidyaa) nature is known by her very name. ('Absence of knowledge' can only be absent!) She has no quality (since she is absent/non-existent). The taste felt in one's tongue cannot be experienced by any one else (like a dream belongs to the dreamer only).

*(Avidyaa is your private dream, and belongs to you only, as the delusion of delusion.)*

नाविद्या क्वचिदप्यस्ति ब्रह्मैवेदमखण्डितं सदसत्कलनास्फारमशेषं येन मण्डितम्। (10.43)

Avidyaa is not there anywhere. 'All this', is the 'undivided state of Brahman'.

'That alone' has put forth countless decorations of existent and non-existent things.

एतावदेवाविद्याया नेदं ब्रह्मेति निश्चयः एतदेव क्षयो यस्या ब्रह्मेदमिति निश्चयः। (10.44)

The ascertainment that 'This is not Brahman' is alone Avidyaa (of believing the world to be a separate reality). The ascertainment that 'This is Brahman' alone is her destruction.

घटपटशकटावभासजालं न विभुरितीत्युदितेह सा त्वविद्या

घटपटशकटावभासजालं विभुरिति चेद्वलितैव सा त्वविद्या। (10.45)

'All this phenomenon of appearances like pot, cloth, cart etc is not the Supreme'; when this understanding rises, it is Avidyaa.

'All this phenomenon of appearances like pot, cloth, cart etc is the Supreme'; when this understanding rises, that Avidyaa melts away.