

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY EIGHT  
[PAASHAANAAKHYAANA (23)]  
(THE 'STATE OF PISHAACI' EXPLAINED)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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 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

रामोवाच  
Rama spoke

भगवन्स्त्व देहोऽसौ पृथिव्यामणुतां गतः भ्रान्तः केन शरीरेण सिद्धलोकान्स्ततो भवान्।  
Your (original physical) body had attained the state of mud in the earth (was dissolved off).  
With which body did you wander in the 'SiddhaLokas'?  
(How could you interact with the others without a body?)

वसिष्ठोवाच  
Vasishta spoke

आ स्मृतं शृणु वृत्तान्तं ततो मम जगद्गृहे भ्रमतः सिद्धसेनासु लोकपालपुरीषु च अहमिन्द्रपुरं प्राप्तो  
न कश्चित्तत्र दृष्टवान् मामिमं देहरहितमातिवाहिकदेहिनम्। अहं किल तदा राम संपन्नो गगनाकृतिः  
न चाधारो न चाधेयश्चिदाकाशमयात्मकः।

Ah! I remember now, what happened then in my 'Jagat-house' (the Jagat of my mind-conceptions) (in my body-less state). Wandering about among the 'armies of Siddhas (the abodes of powerful Yogis with great mind-powers)' and the 'cities of Lokapaalas', I reached at last the 'City of Indra'.  
(I was surprised that no one noticed me, and no welcome was offered to me with due rites by any one.)  
Nobody saw me there, since I had no physical body and was only in my 'Aativaahika form'.  
(What was this Aativaahika body like?)

I was at that time having a body made of 'empty space' Rama (since my physical body had perished). I was not supporting anything, and was not supported by anything. I was just the 'Chit-expanse' (with the memories of my experiences, and my knowledge-state as Vasishta).  
(Vasishta was just a 'point of thinking ability' with his own memories, learning etc, and was one with the space. He could move anywhere and everywhere (as the moving-experience), but since there was 'location point' for him as the 'Aadhibhautika body' made of elements, the other embodied beings were not aware of his existence. They saw only empty space in front of them, though he was standing right in front of their sight.)

न गृहीता न च ग्राह्यस्त्वाद्दशार्थावबोधिनां न चैव देशकालानां क्वचिदावृत्तिकारकः।

(You people have 'AadhiBhoutika bodies' that are inside a visible framework of place and time acting as the location points of your 'Aativaahika bodies'. That is why you people are able to interact with each other through the medium of the physical bodies. Since my physical body was not there as my location-point, I could not interact with anyone with a physical form. Only great Yogis of Shiva's level could be aware of my body-less presence; and not the other form-based beings.)

I could not interact, or have interaction with people like you, who were endowed with the mind filled with gross perceptions. I could not connect myself to the time and place of people like you who were endowed with gross physical forms.

(How can the 'empty data-store' be located at any space or time?  
How can the physical beings be aware of a space-being who has no physical body like them?)

मनोमननमात्रात्मा पृथ्व्यादिपरिवर्जितः संकल्पपुरुषाकारः पदार्थानामरोधकः।

अरुद्धश्च पदार्थोऽधैः स्वयं स्वानुभवोन्मुखः व्यवहर्ता तथाभूतैरेवं पुंभिर्मनोमयैः।

(I felt that I was Vasishta and had a body as it were; but when I touched any object, I just passed through it like space. I was like a person inside the dream and could not be seen by the others in their dream-world.)

I could only be functional as the mind, and had no physical body that was made of elements.

I was like a form made of 'Samkalpa'; and was unblocked by any object.

I was not obstructed by any of the objects, and was experiencing a unique state that belonged to me only.

I could react with only those who were acting in the mind-level (like great Yogis and Trinities, who always were bereft of any form-identity).

स्वप्नानुभूतयो राम दृष्टान्तोऽत्राविखण्डितः अनुभूत्यपलापं तु यः कुर्यात्तेन तेऽस्त्वलम्।

(Vasishta makes a statement here that denies the theories of Nyaaya-followers and others.)

Rama, the 'experiences of dreams' stand proved here without any contradiction.

*(Jagat is a dream-like state which is real when experienced, and is private to each mind.)*

Who can contradict one's own experience? Those who contradict (with their own irrational theories) can keep away. *(I do not want to waste my time in arguing with them.)*

*(The mind does not get cut off by any change of experience of dream or sleep or waking state; it is a 'continuous flow of rising and disappearing state of information'; and continues as the Vaasanaa-states also without the cessation point that is imagined as death. The continuity remains unbroken because of the witness state which remains concealed in all the ignorant beings, but shines forth fully in a Knower.)*

यथा स्वप्नचरो गेहे व्यवहर्ता न दृश्यते तथा तदा न दृष्टोऽस्मि पुरस्थोऽपि नभोगतैः।

अहमन्यान्प्रपश्यामि पार्थिवाकारभासुरान् मामातिवाहिकात्मानं न कश्चिदपि पश्यति।

*(A man who is sleeping on his bed is motionless and lost in his own dream-world experiences. Though he is moving inside his dream, he cannot move inside the house which contains the bed with his motionless body.)*

Just like a man inside the dream cannot move inside the house, I was also not seen by any of the sky-travelers. *(They were lost in their own dream-worlds; I was not inside their dream, and so was an outsider, like another dream-person of another dream.)*

I could see the others moving about with fixed shapes made of elements; but no one could see me in my 'Aativaahika form'. *(Without a body similar to theirs, I could not be a part of their Jagat.)*

रामोवाच

Rama spoke

न दृश्यते विदेहत्वाद्भवान्व्योमवपुर्यदि तत्कथं तेन सिद्धेन दृष्टोऽसि कनकावनौ।

If you were invisible to all as the 'body-less space-entity', then how is it that you were seen by that Siddha in that 'golden land'?

*(Rama now presents another story-related question. If Vasishtha was not seen by the Devas in the heaven even, how could the Siddha have seen him? How could that be possible, since Vasishtha had no physical body even when he had met the Siddha at the hut?)*

वसिष्ठोवाच

Vasishtha spoke

अस्मदादिर्जनो नाम यथा संकल्पकल्पितान् नासंकल्पितमाप्नोति सत्यकामवपुर्यतः।

People like us who have performed much penance have the power of our wishes getting fulfilled.

*(It is known as 'SatyaKaamatva'.) We do not meet with undesired sudden events like the ignorant.*

*(Since our minds are not identified with any form, the mind is always in the 'Sattva state' which is bereft of the ideas of 'I' and 'mine'; and any thought that rises from us is the direct shine of Brahman without any mind-created obstruction; and therefore, any random wish also gets fulfilled instantly, and there is never an obstruction in our experiences.*

*We move through life with ease, with nothing untoward happening to us.*

*We also are always in the identity of the Aativaahika body as our taintless states.*

*That is why, I never could even imagine that I was without a physical body, for it was non-existent for me; but to move among the ignorant Devas and humans, I had to maintain a form-appearance, namely a location in the material space as my contact-point, and appear as a body that had a story of life.)*

व्यवहारेषु मग्नेन लौकिकेष्वमलात्मना क्षणाद्विस्मर्यते पुंसा आतिवाहिकमात्मनः।

*(Every Jeeva-state is the collection of some experiences, and it sees a world that is made of its own ideas, through the screen of delusion.*

*Every Jeeva is the Jagat that it experiences; and whatever it believes as real in the form of the realness of the physical body, births, deaths, diseases, calamities, limited forms of deities, physical asceticism etc rise as real for it. Every Jeeva is a collection of wrong or right information, and is the empty data-store only.*

*Every Jeeva is actually in its Aativaahika state only! The ignorant are not aware of it, and act from the physical level only, because of their irrational stand about life.)*

The ‘taintless Self’ (the potential state for all the experiences) is always turned outward towards the sense-objects, and is engaged in the worldly affairs; and it forgets (never knows of) its ‘Aativaahika nature’, at any time.

*(The ignorant are unaware of the Aativaahika bodies, and the Knowers are unaware of the physical bodies. Therefore, the Knowers wish that they should be seen with forms visible to the ignorant, and thus appear so, though actually they exist as the formless-state only.)*

मया पश्यतु मामेष इति संकल्पितं तदा तेन मां दृष्टवानेष स्वसंकल्पार्थभाजनम्।

*(You naturally assume that you are seen by others as the physical form; so also, I also naturally assumed that the Siddha would see me; and he saw me because he was also a great Yogi of certain level. It was a natural state of communication between two Siddhas who met each other in a higher plane that was not material.)*

I wished (not as a thought-process of the mind, but as a natural state of my communication with that Siddha) that he should see me; so he saw me, because of my (word-less) wish only.

The Siddha was also a person who had the power to get the wish fulfilled.

जनो जरठभेदत्वान्न स्वसंकल्पार्थभाजनं स एष जीर्णभेदत्वात्सत्यकामत्वभाजनम्।

द्वयोस्तु सिद्धयोः सिद्धविरुद्धेप्सितयोर्मिथः अधिकैकावदात्मा जयी पुरुषयत्नवान्।

*(Ordinary men exist as the physical structures like a rock or log of wood, and so are bound by the physical laws that affect the physical objects; the Knower has no physical body at all and is not affected by the physical laws; his body exists as ‘information’ only that is understood by the ‘matter-beings’.)*

An ordinary person who is habituated to see ‘differences’ (as physically separated from all), cannot get this power of wish-fulfillment. The Siddha on the other hand, had got rid of this differentiation idea, and so was equally capable of getting his wish of seeing me fulfilled.

*(Actually that Siddha did not expect to see anyone else in that hut, but by the superior wish of Vasishta, he was able to see Vasishta as a form.)*

If two people with such wish-fulfilling powers meet each other and entertain opposing wishes, then he who is more powerful by ‘being established in a higher state of realization’ will get his wish fulfilled.

भ्रमतः सिद्धसेनासु लोकपालपुरीषु मे विस्मृता व्यवहारौघैः सातिवाहिकतात्मनः।

यदा तदाहमपरैर्व्यवहर्तुं महाम्बरे प्रवृत्तो न च मां कश्चित्त्र पश्यति चञ्चलम्।

अत्यन्तमप्यारटतः शब्दो न श्रूयते मम केनचित्सुरलोकेषु स्वप्नपुंस इवानघ।

अवष्टब्धुं प्रवृत्तस्य नान्यावष्टब्धये मम संपद्यते किञ्चिदपि मनोमननदेहिनः।

Wandering in the ‘Siddha worlds’ and ‘Lokapaala cities’, I had forgotten my Aativaahika nature also (and was in the pure Brahman-state.) Therefore, when I tried to interact with people in that divine-expanse, no one could see me moving there. Though I shouted loudly and called out to others, no one could hear me, and they were not aware of my presence; and I, like a dream-character of some other dream, was wandering invisible in those heavenly regions. Though I tried to touch and hold on to the others, no one could be held, since I was only of the ‘thought-form’ (empty information-processing state).

एवं व्योमपिशाचोऽहं संपन्नो रघुनन्दन मयानुभूता काप्येषा देवागारपिशाचता।

Hey RaghuNandana! In this manner, I became a ‘VyomaPishaaci’ (sky-spirit).

I experienced a state like that of a ‘Pishaachi’ in the heavens.

रामोवाच

Rama spoke

पिशाचाः सन्ति लोकेऽस्मिन्किमाकाराः किमास्पदाः किंजातीयाः किमाचाराः कीदृशाः कीदृशाशयाः।

If ‘Pishaachis’ exist in this world, then of what form are they, where do they reside, what species are they, what conduct is theirs, what type are they, what are their thoughts like?

वसिष्ठोवाच  
Vasishta spoke

‘PISHAACIS’ AND ‘AATIVA AHKA BODIES’

*(The word ‘Pishaaci’ is a thrilling concept; that too for an innocent mind as that of Rama. Vasishta uses that word purposely, so that Rama will surely ask him about the Pishaachi-world. His question gives Vasishta an opening to explain the nature of the Aativaahika bodies.*

*The term ‘Pishaacha’ refers to those beings which thrive on the rotting flesh of corpses; they are invisible to the human eyes, and are feared by one and all.*

*However, the discussion here is not about the ghosts and spirits that are imagined by the vulnerable minds. A fixed form of matter-heap need not be always the sign of a living being. The world does not just consist of humans and their deities only. There are non-corporeal entities of many varieties found in the perception-expanse; and these beings are invisible to the other species.*

*However, in this section Vasishta refers to the ‘Aativaahika body’ (mind-data collection or the limited information content seen as the Jagat) as the Pishaaci. He explains this factor alone in the following discourse, as to how nothing exists with a form actually.*

*Those who thrive on the belief that they are the physical bodies are actually the ‘consumers of raw flesh’ only, and are to be referred to as ‘Pishaacis’ only! They stay at the level of the flesh-made body that is nourished by food; this level is known as the ‘Annamaya Kosha’, the ‘food-sheath’.*

*A knower alone exists as the Brahman itself, and is out of the ‘Pishaachi-world’, yet he has to live as a ‘Pishaaci’ inside the ‘Pishaachi-world’ that is abided by the ‘Pishaacis’ namely, the ‘form-identified Jeevas’. That is why in a ‘Siddha-world’ where everyone exists as the Aativaahika form only, the form-differentiation is not required for the recognition each other; they exist only as the mind-entities and have the power to recognize each other’s knowledge-forms’ without the need of a physical form. However, since Vasishta had entered the heaven-world where even Devas live a deluded life, his ‘mind-body’ was not recognized by any one there.)*

पिशाचाः सन्ति लोकेऽस्मिन्यादृशास्तादृशानृणु न सभ्योऽसौ न यो वक्ति प्रसङ्गापतितं वचः।

‘Pishaacis’ do exist in this world. Listen to their varieties.

He is not considered as a civilized man (Sabhya – one who is fit to sit in a Sabha/assembly), who does not answer a question that is asked in course of some discussion.

*(First, Vasishta explains the commonly understood meaning of the word ‘Pishaaci’)*

पिशाचाः केचिदाकाशसदृशाः सूक्ष्मदेहकाः हस्तपादादिसंयुक्ताः पश्यन्ति त्वमिवाकृतिम्। छायाया भयदायिन्या त्वन्यत्र भ्रमरूपया ते चित्ताक्रमणं कृत्वा बोधयन्ति नराशयम्। घ्नन्त्यदन्ति पिबन्त्याशु लघुसत्त्वबलं जनं बलं सत्त्वमथो जीवान् हिंसन्त्याक्रम्य चित्ताक्रमम्। आकाशसदृशाः केचिन्नीहारसंनिभाः केचित्स्वप्ननराकाराः साकारा अपि स्वात्मकाः। केचिद्भ्रमरप्रख्याः केचित्पवनदेहकाः केचिद्भ्रमात्मका एव सर्वे बुद्धिमनोमयाः। ग्रहीतुं नैव युज्यन्ते ग्रहीतुं शक्नुवन्ति नो आकाशशून्यवपुषः पश्यन्त्याकृतिमात्मनः। शीतातपादिविहितं सुखं दुःखं विदन्ति च पातुमत्तुमवष्टुमीहितुं शक्नुवन्ति नो। इच्छाद्वेषभयक्रोधलोभमोहसमन्विताः मन्त्रौषधतपोदानधैर्यधर्मवशीकृताः। सत्त्वावष्टम्भयन्त्रेण मन्त्रेणाराधितेन वा दृश्यन्तेऽपि च गृह्यन्ते कदाचित्केनचित्त्वचित्।

*(‘Pishaacis’ are not the ghosts of the dead ones; but are ‘non-corporeal beings’ who have some other type of bodies that are invisible to the human eyes.)*

Some ‘Pishaacis’ are like the ‘empty space’ only, and have subtle bodies that are invisible to others. They also have hands and feet; and see the objects similar to anyone with physical eyes, like ‘you and these others who are endowed with the physical forms’. They can take control of the feeble minds by presenting some frightening shadows (or images), or by creating delusions; and can express their thoughts through them. They kill, eat, drink the weak minded people; possess their minds, harass them, and make them lose their strength. Some are like ‘empty space’; some are like ‘mist’; some are like ‘dream-persons’.

Though with form, they are not ‘material-bodies’. Some are like fluffy cloud pieces; some have wind-bodies; some are of deluding forms (can appear as any object or person).

However, they all do have the mind and intellect, and are categorized as ‘Jeevas’ only.

They cannot be caught or contacted physically; and no one can catch them.

They have the 'space-type of bodies'; yet they can see each other (of their own varieties).

They can experience the cold and the heat, the joy and the sorrow. They cannot drink, eat, hold or do actions in a physical way. They are also beset with desires, hatred, fear, anger, greed, and delusion. They can be controlled by magical chants, special herbs, penance, charity, courage, and righteousness. They can be seen and caught by wearing some magically empowered threads, and through particular chants empowered by the worship of some particular deities.

देवयोनिर्हि सा तेन केचिद्देवोपमादयः केचिन्नरसमश्रीकाः केचिन्नागसमन्वयाः

श्वशृगालोपमाः केचिद्ग्रामजङ्गलवासिनः कुल्यावकररथ्यासु वसन्ति निरयेषु च।

*(Pishaacis are also some 'Aativaahika bodies only that are in some devolved state of existence', and can exist as the worst category of humans, Devas, Naagas etc, who commit heinous acts, bully others, and live in the utmost Taamasic level of wretchedness.)*

Being born to Devas, some are like the Devas; some are like the humans; some are like the Naagas.

Some are like dogs and foxes, and live in deserted villages. They live in the dirty canals and unclean places.

एतदास्पदमेतेषामित्याकाराः प्रकीर्तिताः पिशाचा एवमाचारा जन्मैषां श्रूयतामिदम्।

*(Other than these varieties of Pishaacis who exist in their own realm of visibility, there are these other 'Pishaacis who exist with variety of forms also. What cannot exist as a being of some form or other?*

*What inert object here cannot be there as a form of some being in another realm?*

*What animal cannot exist as an intelligent being in another realm of its own?*

*Who can put a limit to the limitless Reality which can exist as any perception-state?*

*All these are Jeevas only; and if they are evolved to have self-awareness, then they are qualified to analyze their own existence and can reach the same self-realized state with their own equivalent term for 'Brahman', the Sanskrit term.)*

I have told you how they look and where they live and how they behave.

Listen as to how they (the Jeevas) get born.

#### THE FORM-LESS REALITY

[ 'Brahman' is the sound-form that refers to some 'unknowable Reality state' that exists as 'this Jagat-scene'.

Brahman is bereft of any form, mind, or intellect. It is what exists as all this. It is something that has expanded or evolved as this 'Jagat-existence', and understands itself through a pure intellect.

It is bereft of any perception, and does not perceive anything outside of itself.

It is the 'source state' of any experience of any 'place and time frame'.

It itself is not in time or place. It just is the potential state, the power to be any experience of any time or place. It cannot be caught separately as a 'thing to be attained'.

By probing the perception state, one arrives at the conclusion that the very perception state is Brahman.

When subtlety analyzed, each 'perception experience' consists 'Bodha' (information and its understanding power) alone as its common essence.

Therefore one concludes that this 'Bodha' (pure and untainted by the agitation of the world) is the Reality.

This Bodha is the 'subtle essence of Jagat'.

Since the 'perceiver' alone 'perceives' the 'perceived', and produces an experience, the 'perceiver' alone exists as the 'Bodha-point' of Reality.

When the perceiver analyses himself, he cuts himself as the body, limbs, mind, intellect, 'I-sense' and so on, and discards them as just information.

By further analysis, he reaches the 'quiet state' as his own subtle state of Reality, where the intellect, mind, and the body become non-existent (since they are also terms that belong to the perception-state.)

This 'subtle state' is common to all, and is known as 'SattaaSaamaanya'.

When one is established in this identity, he does not have to don an 'Aativaahika body' anymore. However, since Brahman has to exist as some perception state only, like the gold with some shape, he maintains an appearance of some form-identity which can be located at some point of space and time. He does not have a physical form made of elements, but has the pretense of a physical form to communicate with the other forms. Which 'Knower of the Self' would like to exist as the 'stinking flesh mass oozing some stinking liquid from all its nine holes'? His form is just a namesake, just an image used as a communication gadget.]



अचेत्यमिमं ब्रह्म सर्वशक्तिस्वभावतः यत्स्थितं बुद्धमेवान्तश्चेत्यं संकल्पयन्निव।

Brahman is bereft of all the perceptions. It is the power to exist as any perception-state. It understands itself as an embodied Purusha, as if conceiving the perception.

*(How can you remove the Jagat from it, since it is the very power to exist as the Jagat?*

*If you want to catch this Brahman outside of the world-perception, then it is like wanting to catch the sun without its light and luster.)*

तं जीवं विद्धि स प्रौढस्त्वहंकार इति स्मृतः सोऽहंकारः स्मृतः पुष्टो मन इत्युदितात्मभिः।

स एव कथ्यते ब्रह्मा संकल्पाकाशरूपवान्।

Know that state alone as the 'Jeeva', which is trapped inside the 'place and time frames'.

This Jeeva knows itself as limited and remains identified with the perception-experience.

When this limited-state becomes hardened by the 'separateness', then it is known as the 'Ahamkaara'.

This Ahamkaara swells up as conceptions and beliefs, and is known as the 'Manas; so say those who have realized the Aatman. Brahmaa is said to be of the form of 'Samkalpa expanse', as a totality state of all conception-states of all the Jeevas.

*(Understand this in terms of 'Rudra' and 'Viraat' that are already explained.*

*Brahman is the huge mind with the huge Ahamkaara staying as the huge 'Jagat-dance' of Kaali.)*

असदेवासतो बीजं जगतो विगताकृतिः।

Actually nothing rises as any Jeeva or Ahamkaara, or the Manas, or the Brahmaa; for these terms are invented for explaining the false state of a Jeeva. The unreal alone exists as the mind, and is the seed for the unreal Jagat, with its changing patterns.

एवं मनःस्थितो ब्रह्मा सदेहोऽप्यमलं नभः तत्स्वप्नपुरुषाकारः सन्नेवासद्वपुः सदा।

पृथ्व्यादिमूर्तिरहितस्त्वातिवाहिकदेहवान्पृथ्व्यादयः किल कुतः संकल्पपुरुषस्य खे।

*(If you can imagine this Brahmaa with a form, then he should have the 'Jagat' alone as his body.*

*But, his body is not made of elements at all; so the Jagat is also not made of elements.)*

This Brahmaa who is the 'totality mind-structure of all', appears as if with a form, but is the 'pure emptiness state of Brahman'. *(Jagat is also made of emptiness only!)*

He is of the form of a 'dream-person' and his form is always non-existent.

*('Brahmaa' is the dream-person of the Brahman's dream of Jagat.)*

His body is not made of elements. He is the Aativaahika body only (just mind-conceptions).

How can elements like earth be there for the person who gets imagined in the emptiness?

भवन्मनो यथाकाशपुरं पश्यति कल्पितं तथा मनोविरिञ्चित्वं पश्यत्यात्मनि कल्पितम्।

यद्वेत्ति कल्पितं तत्सत्पश्यत्यनुभवत्यपि यो यावन्मात्रकस्तत्स कस्मात्किल न पश्यति।

Just like 'your mind seeing a city that is imagined by you in the empty sky', the 'totality-mind (of Brahmaa)' also sees a Creation within itself as imagined by it. Whatever perception the Brahmaa perceives in his imagination, he sees it as real and experiences also as real.

*(If you can imagine the 'entire perception state of all the worlds wherever they are as one', then that totality mind is this Brahmaa, who is actually the Brahman itself perceiving itself as both the totality and the individual Jeevas. The entire perception-state is vibrating as the Chit alone.*

*Any object that is seen by you is Chit existing as that object, the knowing power knowing itself as something else.)*

Any 'perception state' of any level, is just the 'Chit existing as that state'.

Brahmaa is the Brahman only that is shining as its power.

Why will not this Brahmaa perceive his mind-state as the Jagat?

*(Imagine the Chit as 'huge space of emptiness' that exists as the 'mind-state' of Brahmaa' which exists as the 'Jagat-state'. 'That' reveals the 'Jagat' as 'Brahmaa'.*

*There is no difference at all between this Brahmaa or that Brahman or the Jagat.*

*All are empty and formless only! You can call Brahmaa also as a Pishaaci, the invisible spirit!)*

स यत्पश्यति ततादृक् शून्यात्मा शून्यमम्बरे ब्रह्म ब्रह्मणि वा ब्रह्मा तदिदं जगदुच्यते।

तथा सम्प्रति भासोऽस्य चिरकालैकभावनात्घनीभूतः स्थितः पुष्टः सुदीर्घस्वप्नसुन्दरः।

*(Reality, referred to as Brahman exists as the huge invisible machine that processes information non-stop. The information processing power is Brahmaa, and the processed information is Jagat.*

*All three are one and the same, and are 'synonymous words' that refer to the same principle.)*

This Brahmaa is made of the emptiness only (a conception-state which conceives limitless conceptions).

Whatever he perceives in whatever way in the empty expanse, that is Brahman itself seeing itself in Brahman. That alone is termed as the Jagat (and is also made of emptiness, and is actually formless.)

Brahmaa's 'conception-shine' alone exists as the 'Jagat' that is densely formed and well nourished, and is beautiful like a lengthy dream because of the prolonged conception.

आतिवाहिकदेहस्य तस्य तच्चिरभावनात्सर्गानुभवनं भूरि ब्रह्मणो ब्रह्मरूप्यपि।

Brahmaa has the Aativaahika body only. By prolonged conception, he fully experiences the Creation (as his body), though he is of the form of Brahman (Self-awareness as Brahman).

*(A Jeeva is also a 'mini-Brahmaa' who sees his own conceptions as his Jagat. But the Jeeva is ignorant and exists as the 'state of Jagat' itself, and not as the 'Brahman who is Brahmaa'.*

*The ignorant Jeeva exists as the 'inert dream-state' only, and not as the one who dreams.*

*The Jeeva also is an 'Aativaahika body' only, and is like the invisible Pishaaci.)*

गतं प्रकटतोत्कर्षादाधिभौतिकदेहतां तेनैव सर्ग इत्युक्तो भेदसंततिभासुरः।

By the betterment of his conception (by making it steady and proper) that expresses as his physical structure, this Brahmaa shines with increasing number of divisions (as the many minds and their worlds).

That is why it is called 'Sarga' 'the rushing state' (the rush of conceptions), the Creation.

स ब्रह्मा ब्रह्ममात्रात्मा ब्रह्ममात्रात्मनोस्तयोः अजातयोरेव सदा तदात्मजगतोर्द्वयोः अभिन्नयोरेव भृशं

शून्यत्वाम्बरयोरिव ऐकात्मयेनैव वसतोः पवनस्पन्दयोरिव।

That Brahmaa is made of the 'essence of Brahman'. (The world is also the same. You are also the same.)

Those two, namely the Brahmaa and the Jagat, are of the essence of Brahman; and are unborn; are not different from each other; are equal as two empty expanses. They reside together as one single entity, like

the wind and its movement. *(The world you experience is also your own Aativaahika state, and is made of your own conceptions and beliefs.)*

वेत्ति भूतमयत्वं तन्मिथैव न तु वास्तवं तथा यथा त्वं संकल्पपुरुषस्य सतोऽसतः।

ततः शरीरधातूनां तेन पृथ्व्यादिकाः कृताः अभिधाः पञ्च चित्पुष्टा जगदित्येव ताः स्थिताः।

You believe that the world is made of solid elements; that is not true.

It is like you believing the unreal to be real, as when you are believing an imagined city to be real.

Brahmaa labeled the names of earth etc to the hard constituents of his body (conceiving something as hard).

They are five in number; are nourished by the Chit (as their Bodha); and stay by the name of Jagat.

यथा त्वसत्य एवायं संकल्पः सत्य एव ते तथासावात्मसंकल्पं सत्यमेवानुभूतवान्।

स स्वयं चिन्मयाकाशः स संकल्पश्चिदम्बरं अतः स्वप्नो जगत्सर्वं कृतौ नाशोद्भवौ स्थितौ।

यथैवेतन्मनः सत्यं तदंशाः सत्यमेव ते तथैव तत्कृताश्चन्द्ररुद्रार्कन्दुमरीचयः।

एवं स्थिते जगज्जालं तन्मनोराज्यमुच्यते तच्च शून्यं निरालम्बमाकाशकचनं चिति।

When you imagine anything, it is real for you though it is actually unreal; so also, this Brahmaa experiences his imagination also as real only.

Brahmaa is actually the expanse of Chit only. His imagination is also the Chit-expanse only.

Therefore, this world is a dream (made of emptiness) that is experienced as real, but is not really there.

Everything was made like this (as Brahmaa's conception); and therefore gets produced and destroyed as his conceptions.

For you, your mind is real and the ideas in it are real. Similarly, all that was made by him (Brahmaa) as Chandra, Rudra, Sunshine, Moonshine, are also real. This magic of the world which is perceived like this is known as the 'mind-kingdom' (ManoRaajyam). That is sheer emptiness, is without any support, and is the shine of the 'expanse of Chit' alone.

यथा स्वप्नपुरं व्योम संकल्पाद्रिर्यथा नभः तथा ब्रह्म जगच्चैव खमेवाच्छमनाकृति।

Just like the 'city in the dream' is just the 'empty expanse', just like the 'city seen in the imagination' is just the 'empty expanse', so also, the Brahmaa and Jagat both are formless, and are made of pure emptiness only.

एवमाभासमात्रस्य कचतोऽनिशमव्ययं सर्गादिमध्यान्तदृशो मुधैवात्रोदिताः स्थिताः।

The perceptions of the world which have beginning, middle and end are just 'appearances shining incessantly without change'.

*(Who lives or dies, what gets produced or destroyed?)*

*Everything is just the flow of non-stop information bursting forth from the limitless fountain of Brahman!*

किंचिदाकाशकोशस्य तव वा मम वानघ जगतो वापि जायेत किं वा नश्यति मे वद।

Tell me hey 'Taintless Rama', what gets produced or destroyed for the world, or for you or for me, or for that 'store house of empty expanse'?

*(If you imagine a city in the empty sky and see it getting created and destroyed, what is gained or lost, for the city is completely non-existent except as your own mind-construe!)*

तत्किमर्थमनर्थाय निरर्थकमपार्थकाः कस्मादभ्युदिता ब्रूहि रागद्वेषभयादयः।

Then, tell me, for what reason have risen these attractions, repulsions etc?

Why do these meaningless, purposeless harmful things exist at all (blocking your reason) (when nothing at all exists except the heaps of information rising and vanishing as the 'mind-state')?

वस्तुतोऽङ्ग न सर्गादिर्न सर्गो नाप्यसर्गता विद्यते सकृदाभातमिदमित्थं सदैव तत्।

In truth, dear Rama, there was no beginning for the 'Sarga', the 'Sarga' is not there also, and there is never a time the 'Sarga' is not there. It stays shining at once like this, as Brahman itself always.

*(Brahman shines as Brahman; nothing else is there; no one is there!)*

आशून्ये विपुलाभोगे स्वच्छचिज्जलपूरिते कलनापङ्ककलिले भविष्यति चिदम्बरे अन्तरिक्षाक्षयक्षेत्रे खात्मनो गगनात्मिका तस्माद्बीजादियं जाता भूरिभूतशिलावलिः।

नास्ति किंचिदिह क्षेत्रं व्युप्तं नाम न किंचन न बीजमस्ति नो जातं किंचित्सर्वं च संस्थितम्।

*(How do these Lokaaloka rock-worlds get produced?)*

In this vast expanse of emptiness, which is filled abundantly with sense experiences, which is covered by the pure waters of Chit, which is with the messy mire of ignorance, which is in the field of inexhaustible space that is empty and expansive, this 'array of rocks filled with abundant beings' gets produced in the 'Chit expanse', rising from its seed-ness (the potential power to rise as any information).

Actually there is no field here that gets scattered with seeds ever. *(There is no cause for anything.)*

There is no seed; nothing is produced. Everything stays as it is.

याः शिलावलयस्तत्र पुष्टास्ता विबुधादयः यास्तु वर्णोज्ज्वला एताः स्वास्थिता बुद्धबुद्धयः

यास्त्वर्धपक्वास्ता एता नरनागादिजातयः यास्त्वाश्याना रजोनष्टास्ताः कृमिस्थावरादयः

यास्तु गुर्व्यः फलैर्हीनाः शून्याकाराः क्षयक्षताः अशरीराः शरीरिण्यास्ताः पिशाचादिकः स्मृताः ।

*(You are still seeing 'Rock-worlds' in this hill? Do you still perceive various colours in these rocks? Do you still see divisions in this 'rock-hill'? Then let me explain them to you.)*

Those 'well-formed rocky rings' that are fully developed are the Devas and other sky-dwellers..

Those colorful rocks are the 'Knowers established in the Self'.

Those rocks with 'incomplete colours' are Naras and Naagas.

Those faded out rocks have lost their shine, and are the insects and the plant varieties. Those huge ones which have not developed any shine or colour, are made of emptiness only and are wasting away by decay. They have no bodies like ours, but have bodies of their own; and are called Pishaachis.

नहि संकल्पितुः स्वेच्छा क्वचित्पर्यनुयुज्यते तास्तथेच्छा विरिञ्चस्य तथा नाम तथोदिताः।

The wish of a person conceiving all this cannot be objected to. They are the wishes belonging to the Brahmaa (the totality mind); and so have risen in that manner as a part of his conception.

*(You cannot wish away the conception of Brahmaa, because you want to escape from the world-scenario.*

*This is how it is! Reality can exist as only the Jagat!*

*If you want to get rid of the Jagat, see its non-existence in the level of Reality itself!*

*Do not try to run away from the world; for that also is a perception-state only!*

*How can you, a 'conception-state of delusion', break away from the totality-structure made of conceptions?)*

सर्वा एव चिदाकाशरूपिण्यो भूतजातयः आतिवाहिकदेहिन्यः पृथ्व्यादिरहितात्मिकाः

ताश्चिराभ्यासवशतस्त्वाधिभौतिकसंविदं प्राप्ता दीर्घानुभवनात्स्वप्नजाग्रदशामिव।

All types of beings are of the 'form of Chit-expanse only'. They are Aativaahika bodies only, and are not made of elements like earth etc. By prolonged practice, and because of the long time experiences, they have got into the idea of the physical bodies, like the dream and wakeful states.

*(Suppose your dream-world did not break into the waking state, and you went on dreaming continuously for many years as if stable, then won't you feel that your dream-world alone is real, and your dream-body alone is real? If your waking state exists just for a few moments, and if you carried its memory into the dream world, then your waking state itself will be looked upon as the dream-world!*

*Anything that you are habituated to believe for a long time, as passed on from generation to generation will be believed as real, though it may be unreal!)*

पिशाचास्तथा एते यथाभूताधिभौतिकाः तिष्ठन्ति तुष्टमनसः स्वसंसारविहारिणः पश्यन्ति काश्चिदन्योन्यं ग्राम्या ग्राम्येयकानिव स्वप्नैकलोकवास्तव्या इवैता भूतजातयः। काश्चिद्बहुनरप्राप्तस्वप्ननिर्माणलोकवत् नान्योन्यमपि पश्यन्ति नानासंस्थानसंस्थिताः।

These Pishaacis (some particular species in the Creation) have different type of physical bodies that are made of elements. *(Even the Devas have bodies that are made of luster only, yet made of elements).*

These Pishaachis are habituated to see some particular bodies as their own, and are stuck to those identities (and have some life-story of their own conception). *(They are also Jeeva-forms only.)*

They stay happy and contented, living in their own conceived 'world perceptions'.

They see each other of their species without any obstruction, like the people of a village seeing the others of their own village without obstruction.

These 'spirit beings' are like the denizens of a dream world (and are invisible to human eyes).

Sometimes like a world built by the dreams of many people, they do not see each other also, and remain alone in various places of their own.

*(These Pishaacis are not disgusting creatures. They love their own forms, like you love yours. Your stinking bodes might be disgusting for them, or appear only like some flesh to be consumed for their nourishment.*

*Don't you think that the human shaped creatures which eat the flesh of the other animals, may appear like Pishaacis for those animals?!)*

स्थिता यथैता जगति पिशाचाद्याः कुजातयः प्रायस्तथैताः कुम्भाण्डयक्षप्रेतादयः स्थिताः।

Just like these Pishaacis of lowly birth stay in this world, other beings like Kumbhaandas, Yakshas, and Pretas also stay here.

यथा यत्रेह वै निम्ना जलं तत्रावतिष्ठते तथा यत्र पिशाचाद्यास्तमस्तत्रावतिष्ठते।

मध्याह्नेपि पिशाचश्चेदजिरे तिष्ठति स्वयं तत्तस्यान्धं तमस्तत्र संनिधानं करोत्यलम्।

न निहन्ति च तद्भानुर्न चान्यस्तत्प्रपश्यति स एव चानुभवति पश्य मायाविजृम्भितम्।

अग्नेरादित्यचन्द्रादेस्तैजसं मण्डलं यथा पिशाचादेरजन्त्यात्म तामसं मण्डलं तथा।

याति तेजस्यनोजस्वं तमस्योजःप्रधानतां उलूकवत्पिशाचाद्या आश्चर्यं तत्स्वभावतः।

Like the water staying in shallow holes only, these Pishaachis stay in dark places.

At noon times, a Pishaachi stays in the air and makes an abode in the blinding shadows. When the sun does not destroy that darkness, then it is Pishaachi only. No one can see them. A Pishaachi alone experiences its own existence. See the power of Maayaa!

We have fire, sun, moon providing the light for us to do our activities; but Pishaachis do not need any light from any fuel-source; they do all their activities in the darkness only. Pishaachis lose their energy in the light, and are energetic in the darkness like the owls by their very nature. Amazing is it not?

एषा पिशाचजनितस्य जाति प्रोक्ता मया ते समयानपेता पिशाचतुल्यः सुरलोकपाललोकेषु जातोऽहमिति प्रसङ्गात्।

I have answered the question about Pishaacis, when I was relating to you the context of my becoming a Pishaaci wandering in the worlds of Suras and Lokapaalas.

*(Now listen to my story of wandering in the heaven like the invisible Pishaaci.)*

ततश्चिदाकारवपुर्भूतपञ्चकवर्जितः विहरन्नाहमाकाशे पिशाच इव संस्थितः।

न मां पश्यन्ति चन्द्रार्कशक्रा हरिहरादयः न देवसिद्धगन्धर्वकिन्नरा नाप्सरोगणाः।

नाक्रामन्ति मयाक्रान्ता न च शृण्वन्ति मद्बचः इत्यहं मोहमापन्नो विक्रीत इव सज्जनः।

अथ चिन्तितवानस्मि सत्यकामा इमे वयं पश्यन्तु मां सुरगणाः।

तेन तस्मिन्सुरालये द्रष्टुं प्रवृत्ता मामग्रे वास्तव्याः सर्व एव ते झटित्येव पुरं प्राप्तमिन्द्रजालद्रुमं यथा।

अथ गीर्वाणगेहेषु संपन्नो व्यवहार्यहं यथास्थितसमाचारः स्थितो निःशङ्कचेष्टितः।

Then, having the form of Chit-expanse, bereft of the five elements, wandering in the sky, I stayed like a Pishaacha.

Chandra, Soorya, Shakra, Hari, Hara and others, Devas, Siddhas, Gandharvas, Kinnaras, and the groups of Apsaraas also were not able to see me. When I try to possess them, they do not get possessed; and they do not hear my words also.

In this manner, I was suffering like a good man who was sold off (and was ignored by one and all).

Then I thought, 'We belong to the class of 'SatyaKaamaas' (our wishes will become true); let these groups of 'Suras' see me.'

Then all the Suras, who were in that heaven saw me in front of them like suddenly seeing a magical tree rising in front of them. Then I was able to interact with all of them in that world, and I could normally go through my actions there without any hesitation.

यैरविज्ञातवृत्तान्तैर्दृष्टोऽहमजिरोत्थितः वसिष्ठः पार्थिव इव लोकेषु प्रथितोऽस्मि तैः।

व्योमन्यादित्यरश्मिभ्यो दृष्टोऽहं यैर्नभोगतैः वसिष्ठस्तैजस इति लोकेषु प्रथितोऽस्मि तैः।

वातात्समुदितो दृष्टो यैरहं गगनास्पदैः सिद्धैर्वातवसिष्ठाख्यस्तैरहं समुदाहृतः।

यैरहं सलिलाद्दृष्टः प्रोत्थितस्तैर्मुनीश्वरैः उक्तो वारिवसिष्ठोऽहमिति मे जन्मसन्ततिः।

ततःप्रभृति लोकेऽहं पार्थिवः प्रथितः क्वचित् अम्मयः क्वचिदन्येषां तैजसो मारुतः क्वचित्।

*(All the Suras who were engaged in the various activities of their own, in their own worlds, saw me appearing out of their own surroundings, and thought of me as rising from that point only. It was as if Vasishta was completely out of existence itself, and had newly appeared for them, in their mind-worlds.)*

Those who did not know my story (of my visit to Lokaaloka hill), saw me as if I had newly appeared from the 'leveled ground of the Sacrifice-stage' and I was known by them as 'Paarthiva Vasishta'.

Those Devas who were moving about in the sky, saw me as coming out of the sun's rays, and they called me as 'Tajasa Vasishta'.

Those Siddhas in the sky who were floating with the air currents, saw me appearing out of 'Vaata', and called me as 'Vaata Vasishta'.

Those great 'Muneeshvaras' who were engaged in penance inside the water saw me rising out of water, and called me as 'Vaari Vasishta'.

This is how my birth was understood in many ways. From then onward, I was sometimes said to be made of earth matter, sometimes as made of water, sometimes as made of luster; and sometimes as made of air.

*(I as the Chit-expanse, appeared in front of all those who were in the fourteen worlds; and was named differently by them as per their perception-states. However, I was not born out of any element or any God, but was Chit-expanse only.)*

अथ कालेन मे तत्र तस्मिन्नेवातिवाहिके आधिभौतिकता देहे रूढा रूढान्तरेरिता।

यदेतदातिवाहित्वमाधिभौतिकता च खं द्वयमप्येकदेहात्मा ततः कचति मे चितिः।

एवमात्म क्वचिद्द्वयोम कचनात्माप्यहं नभः परमेव निराकारं युष्मास्वाकारवानपि।

*(I made effort and practiced the identity of the physical body, and slowly was able to engage in the various activities of that world.)*

In course of time, the 'AadhiBhoutika-ness' appeared in my 'Aativaahika body', by the prolonged practice and was rooted firmly in the mind.

*(Actually, there was no difference felt in me as having two bodies, since I was always in the Chit state of emptiness only.)*

I had understood that the 'Aativaahika and AadhiBhoutika' both as of empty nature only, and as one and the same; therefore, I had only one body that shone as the image of Vasishta.

However, since I was always in the Chit-identity, Chit alone shone as that body.

Since I am 'Chit alone' shining a the body, I am the 'Supreme expanse' only and so am formless, though I am appearing as a body made of elements etc (as some Vasishta with some life story), and I appear as having a form, for you people only (who are form-based entities).

*(I, the emptiness-state, do not see any body as mine; but because of my Samkalpa, you people see me as having a form, and imagine me as per your mind-construe.)*

जीवन्मुक्तो व्यवहरंस्तथास्ते ब्रह्मखात्मकः तथैवादेहमुक्तोऽपि तिष्ठति ब्रह्ममात्रकः।

A JeevanMukta stays as the Brahman-emptiness only, when acting in the world.

Similarly a person who has had the 'body-less liberation' also, stays as Brahman alone.

*(There is no difference between JeevanMukti and Videha-Mukti.*

*The difference is there for only those who believe in the existence of forms.*

*How can the one identified with Chit-emptiness, have a life or a body?*

*He is not liberated in life also, and is not freed of the body also, for the 'life itself and also the body connected to the life', both are non-existent for him.*

*The terms like JeevanMukti, Videha-Mukti, Mukti etc belong to the deluded only.)*

मम न ब्रह्मतापेता तादृक्व्यवहृतेरपि असंभवादन्वदृशो युष्मदादिष्वहं त्वहम्।

My Brahman-state does not go off, even when I am engaged in the world-activities.

If I stay formless as Brahman, you people cannot interact with me.

Since it is not possible to be seen by others as the empty-state, I pretend to have a form so as to stay with people like you, who are all form-based entities.

यथाऽज्ञस्य स्वप्ननरे निर्जन्मनि निराकृतौ आधिभौतिकता बुद्धिस्तथा मे जगतोपि च।

The ignorant man has the idea of having a physical body inside the dream-world, though he is not born there, nor has he any form there. Similar is my appearance in the world and its people (created instantly in your presence).

*(My birth, my abode in heaven etc are ideas that appear along with my form, so that you people can accept me as someone belonging to your world of forms and life-stories.)*

एवमेवावभासन्ते सर्व एव स्वयंभुवः सर्गाश्च न तु जायन्ते प्रयाता इव चोदिताः।

All the Creations of the Self-Born (Brahmaa) shine like this only, (as made of elements) (and as just the mind-construes, and are formless actually). These worlds are never born; but appear as if going on.

*(The world-scene just appear from the formless Reality at the instance of your experience only, and is not there as any solid reality that has been existing from a very long time.*

*Your world of experience instantly arises with your body-conception at every instance, newly formed out of your own conceptions. There is no past or future for anything, be it the world or a Jeeva who is stuck to it.)*

एष सोहमिहाकाशवसिष्ठः पुष्टतामिव गतोऽय स्वात्मनाभ्यासाद्भवतां वा भवत्स्थितिः।

This so called me, the formless 'Aakaasha-Vasishta' has become well known as the physical form of Vasishta, by my own mind-practice, or rather because of your state of seeing only the physical forms.

आकाशात्मान एवैते सर्व एव स्वयंभुवः यथा त्वेतन्मनोमात्रमिमे सर्गास्तथैव हि।

(For the Viraat-Brahmaa, his body is the Jagat.) For the 'Self-born' also, all this is made of emptiness only. Just like my body is just a mind-conception only, so are these Creations.

अहमादिरयं सर्गस्त्वपरिज्ञानदोषतः वेताल इव बालानां गतो वो वज्रसारताम्।

'I-sense as a solid body', the 'others existing as the solid bodies', and 'this Creation as a solid absolute reality stuck in space and time measures'; all these have attained the hardness of the diamond, like the ghosts for the children, because of the fault of the 'absence of proper understanding'.

परिज्ञातस्तु कालेन स्वल्पेनैवोपशाम्यति वासनातानवात्स्नेहो बन्धौ दूरगते यथा।

When properly understood, it subsides off in a very short time, because of the lessening of the Vaasanaas, like the attachment becomes less when a relative has gone off far.

घनत्वमहमासाद्य तथा सर्गस्य शाम्यति परिज्ञाता यथा स्वप्ननिधेरादेयभावना।

शाम्यन्ति संपरिज्ञाताः सकला दृष्टदृष्टयः यथा मरुनदीवेगवारिग्रहणबुद्धयः।

When properly understood, the solid nature of the 'I' which has been obtained (as the body-I), as belonging to the (solid) Creation vanishes off, like the desire for digging the treasure inside the dream vanishes off when you wake up. When well understood, all the 'perceived perceptions' subside off, like the ideas of getting the water from the 'fast-moving mirage river' disappear when the river is understood as just an illusion.

महारामायणप्रायशास्त्रप्रेक्षणमात्रतः एतदासाद्यते नित्यं किमेतावति दुष्करम्।

By just glancing through the texts like 'MahaaRaamaayanam' (Jnaana Raamaayanam), this understanding is obtained as a permanent nature. What is difficult in this?

संसारवासनाभावरूपे सक्ता नु यस्य धीः मन्दो मोक्षे निराकाङ्क्षी स श्वा कीटोऽथवा जनः।

He whose mind is stuck to the experience of objects which are unreal, being forced by his worldly Vaasanaas (for the body, family, wealth, merit etc), and who is dull-headed (unable to grasp the abstract truths), and is not interested in (actual) liberation (and is stuck to the three Gunas only), that man leads a worthless life like a dog, or a worm.

भोगाभोगः किलायं यः स जीवन्मुक्तबुद्धिना कीदृशो भुज्यमानः स्यात्कीदृक्स्यान्मौर्ख्यसेविना।

(Both the ignorant and the Knower go through the various experiences of life, and enjoy the pleasures of life. But for the ignorant, the pleasures are tainted like consuming the broken milk from a leather pouch, but for the Knower it is the sacred Brahman itself rising as that experience.)

How will the pleasures of the world be, if experienced in the state of a JeevanMukta, and how will it be in the case of the ignorant fool?

(The pleasures are sacred when a Knower enjoys them; the very same pleasures are polluted and dirty when enjoyed by the ignorant.)

महारामायणप्रायशास्त्रप्रेक्षणमात्रतः अन्तःशीतलतोदेति परार्थेषु हिमोपमा।

By just glancing through the texts like 'MahaaRaamaayanam' (Jnaana Raamaayanam), 'inner coolness' rises equaling the snow, when perceiving the objects of the world.

मोक्षः शीतलचित्तत्वं बन्धः संतप्तचित्तता एतस्मिन्नपि नार्थित्वमहो लोकस्य मूढता।अयं प्रकृत्या विषयैर्वशीकृतः  
परस्परं स्त्रीधनलोलुपो जनः यथार्थसंदर्शनतः सुखी भवेन्मुमुक्षुशास्त्रार्थविचारणादितः।

Coolness of the mind is Liberation. Mind heated with agitations is bondage.

There is no longing for even this state (and one remains attached to the family, wealth, meritorious acts etc).

Ah, the foolishness of the worldly man!

The worldly man by nature is pulled by the sense objects forcibly; and madly desires women (family pleasures) and wealth (possessions), each leading to the other.

If only he engages in the rational analysis of the truths given in the 'Knowledge-Scriptures' which guide the Mumukshus, then he will have the vision of the 'correct truth' and will become happy.

पाषाणोपाख्यानं समाप्तम्

THE TALE OF THE STONE IS COMPLETE

श्रीवाल्मीकिरुवाच

Shree Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम  
स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम।

As the great Muni spoke these words, the day ended;  
the people assembled in the court saluted the Muni  
and retired to finish their evening duties of sacred bathing etc;  
after the night ended they returned along with the sun's rays.

[DAY SEVENTEEN COMPLETED]