

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND FORTY
(MAHAA PRASHNA)

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.

वसिष्ठोवाच
Vasishtha spoke

यदकारणं भाति भानं तन्नैव किञ्चन तत्तथा परमार्थेन परमार्थः स्थितोऽनघ।

The 'Perceived', which shines without any causal factor, is not anything at all.

Hey Anagha (taintless one)! This perceived exists in that manner (as if with cause) as the Supreme Reality within the Supreme Reality itself.

अत्रेमं केनचित्पृष्टोऽयमहं तं महामते सम्यग्बोधस्य पुष्ट्यर्थं महाप्रश्नं परं शृणु।

Hey Intelligent one! In this context, I want to mention about an incident, where I was questioned about the same. For the better understanding of all this, listen to this 'excellent question' (MahaaPrashna) (and to the answer that was given by me).

अस्त्यब्धिभ्यामुभयतो व्यासं ख्यातं जगत्त्रये कुशद्वीपमिति द्वीपं भूमौ वलयवत्स्थितम्।

There is an island well-known as Kusha Dveepa in this tri-world, encircled by the oceans on the two sides like a bangle.

तत्रास्तीलावती नाम हैमी पूर्वोत्तरे पुरी दीप्तिज्वालामयस्तम्भप्रोतावनिनभस्थला।

In that island, there is a golden city named Ilaavatee on the north-eastern direction.

It is filled with huge golden pillars whose shine reach the sky like burning flames.

It was like another heaven.

पूर्वं तस्यामभूद्राजा प्रज्ञप्तिरिति विश्रुतः अनुरक्तजगद्भूतः शक्रः स्वर्गं इवापरः।

In the past there lived a king named 'Prajnapti' (extremely learned) in that city, well-adored by his people like an Indra.

केनचित्कारणेनाहं कदाचित्तस्य भूपतेः प्राप्तः समीपं नभसः प्रलयार्क इव च्युतः।

For some reason, once I had gone to that place of the king, like sun of the dissolution slipping down from his constellation (slipping down from my group of SaptaRishiMandala).

(Vasishtha is like a sun of dissolution because he burns away the perceived, by his very presence.)

पुष्पार्घ्याचमनीयैर्मा पूजयित्वोपविश्य सः मध्ये कथायां कस्यांचिदपृच्छत्प्रणयादिदम्।

He worshipped me with flowers and Arghya. After we were seated comfortably, in the course of the talks, he asked me all these questions in a friendly manner.

[The king is highly learned; well-versed in all the scriptures; yet he has some doubts troubling in the mind about the very statements of the Vedas which appear contradictory on the surface level; and also about the various instructions of the rites to be performed for getting particular results; and so on.]

राजोवाच
The king spoke

[Anything with a beginning has to end. Therefore, this world which has a beginning has to end sometime or other. If it so happens, then that it is erased off without a trace, then there is no chance of it getting created again. Nothing is left back to act as a cause, after the dissolution. How does then a creation get started again?]

भगवन्सर्वसंहारे जाते शून्यतते स्थिते अवाच्ये परमे व्योम्नि सर्वकारणसंक्षये

सर्गारम्भस्य भूयः स्याद्वद किं मूलकारणं कानि वा सहकारीणि कारणानि कुतः कथम्।

Bhagavan! When everything is destroyed, and when emptiness alone spreads out everywhere, in that Supreme expanse which is beyond words, where all the causes remain destroyed, what then becomes the first cause for the beginning of the Creation?
What are the concomitant causes? From where do they rise up and how?

(This is not the only world that exists; this I know. Countless levels of intellects exist from the lowest to the highest, each stuck in its own world-perception.)

किं जगत्किं च सर्गादि, काश्चिन्नित्यं तमोधराः व्योमसंस्थार्णवाः काशित्काश्चित्कृमिकुलाकुलाः
काश्चिदाकाशकोशस्थाः काश्चिदुपलकोशगाः किं च वा भूतभूतादि कुतो बुद्ध्यादयः कथं,
कः कर्ता कोऽथ वा द्रष्टा का आधाराधेयता कथम्।

What is the Jagat actually? What are these worlds with beginning and end?
Some are always dark; some exist like rotating wheels (अरश्च प्यश्चार्णवौ) in the sky (like BrahmaLoka); some are filled with just countless varieties of insects and worms; some are in the mid-space regions; some are inside the stones! What actually are these beings living in the fourteen world structures?
How do they act intelligent? Who is the maker of all these? Who sees all this?
What supports and what gets supported?

[However, Jagat is considered as imperishable also; because the Karmas (actions bound with results) of the people cause the successive births and lives (as an unbroken continuance of the Vaasanaa-fields).
If it so, what then is this so called 'conscious-entity' that experiences the events of many life-existences?
Is a body necessary for such experiences? Is consciousness dependent on a body?
Is this consciousness perishable or eternal? Is it changeless or does it also undergo change along with the changes of the body? If it is perishable and dies along with the body, it cannot revive again, for there is no consciousness alive to bring forth any experience after it ceases to exist.]

न कदाचिन्महानाशो जगतामिति निश्चयः समस्तवेदशास्त्रविरोधाय समर्थितः।

I am ascertained that the Jagat will never perish (because of the Karmas fructifying as experiences). It is proved by the conclusions of all the Scriptures.

यथा संवेदनं नाम तथा नामानुभूतयः यतस्ततो वेदनं स्यात्किमनाशमसन्मयम्।

Whatever one conceives, that alone becomes the experience of the names and forms (as a world-experience) (like a dream-experience). Is this perceiving-nature imperishable, or is it false?

अन्यच्च जम्बूद्वीपादौ देशेऽद्य मुनिनायक मृतानामग्निदग्धानामिह वा देहनाशिनां

नरकस्वर्गभोगाय विदेहे देहकारणं किं तत्स्यात्सहकारीणि कारणान्यथ कानि वा।

Another question is, Hey Lord of Sages, in this 'Jambo Island' and in this country (which alone I know of at present), after the bodies get cremated in the fire after their death, and they have no bodies at all, what is the cause of another body for experiencing the tortures of the hell and the enjoyment of the heaven (in the ParaLoka); what are the concomitant causes or some other causes if any?

[If the other world really exists so as to experience the results of their good and bad actions, then how do the Jeevas get bodies once again after their bodies are burnt off as dead? The results are formless and cannot become the material causes for the bodies. Parents also play a necessary part in producing the material bodies. In the other world, parents are not there. So how can a dead person get a body in another world to experience the results of his good and bad actions?
If Dharma and Adharma, the righteous and unrighteous natures alone cause the experiences in the next world after death, then how do the immaterial nature of a Jeeva produce the material body to experience the fruits of the actions?]

धर्माधर्मावमूर्तौ द्वौ तस्यामूर्तस्य मूर्तता निर्द्रव्यं कुरुते द्रव्यैर्युक्तिरित्यसमञ्जसा।

Both the results of Dharma and Adharma cannot take form in them who do not have a body to experience the results. They (Dharma and Adharma) being non-material, cannot produce the material bodies in any way.

मातापित्राद्यभावो हि बीजं किं तत्र कारणं अन्ये वा हेतवः के स्युः कथं द्रव्यादिसंभवः।

The bodies need also the parents for their appearance.

What other causes can be there? How can the material-body come into existence?

परलोकोऽस्य नास्तीति यथा संवेदनं स्थितेः समस्तलोकवेदादिविरोधाच्चासमञ्जसम्।

अनिच्छितेहितैर्दूरदेशान्तरगतैः फलं प्रजा प्राप्नोत्यसंबन्धैरमूर्तेरत्र कः क्रमः।

‘The other world is not there’; this concept is also not correct, since the present position in the world is decided by the previous only. (*The present life of ours is decided by our previous Karmas only.*)

It would then be against all the statements of Vedas and it is not proper to deny them; (yet) though not wishing for such things (and when of a good conduct also), when going to other countries people get results unconnected to their merits or demerits (which are at their home-grounds) which are also without form (and cannot follow them); why it is so?

[How do these Dharmas and Adharmas which have no material form, follow them wherever they go? And why do the prosperities and calamities strike even when one does not deserve them?]

स्तम्भो वरेण सौवर्णो विना हेमगमागमैः क्षणात्संपद्यते तत्र संपत्तिः कथमुच्यताम्।

An inert pillar even, without having gotten any boon, gets covered by gold instantly, without striving for it also. How did the prosperity rise up there, tell me?

विधीनां प्रतिषेधानां निर्निमित्तं विवल्गतां रूढानामप्यरूढानां किं प्रयोजनमुच्यताम्।

When everything happens for no reason and is not bound by the rules and prohibitions, what is the use of all these (meritorious and non-meritorious acts) whether in practice from a prolonged time (as ordained by the Scriptures) or not practised at all (considered as meaningless)?

[Vedas are also full of contradictory statements; sometimes they mention that there was unreal alone at the beginning of all; or mention real alone as existing at the beginning of all; or say that neither real nor unreal was there before anything.]

असदासीज्जगत्पूर्वं सत्संपन्नमनन्तरं इति श्रुतेः कथं ब्रह्मन्कथ्यतां संगतार्थता।

‘Unreal alone was there before the appearance of the world; the truth came later on’ etc; such types of contradictory statements exist in the Shrutis. Brahman, tell me, how they refer to the same truth?

अयं भवेत्कथं ब्रह्मा भवेच्चेत्तन्महामुने एवंप्रभावान्नभसः किं सर्वस्मान्न जायते।

And also, how Brahmaa (HiranyaGarbha) rises forth (from the changeless Brahman)?

Hey Great Sage, if he rises from the Supreme Space of Brahman, and if he is so powerful (as Brahman), then why does not this Brahmaa appear from everywhere in all the space-divisions as many?

(*The space should be teeming with Brahmaas!*)

ओषधीनामथार्थानां सर्वेषां वा स्थितिं गताः कथं स्वभावाः कथय यथाबोधं मुनीश्वर।

Hey Muneeshvara! For all the plants and objects which have come into existence, how do they get the particular qualities that make them different, tell me?

एकस्य जीवितं पुंसः सुहृदा मरणं द्विषा मृत्वार्थितं प्रयागादौ क्षेत्रे तत्कथमुच्यताम्।

If in one life of a man, two different types of requests like the life, from the side of a friend, and death from the side of the enemy are simultaneously made in the Prayaaga before dying, how will they fructify?

[In holy places, if different types of requests are made for the same person who has merits and sins to his credit, then which request will get fulfilled and why?]

खे स्यामक्षयपूर्णन्दुरिति ध्यायिचितैः फलैः तुल्यकालमनुप्राप्तैः सहस्रेन्दु न किं नभः।

If many people who wish to become the full-moon which never diminishes, perform the necessary meditations, and get the results of the rites fructified, and if they get it all at the same time, why is not the sky filled with thousands of moons?

[It is a rite where the performers are supposed to attain the state of nectar-oozing moons (ChandraLoka) and live blissfully in the moon without any pain of any sort; and the moon will stay always full without ever diminishing in digits.]

अन्यच्च ध्यायिनां लक्षैर्ध्यातैका स्त्री यथाक्रमं जायात्वेन समं कालं लब्धं ध्यानफलं च तैः।

साध्यसाध्वी गृहे भर्तुः संस्थिता तपसा परा तेषां च जाया संपन्ना कथमेतन्महामुने।

Another thing is; millions may aspire for the union of a single woman and perform the needed rites, then, they have to get that woman as their wife at the same time.

(Will not the chastity of the lady proved as false if she appears as the wife of many in this manner?)

The chaste woman is unchaste being the wife of so many; yet she is said to be performing a penance by being chaste and loyal in her husband's house. How is it possible, hey Great Sage?

गृहानिर्गच्छमाकल्पं नृपः स द्वीपसप्तके वरत्वं वरशापाभ्यामिति अन्तः क्व तिष्ठति।

A king lives as a ruler of the seven islands all through a Kalpa-span (as mentioned in KundaDanta's account), because of a boon, yet is cursed to be bound to a house-space. Curse and boon both are having contradictory effects in that case. Where does he stay actually?

दानधर्मादितपसामौर्ध्वदेहिककर्मणां इहस्थानाममूर्तानां मूर्तं प्रीत्यास्ति सत्फलम्।

व्यवहर्ता न मूर्तोऽत्र विद्यते लोकयोर्द्वयोः देशान्तरे भृशं जीवो भृशं कालान्तरेऽपि वा।

Those who stay in this world, perform acts of charity, other righteous acts, penance and other rites connected to a dead body, and desire for a fruit that will give a body in the other world (after death). In the two worlds (here and hereafter), there is no one with a form who can experience anything after death, in that emptiness! *(Here the body is burnt off; in the next world there is no cause to produce another body.)*

फलं संभवतीयत्तद्विनानुभवनं मुने असमञ्जसमेवाति कथं स्यात्सुसमञ्जसम्।

Muni! Either in another country or at another time any one experiences anything as a result of some action only, is not possible at all. This does not sound right at all; how can this be proved as right?

[Results of the actions are all not material things at all. How can they prove effective in another distant place? It cannot be proved that each experience is the result of some previous Karma.]

इत्यादि संशयगणं गिरा शीतावदातया छिन्धि मेऽभ्युदितं भासा सान्ध्यमान्ध्यमिवोडुपः।

Please shatter this crowd of doubts that have risen in me, with your cool soothing words; like the moon removing the dullness of the evening with his cool light.

परमवस्तुनि संशयनाशनादुभयलोकहितं भवति स्फुटम्।

तदिह मे कुरु साधुसमागमस्तनुफलो भवतीह न कस्यचित्।

Hey Bhagavan! The destruction of the doubt that is about the Supreme Reality, brings welfare in the two worlds (here and hereafter) for sure. Please bless me with Knowledge of the right sort.

For no one, will the 'presence of a Knower like you' result in lowly results!

[Not just the merit; but the knowledge of the excellent sort will have to be the fruit that rises from your presence.]

वसिष्ठोवाच
Vasishta spoke

श्रुणु राजन्यथा स्पष्टमेतत्ते कथयाम्यहं येन ते सर्वसंदेहा यास्यन्तलममूलताम्।
Raajan! Listen! I will clarify everything, so that all your doubts become baseless.

[Nothing exists as a solid independent object outside of the understanding state of the Self.]

THE PHYSICAL BODY IS JUST A SENSED INFORMATION

सर्वे तावज्जगद्भावा असद्रूपाः सदैव हि सद्रूपाश्च सदैवेमे यथासंवेदनं स्थितेः।

All the objects in the world are always non-existent only. As and when perceived, they exist (come into being) as the real things (in that perceived field) (rising from the emptiness of the Self).

[The understanding state of the Self alone exists as the object-state also, and rises as the three-fold unit of 'Drshya, Drashtaa and Darshanam'.]

इदमित्थमिति प्रोता यत्रसंवित्तदेव तत्भवत्वश्यं तत्त्वङ्ग सदेवास्त्वसदेव वा।

Anga (Dear one)! As and how the perceiving consciousness (Chit turned outward) defines an object to be (through the particular mind-state), that alone appears there as that object with those qualities, as absent or present (present as a direct perception or remembered as an indirect perception).

[The reality of the object is dependent on the sense-capacity of a Jeeva and the memories thereof.]

ईदृक्स्वभावा संवित्तिस्तया देहो विभाव्यते।

The perceiving consciousness alone exists as the object perceived in whatever way it is conceived. It conceives a body also as an experiencer.

[Body is the constant information that acts as the centre of all the other information patterns; and 'I am the body' is the strong conceptions that forms the basis of all other information-patterns that are illuminated by the intellect, and differs for each Jeeva.

The Self rises at every instance newly as the 'undivided state of perception' as the three-fold unit of 'Drshya, Drashtaa and Darshanam', without stop.

The constantly changing state of the three-fold unit of 'Drshya, Drashtaa and Darshanam' is so fast and instantaneous that an illusion of a continuous world-pattern becomes deep rooted in the Jeeva-state, with the mind connecting the changing patterns with some narrative of its own.

There is no dividing line between the object-perceiver and the perceived object.

There is just the single state of understanding that exists as the divided state of the object and its perceiver.]

एक एव स्वरूपेण तस्यास्ते न च तद्विदा।

It is of one single essence only; and the body that is needed for the perceived field is imagined along with the perceived object (with its own causality factors). It is wrongly understood that the body contains the Aatman within it as some streak of light or spark; and that with the loss of the body, Aatman is powerless (and dies along with it or turns into a ghost or spirit).

[Body is a reflection of the Chit-state in the 'mirror of the mind filled with Vaasanaas'.

The mind exists in our explanations only as a word with meaning, and is not any different thing that exists as separated from the Chit.

Chit is independent of the mirror and the reflection. Here, the mind and reflection are also the Chit-form only and are not different from it.

The 'mirror with the reflection' produces the (false) ego-concept and makes us think that the reflection (body) alone exists as real and Chit or awareness is contained within it; and so it is misunderstood that when the body dies, the awareness within also perishes along with the body.]

विदमेव विदुर्देहं स्वप्नादावितरेतरा संवित्काचित्संभवति न चान्यस्ति शरीरता।

In the Svapna and Jaagrat states of mind, the body as belonging to that state is cognized as a part of the experience. That which is cognized cannot become the cognizer.

The body cannot exist independent of the deluded state of consciousness. (*Body is a delusion; not real.*)

आश्रितस्वप्नसंदर्शस्तथेदं भासते जगत्समस्तकारणाभावात्सर्गादावन्यतात्र का।

Jagat that is experienced by a mind (in Svapna) shines forth supported by the dream-perception only.

Since there are no causes as such, how can the world really come into being?

(*World is not produced at all; how can it perish without a trace, as you suppose?*)

एवं यदेव विमलं वेदनं ब्रह्मसंज्ञितं तदेवेदं जगद्भाति तत्केव जगतोऽन्यता।

In this manner, that taintless state of awareness denoted by the sound-form called Brahman; 'That alone'; shines forth as the world. Therefore where is something other than 'that' existing as the world?

(*There is only the Brahman-state.*)

Any sort of world-perception, only randomly rises as 'a body and the world' at any time.)

एवं पूर्वापरं शुद्धमविकार्यजगत्स्थितेः लोकवेदमहाशास्त्रैरनुभूतमुदाहृतम्।

In this manner, the state of the world is changeless and pure, and is proved so by the great scriptures containing Self-Knowledge, and also by Seers like us who experience the same.

[Scriptures will not lie; and people like us are also not known to mislead others through incorrect explanations. What we experience, that alone we reveal as instructions of Knowledge. If you mistrust us, and deny the existence of the Supreme state of awareness which itself is the support of your faithless state of mind also; then we have nothing more to say to you!]

THE LEARNED FOOLS

अपलाप्यैव ये मूढा अन्धकूपकभेकवत्समस्तभूतसंवित्तौ रूढपूर्णं महात्मभिः।

Those fools - 'who deny the awareness principle which is experienced by all the beings (as a common essence, as the 'awareness of existence'), and is everywhere (as the understanding state of oneself), as explained by the great ones who experience the truth' - are like the blind frog which believes the well it lives in as the only world (and keeps croaking the same harsh sound.)

[A frog in the well that is endowed with sight also has no idea of the world outside of its dark moist hole; what to say of a blind frog and its world? Many philosophers and religious fanatics also croak like the blind frog only, unaware of the Supreme truth; and hold on to their own irrational view points, deities and guru-forms, and stay stuck to their imagined realities only; like the blind frog stuck to the dark hole.]

वर्तमानानुभवनमात्रमोहप्रमाणकाः शरीरकारणा संविदिति मोहमुपागताः।

These fools know of that only which they experience at that moment; and imagine that the awareness is a part of the body only, and so stay deluded. They are truly insane; and ignorant!

[For these fools, the inert body alone is the conscious being, and they can never even dare to think of it as an object of perception that is non-existent. The losing of body-identity means the loss of everything that is connected to the body as possessions, family members, fame, name, deity-gods etc.

This very subtle attachment to the world blocks even a sincere student from realizing the oneness with the Supreme Reality, and he remains stuck to the intellectual level only, with the ability to quote Scriptures, but never able to experience their true purport.]

उन्मत्ता एव तेऽज्ज्ञास्ते योग्या नास्मत्कथासु ते अक्षीबक्षीबयोर्मूढबुद्धयोः कैव संकथा।

They do not deserve to get mentioned in our discussions also. What comparison is there between the minds of the drunkards with idiot minds, and the non-drunkards?

[What comparison is there between the ignorant who are always prompted by desires and Vaasanaas, and the Knowers who are always in the highest level of morality and self-control? Whose words carry more weight?]

यया विपश्चित्कथया सर्वसंशयसंक्षयः न भवेत्त्रिषु लोकेषु ज्ञेया मूर्खकथैवसा।

If all the doubts do not get cleared up by the theories of someone (who deems himself as wise but is actually stuck in dry quotes of the Scriptures only), then it should be considered as a fool's prattle only, in all the three worlds.

[Ordinary people usually get fooled by the 'learned fools' who know only to orate well, but lack any real experience of the Self-state. A learned man who himself has not realized the Self-state, is a blind man leading other blind men towards harm only.]

प्रत्यक्षमात्रनिष्ठोऽसौ मूढास्थ इति वक्ति यत्नेन निर्युक्तिनोक्तेन शिलासदृशवृत्तिना

प्रोक्तः सर्वविरुद्धेन सोऽज्ञः कूपान्धदर्दुरः पूर्वापरधियं त्यक्त्वा वर्तमाने मतिस्थितः।

The fool with a stubborn thinking, who is only theorizing about what is seen directly by the senses only, and is illogical in his statements, making harsh sounds like the creaking stone, going against all the wise ones who experience the truth of the Self, is known as a blind frog in the well. He never analyses fully the pros and cons of anything; and is stuck to the present experience of the senses only (like an animal).

(Doubts never get cleared by the statements of such irrational thinkers.)

वेदा लोकादयश्चैते पृष्ठाः स्वानुभवान्वितां वदन्तीमां दृशं सर्वे यथा नश्यन्ति संशयाः।

Vedas, when explained through the true Knowers of Vedas, as experienced by their own selves, talk about this vision of Brahman-state of awareness as all (as told by me), and the doubts all get completely cleared. *(If still you have not realized the truth, even after attending to my discourse sincerely, then the fault lies not in my discourse, but in your lack of dispassion and Vichaara ability.)*

ANSWERING THE FOOL'S ARGUMENTS

संविदेव शरीरं चेच्छवं कस्मान्न चेतति इति मतिस्तस्मै मूढायेदमिहोच्यते।

ब्रह्मणो ब्रह्मरूपस्य संकल्पनगरं ततं इदं तावज्जगद्भानं तव स्वप्नपुरं यथा।

(If the learned fool presents an argument as-) 'If awareness alone is the body (if consciousness is alone to be defined as body-existence), then why the dead body is not conscious of anything? (It should be conscious only)'; for that fool who argues like this, we say; this is a city of imagination that belongs to Brahman (Chit-state), who is in the form of Brahmaa (the totality of all the minds), and is spread out like this Jagat-shine, like a dream-city experienced in your dream.

तत्समस्तं सदैवेदं चिन्मात्रात्म निरन्तरं भवत्यत्र न ते भ्रान्तिः स्वे स्वप्ननगरे यथा।

Therefore, all this at all times is the state of awareness alone, without a break similar to where, in the world seen in a dream by you (your own conceived world), there is no delusion existing for you.

तत्र तावद्दिशः शैलाः पृथ्व्यादि नगरादि च सर्वं चिन्मयमाकाशमिति ते स्वानुभूतिमत्।

In the dream world, the directions, hills, elements like earth etc, cities etc are all made of the expanse of awareness alone of your own experience.

(That world is itself your complete form. You are the Viraat of your dream-world.)

संविद्योम घनं ब्रह्म तत्संकल्पपुरं विराट् शुद्धसंचिन्मयो ब्रह्मा तदिदं जगदुच्यते।

So also, the dense state of awareness of Brahmaa is the Viraat-form, in his city of imagination (called Jagat). The pure state of awareness of Brahmaa alone is known as this Jagat.

(Your dream is not under your control; but Brahmaa's Creation-dream is conceived by him with full freedom, and he is established in the Self-knowledge only.)

ब्राह्मे संकल्पनगरे यद्यत्संकल्पितं यथा तथानुभूयते तत्तत्त्वत्संकल्पपुरे यथा।

संकल्पनगरे यद्यथा संकल्प्यते तथा तत्तथास्त्येव च तदा त्वत्संकल्पपुरे यथा।

Whatever is conceived by the Brahmaa in his Svapna-world, that and all gets experienced in that manner only, like it happens in your imagination-city for you. (*Your imagination city runs by the rules based on the mind-content of yours; Brahmaa's city runs by his conceived rules.*) In any imagination city, whatever is conceived will stay as that only, like it happens in your own imagination-city.

[Creation that you experience now is the world that is real for you, and you who are stuck in the time-concept, believe that the Creation has a beginning and will end some day.

So we who preach knowledge, state that the Brahmaa is the beginning state of the world.

Brahmaa is defined as the total structure of the Creation. He is as real (or unreal) as the Creation itself.

Like the wind moves in certain measure, a Brahmaa exists as some measure of Reality-wind, and at once exists as the hallucination-state of his world.

Such Brahmaas are countless, as per the limitless intellect-levels of the Creation, and all these totality states exist as different states of the countless worlds.

Since you (the ignorant) believe in a body-based world only, the Brahmaa also is to be imagined as an entity with a form, and therefore is designated the post of Creator. Because he is an entity, he has to create and destroy his own world; rise along with it and dissolve along with it.

Therefore, the creation and dissolution of the world stays as real for you.

Therefore, the tri-world has to exist as the three levels of existence for you.

Therefore, Trinities have to exist as the controllers of the world, and have to be worshipped as Gods.

Therefore, the merits and demerits have to come into existence to reward the good-doers and punish the wrong-doers.

Therefore, the other world (after death) should give you divine bodies and divine experiences if you are good, or bad experiences if you are bad.

And to explain all this, a mind has to invented (by the mind itself), and the mind invents on its turn the Praana principle also as its support.

So it goes on and on with more and more complicated conceptions rising as real, like a city built in imagination.

The piercing of this empty bubble of imagination with Vichaara hurts the mind in a subtle manner.

It struggles to survive and blocks the Vichaara process in various ways in the form of attachment to the Guru, the God, the spiritual books, fierce asceticism, and even as some inferior feeling about oneself.

The mind is afraid to lose its kingdom.

The thought of all the Gods, family members, possessions, even Vedas and Upanishads vanishing off into nothing is an unbearable thought; that is why, the realization-state remains un-achieved even after you study the same Scripture (Vaasishtam) a million times, again and again.

What can Vasishta do if your stubborn mind wants the ghost to be real, and wants to get harassed no matter what! There is a subtle pleasure in just being good and reading spiritual texts itself forever, without actually developing true dispassion like Rama; and liberation remains always the golden pot seen at the edge of the rainbow.]

तस्माद्देहस्य नियतौ यथैतो ब्रह्मणा चित्ता स्पन्दास्पन्दौ कल्पितौ द्वौ स तथैवानुभूतवान्।

Therefore, in the rules pertaining to the body, Chit in the form of this Brahmaa (the total conception state) has conceived the state of the body (without any purpose as such) as vibrating with life, and dead without life. That alone gets experienced by him (as the HiranyaGarbha).

[Death is the natural end of any object made of matter; the atoms keep changing their positions and structure, and the material object has to perish at some time or other. However, death is not there for the witness-Aatman, which is the true Self. To imagine oneself as a shape made of matter, and imagine death as one's end, and imagine another world as the after-death world is the height of stupidity.

Body is just a living object like a tree. Body is a living tool of experience.

Pure awareness is aware of the body as a part of the perceived.

Body is not aware of the world; it is inert only; but is a living thing. Awareness alone is aware of the body.

If the awareness is not aware of the living body, the body exists as an inert object without life.

How does the life or death of the body affect the existence of awareness?

How can a tool decide the existence of a user of the tool?]

(Here is the answer to your doubt about the Creation.)

महाप्रलयपर्यन्ते पुनः सर्गः प्रवर्तते समस्तकारणाभावाद्द्रव्यं तावन्न विद्यते।

विमुक्तत्वात्प्रजेशस्य न च संभवति स्मृतिः ब्रह्मैवेयमतो दीप्तिर्जगदित्येव भासते।

After the end of the dissolution, the creation starts again.

Since there is no cause available, there is nothing as a material cause.

The lord of the world (Brahmaa) also, dissolves off along with the world; so there is no question of any Smriti or memory to act as the cause of the world.

(Therefore) this is the light of Brahman shining as this Jagat.

[Brahmaa himself is an imagination who imagines a city as Brahmaa; so when the world dissolves at dissolution, he is also gone; since the world alone is his body.

He himself also is made of the imagination alone; a world is made of his imagination; both are non-existent in the Brahman-state. After the dissolution, nothing is left back.

You have conceived Brahmaa as the totality state of the Jagat that is conceived by you.

Therefore, the Brahmaa who conceived the world with a beginning, is himself as a creator of that world starting anew; and so the Creation has to end also along with him, as per his will.

The conception of the fire means that something that is always hot; so also, Brahmaa also has to dissolve off along with his creation, as conceived by you as the totality-body of the Creation.]

तस्मादाद्यात्मना भातं स्वमेव ब्रह्मणा स्वतः जगत्संकल्पनगरमिति बुद्धं च खेन खम्।

Therefore, Brahman-state itself shines as the first Aatman (the perceiving entity Brahmaa), by itself, as itself, and this Jagat is understood as a city of imagination only, like emptiness in emptiness.

यथा सम्कल्पनगरं चिन्मात्रं भाति केवलं तथैवाकारणं भाति चिन्मात्रोन्मेषणं जगत्।

Just like the city imagined by a mind is made of just awareness only, this Jagat also shines without any cause, and rises from the 'awareness state of Knowledge'.

(What you 'know' as the world is the world that exists as real for you alone. What you 'know' as information in your limited capacity exists as the world for you; it is not the same for all.)

शरीरमस्तु वा मास्तु यत्र यत्रास्ति चिन्नभः वेत्यात्मानं तत्र तत्र द्वैताद्वैतमयं जगत्।

Wherever Chit-expanse is there (as Vaasanaa-form made of delusion), it knows itself as dual natured and oneness as the Jagat, whether a body is there or not.

[Any experience of a Jeeva who believes in the manifoldness of the world, is Vaasanaa-based; and Vaasanaas will produce a body suitable for the needed experience.]

तस्माद्यथा स्वप्नपुरं यथा संकल्पपत्तनं तथा पश्यति चिद्व्योम मरणानन्तरं जगत्।

Therefore, just like a city of Svapna, or a city of imagination, so also, after the death of the body, the Chit-expanse sees a world (as the next world) (if there are such Vaasanaas leading to such a perception).

[This statement was already explained in the Mandapaakhyaana, where Vidooratha, his daughter, his wife all have varied after-death experiences, after their deaths, based on their own beliefs and theories.

Therefore, you as a Jeeva are the just a 'bundle of left-over Vaasanaas of countless experiences of Vaasanaa-fields' (not a continuing entity with the same Aativaahika body, but just a shadow-creature of experiences), travelling up and down through the 'Guna waves', like the ignorant Vipashcit.

To stop this journey of Vaasanaa-fields, one should try hard and dissolve off all the Vaasanaas, including that of the liberation. This becomes possible only through the practice of Vichaara that is endowed with reason and dispassion.]

अपृथ्व्यादिमयं भाति पृथ्व्यादिमयवज्जगत्यथेदमाऽऽप्रथमतो मृतस्याप्यखिलं तथा।

Jagat shines (as an appearance stuck to the tainted mind) without getting made of elements, yet as if made of elements, as if it was there from a beginning; (and after the death of the body also), everything shines the same for the dead one (with the same Vaasanaas or altered Vaasanaas).

[Any random 'want' of any Jeeva produces a suitable world out of emptiness made of emptiness only! Rather Vaasanaas keep on producing the illusion of a Jeeva-experiencer again and again with the ever-changing identities of name and form.)

देशकालौ न सर्गेण प्रबुद्धस्येव तौ यथा अणुमात्रमपि व्याप्तौ तथैव परलोकिनः।

For the man who has woken up from sleep, the time and place of the Svapna-world do not exist in the least. So it is with the other world after death also.

(From the Svapna state of this world, he wakes up in another Svapna world with another space and time frame, which is actually nowhere at no time., similar to a Svapna world.)

[When you sleep, you enter a dream world where a body is produced by itself out of emptiness, for you to experience a world there. In that world, you are not aware of this body of the waking state.

Again when you wake up here (to this Vaasanaa-field), the body of the dream-world vanishes there itself, and you find yourself with a body here suitable for you experiences here made out of emptiness.

Of course, there is no guarantee that you wake up in the same world again as the same 'you'!]

इदं प्रबुद्धविषये स्वानुभूतमपि स्फुटं जगन्न विद्यते किञ्चित्कारणं गगने यथा।

In the case of an enlightened person, though clearly experienced (as some Jagat), the Jagat does not exist at all, like a world cannot exist in the sky for any reason.

(A Knower is fully awake; and has no dreams of this world or the other world. Though he has to exist as a dream of Chit (as a probable state of intellect), he is fully awake to the truth of his true identity as Chit.]

अप्रबुद्धस्यासदेव यथेदं भाति भासुरं तथैव सर्गवद्भाति व्योमैव परलोकिनः।

For the unenlightened, this Jagat shines of the nature of unreal only; (as some dream-like false existence).

So also, for a man who has gone to the other world after death (as per his belief), emptiness alone shines as a world. *(He experiences another dream and believes that he is in some after-death world.)*

[As the Upanishads proclaim, Jeeva-state is a continuous flow of experiences as different identities from a worm to a Brahmaa. 'Aapa', the water, the experience is the basis of the 'Jagat-reality'. Call it with any name as Svapna, Jaagrat, Sushupti, after death world etc etc; but it is an obvious fact that Jeeva is just a flow of experiences only.]

युधराद्रियमाद्याद्यं खमेव परलोकिनः अभूतपूर्वमाभाति भूतपूर्ववदाततम्।

Emptiness alone is filled with inter-space, land, mountain etc for the one who goes to the other world; and shines newly as if existing from a long time.

(Any experience of any world for any deluded mind is fully equipped with a beginning and causal factors.)

मृतोऽयं पुनरुत्पन्नो यमलोके शुभाशुभं भुञ्जेऽहमित्तिघनं मृतो भ्रान्तिं प्रपश्यति।

The person who dies, thinks through dense delusion, that he will gets produced again (with a body); and so sees a scene where he will experience the results of his good and bad actions in Yama Loka (if he has such a belief).

मोक्षोपायानादरिणामेष मोहो न शाम्यति बोधादवासनत्वेन मोह एष प्रशाम्यति।

For those who ignore the paths prescribed for Moksha, this delusion never subsides.

Only through the rise of Knowledge, when one attains the Vaasanaa-less state, this delusion subsides.

(There is no 'other-world' or 'this' world for the enlightened Yogi, who is the continuance of witness state only, and stands firm like a rock in the flowing waters of experiences.)

अप्रबुद्धस्य या संवित्सा धर्माधर्मवासना स एव खात्मिका भाति यत्तदेव जगत्स्थितम्।

For the one who is not enlightened, the limited state of awareness deluded by the 'ignorance of the Self' that is tainted with the Vaasanaa of Dharma and Adharma (as attached to the ego-state of a Jeeva), shines forth as emptiness (as in a dream); and stays as the Jagat (for him only).

न शून्यरूपं न च सत्स्वरूपं ब्रह्माभिधं भाति जगत्स्वरूपम्। तच्चापरिज्ञानवशादनर्थभूतं परिज्ञानवतः शिवात्म।
This Jagat is not the pure emptiness (but is Brahman); nor is it real (since it is a deluded state of awareness).
This world-state alone shines with the name of Brahman.
If not known, it leads to harms; if known, it is the auspicious essence of Brahman only.

[Vasishta now answers another question placed by the king.]

शुभाशुभं यथोदेति प्रजानां गृहसंगमे असंबद्धैरप्रतिघैदूरस्थैस्तदिदं श्रुणु।
As to the question, that how the good and bad actions done at home, rise for the people at distance through unconnected and formless results; listen.

ब्रह्मसंकल्पनगरं जगत्तावदिदं स्थितं यद्दृश्यं दृश्यबोधेन ब्रह्मैव ब्रह्मबोधतः।
This world is conceived by Brahman (as its probable states) (as a Brahmaa) as an imagination only.
Whatever is seen through the delusion state of the perception is Brahman alone, because it is Brahman-awareness only.

यद्यत्संकल्पनगरे यदा संकल्प्यते यथा तथानुभूयते तत्तदादृग्विरचनं तदा।
Whatever is conceived in a city made of imagination as imagined in whatever time, it is experienced in that manner (with that place and time), and those things get produced in that manner at that time (instantly as the 'perceiver bound perception'.)

[Slightest agitation as a wish or a want or anxiety, or a thought even, instantly the experience rises in that manner only. That is why, it is very necessary to have a full control over the flow of thoughts. Think of a ghost or a God even, the mind instantly produces it as the information-state to be experienced by you.]

एवमस्मिन्गृहे या ते संपन्नैवमियं प्रजा एवं संकल्पसंपन्ने जगत्येवं भवत्यलम्।
Therefore, whatever has been conceived by you in your imagination world, the people live in that world as per the rules set by you (in your mini-world of a Jeeva-state). This Jagat also exists with its people experiencing a variety of things as conceived by Brahman as Brahmaa, the totality principle).

[You, a mini-Brahmaa see a world made of people as presented by the mind-sorcerer who controls you. Brahmaa is the totality of all the mind-sorcerers that control all the Jeevas of his Creation.]

एतत्स्वसंकल्पकल्पपुरे यादृशं ते तथा स्थितं यथा संकल्पयसि यत्तथा किल पश्यसि।
In your world of imagination, in whatever way it exists (as conceived by you), you see it in such a manner only.

[Your information content of the world of the present (your Jaagrat-world of people and objects) is some end-result of some countless Vaasanaa-fields of so many identities, fructifying in this manner. You cannot lament about the cruel destiny, but only can change it through the development of reason and dispassion. Destroy all the Vaasanaas, your Jeeva-story also ends at once like a dream at the waking state.]

यथैव वरशापाभ्यां शुद्धसंविदवाप्यते संवित्तथैव भवति ब्राह्ममेवेति कल्पनम्।

प्रजाविधिनिषेधाभ्यामेकयाऽऽस्थाव्यवस्थया तथैव फलमाप्नोति ब्राह्ममेवेति कल्पनम्।

'A pure intellect of a person established in the Self' can create-for others a 'perceived' of his will, as a boon or a curse. Brahman-state alone is the cause there also, where the conception rises like that (creating the required effect) (A person of SatyaSamkalpa like Vasishta can produce a perceived for the Jeeva through a curse or a boon, because he is a personified Chit-state.)

The rules and prohibitions are also supported by the single state of conception of the Creator; and so fructify as the conception state of Brahman only.

(It is ordained by the Brahmaa of this Creation that such an act of curse and boon is possible for the noble Rishis and higher class of Devas.)

देहिनो जगत्यस्मिंस्तान्प्रत्यनुपलम्भतः असदासीज्जगत्पूर्वं सत्यमित्युपलभ्यते।

Since the embodied beings have no intelligence about the Jagat, it is suggested that the world was not existent before; and Reality alone was there.

[How do you explain this world to an ignorant person? He will never grasp the truth that it is non-existent. Therefore the teacher is bound to invent two states of Brahman and explain the existence of the world; and state that the world is a manifest form of Brahman and dissolves into the unmanifest at the time of dissolution.

Similarly Dharma, Karma all are ordained as the rules to be followed by the ignorant, because otherwise they will go astray and become the harmful members of the society. With the belief in the next world, these ignorant people try to act good and charitable in this world, so as to enjoy some rewards in the next world. As per their own beliefs they will surely enjoy the results of their actions in another world also, bound by some Vaasanaas. These things have no meaning for an enlightened Yogi, who sees the complete non-existence of the world as 'Atyanta Abhaava'.]

चिद्रूपब्रह्मसंकल्पवशादेवैतदङ्ग सत्चिदुन्मेषनिमेषौ यौ तावेतौ प्रलयोदयौ।

Dear one! Because of the conception of Brahmaa of the essence of Chit, the world shines as real (for a limited period of time) (as willed by him). (You can say that) The opening and closing of eyes of the Chit-state is the creation and destruction of a world (though Chit has no eyes to open or shut).

राजोवाच

The king spoke

किं नोपलभ्यते पूर्वं किं पश्चादुपलभ्यते जगच्चलद्वपुरिदं सुस्थिरारम्भभास्वरम्।

Why Jagat has no existence in the emptiness before the Creation state, and why it comes into existence later? How this world is observed as of a changing nature as if with a fixed beginning?

वसिष्ठोवाच

Vasishta spoke (to the king)

[This world is non-existent in the states of dissolution, deep-sleep and Turyaa; and is existent in the Jaagrat/Svapna-states only.]

अस्मिंश्चिद्व्योमसंकल्पपुरस्थे भाव ईदृशः यद्भूत्वा न भवत्येव पुनर्भवति च क्षणात्।

This is how it is in this imagination-world made of the empty-expanse, where it comes into being; and goes off; and instantly again comes into being.

बालसंकल्पपुरवद्व्योमकेशोण्ड्रकादिवत्किलैते सदसद्रूपा भान्ति सर्गाश्चिदात्मनि।

Like a city imagined by a child, or the hair fluffs seen in the sky, the creations shine forth in the Chit-essence as of the nature of existence (now) and non-existence (before creation).

त्वं संकल्पपुरं कृत्वा विनाशयसि तत्क्षणात्स्वतोऽन्यसंविद्विशतः स्वस्वभावः स ते यथा।

You can make a city of imagination, and destroy it the next moment by your own will, with another imagination of its destruction, as your very nature of imagination.

(It is your world of your imagination; you can do whatever you want with it.)

चिद्व्योमकल्पनपुरे यदुन्मज्जनमज्जनं स्वभावकचनं तस्य तद्विद्धि विमलं तथा।

The sinking and rising of the city of imagination in Chit-expanse is also the taintless shine of its nature only. Understand it to be so.

संविद्धनस्त्वनाद्यन्तव्योमैव त्रिजगन्नभः तेनासावद्य यन्नाम करोत्यपि च चेतति।

The dense state of the Awareness-state which is without beginning and end, and empty of all conceptions; 'that alone' is the expanse of the three worlds.

तदनावरणस्यास्य योजनानां शतेष्वपि युगैरपि स्वप्न इव कार्यकृद्वर्तमानवत्।

Therefore, whatever it does or perceives as its untainted state for hundreds of Yojanas of distance, or hundreds of Yugas, it can stay as if it is just at that very place at that very instance, as in a dream-state.

किं देशान्तरे नित्यमथ लोकान्तरेऽपि च निरावृतो य एकात्मा स किं नाम न चेतति।

Be it in another country, or another world, what cannot this single state of existence which is always there freed of all ideas of superimposition, 'cognize'?

यथा मणौ प्रकचति प्रोन्मज्जननिमज्जने परावर्तः स्वभासास्य चिन्मणौ जगतां तथा।

Like a gem shining forth by emanating and withdrawing rays, the withdrawal and shine of the Jagat are the very nature of the Chit-gem.

विधीनां प्रतिषेधानां लोकसंस्थाप्रयोजनं सैव संविदि रूढत्वात्प्रेत्यापि फलदा स्थिता।

The fixed regularities of the world as rules and prohibitions are established in the conception as a part of it; therefore it becomes fruitful when one dies and moves to the next world (as per the will of Brahmaa who has made his own rules for his own imagined world.)

न कदाचन यात्यस्तमुदेति न कदाचन ब्रह्म ब्रह्मचिदाभानं सर्वदात्मन्यवस्थितम्।

This Brahmaa does not move or rise as such; this shine of Brahman-awareness is always established in its own essence.

[Brahman state of Reality exists at once (not in any time or place) as the Brahmaa-state and the creation-state, like a whirling torch appearing as the unreal circle.

The 'existence awareness' in you, that is deep within as the unbroken Anaahata-Naada, as your own basic essence; search for it through delving deep within, by withdrawing the mind from the narrative-world it presents, and understand that this real essence called the Aatman alone is instantly the totality of the Creation of which you are a part.

Here, the term 'Brahmaa' does not refer to any divine entity, but refers to the power of Brahman to exist as the perception-state.]

यथा तु द्रष्टृदृश्यत्वात्कल्पना कल्पनापुरं स्वयं जगदिवाभाति जातमितुच्यते तथा।

A city made of imagination has the imagination also of a perceiver and the perceived (as imagined) and is referred to by the term Jagat. The Supreme state shines by itself as this Jagat; and is said to be produced.

[When you perceive a tree, the Aatman exists as the imagination of both the tree and the tree-seer.

All these disconnected perception states of seeing a tree, seeing a garden, seeing the bird on the tree, seeing the sky above etc are connected as one array of perception by the witness state, which is the silent observer of all these disconnected cognition states. Your entire life as a person with name and form is just a garland made of disconnected imagination-states only.

You as the Chit alone are shining as the Jagat of your information-store; and yet the idea is there of a Jagat produced at some time with a beginning.

By whom was this Jagat actually produced? By the perceiver inside the Jagat, who has no idea that he is an imagined character of an imagined city of Brahmaa!

The perceiver (a Jeeva) suddenly pops into existence with a world filled with objects, memories, desires etc. He wonders who created such a huge world. He believes that it was produced by some thing or some one. He invents 'Karma' to explain his present position in the world; and 'Dharma' to attain rewards in another world. He and the other inhabitants of the world make theories of creation based on their own mental calibre.]

यदा स्वभावात्कचनं संहत्यात्मनि तिष्ठति ब्रह्मचिद्रगनैकात्मा शान्त इत्युच्यते तथा।

When by its own nature, it withdraws the shine and stays as itself in its own essence, then this expanse of awareness is said to be tranquil (and unmanifest).

[Actually, there is no shining forth, or withdrawal of the world.

The imagined characters of the imagined world, can never know of the person outside of the imagination. All their theories are baseless, since they have no idea of how they came to be there. They worship and adore the Creator of their beautiful world; pray to him for their welfare. The Creator creates Knowledge books also to help them out in their imagined world. He even created Vasishta to enter that imagined world, and teach them the true knowledge. However that world is just emptiness only and is causeless and non-existent.]

कचनाकचने यस्य स्वभावो निर्मलोऽक्षयः यथैवात्मनो नान्यौ स्पन्दास्पन्दौ नभस्वतः।

The glitter and non-glitter are just the very nature of the Supreme taintless changeless state; and do not differ from it, like movement and non-movement of the wind.

जरामरणहन्तृणि क्षणान्यत्र पृथक्पृथक् भवन्त्विति यथैतानि सन्ति त्वत्कल्पनापुरे।

The varied methods of destroying, ageing, death, and other types of harming methods also exist as willed by Brahmaa, as could be willed by you in your imagination-city.

ब्रह्मसंकल्पनगरे स्वभावा उदितास्तथा ओषधीनां पदार्थानां सर्वेषां च जगत्त्रये।

That is how the qualities of all the plants and objects rise up in the three worlds in the conceived city of Brahmaa (Brahman).

न संकल्पयिता राजन्संकल्पनगरे स्वयं तृणं तृणं कल्पयति बालः क्रीडनकानिव।

Brahman-state (which is without a mind or intellect) does not conceive anything by itself in this conception-city; but makes the conception itself conceive the next one, one after another, bit by bit, like a child makes the toy move by itself to form its own way bit by bit (like the single grass sprout itself covers the entire land slowly, bit by bit, with its continuing roots).

[A conception expands into a network of conceptions by itself; for example, if there is just the conception of the shelter, it itself develops slowly into a mansion with many facilities.

Brahman, the potential state does not have the mind or intellect that conceives anything; but the power of Reality to conceive exists as the conceived world of a Jeeva.]

स्वयं स्वभाव एवैष चिद्धनस्यास्य सुस्फुटं यद्यत्संकल्पयत्याशु तत्र तेऽवयवाऽपि।

It is the very nature of the dense state of Chit that its very conception of the world is filled with all its clear-cut processes also instantly.

[Slightest agitation of the mind instantly exists as the conceived experience with all the necessary prop ups, like the taste for something sweet instantly rises as a 'fruit', with all its history of the shop, the farm land, the farmer who grows that tree, his family and his world made of people, the seed which formed that tree in the past, along with the transport that carried the fruits, the driver, his family, his world of people, their worlds and so on! A small fruit itself can bring forth the Jagat filled with countless people as its history.]

चिदात्मकतया भान्ति नानात्मकतयात्मना अप्येकसारास्तिष्ठन्ति नानाकारस्वभावगाः।

All the objects shine as the awareness essence of Chit only, with their manifold natures.

Though they are of manifold forms and qualities, they exist made of the single essence of Chit only (as 'known' or 'understood').

प्रत्येकं किल तत्रास्ति ब्रह्मचिन्मात्रतात्मनि सर्वात्मिका सा यत्रास्ते यथान्तर्भवति तत्तथा।

In each and every perceiving entity, Brahman-awareness state alone shines from within as the perceiving nature. Since it is the essence of all, it exists as whatever conception rises from that entity.

[Chit is some subtle state of 'existence-awareness' which is the 'SattaaSamaanya' (common essence of all). Anyone who dives within through Vichaara from a worm to the Brahmaa will end up in the same essence only, like all the back doors of all the houses opening to one single porch only. The Yogi who is established in this single essence sees no divisions at all!]

अनादिमध्यान्तमनन्तवीर्यं किञ्चिन्न किञ्चिच्च सदप्यसत्यम्।

स्थितं यथा यत्र तदात्म तत्र सर्वात्मभूर्भूतृणादिजातौ।

The Supreme essence is without beginning, middle or end.

It is not anything that can be perceived through the mind or intellect.

It is yet something which sees a world through a mind or intellect.

It is real (as its unperturbed state). It is unreal (as the superimposed reality).

It stays as whatever the conception, as the objects with their particular qualities, as their own essence, as seen in the grass etc.

[Vasishta now answers another question placed by the king.]

एकस्य जीवितं पुंसः सुहृदा मरणं द्विषा मृत्वार्थितं प्रयागादौ क्षेत्रे यत्तदिदं शृणु।

Listen now to my explanation of how two different prayers offered at the holy centre 'Prayaaga' after the death get fructified.

क्षेत्राणामर्थधर्माणां सर्वेषां प्रति तं फलं ब्रह्मणा कल्पितं सर्गे स्वके संकल्पपतने।

The holy centres also with their particular qualities of bestowing fruits for certain rites performed there, are all conceived by Brahmaa only (who is Brahman in essence), in his world made of his own conception which is his own domain of imagination.

[Brahmaa has willed that such rites should fructify by the very faith of the person performing those rites. 'Brahman as the Chit' is the essence of Brahmaa who conceived it so; is also the essence of the Jeeva who desires for the fruit of such a rite. Therefore why will it not fructify?]

यत्र पुण्यं यदर्थं च क्षेत्रं ताभ्यां तथा कृतं यदि तद्विनियोज्यस्य तस्योन्नमति निष्कृतात्।

Wherever the merits of the place are fixed, and whatever object is aimed for through certain rites performed there, that gets fructified for that dead person, by the very will of the person who is doing those rites.

[A Jeeva has a mixture of merits and sins to his credit always.

When he performs some rite in a holy place, the place has been already conceived by Brahmaa to bestow merits. The merit of the place destroys some part of the sin that belongs to the Jeeva, and makes him attain the fulfilment of that rite done before death.]

तत्तस्मान्महतः पापाद्भागमेनोऽखिलं च वा चितिशक्त्यात्म तत्पुण्यं परिभ्राम्योपशामति।

And so, because of the highly meritorious power of that holy-city, a part or full portion of the sin is thrown out and gets subsided by the merit, because of the conceived power of Chit to be so.

विनेयपापमल्पं चेत्क्षेत्रधर्मोऽधिकस्ततः तत्पापं नाशयित्वा तच्छब्दे एव विवल्गति।

If the person who is following the rites, has only a minimal amount of sin to his credit as compared to the abundant merit attached to that holy city, then the sin gets completely destroyed and bursts off by the ordained rules of the Scriptures.

क्षेत्रधर्मेण तेनास्य विनेयस्य महीपते द्वे शरीरे विदौ सम्यक्कचतः प्रतिभात्मिके।

Because of the merit of that holy place, hey king, if the person's sin is equal to the merit of the place, then he gets two bodies and experiences the fruits of both (as suffering the result of sin and enjoying the result of the merit) (and may face one extreme tragic event and one extreme joyous event at once).

[After all, it is all Chit-experience only; and not of any entity as a real thing as Jeeva who splits into two. Experience is based on the information-content received by that particular mind; and it can rise as joy or sadness as per the sin-measure of the person, and the merit-measure of the holy centre.]

इत्येवमादिपापानां पुण्यानां च फलं महत्ब्रह्मसंकल्पकचितं यथा तद्वत्तथैव तत्।

In this manner, the fruits of the merits and sins are ascertained as the shine of the conception of Brahmaa; and so they fructify in that manner.

[Brahmaa is just a totality measure and exists as some creation-conception; and is not an entity that has any purposeful action of conception as belonging to a Creator with a mind.

Chit is like the blazing fire of 'awareness' that exists as all the measures of flames and sparks.

Brahmaa is just some minuscule spark of that limitless fire-blaze; that is all he is, and is Chit in essence.

The Jeevas of a Brahmaa-Creation are mini sparks of that minuscule spark.

The merit, sin, holy, unholy, joy, sadness all are the conceptions of the 'Mithyaa-Purushas' of that Creation, and Brahmaa is the name given to the totality of the 'Mithyaa-Purushas.'

No one exists as any entity or person as apart from the blazing fire of Chit.]

ब्रह्मोच्यतेऽसौ चिद्धातुः सोऽब्जाद्यहमादि च स यथास्ते तथा तत्तस्य संकल्पनं जगत्।

Chit-principle alone is known as Brahmaa also. It alone exists as the Lotus-born, the 'I' (of the beings) and so on. In whatever way he shines forth as the conception, the Jagat of his conception also stays that way only.

[The ignorant exist in their own world of beliefs and superstitions like the blind frogs inside a dark hole inside deep well. Sin, merit, death, the life after death etc are their imagined concepts. If such creatures abound as a measure of Chit-spark, then the Brahmaa also exists as the rules that satisfy those conceptions. These rules and superstitions do not exist for the Knower of Brahman, who is like a Garuda flying in the limitless expanse of the sky compared to the stupid superstitious Jeevas who are like the blind frogs stuck to the dark hole of the well.

Brahmaa exists like the mini lakes of Jeeva-waters. If the waters are tainted by mud and rot, Brahmaa of those waters exist like that only, with rules that fit those tainted water drops.

If the waters are clear and pure, then the Brahmaa of that Creation exists as the pure waters, with the rules befitting those waters.

Chit alone empowers the conceptions of all these Brahmaa and his Jeeva-things.

Whatever you picture the world as, the world exists in the same way for you.]

प्रतिभैव विनेयस्य क्षेत्रपुण्येन तादृशी तथैवोदेति सा धातुर्विपरीतवतो यथा।

'The very power of Chit within the performer of the rites' who is desiring for the fruits in such places, and has a belief in the merits bestowed by such places, rises as fruits for him.

The same happens to the person who is considered to have sinned (and he suffers the results of his wicked acts by the rules ordained by Brahmaa.)

एकात्मनाहमद्यैष मृतोऽमी मम बन्धवः रुदन्तीमे परं लोकं प्राप्तोऽयमहमेककः।

A Jeeva who dies in the holy city, is crowded by the thoughts like 'I am a separate being; I am dying; these are my relatives; they are crying at my death; I am reaching the other world alone'.

बन्धूनामपि तत्रैव तदैवास्य तथैव च प्रतिभा तादृशैवेति धातुक्षोभवतामिव।

Like the elements within as Kapha (attachment) etc cause disturbances in the mind-structure (as previously mentioned in Muni's story), the actions of the relatives (of cremating the body, crying etc) occur similarly in his mind (as imaginations), based on his belief in those concepts.

[And such scenes rise for him in his mind, like the bile etc producing the nature of the perceived outside. It is the same for those who perform those rites also. They imagine him as going to hell or heaven.]

(How the good fructifies:)

अत्युग्रैः पुण्यपापैः स्वैर्वा महात्मभिरीक्षिते लक्ष्याण्यप्यन्यथा सन्ति नृणां चित्कल्पनावशात्।
अचेतनं शवीभूतं तेऽपि पश्यन्ति तं मृतं रुदन्ति तं च दहने क्षिपन्ति सह बान्धवैः।

Suppose a person has abundant sins or merits to his credit, and if men of sainthood (living in those holy centres) feel sympathy and look at him with kindness, his known and unknown sins get nullified, as per the rules conceived by Brahmaa; and the result gets fructified. Those good ones also see the non-conscious, dead body; and feel sad for his death and take part in the cremation of the body, along with the relatives.

विनेयः स यथान्येन संविद्रूपेण देहिनाऽजरामरणमात्मानं वेत्ति स्थितमदुःखितं यथास्थितेन देहेन वेत्यसौ जीवितस्थितम्।

The dead person, who is led by the fruits of the rites done by others, attains a state which is free of ageing and death and suffering. With that body he experiences life as willed by his well-wisher.

(How the bad fructifies:)

मृतिं त्वदृश्येनान्येन क्षेत्रपुण्यविदेरितः।

He experiences death also, as willed by his enemy, unknown to his well-wishers, because of the merit-giving-property of the holy-place.

(The enemy's wish also gets fulfilled, as a result of some wicked act done by the dead person to him.)

आविला संविदा संविच्छून्यया वेद्यते क्षणात्त हि सन्नद्धगात्रस्य क्लेशोऽसन्नद्धभेदने।

Because of the harmful conception, at that very instance, he experiences death etc, as killed by an enemy in the war, or killed by the trusted ones.

पश्यन्ति बन्धवोऽप्येनं तथैवामरतां गतं द्वयमित्येष लभते जीवितं मरणं समम्।

However, the relatives see him as gone to the next world as immortal.

In this manner, he experiences death and life at the same time.

इदमप्रतिधारम्भं भ्रान्तिमात्रं जगत्त्रयं न संभवति को नाम भ्रान्तौ भ्रान्तिविपर्ययः।

In this manner, the tri-world is nothing but an experience brought through delusion, existing because of the imperishable Chit-state. What cannot happen in a delusion, even as the sub-states of delusion?

संकल्पस्वप्नपुरयोर्था भ्रान्तिरनुभूयते ततोऽधिकेऽयं न न्यूनाजाग्रत्स्वप्नेऽनुभूयते।

The delusion which is experienced in the cities made of imagination or in Svapna, is alone experienced in the Jaagrat state also, not more; nor less.

राजोवाच

The king spoke

धर्माधर्मो कथं ब्रह्मन् कारणं देहसंविदः तस्यामूर्तो कथं चैको द्विशरीरत्वमृच्छति।

Brahman! How does the Dharma or Adharma cause a body for the one who needs the body?

They are not material things; yet how can he get two bodies (because of them)?

वसिष्ठोवाच

Vasishta spoke (to the king)

संकल्पनगरे ब्राह्मे जगत्यस्मिन्महामते किं नाम नो संभवति सत्यं वाप्यसमञ्जसम्।

In this Jagat, a city made of imagination as the essence of Brahman, what cannot happen, be it real or strange?

यथैव संकल्पपुरे यन्न संभवतीह हि तन्नास्त्येव तदेतत्किं वाऽस्तु ब्रह्मकल्पने।

There is nothing that is not possible in a city of imagination.

What cannot happen in a city conceived by Brahmaa (the form of Chit)?

स्वप्नसंकल्पपुरयोरेको गच्छति लक्षतां तथा चैकैव चित्स्वप्ने सेनात्वमुपगच्छति।

सहस्राण्येकतां यान्ति तथा चैव सुषुप्तकं अन्यथा स्वप्नसंकल्पसेनानुभवसंस्मृतौ।

In the city of imagination or Svapna, one imagining person himself can become million people in his imagined world. Similarly, one can become an army in a Chit-Svapna.

Thousands become one in the Sushupti state and dissolve off into nothing.

संकल्पस्वप्नपुरयोरिति को नानुभूतवान्संविदाकाशमात्रेऽस्मिञ्जगत्यनुभवात्मनि।

The experience of thousands of people in an army seen in the Svapna or imagination is just reduced to a single thought in memory of the imagination and Svapna state. Who has not experienced this, in this Jagat made of experiences alone, which is of the nature of awareness only?

तस्मादस्मिंश्चिदाकाशसंकल्पे जगदात्मनि न संभवति किं नाम तत्संभवति वापि किम्।

Therefore, in this Jagat state, which is just the imagination-state of the Chit-expanse, what does not happen, and what matters if anything does not happen?

एवमेयमियं भ्रान्तिर्भाति भास्वन्नभोमयं नेह किंचन सन्नासन्न वाऽऽसदिह किंचन।

(न वा आ सत् ईषत्सत् सदसदित्यर्थः)

This delusion alone shines forth like this, expressing as the emptiness state alone.

There is nothing here that exists or does not exist; nor anything the 'least real' also.

यथानुभूयते यद्यत्तथा तत्त्वदर्शिनः प्रबुद्धस्यात्र किं नाम तत्स एवाङ्गतेत्यलम्।

Whatever is experienced, is that much alone real for the one who experiences.

For a man who has realized the truth, and has woken up from this imagination, what is not probable in this expanse of Chit which can exist as any experience?

इह चेद्विहितो धर्मस्तत्स्वर्गोऽमृतपर्वताः स्थिता इतीह संकल्पे कस्मान्न प्राप्तवान् गिरीन्।

Whatever Dharma-results are ordained on this earth, that becomes fruitful as the mountains (pleasure-lands) of the Deva-world. When the conception here is like that, why will he not reach those hills?

इह यत्क्रियते कर्म तत्परत्रोपभुज्यते इतीह संकल्पपुरे सर्वमेवासमञ्जसम्।

Whatever actions are done here, they take fruits in the next world. (If this looks ridiculous and unreal to you), whatever happens in this imagined world also is unreal and make-believe only.

यदि स्यात्सुस्थिरं किंचिद्वस्तु तद्दृश्यको भवेत्याय एषोऽखिलः किंतु संवित्वात्वस्वस्वकं स्थितः।

If anything is considered as stable and real, then you can say that this sort of another-world experience is weird. Everyone sees what they conceive; this is a common factor.

Each have their own imagined ideas of 'this can happen' and 'this cannot happen'.

इत्येष कथितो न्यायः सिद्धास्वनुभवस्ततः यतो जगन्ति संकल्पश्चितो ब्रह्मस्वरूपतः।

Now I have explained to you how any experience is possible because of conceiving so, since the world is also a conception of Chit-state as the form of Brahmaa.

तव संकल्पनगरे नास्त्येवासंभवो यथा सर्वार्थानां तथा ब्राह्मे संकल्पे नास्यसंभवः।

In a city of imagination made by you, nothing is impossible or improbable.

Similarly, there is nothing that is impossible or improbable in Brahmaa's imagination also.

यद्यथा कल्पितं तत्र यावत्संकल्पमेव तत्स्वभावेन यथैवास्ति यतस्तत्संनिवेशवत्।

Whatever has been conceived by Brahmaa in whatever manner, that will naturally stay as that only, according to the conceived situation.

ततः संप्रेक्षणमिह संकरो न प्रवर्तते विनान्यच्चित्प्रयत्नेन भवत्यर्थस्तु नान्यथा।

That is why, we are able to see a world common to all; and there is no confusion of mixed scenes; unless the Chit-state itself wills it otherwise (through curses or boons or through some other means).

आकल्पमजसंकल्पे यथा भातं जगत्स्थितं पुनरन्येन संकल्परूपेणान्यदुपैष्यति।

As from the beginning of the Kalpa, in whatever manner it was conceived, the world is staying like this in the same manner. It changes by another type of Samkalpa (of another Brahmaa).

संकल्पात्म स्वयं भाति कल्पे कल्पे जगत्तथा प्रतिजीवं चितिस्वप्ने स्वप्ने स्वप्नपुरं यथा।

The Jagat which is made of Samkalpa alone, shines in each and every Kalpa, for each Jeeva in the Chit-Svapna, like a dream-city seen in the dream.

संकल्पपतनतनोर्न तदस्ति किञ्चिद्यन्न संभवति तच्च चिदात्मनोऽस्मात्

नान्यत्प्रकल्पयितुराद्यपरस्वरूपाद्ब्रह्मैव तेन सकलं जगदङ्ग विद्धि।

There is nothing that cannot happen in this world made of Samkalpa alone; where there exists not another thing that conceives but the Supreme Chit-essence alone that is in each of us.

Therefore, dear king, understand everything to be the state of Brahman alone.

[Vasishta now answers another question placed by the king.]

फलेऽक्षयेन्दुभारूपे प्राप्ते ध्यातृशतैर्नभः यथा न शतपूर्णन्दु तथेदं कथनं शृणु।

Now listen as to why the sky does not get filled with hundreds of moons, when the result of the rite is obtained as becoming a moon which does not decrease in digits.

चन्द्रबिम्बस्य ध्यातारः प्राप्ताः प्राप्तव्यसुस्थिताः नेदं नभस्थलं प्राप्ता न चेनं शशिनं श्रिताः।

Those who meditate on the moon-disc have attained what they want and are happily settled there; but they have not reached this sky and are not settled in this moon.

क्वेवान्यसंकल्पपुरमन्यः प्राप्नोति कथ्यतां संकल्पपुर्यामर्थासिस्तज्जन्तावेव नापरे।

Tell me, as to how can they attain any fruit in any world imagined by any one else?

The reward of anything is obtained for that person, inside his world of imagination only.

पृथक्पृथक्स्वसंकल्पसर्गखेष्वेव ते स्थिताः चन्द्रास्तपन्ति तत्रैव कलाक्षयविवर्जिताः।

They are staying inside their own imagination cities separately in their own worlds.

They as the moons shine there only; and are freed of the diminishing digits.

विशेषमस्मिन्नेवेन्दाविति ध्याता निशाकरे अस्मिन्नेव विशत्यन्तरात्मबुद्धिसुखोज्झितः।

He who meditates on the moon that 'I will enter that moon that is shining in the sky', enters the moon that is shining in his (conceived) world, feeling the bliss within himself.

अहमिन्दुं प्रविष्टः स्यामिन्दुबिम्बसुखान्वितः ध्यातेति तादृक्सुखभागभवतीति विनिश्चयः।

'I have entered the moon; I am in the blissful state of the moon-disc'; he who meditates like this, will surely obtain such a bliss.

यथायमनुसंधत्ते स्वभावं संविदव्यया तं तथैवानुभवति भवेच्चेददृढनिश्चयः।

Whatever he contemplates upon as established in the steady state of the pure consciousness, he experiences that alone because of his firm ascertainment in the fruit of such a rite performed with purity.

यथेन्दुत्वं स्वसंकल्पात्सर्वध्यातुः पृथक्पृथक्भात्येवमेव वनितालाभः काल्पनिकः स्वतः।

या ध्याने ध्यातृलक्षाणां साध्वी भार्यात्वमागता तत्कल्पनानुभवं तेषां सत्त्वात्मनि स्थितम्।

Just like the conception of staying as a moon fructifies for each contemplating person, and is experienced separately within himself, so also a replica of the woman they desire for, gets enjoyed by them separately in their own minds as real (but does not affect the original woman who does not lose her chastity in any manner, and does not know of these imagined worlds also).

That chaste woman, who attains the state of a wife in millions of contemplating persons, stays in their minds as the imagined replica only, because of the presence of the witness-essence.

[It is similar to the ignorant devotee having the vision of his favoured deity, as a vision produced by his own mind within his own mind like a dream experience. The real godhead is not in any way affected by these imagined visions, and may not know of these ignorance-based devotee-visions.]

गृहादनिर्गतो जीवः सप्तद्वीपपरः स्थितः तस्यापि तत्काल्पनिकं राज्यं व्योम्नि स्वमन्दिरे।

A Jeeva, who has not gone out of the house, stays as a ruler of the seven islands (within his mind only). His kingdom also is an imagined city that is seen in the emptiness, inside his own house.

समस्तं कल्पनामात्रमिदमाद्यज्ञजन्मनः शून्यमप्रतिघं शान्तं तेष्वपि स्यात्किमन्यथा।

All the things in the world are experienced as imagination only in the Jeevas born with ignorance.

There is only the empty imperishable tranquil state; what else can be there as real?

[Even for the people, who maintain devotion to deities, and believe that they will reach the worlds of those deities and live with them after death, it does not happen as a real experience; but those ignorant ones experience the worlds of their deities in their own minds, as the imagined rewards of their devotion. Unless the perceived is destroyed through knowledge, the dream world exists in some manner or other; there is no escape. Unless the devotion is purified by knowledge, it does not lead to any good (as seen in the story of Prahlada and Gaadhi.)

[Vasishtha now answers another question placed by the king.]

दानौर्ध्वदेहिकतपोजपादीनां परत्र यत् अमूर्तानां फलं मूर्तं तदिदं कथ्यते शृणु।

As to, how the results of the immaterial forms, that rise off from charity-acts, funeral rites, ascetic practices, recitation of chants etc, fructify in the next world, listen I will tell you.

दानादिचिह्नितधियः परत्र स्वप्नवत्फलं पश्यन्त्यमूर्तामूर्ताभमजं चिन्मूर्तिकल्पनात्।

The minds ascertained by the fruit to be obtained by the charity etc experience the fruits as an imagination only, in the next world, where the Chit-expanse which is formless alone appears as with form.

वेदनावेदनाकारा स्पन्दास्पन्दात्म वै पुनः चिन्मात्रस्यास्य तद्भ्रान्तिशान्तौ शान्तात्म निर्मलम्।

The delusion of perception experienced through the senses of knowledge and the mind, as perception and non-perception, is made possible through the movements of the organs of action, by the ChinMaatram.

When the delusion subsides, the tranquil taintless state alone remains.

[There is no space-distance, no time-span in reality.

In the space-less timeless state of existence, there is just a succession of sense-experience; and the awareness of something like a body with limbs moving its hands and feet. This alone is the perceived state.

This perceived state is experienced as countless millions of perceiver-states at once as the Chit-state, as 'begun, stayed and finished already'.

Time is just a stretch of completeness only. Space is a just a stretch of completeness only. That is why the Reality is named as Brahman- the 'swollen up thing'. This stretched out experience is the perceiver called Jeeva. Chit-state is the un-stretched completeness state. It is not fixed by time or space. It fixes the time and space randomly without any reason.]

चिन्मात्रमभितो दानादमुत्रात्तमवाप्नुयात्संकल्पात्मेति कवयः कथं तन्नोपलभ्यते।

कल्पनात्मनि संसारे संकल्पोऽकृत्रिमं फलं चिन्मात्रमभितोऽदानादानाद्वाऽस्तु यथोदितः।

By the actions like charity done here, the Jeeva attains the fruits in the next world, as the shine of Chit-state alone appearing as that fruit; so say the wise. How can it not be experienced? In this worldly existence made of conception alone, conception alone gives the real fruit of the charity or non-charity as needed, because of ChinMaatram which is everywhere as all.

एतत्ते कथितं सर्वं यथापृष्ठं महीपते जगदप्रतिघं सर्वमिदं चिन्मात्रकल्पनम्।

I have told you everything as an answer to the questions you presented.

All this that you see as the world is the imperishable state of the conceiving nature of the Chit-state.

राजोवाच

The king spoke

सर्गादौ भगवन्देहमिदं चिन्मात्रकल्पनं कथं भाति कथं कुड्यं विना दीपः प्रकाशते।

Bhagavan! How does this body shine forth as the conception of the Chit state alone?

How can a light shine without the mud-lamp in which it burns?

वसिष्ठोवाच

Vasishta spoke

त्वयार्थो देहशब्दस्य यो बुद्धः स महामते तत्त्वज्ञं प्रति नास्त्येव शिलानृतमिवाम्बरे।

Hey intelligent king! What you know as the meaning of the word 'body' (Deha, that which can burn and perish), is not at all there for a Knower of the Truth, like the dance of the statues seen in the sky.

य एव ब्रह्मशब्दार्थो देहशब्दार्थ एव सः, नार्थयोरनयोर्भेदो विद्यतेऽम्ब्वम्भसोरिव।

That word which refers to Brahman is alone the meaning of the word 'Deha' also. There is no difference between these two words, like for the words Ambu (water) and Ambhas (water).

यदेव ब्रह्म देहोऽसौ स्वप्नाभः स्वप्न एष तु त्वद्वोधायोच्यते युक्तिर्न तु तत्स्वप्न एव तु।

That which is Brahman alone is this 'Deha' also as seen in the dream (as the shine of Chit-awareness); the 'Svapna' itself is Brahman-state alone. For your understanding alone such an example is given; actually there is nothing called the 'Svapna state of the Brahman'.

स्वप्नस्तवानुभूतार्थस्तेनातस्त्वं प्रबोध्यसे न तु सर्गे चिदाभासे सादृश्यं स्वप्नभस्मना।

Svapna is something you experience (in a deluded state). You wake up from that state, here (in the Jaagrat) (which is another Svapna state with another name). It is not equal to the state of Chit-shine which is not a state arrived at by the Svapna-cessation of the world (but is a state arrived at through 'Vichaara practice' only).

कस्तत्र नाम देहोऽयं कस्यैते स्वप्नधीः क्व वा स्वप्नेन ज्ञावबुद्धेन भ्रमेणाज्ञोऽवबोध्यते।

What is a 'Deha' there, or what is the perception of a Svapna (which are worthless mind-agitations only). By realizing the truth, one understands the false nature of the Svapna called the world.

तत्र जाग्रन्न च स्वप्नो न सुषुप्तं न चेतरत्किमपीदमित्थं भानं खमात्रं मौनमोमलम्।

In that state (of the Supreme vision of oneself), there is no Jaagrata, Svapna or Sushupti. Whatever shines as this (as Svapna etc, is just emptiness of all (beyond the reach of the intellect, mind and the senses).

It is just a silent state; the 'Pranava state of Brahman' shining forth as the Jagat (with its three mind-states) within itself as the 'complete absorption state of Knowledge', as the Turyaa.

That is the state which has nothing else beyond it.

(Turyaa is not a new state to be achieved; it is the witness state that supports the other states.

It is the unbroken awareness that shines through all these other three states.)

अभातमेव भातीव यदद्येत्थमिदं तु तत्प्राग्विभात तथात्यच्छं जाग्रत्स्वप्नादि नो यथा।

Though not shining as 'nothing', it shines as if, as what is there at present and what was shining as before also. It is the pure state free of all shine; and the Jaagrata/Svapna states are also not there.

देशाद्देशान्तरप्राप्तौ यन्मध्ये संविदो वपुः तन्मयं सर्वमेवेदं द्वैतमद्वैतमेव च।

That state of pure awareness, which rests in-between two cognition states (as the very support of the different states of cognition), that alone is all of this of dual and non-dual natures.

अन्यत्र चिन्मयं स्वप्नं द्वैताद्वैतं शुभाशुभं निरावरणचिन्मात्रमभसैवोपमीयते।

For the ignorant mind (experiencing all these states of mind as Jaagrata etc), world is described as 'made of awareness', 'dream', 'of dual and non-dual nature', 'auspicious/inauspicious', 'without superimposition', 'awareness alone as the expanse' etc (just imagined words to remove the imagined world-idea).

शून्यमर्थोपलम्भश्च भानं चाभानमेव च द्वैतमैक्यमसच्च सर्वं चिद्रगनं परम्।

Actually, (the terms like) 'emptiness', 'perceiving of the objects', 'shine and non-shine', 'duality and oneness'; all this is the expanse of the 'Supreme state of awareness' only.

पूर्णात्पूर्णं प्रसरति पूर्णमेव स्थितं जगत्त च भातं न चाभातं शिलाबद्धोदरोपमम्।

From the 'completeness', 'completeness' alone spreads forth. Jagat is a state of completion only. It is not any appearance or non-appearance and is like the dense silent belly-state of a rock.

यतो जगच्चिदुन्मेषो व्योमात्माप्रतिघं ततः चिन्मात्रं यत्र यत्रास्ति तत्र तत्रोचितं जगत्।

Since the Jagat is the opening of the eyes of Chit, and is of the nature of emptiness and invulnerable; wherever there is the awareness, there and all some world perception exists (as its nature).

चिद्व्योम चास्ति सर्वत्र सर्वं चैतज्जगन्मयं सर्वं ब्रह्ममयं शान्तं जगदित्यपि शब्दितम्।

Chit-expanse alone is everywhere. All this is made of Jagat (Brahman) only.

All this is made of Brahman (Jagat) only. It is a tranquil state; and is also known as the Jagat.

यथास्थितमिदं विश्वं तथासंस्थमनामयं ब्रह्मैव निरवघात्म चित्संकल्पपुराकृति।

In whatever manner this Vishvam exists, it stays as the un-afflicted state only.

Brahman alone is there as the blameless state; as the form of Chit-Samkalpa (awareness of the imagined).

असंभवादन्ययुक्तैर्युक्तिरेषैव शोभना अयुक्त्यनुभवं तूक्तं नार्थिनामिह शोभते।

लोके शास्त्रेऽथ वेदादौ यत्सिद्धं सिद्धमेव तत्सदस्त्वसद्वात्मनि तद्वातुं शक्यं न वा क्वचित्।

As any other reasoning (of duality based concept) is not valid, and this conclusion (of Jagat is Brahman) alone is the excellent one.

This is the experience that cannot be reasoned out (through the intellect like a topic of knowledge).

It does not suit those who are after some attainment (as another-state of existence).

This conclusion cannot be harmed by any other theory. Whatever has been concluded by the Scriptures as the truth based on Vedas, is already proved as such (by the Knowers through their experiences); and the incorrect nature of the 'duality theories' have to be accepted as incorrect only.

तदेवेत्थं परिज्ञातं ब्रह्मतामुपगच्छति यदा तेन समं विश्वं स्थितमेव विलीयते।

He, who understands thus, attains the state of Brahman; because the world melts off for him, as it is (here and now).

न्यायेनैतदिहोक्तेन लोकवेदादि सिध्यति सर्वं स जीवन्मुक्तत्वमेष एवोचितस्ततः।

Whatever has been explained by me is proved by the Vedas and the Sages who live those truths as real and stay as JeevanMuktas. Therefore this alone is the answer to all your doubts.

परिज्ञातं चिदाकाशमपरिज्ञातपादपे सोऽहं त्रिजगदित्येव बन्धमोक्षविनिर्णयः।

In the (ever-growing Ashvatta) tree of ignorance, the Chit-expanse gets understood as the only reality (and the tree is cut off by the axe of knowledge with the understanding that) ‘That alone is the ‘I’ and the three worlds’; and ‘the bondage and liberation states are both synonymous states only’.

यथास्थितमिदं दृश्यं परिज्ञानाद्विलीयते तज्जस्यास्तंगतस्यैव शिलामौनं तु शिष्यते।

As it is, this Vishvam-state dissolves off through the right understanding, for the Knower, who stays dissolved off of all the perceived and the perceiving; but stays as the awareness state of the perceiver alone. There is left back, only the silence of the rock.

लोके शास्त्रे वेदे च यत्सिद्धं सिद्धमेव तत्संवेद्यते तदेवातस्तदेवं फलति स्फुटम्।

Whatever has been proved by the Knowers of the truth and the Vedas, stands as proved only. That alone gets experienced; and that alone fructifies truly.

सकलार्थनिरासेन यद्यत्संवेद्यते चिरं तदेव प्राप्यतेऽवश्यं सर्वत्रैवान्यभावितम्।

By discarding the taste for all the other objects, whatever is perceived, Brahman alone is obtained everywhere for sure, even in the ordinary actions of the world.

यथानुभूतं यत्तत्तथा नामानुभूयते तत्सत्यमस्त्वसत्यं वा यावल्लाभं तथा नु तत्।

Whatever is experienced is experienced in that manner only. Be it unreal as the worldly actions, or real as the end of Saadhana for Moksha, the result obtained is Brahman alone as the fruit of all.

इत्थं महाप्रश्नविचारणं ते मयेदमुक्तं मतिमन्महात्मन् अनेन गच्छाशु पथा निराधिर्निरामयो निर्व्यसनो भवोच्चैः।

I have explained in detail, the answers to all your questions, Hey Mahaatman, hey intelligent one! With this knowledge gained, go in the right path of reason; be free of all the mental afflictions; stay unaffected by the world-state; be without attachments; and rise to the height of the excellent state.

वसिष्ठोवाच

Vasishta spoke

इति तत्रोपविश्याहं पूजितस्तेन भूभुजा प्रयोजनं स्वं संपाद्य स्वर्गन्तुं गगनं प्लुतः।अद्यैतद्भवता प्रोक्तं मया मतिमतां वर अनय सुदृशा शान्तमनाः स्वात्मा भविष्यसि।

There I was seated comfortably and worshipped by the king. I had finished my purpose; and floated off to my abode in the heavens. Hey Rama, Best of the intellectuals! Today I have answered your questions also. With this vision of reason, remain tranquil in the mind and stay established in the essence within.

ब्रह्मैव तदिदं सर्वं निर्नामैवामलं नभः किमप्येवाजमाशान्तमादिमध्यान्तवर्जितम्।चिद्भानमात्रमित्युक्तं ब्रह्मेति कलिताभिधं परात्परमिति प्रोक्तं तत्तु निर्नामकं पदम्।

All this is Brahman alone, and is just some expanse without any name, and without the taint of any perception. Something which is unborn, completely quiet, bereft of the changing states of beginning, middle and end, is referred to by the word ‘Chit-shine’ (Chit-bhaanam) and is named as Brahman, and called as Paraatpara (the transcending reality). It is a state that has no names.