

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

## UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY FIVE

[SOOCHYUPAAKHYAANAM (5)]

{THE MINISTER AND THE KING ANSWER THE QUESTIONS OF KARKATEE}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH

**ABOUT THE AUTHOR**

Narayanalakshmi

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

## CHAPTER FORTY FIVE

## SOOCHYUPAAKHYAANAM (5)

## THE MINISTER AND THE KING ANSWER THE QUESTIONS OF KARKATEE

## KARKATEE'S QUESTIONS

[Note: The word Anu (atom) used in these verses is not the physical atom of Physics; but refers to the utmost minutest point that can be imagined, that cannot be contained in any space also. It should be taken as the source-point of all the places and times that are experienced as the perceived; and not as a physical atom that exists in some space and time measure. Similarly, the word 'Nimesha' is not the minute-span of our clocks; but refers to the smallest time-span that can be imagined by the mind. A Nimesha-span of time is as instantaneous as the wink of the eye.]

## राक्षस्युवाच

The demoness spoke

एकस्यानेकसंख्यस्य कस्याणोरम्बुधेरिव अन्तर्ब्रह्माण्डलक्षाणि लीयन्ते बुद्बुदा इव। (79.02)

It is one; but many; yet crores and crores of Brahmaandas (spheres of universes) dissolve off in its single atom (minutest invisible point that can be imagined), like the bubbles from the ocean; what is it?

किमाकाशमनाकाशं,

Which is the expanse (Aakaasha) that contains all; yet is not an expanse at all?

न किञ्चित्किञ्चिदेव किं,

What is not anything, but is something?

कोऽहमेवासि संपन्नः को भवानप्यहं स्थितः। (79.03)

Who am the 'I' that you have become? Who is the 'you' staying as me?

गच्छन्न गच्छति कः,

What moves, yet does not move?

कोऽतिष्ठन्नपि तिष्ठति,

What stays, though not staying?

कश्चेतनोऽपि पाषाणः,

What is conscious, yet inert like a rock?

कश्चिद्योम्नि विचित्रकृत्। (79.04)

Who draws the varieties of pictures in the void?

वह्नितामजहृच्चैव कश्च वह्निरदाहकः,

Which is that fire that burns not, yet does not discard the fire-ness also?

अवह्नेः जायते वह्निः कस्माद्राजन्निरन्तरम्। (79.05)

Raajan! From 'which non-fire' is produced the 'fire that burns without a break'?

अचन्द्रार्काग्नितारोऽपि कोऽविनाशः प्रकाशकः,

Though not the sun or the moon or the stars, who lights up everything and remains without getting extinguished?

अनेत्रलभ्यात्कस्माच्च प्रकाशः संप्रवर्तते। (79.06)

From what spreads out the light that reveals the objects, though it has got no eyes (and sees nothing)?

लतागुल्माङ्कुरादीनां जात्यन्धानां तथैव च अन्येषामप्यनक्षणांमालोकः क इवोत्तमः। (79.07)

Plants, trees, sprouts, blind creatures or those who lack the senses also see by which excellent light?

जनकः कोऽम्बरादीनां,

Who creates the sky etc?

सत्तायाः कः स्वभावदः,

Who bestows the nature of existence to all?

को जगद्रत्नकोशः स्यात्कस्य कोशो मणेर्जगत्। (79.08)

Who is the treasure-box for the Jagat? For which gem the world acts as the treasure-chest?

कोऽणुस्तमप्रकाशःस्यात्कोऽणुरस्ति च नास्ति च,

Which subtle-atom lights up the darkness? Which is the subtle-atom, and also is not the subtle-atom?

कोऽणुर्दूरेऽप्यदूरे च कोऽणुरेव महागिरिः। (79.09)

Which subtle-atom is far, yet near? Which subtle-atom itself is the great mountain?

निमेष एव कः कल्पः कः कल्पोऽपि निमेषकः।

What passes as a minute (wink-span) in a Kalpa (Creation-span)?

What though Kalpa, yet passes in a minute?

किं प्रत्यक्षमसद्रूपं किं चेतनमचेतनम्। (79.10)

What is directly experienced as not-existent (because of ignorance)?

What is conscious, yet non-conscious?

कश्च वायुरवायुश्च कः।

Who is the wind (Vaayu/that which blows)? Who is not the wind?

शब्दोऽशब्द एव कः।

What is the sound (shabda/disturbance), yet is not the sound?

कः सर्वं न च किञ्चिच्च।

What is everything, yet not anything?

कोऽहं नाहं च किं भवेत्। (79.11)

Who is the 'I' and what is the 'not-I'?

किं प्रयत्नशतप्राप्यं लब्ध्वापि बहुजन्मनि लब्धं न किञ्चिद्भवति, किन्तु सर्वं न लभ्यते। (79.12)

What though obtained after hundreds of efforts in many lives, nothing is obtained actually, but not completely attained also?

स्वस्थेन जीवितेनोच्चैः केनात्मैवापहारितः।

By whom the Self itself is taken away by remaining in its own nature?

केनाणुनान्तः क्रियते मेरुस्त्रिभुवनं तृणम्। (79.13)

Which subtle-atom keeps the 'tri-world with its Meru Mountain' within it as a mere piece of straw?

केनाप्यणुकमात्रेण पूरिता शतयोजनी,

Hundreds of (countless) Yojanas are covered by which subtle-atom?

कोऽणुरेव भवन्माति योजनशतेष्वपि। (79.14)

Which, even staying as the atom itself cannot be measured even in hundreds of (countless) Yojanas?

केनालोकनमात्रेण जगद्बालः प्रनाट्यते,

By whose mere glance, the Jagat-child starts dancing madly?

The entire world like a child, dances instantly when he watches; who is he?

कस्याणोरुदरे सन्ति किलावनिभृतां घटाः। (79.15)

Inside which belly of the atom are concealed countless pots holding the Earths (worlds)?

अणुत्वमजहत्कोऽणुर्मरोः स्थूलतराकृतिः वालाग्रशतभागात्मा,

Which subtle-atom appears gross like the Meru Mountain, by discarding its atom-ness?

कोऽणुरुच्चैः शिलोच्चयः। (79.16)

Which 'subtle-atom that is subtler than the one hundredth part of the tip of a grain of sand', is like a high-rising mountain?

कोऽणुः प्रकाशतमसां दीपः प्रकटनप्रदः।

Which subtle-atom is the lamp that lights up both the light and the darkness?

कस्याणोरुदरे सन्ति समग्रानुभवाणवः। (79.17)

Inside which auspicious belly are contained the subtle-atoms of experiences?

कोऽणुरत्यन्तनिःस्वादुरापि संस्वदतेऽनिशम्।

Which subtle-atom though extremely tasteless, tastes without a break?

केन संत्यजता सर्वमणुना सर्वमाश्रितम्। (79.18)

Which subtle-atom discards everything yet shelters everything?

केनात्माच्छादनाशक्तेनाणुनाच्छादितं जगत्।

By which 'subtle-atom which has not the power of covering itself', the Jagat is covered?

जगल्लये न कस्याणोः सद्भूतमपि जीवति। (79.19)

When the Jagat get absorbed, how does it not remain alive, though it exists as real by the realness of the subtle atom?

अजातावयवः कोऽणुः सहस्रकरलोचनः।

Which subtle-atom though never having limbs, has thousands of hands and eyes?

को निमेषो महाकल्पः कल्पकोटिशतानि च। (79.20)

Which is the 'Nimesha' (the minutest time-span/ wink-span), which is the great Kalpa, and also hundreds of Kalpas?

अणौ जगन्ति तिष्ठन्ति कस्मिन्बीज इव द्रुमः बीजानि निष्कलान्तानि स्फुटान्यनुदितान्यपि। (79.21)

In which subtle-atom the Jagats exist like a tree inside the seed (without differing from the seed), after the dissolution, like the seeds which are without parts and are non-sprouting?

कल्पः कस्य निमेषस्य बीजस्येवान्तरस्थितः। कः प्रयोजनकर्तृत्वमप्यनाश्रित्य कारकः। (79.22)

In which 'subtle second (Nimesha)' does the Kalpa-span exist like a seed?

Who is he who acts as the cause (of the Creation) without creating anything on purpose?

दृश्यसंपत्तये द्रष्टा स्वात्मानं दृश्यतां नयन् दृश्यं पश्यन्स्वमात्मानं को हि पश्यत्यनेत्रवान्। (79.23)

Who is that one who sees bereft of eyes, and perceives all that is seen, by making his own self as the perceived, and sees his own self as the seer?

अन्तर्गलितदृश्यं क च आत्मानमखण्डितं दृश्यासंपत्तये पश्यन्पुरो दृश्यं न पश्यति। (79.24)

With all the conceptions having melted off (with the complete absence of the Seen), who is he who sees, only his own self as the undifferentiated principle, and does not see the conceived world in front?

आत्मानं दर्शनं दृश्यं को भासयति दृश्यवत्। कटकादीनि हेम्नेव विकीर्णं केन च त्रयम्। (79.25)

Who is he who himself shines as the 'Seer Seeing the Seen'? By whom are the threefold principle of 'Seen, Seer, and the Seeing' pervaded, like the bracelet seen in the gold?

कस्मान्न किञ्चिच्च पृथगूर्म्यादीव महाम्भसः। कस्येच्छया पृथक्चास्ति वीचितेव महाम्भसः। (79.26)

From whom nothing exists separated, like the waves from the ocean?

By whose will does the differentiation rise up, like the wave-ness from the ocean?

दिक्कालाद्यनवच्छिन्नादेकस्मादसतः सतः द्वैतमप्यपृथक्कस्मादद्रवतेव महाम्भसः। (79.27)

From which 'Reality-state' 'the one single principle with no differentiations of direction and time' and which is non-existent (because of not-knowing), - rises -

the 'duality-state' as if separated, yet not separated, like the liquidity from the water?

आत्मानं दर्शनं दृश्यं सदसच्च गतक्रमं कोऽन्तर्बीजमिवान्तस्थं स्थितः, कृत्वा त्रिकालगः। (79.28)

Who keeps - 'himself as the Seer, Seen and the Seeing', 'existence', 'non existence', without any systematic process - as a seed inside himself, at all three modes of times?

भूतं भवत्भविष्यच्च जगद्वृन्दं बृहद्भ्रमं नित्यं समस्य कस्यान्तर्बीजस्यान्तरिव द्रुमः। (79.29)

Inside which 'equal-ness' (Sama/Samataa/Saama)- does the great illusion of the hosts of Jagats, bound by the past, present and future exists, like the tree inside the seed?

बीजं द्रुमतयेवाशु द्रुमो बीजतयेव च स्वमेकमजहद्रूपमुदेत्यनुदितोऽपि कः। (79.30)

Who, without discarding his own nature of oneness, ‘rises’ ‘though not rising’, as the seed with the tree-ness, and the tree with the seed-ness?

बिसतन्तुर्महामेरुर्भो राजन्यदपेक्षया तस्य कस्योदरे सन्ति मेरुमन्दरकोटयः। (79.31)

Hey Raajan! ‘Mahaa Meru Mountain’ is mere lotus stalk (with no solidity at all), for ‘want of which principle of Reality’? In whose belly exist, the crores and crores of Meru and Mandara Mountains?

केनेदमाततमनेकचिदेव विश्वं किं सार एवमतिवल्गसि हंसि पांसि

किंदर्शनेन न भवस्यथवा सदैव नूनं भवस्यमलदृग्वदनः स्वशान्त्यै। (79.32)

By whom, is this Vishvam, pervaded as many selves?

Which essence in you makes you act, care for the people and kill the wicked ones?

By seeing what, do you become or not become one with a ‘taintless face of perception’?

*(I need answers that rise out of true experience of the truth; and not the intellectual answers.)*

एषोऽसौ प्रगलतु संशयो ममोच्चैश्चित्तश्रीमुखमिहिकामलानुलेपः

यस्याग्रे न गलति संशयः समूलो नैवासौ क्वचिदपि पण्डितोक्तिमेति। (79.33)

Let this doubt (expressed in all these questions) which is ‘like the mist-cloud (taint of doubts) fully covering the moon of my taintless ‘Chitta-face’, dissolve off.

If the doubt does not get uprooted fully and is removed off by the one who is in front (as a scholar or a learned person), such a person does not deserve to be known as a ‘Pandita’ (a man of wisdom).

*(Pandaa – wisdom, learning, understanding) (Pandita is one who has excellent wisdom, and learning.)*

एवं मे यदि विनेष्यथः क्रमोक्तं संशान्तं लघुतरसंशयं सुबुद्धी

तद्रक्षोजरठहुताशनेन्धनत्वं निर्विघ्नं झटिति गमिष्यथः क्षणेन।

पश्चात्तां जनपदमण्डलीं समन्ताद्भावत्कीमुरुजठरा क्षणादग्रसेऽहम्

एवं ते भवतु सुराजतेति मन्ये मूर्खाणामतिरस एव संक्षयाय। (79.34)

If you both who appear to be intelligent, do not destroy my easily answerable doubt,

which has been placed in a methodical manner in a peaceful manner,

then you both will instantly, at once, turn into the fuel for the ‘fire in the stomach of a demon-clan’

*(being mere flesh pieces only).*

Afterwards, I with a huge stomach will eat off all the people in your country.

*(They will also be surely ignorant like you both.)*

I hope that you are their worthy king who will not cause their deaths.

The ignorant ones who are identified with the body and those who are after the sense pleasures, necessarily become the food for the demons.

#### PROFOUND ANSWERS FOR PROFOUND QUESTIONS

[Questions and answers: If the answers are given in a proper order methodically, one by one, then it will show the intellectual comprehension only, and not the realized state of the king and the minister.

Only such a person who is completely thorough in the Brahman-knowledge can answer these questions in a mixed way also, without faltering at any stage. That is what the minister does; and presents the answers randomly, so that if the demoness herself was just intellectually proficient and ignorant about the Brahman-state, she will not understand the answers herself. Unless the questioner and the answering person both are extremely learned in the experience of the Self-state, such a method of questioning and answering is not possible at all.

This section of questions and answers in this story, is a challenge to the intelligence and absorption power of the student of Vaasishtam also.

The answers given by the minister and the king combined as one, present the entire gist of Brahman knowledge in a short form. It is a tiny pill of entire Brahman knowledge; small but very powerful.

If one can grasp the depth of abstraction presented in these verses, with purity of the mind alone as his qualification, then surely the door opens for him to enter the further sections of Vaasishtam, which become more and more abstract in nature, and more and more profound in essence.

Do not just read the answers; but contemplate on their abstract essence.

Vaasishtam is not a reading book; but a practical course in Brahman Knowledge.

Finishing the book-reading is not important; but even if it takes the entire life time to understand the abstract truths of this text, it does not matter, since you would have kicked off the death before death itself, by experiencing the Reality-state.

The huge book is not a waste of time; but a hand that holds you all through your life journey and lifts you off from the chasm of unreality.]

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा विपुलगभीरमेघनादप्रोल्लासप्रकटगिरा निशाचरी सा

तूष्णीमप्यतिविकटाकृतिस्तदासीच्छुद्धान्तः शरदमलाभमण्डलीव। (79.36)

Having spoken thus in a deep thundering voice, that demoness became silent; yet her terrifying form concealed her pure mind like the dark clouds covering the taintless autumn sky.

महानिशि महारण्ये महाराक्षसकन्यया इति प्रोक्ते महाप्रश्ने महामन्त्री गिरं ददौ। (80.01)

In that great night, in that great forest, when the 'great demoness girl' asked great questions, the great minister voiced the answers that were profound with knowledge.

THE MINISTER ANSWERS HER QUESTIONS

मन्युवाच

The minister spoke

शृणु तोयदसंकाशे प्रश्नमेतं भिनद्धि ते अनुक्रमात्मकं मतं गजेन्द्रमिव केसरी। (80.02)

Listen hey cloud-hued lady! I will break up your question-collection, like the lion breaking the head of the mad elephant-chief! Listen! I will answer them one by one.

भवत्या परमात्मैष कथितः कमलेक्षणे अनयैव वचोभङ्ग्या ब्रह्मविद्वोधयोग्यया। (80.03)

Hey golden lotus-eyed one (yellow-eyed one)!

You are talking about the 'Supreme essence of Reality' only, with such well-worded speech fit for the understanding of the 'Knowers of Brahman'!

(एकस्यानेकसंख्यस्य कस्याणोरम्भुधेरिव अन्तर्ब्रह्माण्डलक्षाणि लीयन्ते बुद्बुदा इव? (79.02)

It is one; but many; yet crores and crores of cosmic eggs (spheres of universes) dissolve off in its single atom (minutest invisible point that can be imagined) like the bubbles from the ocean; what is it?)

अनाख्यत्वादगम्यत्वान्मनःषष्ठेन्द्रियस्थितेः चिन्मात्रमेवमात्मानुराकाशादपि सूक्ष्मकः। (80.04)

As it cannot be described, as it cannot be reached by the mind that stays as the sixth sense with all its other sense tools, it is the Pure 'awareness state' alone which is the essence that is 'subtle atom-like within all' (as self-awareness), and is subtler than even space.

[That Reality-state is something that cannot be described by words; for the words can explain only the objects that belong to the sense-perceived world. It cannot be sensed by the senses or thought about by a mind which is just a tool that collects the sense-data to imagine a meaning out of it. 'That state' alone is aware of even the mind and the senses.

It is subtler than space also, because it is the 'expanse of awareness' which is aware of the 'expanse of space' also.]

(अणौ जगन्ति तिष्ठन्ति कस्मिन्बीज इव द्रुमः बीजानि निष्कलान्तानि स्फुटान्यनुदितान्यपि? (79.21)

In which subtle-atom the Jagats exist like a tree (or countless trees) inside the seed (without differing from the seed) after the dissolution, like the seeds which are without parts, and are non-sprouting?)

[Chit-state exists always as the seed with Jagat-tree essence. However, unlike the ordinary seed and tree, this seed of Brahman already shines as the full grown tree, where 'endless growth' itself is the nature of the tree.]

चिदणोः परमस्यान्तः सदिवसदिवपि वा बीजेऽन्तर्द्रुमसत्तेव स्फुरतीदं जगत्स्थितम्। (80.05)

This world-state as both real and unreal, remains inside the 'supreme awareness atom', like the 'tree-essence' inside a 'seed'.

[If the world-state is both real and unreal, what makes it appear as real though it is unreal?]

(सत्तायाः कः स्वभावदः? (79.08)

Who bestows the nature of existence to all?)

सत्किंचिदनुभूतित्वात्सर्वात्मकतया स्वतः तदात्मकतया पूर्वं भावाः सत्तां किलागताः। (80.06)

By itself experiencing everything as real, and existing as the essence of all the objects as their reality-essence, the objects attain their nature of realness.

[Whatever 'That' is aware of as an object of knowledge, is the very awareness that exists as the object that is understood. There is no difference between the reality, and the reality itself existing as the objects of knowledge.

The 'knowledge of the objects as real' renders the reality to the objects; because Reality alone is the essence of all.]

(किमाकाशमनाकाशं? (79.03)

Which is the expanse (Aakaasha) that contains all; yet is not an expanse at all? )



आकाशं बाह्यशून्यत्वादनाकाशं तु चित्तवतः,

It is 'Aakaasha' (expanse that contains all/revelation-state) because there is nothing outside of it. It is 'not Aakaasha', since it is just awareness alone and not any extension of space that contains anything.

अतीन्द्रियत्वान्नो किञ्चित्,

It is beyond the reach of senses; and so is not any object at all (as a perceived thing outside of oneself).  
(*'Existence-awareness of oneself' does not need the senses or mind to prove it. It is always there as self-proved.*)

स एवाणुरनन्तकः। (80.07)

It is the subtlest essence which is endless (and beginning less).

[It is 'always', if defined through the mind-vocabulary.]

(न किञ्चित्किञ्चिदेव किं? (79.03)

What is not anything, but is something?)

सर्वात्मकत्वाद्भुक्ते च तेन किञ्चिन्न किञ्चन।

Since it is the essence of everything, even if it swallows off everything (that is perceived), nothing else remains except that alone.

[Even if the world is realized as non-existent, nothing changes; since Reality alone is left back as the changeless and the unaffected. Reality-state is the canvas where the senses draw the picture of the world.

If the 'Knowledge of the Reality' swallows off the 'entire perceived phenomenon', and reveals the truth of the non-existence of the perceived; even then, no harm is done.

Reality stays as it is. Perceived is just imagined; nothing is lost when you understand that it is imagined only.

What is not there, is never there.]

(एकस्यानेकसंख्यस्य (79.02)

It is one; but many! (How?)

चिदणोः प्रतिभा सा स्यादेकस्यानेकतोदिता।

The atom of Chit, the awareness state of silence, rises as 'many' though single, because of its very nature.

[Reality-state is something which can exist as any awareness-state of any perceived scene. It is an empty canvas, where any picture of any mind can exist as real for the mind. It is one which can conceive itself as many.]

(कटकादीनि हेम्नेवविकीर्णं केन च त्रयम्? (79.25)

By whom are the threefold principle of 'Seen, Seer, and the Seeing' pervaded like the bracelet seen in the gold?)

असत्येव यथा हेम्नः कटकादि तथा परे। (80.08)

The 'perceived that shines as many is not real', (real for the deluded mind only) (like a dream for a dreamer);

is a temporary picture drawn by the mind, on the Supreme,

like the idea of the bracelet in the gold (which is the undivided-state without any name).

(कोऽणुः प्रकाशतमसां दीपः प्रकटनप्रदः? (79.17)

Which subtle-atom is the lamp that lights up both the light and the darkness?)

एषोऽणुः परमाकाशः,

This Chit-atom is the Supreme expanse which appears as any perceived-state of any mind.

[The presence and absence of objects is understood only by the Aatman.]

सूक्ष्मत्वादप्यलक्षितः,

It is not known to anyone because of its subtle nature.

[The Reality-state is blocked by the 'sense-knowledge'.

Whatever you understand as the world-perception, is nothing but the image, sound, touch, smell and taste.

To see beyond these sense-pictures is not possible for a mind. That is why the Reality-state is described as subtle, in comparison to the gross world that is experienced by the mind.

मनःषष्ठेन्द्रियातीतः स्थितः सर्वात्मकोऽपि सन्। (80.09)

Though it exists as the common essence of all (Jeevas) (as self-awareness), it is beyond the reach of the six senses as the mind.

[Though it is the essence of all (as the canvas to the pictures), it stays beyond the reach of the mind and its senses, similar to where one never sees the canvas but is aware of the pictures only. Pictures block the canvas-reality, similar to where the sense-perceptions block the Brahman-reality.]

(कोऽणुरस्ति नास्ति च? (79.09)

Which is the subtle-atom, and also is not the subtle-atom?)

सर्वात्मकत्वान्नैवासौ शून्यो भवति कश्चित्,

Being the essence of all, it never is empty.

[Reality-state is always the canvas shining as the picture of the perceived; like a mirror always shining as reflections.]

यदस्ति न तदस्तीति वक्ता मन्ता इति स्मृतः। (80.10)

Even the one who argues about its existence, or the one who argues about its non-existence, is also remembered as the Reality-state alone (as the awareness-essence shining as the 'I' in all).

कयाचिदपि युक्त्येह सतोऽसत्त्वं न युज्यते सर्वात्मा स्वात्मगुप्तेन कर्पूरेणैव दृश्यते। (80.11)

Through any argument or logical methods, the Reality-state cannot be denied,

because it stays hidden within itself (as the awareness principle, the seer-essence in all, including the one who is arguing against it), like the camphor hides its smell within.

(कः सर्वं न च किञ्चित्? (79.11)

What is everything, yet not anything?)

चिन्मात्राणुः स एवेह सर्वं,

It is the subtle state of awareness only. That alone exists as everything (as the awareness of all, as the 'many minds' with their 'many pictures of the perceived').

किञ्चिन्मनःस्थितं,

It stays as 'some thing' (object of perception), as the 'divided structure of the perceived'. because of the mind-drawn lines. (Therefore, it is 'some thing' as the perceived.)

न किञ्चिदिन्द्रियातीतरूपत्वादमलः स्थितः। (80.12)

It is (something unknowable for sure, but) 'not some thing' that is pictured by the mind, since it is not 'some thing' that can be sensed by the senses and described by the mind as an object outside.

That is why, it stays taintless (since it is not corrupted by the sense-drawings and the mind narrated descriptions).

(एकस्यानेकसंख्यस्य..? (79.02)

It is one; but many..? How?)

स एव चैकोऽनेकश्च सर्वसत्त्वात्मवेदनात्।

He (the Brahman-state of Reality) alone is the 'one' (as the Reality) and the 'many' (as the divided unreal); and exists as the 'essence of awareness' within all beings endowed with the self-awareness, (where one reacts to the outside world as a separate being, to both the inert and conscious objects of the world).

(भूतं भवत्भविष्यच्च जगद्ब्रह्मं बृहद्भ्रमं नित्यं समस्य कस्यान्तर्बीजस्यान्तरिव द्रुमः? (79.29)

Inside which 'equal-ness' (Sama/Samataa/Saama)- does the great illusion of the hosts of Jagats bound by the past, present and future exists, like the tree inside the seed? )

(को जगद्रत्नकोशः स्यात्कस्य कोशो मणेरजगत्? (79.08)

Who is the treasure-box for the Jagat? For which gem the world acts as the treasure-chest?)

स एवेदं जगद्धत्ते जगत्कोशस्तथैव हि। (80.13 )

He alone holds this Jagat, and is the 'treasure-box for the Jagat'.

[Even a rock stays as itself with its properties in tact. Man is just an evolved rock-form that is all.

Self-awareness of a human is just a more evolved state.

Self-awareness is just the quality of reacting to the outside phenomena. This is termed as consciousness.

It is an outward brain reaction to the world outside. It is just a neuron-pattern which reacts to the world.

Chit is the basic essence of pure awareness that exists also as the 'brain awareness and its objects'.

This cannot be grasped by the mind or and cannot just get intellectually comprehended.

You can just 'stay' as 'That', by withdrawing from the functions of the mind and the intellect.

'Reality-state' alone supports the world as the awareness-factor in all; and is the box that holds the world within itself, as all the potential states of perception. Any perceived scene is just a potential state rising from the box of the Reality.

Whatever the mind needs; that stays as that perceived, by the magic of the Reality-state.]

(कस्मान्न किञ्चित् पृथग्गूर्यादीव महाम्भसः? (79.26)

From whom nothing exists separated, like the waves from the ocean?)

(कस्येच्छया पृथक्चास्ति वीचितेव महाम्भसः? (79.26)

By whose will does the differentiation rise up like the wave-ness from the ocean?)

इमाश्चित्तमहाम्भोधौ त्रिजगत्त्ववीचयः प्रज्ञास्तस्मिन्कचन्त्यप्सु द्रवत्वाच्चक्रता इव। (80.14)

In this 'Great ocean of Chit state of awareness',  
the 'wavelets of the three worlds' which are just the perceived states of some few minds,  
rise like the 'rotating patterns in the waters' (not differing from the Reality-state termed as 'Brahman').

(दिक्कालाद्यनवच्छिन्नादेकस्मादसतः सतः द्वैतमप्यपृथक्कस्मादद्रवतेव महाम्भसः? (79.27)

From which 'Reality-state' 'the one single principle with no differentiations of direction and time' and which is non-existent (because of not-knowing) - rises - the 'duality-state' as if separated, yet not separated, like the liquidity from the water?)

चित्तेन्द्रियाद्यलब्धत्वात्सोऽणुः शून्यस्वरूपवत्,

That 'subtle-atom which is the source of all perceptions (shining as the seer, seen and seeing)' is like an 'expanse of emptiness', because it is beyond the reach of the mind and the senses.

[From the level of a Jeeva stuck in a world, if you try to see what is beyond the sense-pictures, you will imagine it as some emptiness only.

Jeeva is part of the perceived; he is the perceived picture looking at himself, as the perceived picture.

How can a picture see anything outside of it? It is unaware of the canvas.

Unless it withdraws itself into the canvas state, it will be bound by the picture-state only.]

स्वसंवेदनलभ्यत्वादशून्यं व्योमरूप्यपि। (80.15)

Though it is emptiness-expanse when compared to the non-empty world state, it is not emptiness, because it is not outside of the sense perceptions, but is the very awareness within everyone, that exists as some or other sense perception.

(को भवानप्यहं स्थितः। (79.03)

Who is the 'you' staying as me?)

सोऽहं भवानेव,

That Reality-state is the 'I' and is also 'you'.

[That Reality-state alone, which is beyond the grasp of the mind and intellect, exists as a perceiver-state known to me and you and the others, as the 'I' and 'you', like the bracelet and the armlet made of the same gold.]

भवान्संपन्नोऽद्वैतवेदनात्,

'I' am 'you' in the non-dual state (like the gold knows no difference between bracelet and armlet).

स भवान्न भवेन्नाहं जातो,

That Reality-state (like the gold) has not become you (by changing itself); nor is it born as the 'I' (or 'you'), (like gold does not change into the bracelet or armlet, by losing its original nature; but remains as it is).

[The names and forms are just conceptions of the minds built on sense-perceptions.]

बोधबृहद्वपुः। (80.16)

That Reality is just the knowledge-essence of all (as all the potential states of all the perceivers bound to perceptions) that has swelled up like this (as the world made of many).

त्वंताहंतात्मकं सर्वं विनिगीर्यावबोधतः न त्वं नाहं न सर्वं च सर्वं वा भवति स्वयम्। (80.17)

If through the attainment of knowledge, when all that is 'I' and 'you' is swallowed off, there is no 'you', there is no 'I', there is no 'all'; or rather, that 'Reality alone', itself, becomes all.

(When the wave dissolves off into the ocean, the ocean alone rises as the wave again.

After realization, a Yogi is no more an individual with the 'I' and 'you' concepts.

Brahman alone rises as the Yogi-identity also.)

['I' is the information that always stays as 'an information-receiver of the sense-produced information collections'.

'You' is also the information only, brought by the senses and explained by the mind.

If analyzed with reason, the 'I' the information-receiver, or the 'Seer' or the Jeeva is also 'information' only.

Ego is nothing but the 'I' imagined by the mind based on the sense-information called the body.

Everything is just an 'object of knowledge', whether it is the 'I' or 'You'.

Who 'knows' all these information-collections?

It is the pure awareness-state which is not any information that is produced by the senses or explained by the mind-imagination. This Awareness-state is variously known as Aatman, Chit etc.

It is nameless. It is not the name-information or mind-information or sense-information.

It just 'is'; and the information-winds whirl around it, as it were.

By its very presence, all that is 'I' 'you' and the 'world' rise up as information waves.

When everything is just the information or knowledge-form, what is there to hate or love, or get attached to?

What is there to want also? What is there to avoid also?

What is there to meditate or hide away from?

What is there to get liberated from?

‘Bondage’ is the information that needs the ‘liberation-information’ as its counter-partner.

‘I’ is the information that needs the ‘you-information’ as a counter partner.

‘Seer’ is the information that needs a ‘Seen-information’ as a counter partner.

This is the Dvaita that rises as false information, and goes by the name of Jagat (world).

When the ‘needle of Vichaara’ pierces, instantly all the ‘grandeur of the perceived’ vanishes off into nothingness; and the swollen bubble of Brahman, the swollen-up nothingness, shatters into pieces; and nothing is left back; or rather, everything stays as the pure awareness-state only.

A Mukta remains as a witness, a silent watcher for the information waves of the world; and is unaffected.

Even death and liberation for him, turn into meaningless information produced by the idiot mind.

He also as an individual vanishes off and only the Reality-state remains as if with a mind.

The ‘final beatitude’ is just the silence where the ‘silent state of Reality’ as ‘Knowledge alone’ (Bhoda) remains.

It is ‘NiHshabda’; that means the disturbance of sense knowledge is not there in the ‘True Knowledge state’.]

MOVEMENT

What is movement actually? Analyze!

Any object with a form has to exist in some measurable space-span and time-span.

‘Time-ideas’ may vary for beings of different dimensions; but any being anywhere from a worm to a Shiva have to exist in their own idea of space and time.

An object can exist only in a ‘time and space measurement’. Any form is measurable only.

Reality alone stays as a something which cannot be measured. That is why, it is formless.

It is not in any space or time, as a measurable quantity.

It is motionless because it has no place to move; or rather it is beyond the measures of space and time.

What is ‘motion’ or ‘movement’?

The measurement of the body in different space and time numbers is understood as ‘motion’ or movement.

Remove these numbers; you are nowhere!

You are just ‘aware’ of the movement; you do not move. You ‘know’ that the body has moved; that is all.

You are aware of different pictures of the perceived phenomena at every fraction of a second, as movement; but, you do not actually move. ‘Awareness’ does not move.

You are aware of the body in different places and times; but you do not move.

You are the very awareness which is aware of the ‘movement’.

This ‘movement’ can be a minuscule step of an ant; or a giant step of a Karkatee.

Each has their own ‘place and time information as’ their private worlds.

‘Space’ is the mind-created sense-information. ‘Time’ is also the mind-created sense-information.

There is no absolute space and time, inside which beings live; rather each individual lives in his own world of ‘time and place’ ideas. Time-span and space-span are different for different minds.

Every tick of the clock expands or contracts for each living thing as per its brain-structure.]

(गच्छन्न गच्छति कः? (79.04)

What moves yet does not move?)

गच्छन्न गच्छत्येषोऽणुर्योजनौघगतोऽपि सन् संवित्त्वा योजनौघत्वं तस्याणोरन्तरे स्थितम्। (80.18)

It goes, yet does not go even if it crosses countless Yojanas, because the very ‘perception of countless Yojanas’ exists only inside this subtle-atom, as the awareness.

(कोऽतिष्ठन्नपि तिष्ठति? (79.04)

What stays though not staying?)

न गच्छत्येष यातोऽपि संप्राप्तोऽपि च नागतः स्वसत्ताकोशान्तर्वासित्वाद्देशकालयोः। (80.19)

Though it goes, it does not move; though it reaches everything, it does not arrive as such; since the ‘space and the time’ get their reality by only existing inside it.

[‘Awareness of movement as measurements’ is the ‘movement’. Awareness need not move.

The knowledge of the fire burning need not burn anyone actually. ‘Knowledge’ is unaffected by the objects of knowledge.]

गम्यं यस्य शरीरस्थं क्व किलासौ प्रयाति हि,

When that which is to be attained is in one’s own body (as the idea of movement and attainment), where else is it to be reached?

[Reality-state does not produce the world outside of itself. It does not reach outside to reach the objects.

It does not have to move in space bound by time, to reach any object or be aware of it as second reality.

All that is perceived is, within the Reality itself, as varieties of potential-states, like the countless trees concealed inside a seed, as one with it, without any differentiation.]

कुचकोटरगः पुत्रः किं मात्रान्यत्र वीक्ष्यते। (80.20)

When the child (Jagat) is hugging the mother’s bosom, why does the mother have to look elsewhere?

[Jagat is just made up of ‘measurement-variousness of space-span and time-span’, which are just ‘changing information-patterns’ perceived by the mind, within itself.]

गम्यो यस्य महादेशो यावत्संभवमक्षयः अन्तस्थः सर्वकर्तृर्हि स कथं क्वेव गच्छति। (80.21)

When the 'great lands' to be reached are continuously rising within oneself (as the perceived-states), where can the Supreme Self, the cause of all go, and how?

[At each and every moment, a picture created by the mind and painted with the sense brushes, rises anew and afresh from within oneself, rising out of emptiness and dissolving off into emptiness.

What you see as time and distance is just an idea in the mind.

Any perceiver in actuality is just the Reality-state existing as a perception state, like gold staying as some shape or other. All the objects that exist in various forms and shapes are the various ornaments, like the bracelet armlet etc of the 'gold of Reality-state'. Reality alone 'is'; ornaments are just mind-conceived divisions in the division-less gold of Reality.

The 'Supreme essence within all' does not move at all; but stays as the movement and the space in the imagination of the mind. There is no space that contains reality, but the very space of any distance is a potential-state within the Reality itself. What you see around you as a scene with objects and people, at this very moment, is a potential-state rising from the Reality-state, as per the need of your ignorant mind.]

यथा देशान्तरप्राप्ते कुम्भे वक्त्रसमुद्रिते तदाकाशस्य गमनागमने न तथात्मनः। (80.22)

When a pot which is covered by a cloth in the mouth, is moved elsewhere, the space inside it does not move; so it is with the 'Reality-essence' (Aatman) within all.

[Space is everywhere spread out as the fullness of objects and the emptiness of objects.

When you move an empty pot, the space in the empty pot does not move.

There is only the conception of the movement of the pot.

It is like drawing the picture of pot in various points in the canvas; canvas need not move along with the pot-pictures.

Canvas is the support of all the pictures.

All the bodies move as it were, because of the binding space and time measures (that one is in such and such a place, at such and such a time). Every form has to be somewhere at certain time. There is no escape.

But, Reality is formless and does not need the space and time to measure its existence.

This 'formless Reality-state' is not something like an invisible person or the imagined ghost entity; for, even these have to exist at certain place at certain time. 'Reality' is not an invisible entity; but is the 'very awareness' which is aware of all.]

CONSCIOUSNESS AND INERTNESS

(कश्चेतनोऽपि पाषाणः? (79.04)

What is conscious yet inert like a rock?)

चितता स्थाणुता स्वान्तर्यदा स्तोऽनुभवात्मिके चेतनस्य जडस्यैव तदासौ द्वयमेव च। (80.23)

The 'mind which sees' and the 'inert pillar which is seen', both stay as the experience within oneself, as the mind and the pillar both; so the essence within is both (the conscious and inert).

[Consciousness of a mind (brain action) is just the reaction that rises at the presence of an object outside of it.

For example, if the mind perceives a pillar through the senses, it differentiates itself as the conscious entity that sees an inert object. Actually, there is no mind and pillar separately existing as conscious and inert; but just a mind-process that exists as both as the mind and the pillar.

Reality is not conscious like a conscious being as the Jeeva.

Jeevas are conscious because they are conscious of the outside objects.

Consciousness called the Jeeva, is just the consciousness of sense perceptions and the reactions thereof.

It is not the Reality-state where the senses and sense perceptions are absent.

Reality-state (Mukti) is the state of pure Knowledge, where sense perceptions are understood as unreal.

A Mukta is also 'conscious' of sense objects; but 'knows' that they are non-existent.

The ignorant Jeevas live with the division of 'I' and the world; whereas, in actuality, both the 'I' (conscious mind), which sees and the inert object that is seen, are parts of just an experience undergone; they both belong just to a perception state.

This experience is just a quiver in the 'motionless awareness'.]

यदा चेतनपाषाणसत्तैकात्मैकचिद्वपुः तदा चेतन एवासौ पाषाण इव राक्षसि। (80.24)

Hey Raakshasi! When the essence of both the rock and the consciousness is pure-awareness alone, then consciousness alone exists as the rock also.

[Perception-state alone exists as the perceiver and the perceived object also; like the canvas existing as the painted pictures of a man and a mountain. This canvas is not a wooden board; but the very 3D world you live in.

This 3D world is a huge screen, where all objects are made of screen pixels only; but appear to be inert and conscious objects, as imagined by the mind of the viewer.

There is nothing called conscious; nothing called inert; but just a process of perception that rises like a quiver in the 'silent state of Reality'.]

(कश्चिद्व्योम्नि विचित्रकृत्? (79.04)

Who writes the pictures in the void? )

परमव्योम्यनाद्यन्ते चिन्मात्रपरमात्मना विचित्रं त्रिजगच्चित्रं तेनेदमकृतं कृतम्। (80.25)

‘This strange picture of the Tri-world, which is not made’,  
is made -by the Supreme Self of the nature of the ‘pure knowledge-awareness (the storehouse of all the potential states of perception)’, in the ‘Supreme expanse’ without beginning or end.

[No Creator drew this picture of the world using any brush or colours.

‘That’ is there and the world is there; that is all. No one made the world.]

(वह्नितामजहच्चैव कश्च वह्निरदाहकः? (79.05)

Which is that fire that burns not, yet does not discard the fire-ness also?)

तत्संवित्या वह्निसत्ता तेनात्यक्तानलाकृतिः सर्वगोऽप्यदहत्येव स जगद्द्रव्यपावकः। (80.26)

The ‘awareness-state’ (Samvit), is the fire that lights up everything and burns as the Jeeva-experiences. Without discarding its revealing nature (of the perceived), it is everywhere as the essence of all; and does not burn also (as the Jeeva with his perceived); and is the ‘sacred fire’ that shines as the world of objects.

[Jeeva is just the state of ignorance, the ‘non-analyzing’ Brahman-state; and is non-existent like the barren woman’s son. The Reality-state is not a state of ignorance, nor of knowledge. ‘Self-awareness’ is not a ‘known’ fact; but is the ‘silent awareness of existence’ which can exist as any experience of the perceived.]

(अवहेः जायते वह्निः कस्माद्वाजन्निरन्तरम्। (79.05)

Raajan! From ‘which non-fire’ is produced the ‘fire that burns without a break’?)

प्रज्वलद्भास्वराकारान्निर्मलाद्गगनादपि प्रज्वलच्चेतनैकात्मा तस्मादग्निः स जायते। (80.27)

The ‘Supreme’ is the ‘essence of understanding’, that is shining as the awareness of all.

It is purer than space even; and is untainted by any perceived.

It is the blazing light, which reveals even other lights like the sun and the moon.

It is of the lustrous form, since it is free of delusions and ignorance.

From this pure state of Knowledge, the fire of Jeeva rises forth, revealing the perceived, but burning at the same time by consuming the fuel of experiences.

[That ‘pure awareness state alone’ is the ‘perceiver state of the Jeeva’ which is referred to as the ‘fire-power’.

*(Fire is a symbol for revelation and heat. The deluded Jeeva is a fire because he burns, consuming the fuel of experiences.)*

This ‘self-awareness state of Reality’ does not discard its nature of perceiving (fire-ness); and is everywhere as the perception-state of every Jeeva; yet it does not burn and eat the fuel like the Jeeva fire. (It is cool and unaffected.)

It just reveals the objects of the world (as per the mind conception).

If the Reality-state is cool and unaffected, from where forth does the fire of Jeeva rise forth?)]

(अचन्द्रार्कगितारोऽपि कोऽविनाशकः प्रकाशकः? (79.06)

Though not the sun or the moon or the stars, who lights up everything and remains without getting extinguished?)

संवेदनाद्यदर्कादिप्रकाशस्य प्रकाशकः न नश्यत्यात्मभारूपो महकल्पाम्बुदैरपि। (80.28)

That ‘awareness state, which reveals the light of the sun or the moon’, shines as the ‘inner essence of all’, and never perishes even by the ‘Great dissolution-waters’ (whereas the other light sources perish at the end of the Kalpa).

(अनेत्रलभ्यात्कस्माच्च प्रकाशः संप्रवर्तते? (79.06)

From what spreads out the light that reveals the objects, though it has got no eyes (and sees nothing?)

अनेत्रलभ्योऽनुभवरूपो हृद्बुद्धीपकः सर्वसत्ताप्रदोऽनन्तः प्रकाशः परमः स्मृतः। (80.29)

This ‘light of awareness’ cannot be seen by the eyes (like the sun or the moon or the star).

It is of the nature of experience (which every Jeeva experiences as his own reality as the ‘I’).

It lights up even the mind-house (because of which, the mind is able to perceive the objects through the senses). It bestows the quality of reality to anything that is perceived.

It is endless (unlike the perceived objects which appear and disappear).

It is the Supreme light (which reveals the light, and also the darkness, the absence of light).

प्रवर्ततेऽस्मदालोको मनःषष्ठेन्द्रियातिगात् येनान्तरापि वस्तूनां दृष्टा दृश्यचमकृतिः। (80.30)

This cannot be imagined by the mind or understood through senses (like the other lights).

From it alone, even the ‘understanding power raises (which reveals other lights, which again reveal the existence of objects)’.

Without the lights also, one is aware of the objects as a ‘perceiver of darkness’ also.

[One does not need any light to know of one’s own existence which exists as a self-revealed light in darkness also.

One’s own existence is self-revealed, and need not be revealed by any other light. This is a common experience.]

(लतागुल्माङ्कुरादीनां जात्यन्धानां तथैव च अन्येषामप्यनक्षानामालोकः क इवोत्तमः? (79.07)

Plants, trees, sprouts, blind creatures or those who lack the senses also see by which excellent light?)

लतागुल्माङ्कुरादीनामनक्षानां च पोषकः,

This 'Supreme Reality-state' is also the caretaker of creepers, bushes and sprouts which do not have senses (like the humans).

(Like the space allows the trees to grow by its very presence, all the plant-life also grows by the very presence of the Supreme-essence within them also. They lack the senses; yet are the pure awareness-states without the mind as such. )

उत्सेधवेदनाकारः प्रकाशोऽनुभवात्मकः। (80.31)

It stays as the revelation of their growth (as a mere witness).

It is the 'awareness principle' which is experienced as their growth.

(जनकः कोऽम्बरादीनां, सतायाः कः स्वभावदः? (79.08)

Who creates the sky etc? Who bestows the nature of existence to all?)

कालाकाशक्रियासत्ता जगत्तत्रास्ति वेदने, स्वामी कर्ता पिता भोक्ता आत्मत्वाच्च न किञ्चन। (80.32)

'Jagat the perceived phenomenon, which is made of 'the expanse of space, time and action-measures', is in the 'awareness state of Reality' only. That Reality alone is the Lord, doer, father, enjoyer; yet nothing also, because of being just the essence of all.

(को जगद्रत्नकोशः स्यात्कस्य कोशो मणेरजगत्? (79.08)

Who is the treasure-box for the Jagat? For which gem the world acts as the treasure-chest?)

अणुत्वमजहत्सोऽणुर्जगद्रत्नसमुद्रकः,

This subtle-atom is the casket which contains the gem named Jagat; and does not discard its subtle state of the atom.

[It does not change into Jagat; but is a storehouse of any potential-state of the perceived Jagat.

It is not that the solid world is contained within a solid atom-like thing; but the very potential state of the world exists as the atom of the Reality-Chit. This very potentiality exists as the world, in the awareness-state of Reality.

Nothing happens; nothing appears; nothing changes.

As it is, Brahman alone is seen as the world, by itself, as if another.]

मातृमानप्रमेयात्म जगन्नास्तीति केवले। (80.33)

In the state which is bereft of everything (Kevalatva), the 'measurable state of the world' does not exist at all. (How can the unreal exist in the real?)

स एव सर्वजगति सर्वत्र कचति स्फुटं यदा जगत्समुद्रेऽस्मिंस्तदासौ परमो मणिः। (80.34)

When 'That alone' shines everywhere in all the worlds certainly, then 'That alone' is the 'Supreme Gem' shining inside the 'casket of the world'.

[Does the world contain the Reality, or the Reality contains the world?

'World' when seen with clear vision is Brahman. Brahman, when seen with the corrupted vision is the world.

Brahman is the casket that contains the world as its false information.

World is the treasure of false-information that is contained within the casket of Brahman.

There is not the oneness or two-ness or one looking like two; but only the difference in understanding.

Ignorant men live with the belief in the reality of the world which is just a flow of false information.

Knowers live with the vision of truth, even when false information is flowing around them like floods of waters.

Ignorant are the grass pieces carried away by the flood waters of false information.

'Knower is the rock that is unmoved with the stabilized intellect' amidst torrents of tainted waters.

A knower always acts in a determined way. He is stabilized in the intellect and is perfect to the most.

Ignorant always act as 'discontinued chemical processes' and are always unpredictable in their behaviour. They keep swaying with anxieties and apprehensions, wants and hates, anger and irritation, attachments and dislikes; and of course last but not the least, remain sunk in their own self-made philosophies and form-worships.]

(कोऽणुस्तमप्रकाशः स्यात्कोऽणुरस्ति नास्ति च? (79.09)

Which subtle-atom lights up the darkness? Which is the subtle-atom, and also is not the subtle-atom?)

दुर्बोधत्वात्तमः सोऽणुश्चिन्मात्रत्वात्प्रकाशदृक्,

That 'subtle-atom that is not in any measurable place and time' is difficult to understand (unfathomable)

(because of the blockage produced by the sense-perceptions), and therefore, you can refer to it as darkness.

It is pure awareness which reveals the perceived made of sense perceptions also; and therefore, you can refer to it as 'lustre'.

सोऽस्ति संवित्तिरूपत्वादक्षातीतस्तथा न सन्। (80.35)

It is just the understanding nature, the 'I' behind every perceiver; and it is beyond the reach of senses. ('I' the pure awareness is the 'seer of the seen' and is always misunderstood as the body.)

Since it is not reached by senses, it is not the 'darkness where objects are not seen'; it is not also the 'light, which is sensed by the eye'.

[Reality or Brahman-state is not some dark-state where nothing exists; it is not also some blazing light-state which shines as some divine light.

Reality is not an entity also. It is something always blocked by the sense perceptions. It is beyond the sense-reach.

You can grasp it as an abstract knowledge only. You cannot go and stay in a Brahman-state (like in a heaven) through the performance of meritorious and ascetic practices.

It is just the very awareness-state which is shining as the false ego in you.

You can experience it as the Knowledge-state where you nullify the sense-perceptions as false knowledge and keep, only the truth of Reality as your stabilized state.

It is like identifying the real person hidden by the costume, without removing the costume.

That is JeevanMukti, where Brahman is recognized beyond the 'costume of sense-perceptions'.]

(कोऽणुर्दूरेऽप्यदूरे च? (79.09)

Which subtle-atom is far yet near? )

दूरे सोऽनक्षलभ्यत्वाच्चिद्रूपत्वान्न दूरगः,

That 'state of Reality' is far because it is not obtained as the knowledge of senses.

It is not very far also, because it is the very awareness (as one's very self-awareness), which makes the perceived gets understood.

(कोऽणुरेव महागिरिः? (79.09)

Which subtle-atom itself is the great mountain? )

सर्वसंवेदनाच्छैलो ह्यसावेवाणुरेव सन्। (80.36)

Though this one is there as the subtlest essence in all, it is the huge mountain because everyone know it always as the 'I' sense (I-ness, that is stuck to every thought and action).

तत्संवेदनमात्रं यत्तदिदं भासते जगत्,

That which is shining as the Jagat is just the awareness-state only; is just the knowledge of the perceived (knowledge presented by senses and mind).

न सत्यमस्ति शैलादि तेनाणावेव मेरुता। (80.37)

The (solid objects like the) mountain etc are not real.

The huge Meru Mountain itself, that supports a Brahmaa's creation, is inside this subtle-atom

(of awareness) only, as its object of awareness, as its own essence (like a casket being aware of its gem).

[Jagat is not real, because it is produced by the mind-entity and stays only as the ideas and memories.

The mountain you see is not a real solid mountain, but just a picture produced by the senses, named by the mind and ascertained by the intellect as hard and huge.)

TIME  
(80.38) to (80.46)

[ What is 'Time' actually?

Is it the earth rotation time, or sun-rise and sun-set time, or star movement-time, or is it the continuous ticks of the clock or is it the numbers in the calendar?

Time starts for us from the moment of a body's birth and ends at its cessation; and exists as a life-measure in-between these two points, long or short.

If the sun was not there, or the earth stopped its rotations or stars disappeared out of existence, how will you calculate the time? If the perceived was not there at all, how will you know of any time-concept even?

What is 'Time' actually?

Time is a measure created by the mind to measure its perceived-states.

Time is a concept that is co-joined with the ideas of beginning and end.

Something begins and ends. That is what is known as time.

We measure our time on this earth-planet with the ticks of a clock.

One tick begins and ends, and then the next tick starts. That tells us the movement of time.

Time did not move; but the measures only changed actually.

Time varies for everyone.

For Brahmaa, the world made of countless Yuga-spans, lasts only for a single tick of his clock-measure.

It begins and ends that very instant.



Within the ‘beginning and end’ of a tick of Brahmaa’s clock, stretch out the expanse of our world with its Yugas and Yojanas.

*Each mind has its own clock.*

Each tick of the mind expresses itself as some experience with a beginning and an end.

For some, the ticks last for countless life-times (being ignorant); for some, the ticks are not there at all (for the Knowers of the Truth).

Brahman (Reality-state) has no clock as its time keeping device.

There are no ticks at all in that state; there are also no numbers at all that measure the time and space.

It is the silent-state without any experience.

No sense perceptions corrupt its existence.

*Where is it? How to go to that state?*

To reach it you need not do any penance or meditation; but have to catch the real ‘I’ in you.

The ‘I’, which experiences the perceived, between (the false) ticks, is the false ‘I’ and not real.

The ‘I’ which is not bound by ‘ticks’ is the real you.

You never hear the clock ticking away there (in your true essence).

That is the Reality-state that is hidden by the senses and the mind.

The mind hides the ‘Reality of the true essence’ by creating a false ego.

This ego is connected to the body; and so is based on the sense-perceptions only.

A JeevanMukta is always in a chamber where no clock ticks; yet watches the tick of the clock in the perceived world, like a silent observer. He may not know of it also. What he thinks as the time-span is his time-span.

That is why, such Knowers complete a lot of work in the short time of their stay on earth, because time stretches at their will.

Clocks obey their commands. Clock is nothing but another picture (of the Jagat-scenario) on the Brahman-canvas, like a tree or a bird; another mind-concept; that is all.

Time is not an independent absolute reality; and you are not inside ‘time’.

Past, present, and future are just ideas imagined by the mind for the flow of sense-information that surrounds you.

Past is memories only; future is imagination only; present is already gone before it arrives.

You can never find this ‘time’, as some absolute measure, as some solid rock-like clock hung above the sky.

Time is just an idea of a beginning that ends already. That is why, Brahman is referred to as beginning less and endless.

A Jeeva is just the idea of beginning and end joined together as one.

Whatever is stretched out as experiences between this beginning and end is the life you live as a Jeeva.

Your world (or life) stretches or contracts within these two co-ideas of beginning and time.

Mind decides the time-span of every experience of every mind, with its own ticks.]

(निमेष एव कः कल्पः कः कल्पोऽपि निमेषकः? (79.10)

What passes as a minute (wink-span) in a Kalpa (Creation-span)?

What though Kalpa, yet passes in a minute?)

निमेषप्रतिभासो हि निमेष इति कथ्यते, कल्पेति प्रतिभासो हि कल्पशब्देन कथ्यते। (80.38)

*(What the mind says, that alone is right for that mind.)*

What shines conceived as the ‘time passed in a second’ is known as the ‘second’.

What shines conceived as the ‘time passed in a Kalpa’ shines as the ‘Kalpa’.

कल्पक्रियाविलासो हि निमेषः प्रतिभासते बहुयोजनकोटिस्थं मनस्येव महापुरम्। (80.39)

Even the ‘events of a Kalpa-span’ shine within a second (like the stretched-out thread of experiences between the beginning and the end). The great city covering hundred thousands of Yojanas is inside the mind only.

निमेषजठरे कल्पसंभवः समुदेति हि महानगरनिर्माणं मुकुरेऽन्तरिवामले। (80.40)

In the belly of a second, the events of a Kalpa-span occur, like the great city built inside the taintless mirror (as just a reflection).

[In the taintless mirror of awareness, a small stone can also be reflected; a great city also can be reflected.

What the mind thinks, that the Jeeva is aware of as the time-span.

Mind can stretch and contract the time like an elastic-string.

Any experienced event stays as an ‘idea’ only, with its own time-measure.]

निमेषकल्पशैलादिपूरयोजनकोटयः यत्राऽणावेव विद्यन्ते तत्र द्वैतैक्यते कुतः। (80.41)

When the (time-measures like) ‘second’, ‘Kalpa’, (space-measures like) ‘huge mountains’, ‘hundred thousands of Yojanas of space’ exist in the Chit-atom of awareness itself (as only the conception of division, which is false) then where rises, the question of the two-ness or oneness (which are also just conceptions only)?

कृतवान्प्रागिदमहमिति बुद्धावुदेति हि, क्षणात्सत्यमसत्यं च दृष्टान्तः स्वप्नविभ्रमः। (80.42)

The memory, as ‘I did this in the past’ rises in the intellect (and that alone is the proof of its reality).

(Memory is not such a trustworthy factor also.)

For example, in the dream experience, what we consider as real becomes unreal within a second, (when we wake up from the dream).

दुःखे कालः सुदीर्घो हि सुखे लघुतरः सदा रात्रिर्द्वादशवर्षाणि हरिश्चन्द्रस्य चोदिता। (80.43)

When in suffering, the time appears lengthy, and when happy, the time moves fast always. In a single night, King Harishchandra experienced the span of twelve years (of suffering).

निश्चयो य उदेत्यन्तः सत्यात्मा सत्य एव च हेम्नीव कटकादित्वं स एव चिति राजते। (80.44)

The 'ideas of the reality of the events that occur in some particular time-span' are produced in the mind alone, and are considered as real for that mind alone, like the reality of the bracelet seen in the gold.

न निमेषोऽस्ति नो कल्पो नादूरं न च दूरता चिदणुप्रतिभैवैवं स्थिता नान्यान्यवस्तुवत्। (80.45)

There exist neither second nor the Kalpa, no closeness or distance.

The 'shine of the Chit-atom alone' (as the understanding principle) appears as the multifarious objects, though not another, but as another.

[Mind alone writes the stories of time and place. Each mind is an author of a fiction called life with its own time and space measures, like a dream-event experienced within oneself at some time at some place, as imagined.]

प्रकाशतमसोर्द्वादूरयोः क्षणकल्पयोः एकचिद्देहयोरेव न भेदोऽस्ति मनागपि। (80.46)

Ideas of 'Light' and 'darkness', 'near' and 'far' ideas, ideas of 'second' and the 'Kalpa' - all belong to the one single principle of Chit. There are no differences at all in the least.

(Awareness-state alone reflects the mind's concepts as if real.)

(किं प्रत्यक्षमसद्रूपं किं चेतनमचेतनम्? (79.10)

What is directly experienced as not existent? What is conscious, yet non-conscious? )

प्रत्यक्षमक्षसारत्वात्,

Reality is directly experienced being the essence of sense experiences.

(What is sense-perception but the direct awareness of some object?)

अप्रत्यक्षं ततोऽतिगं,

Reality is not directly experienced because it transcends them (since it is not perceived by the senses).

[Reality exists as the 'perceiving entity' and 'perceived object' both; as the 'seer and the seen'.

The rose flower that is perceived, and the perceiver of a rose, are one single process of perception only.

There are no two different things as the rose and its perceiver. Awareness alone exists as the perceiving state of all the objects. There are no individual or objects as separate realities.)

दृश्यत्वेनैष वोदेति चेता द्रष्टैव सद्रूपः। (80.47)

It rises as the perception-state itself, as the perceiving entity (along with the perceived object) (as a single state of perception); or rather, the perceiver alone (as the Reality-state) is directly there, as one's own self.

(कटकादीनि हेम्नेवविकीर्णं केन च त्रयम्? (79.25)

By whom are the threefold principle of 'Seen, Seer, and the Seeing' pervaded like the bracelet seen in the gold? )

यावत्कटकसंवित्तिस्तावन्नास्तीव हेमता यावच्च दृश्यतापत्तिस्तावन्नास्तीव सा कला। (80.48)

As long as the idea of the bracelet is there, gold is not there as if. As long as the perceived-world is perceived (as real), that Chit-essence the very substratum of the world is not there as if.

कटकत्वेऽकृतेऽदृष्टे सुवर्णत्वमिवाततं केवलं निर्मलं शुद्धं ब्रह्मैव परिदृश्यते। (80.49)

When the bracelet-ness (a mere conception of the mind), is not conceived and not seen (ignored), then the gold-ness alone is left back; similarly, the taintless pure Brahman alone is understood as left back and spread-out (as the world-perception) (at the rise of 'True knowledge').

सर्वत्वादेव सद्रूपो,

Since 'That alone' is everything (whatever is there as the world made of objects, people, thoughts, ideas, experiences etc), it alone is real thereof.

दुर्लक्ष्यत्वादसद्रूपः,

'It' is not observed to be there (covered by the false idea of the self that is based on the body-identity), so it is deemed as unreal thereof.

चेतनश्चेतनात्मत्वात्,

‘It’ is understood as the conscious-state because of the perceiving nature (being conscious of everything).

चेत्यासंभवतस्त्वचित्। (80.50)

Since the perceived-state does not occur at all, it is ‘Achit’ (not any conscious-awareness also).

[When a man appears in the costume of a monkey, you are able to see the monkey alone as real; and react to it as you would to a monkey (maybe with fear).

Why do you see the monkey as ‘real’? Because the man who is wearing the monkey-costume is real!

Reality of the monkey (false information) is there because of the reality of the man (right knowledge) who is in disguise.

The man alone is real; he can appear covered by the monkey-costume alone.

You cannot see the man removed of the costume ever.

You have to know him by piercing through the disguise (through reason) and understand that the man alone is real; and act fearless of the monkey which is non-existent.

This is how the Knower acts; he is always in the knowledge of the Reality that is covered by the sense-perception.

He may also see the monkey of sense-perceptions; but knows that it is just a disguise; just some false information that is concocted by the mind.

Brahman-state is the Reality that is disguised as the perceived-patterns of the sense-drawn world.

The Reality of the perceived is understood because of the reality of the Reality-state alone.

Ignorant believe in the reality of the disguise; Knowers know the truth behind the perceived.

Mukti is just that; to always be aware of the Reality that is concealed within the costume of the perceived.

It is a state where you see the monkey; play along with it; but yet have the knowledge within your heart of hearts, that there is no monkey at all; but a man alone is covered by a costume.

Being everywhere as everything, Reality alone stays as the ‘real’.

It is not understood because of being blocked by sense-perceptions; so it is not there as it were (like the mirror is not seen when reflections fill it completely.)

#### CONCLUSION

CHIT-CHAMATKAARA/CHIT-MAGIC

[Reality is always mentioned as the Chit-state because it is aware of the perceived.

Since the perceived is just a mind-construe and not real, where is the question of awareness also?

All these words conscious, inert, awareness etc are used from the level of the perceived only.

Reality cannot be described as inert or conscious; but just is the reality-principle that holds the entire unreal as real.]

चिच्चमत्कारमात्रात्मन्यस्मिंश्चित्प्रतिभात्मनि जगत्त्यनिलवृक्षाभे चिच्चेत्यकलने कुतः। (80.51)

*In this ‘Jagat - which is grandeur of the Chit-magic, which is just a reflection of Chit-Reality, which is unstable like a tree hit by stormy winds’ -*

how can the ‘consciousness’ and the ‘(imagined) inert objects, of which it is conscious of’, exist at all (as two separate-entities dependent on each other)?

JAGAT IS LIKE A MIRAGE-RIVER

यथा तापस्य पीनस्य भासनं मृगतृष्णिका, एवं पीवरमद्वैतं तथा चिद्भासनं जगत्। (80.52)

The excess of heat alone appears as the mirage-river sought by the deer.

Similarly, the non-dual reality swells-up in knowledge, and the Jagat shines as a state of Chit.

[Non-duality can exist when there is the sense of duality as opposing it.

Heat alone appears as the water in the desert, as an opposing principle.

When Reality is aware of its non-dual nature, it shines as the duality of the world.

When Reality is aware of itself as many; the ‘many’ comes into existence as it were.]

JAGAT IS LIKE GOLDEN SHINE OF THE CHIT-SUN

अर्काशुभिः सूक्ष्मतरनिर्माणं यदनामयं अस्तितानास्तिते तत्र कल्पादेरिव कैव धीः। (80.53)

How can there be the question of ‘existence or non-existence’ in the ‘subtle-lustre of golden light (golden disc) that is formed by the sun rays’, where the sun remains unaffected and changeless; like the Kalpa (Creation-span) where also, such a question does not arise.

[Our eyes only see the shine as gold; not the sun. Sun is as it is. Our mind alone sees the Jagat; Reality is as it is.

Brahmaa is also part of the perceived only and is an imagined concept as connected to the reality of the perceived.

He is as real as the perceived only; or rather as unreal as the perceived itself.]

माययांशुकणाङ्के खे यथा कचति काञ्चनं तथा जगदिदं भाति चिच्चेत्यकलने कुतः। (80.54)

The gold-ness glitters in the empty sky with the minutest lustre of the Sun; so also, with the minutest lustre covered by Avidyaa, this Jagat also glitters (as an appearance only).

Where is the so-called perceived, as experienced by a perceiving entity, as another?

[The very disturbance or agitation or excess of knowledge exists as the perceiving state, like the heat existing as the mirage-river or the white lustre of the sun appearing as gold.]

THE WORLD IS NOT A SOLID ABSOLUTE REALITY

स्वप्नगन्धर्वसंकल्पनगरे कुड्यवेदनं न सन्नासद्यथा तद्वद्विद्धि दीर्घभ्रमं जगत्। (80.55)

Solidity (blockage) that is felt in the 'cities of imagination' or 'illusion' or 'dreams' is not there, but is experienced as real.

Understand that this Jagat is also like that only, and is a prolonged illusion.

तथा चैवविधन्यायभावनाभ्यासनिर्मलात् चिदाकाशे न निर्याति यथाभूतार्थदर्शिनः। (80.56)

For the one who sees the Brahman-Reality alone as the substratum of everything, as it is, and has attained the taintless-state by the logical analysis of the given examples in the intellect again and again, the illusion (realness in the 'Seen') completely vanishes off, never to re-appear again (for, even the Creation does not happen for his knowledge-vision).

न कुड्याकाशयोर्भेदो दृश्यसंवेदनादृते,

There is no difference between the solidity and the empty expanse - except as the 'sense of division experienced in the perceived (as varieties of objects)'.

आब्रह्मजीवकलनाद्यदूढं रूढमेव च। (80.57)

Such an idea of division which is well-rooted 'from the state of Brahmaa to a pillar', is well-rooted indeed.

[The solidity of a rock, is the repelling state of touch, that is experienced by both the 'rock and you as a human', or an ant even. Rock has no mind-factor; but that is all the difference is. You are a solid thing for the rock; rock is a solid thing for you. Solidity exists as the delusion in the form of a Jeeva and its perceived object. Solidity is an experience of a mind in emptiness; and is not real.]

प्रतिभासाच्चिदाकाशे सत्त्वशून्यं भवन्ति ताः,

The objects in the 'perceived shine in the Chit-expanse' are just appearances only (as surface-patterns); and have nothing inside them as solid.

प्रकचन्ति ह्यनिर्भाष्याः प्रभापिण्ड इव प्रभाः। (80.58)

they are indescribable (except as sense-patterns); since they are just the mind-conceptions, and shine like the rays that are the 'dense form of lustre'.

पृथक्तामतिभासस्य स्वचमत्कारयोगतः,

[Mind's function is to produce divisions.]

Because of its own power of Chamatkaara (magic), the very nature (Pratibhaa) of the 'pure awareness' that is shining as the mind, exists as the separateness of the objects.

सर्वात्मिका हि प्रतिभा परा वृक्षात्मबीजवत्। (80.59)

Since it alone is the essence of all the objects shining as the perceiver and the perceived; similar to the 'essence of the tree that is inside the seed' is not separate from the 'seed', yet is at once, the countless trees which are its potential states.

बीजमन्तस्थवृक्षत्वं नानाऽनाना यथैकदृक् तथाऽसंख्यजगद्ब्रह्म शान्तमाकाशकोशवत्। (80.60)

The tree-state inside the seed is not many;

but still is many (as the future potential states of that seed), and is seen as 'one' only, without the division of the seed and the tree as such.

Reality-state of Brahman also is the quiescent-state like the empty expanse without divisions; yet is the potential state of countless perceived-worlds that stay divided.

[Tree has to grow in a time-span when planted inside some fertile soil. Brahman-state is not a seed that needs the place and time to burst forth as worlds. It is at the same instant the seed and also the countless trees of worlds, as all the space and time boundaries. It does not grow into a world-tree; but exists as the worlds, though undivided as the worlds.]

बीजस्यान्तस्थवृक्षस्य व्योमाद्वैता स्थितिर्यथा ब्रह्मणोऽन्तस्थजगतः साक्षित्वाच्चित्स्थितिस्तथा। (80.61)

[Seed is just a seed all over; you cannot see a tree inside it. The seed and the tree stay as the complete-essence of each other.]

The tree inside the seed is the 'undivided oneness' of 'one single expanse'.

Similarly, the world inside the Reality-state of Brahman is also undivided, and stays as oneness as the non dual state; and only as the witness-state of the perceived.

KNOWLEDGE-STATE OF REALITY

शान्तं समस्तमजमेकमनादिमध्यं नेहास्ति काचन कलाकलना कथंचित्।

There exists nothing but the quiescent, unborn state without beginning or end; there exist not any perturbations of any sort.

[Knowledge is without beginning and end; is unshaken and uncorrupted by any perceived; has no beginning or end.]

निर्द्वन्द्वशान्तमतिरेकमनेकमच्छमाभासरूपमजमेकविकासमास्ते। (80.62)

It is a state without any duality sense (that is felt as real).

It is quiet, because the perceived world has no effect on this knowledge (like a painted picture of a fire, does not burn actually).

It is the excessive state of overflowing knowledge.

(It is a state where you stay amused by knowing the trick used by the magician, whereas all others stay deluded by it.)

It is very pure, since no incorrect information can corrupt it.

It is a state where everything is perceived as the information produced by the mind through the sense-tools. It has no beginning-point (since it is mere knowledge-essence only).

It stays as the beautiful bloom of this perception.

राक्षस्युवाच

Demoness spoke

अहो नु परमार्थोक्तिः पावनी तव मन्त्रिणः राजा राजीवपत्राक्ष इदानीमेष भाषताम्। (81.01)

Aha! The speech given by your minister is sacred and filled with Supreme-essence.

Hey 'king with the eyes like lotus petals'! Now you speak!"

राजोवाच

The king spoke

REALITY-STATE NAMED BRAHMAN, THE 'SUBTLEST ATOM' THAT IS WITHIN ALL

[(सन्मात्रं तत्त्वया भद्रे कथ्यते ब्रह्म शाश्वतम्।) (81.05)

(Bhadre! Hey good lady! That Brahman-state (swollen state of Knowledge) which is 'existence only' and which is eternal (without beginning or end) - 'That alone' is referred to by you (in all your questions);] (81.02) to (81.05)

जागतप्रत्ययाभावो यस्याहुः प्रत्ययं परं,

'That is the state' where rises the unshaken ascertainment about the absence of the realness of the Jagat;

सर्वसंकल्पसन्न्यासधेतसा यत्परिग्रहः,

'That state' is fully attained by that mind alone, which has renounced all the conceptions (based on the realness of the Jagat);

यत्संकोचविकासाभ्यां जगत्प्रलयसृष्टयः,

by just the contraction and expansion of 'That state', the dissolutions and Creations of the worlds occur;

निष्ठा वेदान्तवाक्यानामथ वाचामगोचरः,

'That state' is the subject-matter of the Upanishads, but yet is beyond the reach of the words;

कोटिद्वयान्तरालस्थं मध्ये कोटिद्वयीमयम्,

'That state' (as the subtle-awareness which is indescribable) -

is in-between the two extreme ends (beginning and end-point of any cognition);

(and shines as the sensed-object also which is not there actually) (and knows the two ends also though they are not really there); yet exists as the knowledge of the two ends as divided by space and time (as the magic of joining the conscious and inert, to rise as a perception-state);

यस्य चित्तमयी लीला जगदेतच्चराचरम्, यस्य विश्वात्मकत्वेऽपि खण्ड्यते नैकपिण्डता,

'That state' which is sporting as the minds, is this Jagat with the moving and non moving things;

in 'That state', the 'dense state of one-ness' does not get broken by existing as the 'entire world made of divisions (Vishvam)';

सन्मात्रं तत्त्वया भद्रे कथ्यते ब्रह्म शाश्वतम्। (81.05)

Bhadre!hey good lady! That Brahman-state (swollen state of Knowledge) which is 'existence only' and

which is eternal (without beginning or end) - 'That alone' is referred to by you (in all your questions).

[Brahmans-state is the Jagat, yet the Jagat is not really existent. How?

This is how! Imagine the state of Brahman as some one who analyzes oneself and understands oneself as so and so.

Since Brahman-state is the potential state of any experience made of the 'I and the object' (seer/seen), it instantly knows what all probable states it can rise as.

This state alone is known as Brahmaa/Aakaashaja, which exists as the countless experiences with countless Jeevas that are stuck to those experiences, and the Jagat is there as if; but the Jagat is not really there, because it is just the 'self-awareness state' of Brahman. That is why, this 'self-awareness' is the common-essence of all the Jeevas.

Each Jeeva is Brahman glimpsing its own potential state and experiencing the same, because of forgetting one's true self.]  
THE FLUCTUATING STATE AS PRAANA

(कश्च वायुरवायुश्च कः? (79.11)

Who is the wind (Vaayu/that which blows)? Who is not the wind?)

एषोऽणुर्वेदनाद्वायुः स्वभ्रान्तिर्दृग्दृश्यत,

'This one' is the atomic (source) essence of all; it, (though motionless), feels the 'movement' as the wind within itself, and by its own delusion sees itself as the moving-wind (the principle of Praana which exists as the movement-power and agitates as the mind).

अतो न किञ्चिद्वाय्वादि केवलं शुद्धचेतनम्। (81.06)

Therefore, there is nothing called 'movement', and what exists is 'pure awareness' only.

SHABDA, THE DISTURBANCE IN THE SILENCE

(शब्दोऽशब्द एव कः? (79.11)

What is the sound (shabda/disturbance), yet is not the sound?)

शब्दसंवेदनाच्छब्दः शब्दस्य भ्रान्तिदर्शनं ततोऽत्र शब्दशब्दार्थदृष्टेर्दूरतरं गतः। (81.07)

Being aware of the agitation (Shabda), it itself is the disturbed-state, and sees the disturbance as the world. Therefore, it is far beyond the reach of the 'sound and its meaning' (words made only of sound-modifications that belong to the perceived world).

(कः सर्वं न च किञ्चिच्च? कोऽहं नाहं च किं भवेत्? (79.11)

Who is the 'I' and what is the 'not-I'? What is everything, yet not anything?)

सोऽणुः सर्वं न किञ्चिच्च,

That 'atomic essence' alone stays as all (the perceived) (as if real through the medium of mind); yet it is not anything at all (since it is not produced through the mind-medium).

सोऽहं नाहं स एव च,

It exists (or is seen) as the 'I' talking to you here as the king (and also 'you' talking to me as a demoness); yet is not the 'I' (or 'you' or anything else) (because it is not bound by the measures of space and time like the 'you' or 'me'); yet I am 'that only' (for, what else is there?).

सर्वशक्त्यात्मनोऽस्यैव प्रतिभैकात्र कारणम्। (81.08)

The cause for such a state of the perceived, is the natural power of the Reality-essence to exist as any perceived-state (such that any potential-state stays as the experience, instantly).

[Any idea in the mind has the potentiality to become an experience. If you are a victim of bad experiences, it is brought about by your own anxiety-states of the mind which imagines various possibilities of events and suffers.

A Jnaani does not have any anxiety or imagination. His mind is empty of any potential state. He just goes through life, as if walking through an empty expanse filled with the ghosts of others.]

(किं प्रयत्नशतप्राप्यं लब्ध्वापि बहुजन्मनि लब्धं न किञ्चिद्भवति, किन्तु सर्वं न लभ्यते। (79.12)

What though obtained after hundreds of efforts in many lives, nothing is obtained actually, but not completely attained also?)

आत्मा यत्नशतप्राप्यो लब्धेऽस्मिन्न च किञ्चन लब्धं भवति,

This essence within, the Aatman, even if it is obtained after hundreds of effortful practices, nothing gets obtained (since it was always there and never was non-existent). (It is already gained; but you do not know of it; that is all).

तच्चैतत्परमं वा न किञ्चन। (81.09)

It is the Supreme gain, for it is the only real thing that has to be obtained; or rather nothing at all (for why you have to 'obtain' your own self?)

तावज्जन्म वसन्तेषु संसृतिव्रततिथिरं विकसत्युदितो यावन्न बोधो मूलकाषकृत्। (81.10)

Till the time the true knowledge (Bodha) rises like the axe which cuts off the root, the creeper of

worldly-existences (as the non-stop rise of Vaasanaa-fields) will keep on blooming for long, in the 'spring-seasons' namely the 'various forms that are newly produced' (after the illusion of death).

(स्वस्थेन जीवितेनोच्चैः केनात्मैवापहारितः? (79.13)

By whom the Self itself is taken away by remaining in its own nature?)

अणुनानेन रूपत्वं दृश्यतामिव गच्छता तापेनाम्बुधियेवेदं स्वस्थेनैवापहारितम्। (81.11)

By this (Supreme) atom alone, the natural state is lost as it were, by taking on the form of the perceived, like the heat appearing as the ocean (in the desert).

SEEING ONESELF OUTSIDE OF ONESELF

(केनाणुनान्तः क्रियते मेरुस्त्रिभुवनं तृणम्? (79.13)

Which subtle-atom keeps the 'tri-world with its Meru Mountain' within it as a mere piece of straw?

अनेन संविदणुना मेरुस्त्रिभुवनं तृणं वमित्वा बहिरन्तस्थं मायात्मकमवेक्ष्यते। (81.12)

This 'atom of awareness' only, sees itself as bound by delusion, (as a Jeeva limited by space and time boundaries), by throwing out the grass-pieces like Meru and the Tri-world (as objects perceived in an 'outside'), by seeing an 'outside' within itself (like you see yourself on a mountain in imagination, outside of yourself) (though there is no 'outside or inside').

चिदणोरन्तरे यद्यदस्ति तद्दृश्यते बहिः संकल्पेष्वालिङ्गनादि दृष्टान्तोऽत्र हि रागिणः। (81.13)

'Whatever (potential state) is inside this Chit-atom' is seen outside as it were, like for example, a passionate man experiences the embrace (of a lady) etc in his imagination.

(All the Jeevas experience an outside-world as per their intellectual-state, in the similar manner.)

[A 'totality of random potential states of experiences' collect together as a 'totality-mind', like water drops joining together to form a huge wave, and rise as a Creation-span with a beginning and end, bound in the time and space concepts.]

आदिसर्गे सर्वशक्तिश्चिद्यथैवोदितात्मना तथाशु पश्यत्यखिलं संकल्पे पर्वतः स्वतः। (81.14)

Whatever the 'omnipotent Chit' conceived with the 'concept of beginning' as the 'perceived', it sees everything as that only (like a sugarcane is the same from the sprout to the fruit), like seeing itself as a mountain (with all the required characteristics from top to bottom).

अभिजातस्य यस्यान्तर्यद्यथा प्रतिभासते तत्तथा पश्यतीवासौ दृष्टान्तोऽत्र शिशोर्मनः। (81.15)

In whatever way it wants the perceived to be (as per the conceptions), it sees that only as it were (seeing the reality of the objects in its front only, in an 'outside'), like a new born child (with no thinking capacity).

[Creations are countless, and the nature of Creations is based on the nature of the totality-mind.

Therefore, some Creations may have no lives at all, some may be just rocky terrains, some filled with demonic beings only, some with realized Sages only, some with beings with body-based ideas only, some with superstitious beliefs only, some with beings given to rational scientific thinking only, and so on.

Similar Vaasanaas collect together to rise as a totality-mind, and the Creation exists as those Vaasanaa-fields experienced by those Jeeva-things of that Creation.]

(कोऽणुरेव भवन्माति योजनशतेष्वपि? (79.14)

Which staying as the atom itself cannot be measured even in hundreds of (countless) Yojanas?)

परमाणुतयैवापि चिन्मात्रेणाणुनामुना परिसूक्ष्मतमेनैव विश्वग्विश्वं प्रपूरितम्। (81.16)

The 'entire perceived phenomenon' is filled up by the tri-fold form of -

*the 'utmost divisible point of atom' in 'space',*

*the 'subtle-atom of time' as change,*

*and the 'awareness-atom' that perceives'.*

अणुरेव न मात्येष योजनानां शतेष्वपि सर्वगत्वादनादित्वादरूपत्वादनाकृतिः। (81.17)

This 'Reality-state' acting as the 'three forms of atoms (space, time and awareness)' cannot be measured in hundreds and thousands of Yojanas also; since it is everywhere as the very space; as it is the 'beginning-less support' behind all the 'beginnings'; and is the 'formless' that supports the 'forms'.

'THAT' DIRECTS; AND 'THIS' DANCES

यथा धूर्तेन खिङ्गेन पुंसा बालः प्रतार्यते सुभ्रूविकारनयननिरीक्षणाविचेष्टितैः

चिदालोकेन शुद्धेन सपर्वततृणं जगत् नाट्यतेऽविरतं तद्वद्वित्याभिनयं सदा। (81.18,19)

A deceitful young man provokes the mind of an innocent (naive) girl (and makes her move as he likes) through his various actions of the eye brows, love-filled glances, eyes expressing longing and other movements.

Similarly, by the presence of the Chit and its conceptions, this entire Jagat (like a senseless girl) dances along with its mountains and grasses without a break, expressing various gestures accordingly, at all times.

(कस्याणोरुदरे सन्ति किलावनिभृतां घटाः? (79.15)

Inside which belly of the atom are concealed countless pots holding the Earths (worlds)? )

तेनैवानन्तरूपत्वादणुना वाससा यथा संविदा तद्भवद्वाह्ये कृत्वा मेवादिवेष्टितम्। (81.20)

By 'this atom' alone, whatever is conceived inside (as potential states) by its awareness-state, that alone is seen as if outside, filled with mountains like Meru (the central pillar that supports a Creation).

(अणुत्वमजहत्कोऽणुर्मोः स्थूलतराकृतिः वालाग्रशतभागात्मा, कोऽणुरुच्चैः शिलोच्चयः? (79.16)

Which subtle-atom appears gross like the Meru Mountain, by discarding its atom-ness? Which 'subtle-atom that is subtler than the one hundredth part of the tip of a grain of sand' is like a high-rising mountain? )

HOW CAN YOU COMPARE ITSELF WITH ITSELF? WHAT IS THERE OTHER THAN ITSELF?

दिक्कालाद्यनवच्छिन्नरूपत्वान्मेरुतो बृहत् वालाग्रशतभागात्माप्येष सूक्ष्मः परोऽणुकः। (81.21)

It is bigger than Meru even, since it is undivided by the directions and the time-factors; but it is supremely subtle-atom, even than the one hundredth part of a hair's edge (smallest atom-size that can be imagined).

(Since it is existence alone, how small can you imagine it to be in your mind?

Whatever is the smallest for your mind, it is subtler and smaller than even that.)

शुद्धसंवेदनाकाशरूपस्य परमाणुना शोभते न हि साम्योक्तिर्मरुसर्षपयोरिव। (81.22)

It is of the nature of pure awareness (bereft of any second thing) and so is referred to as the 'supremely subtle-atom': though it is not proper to compare it with any other atom-structure (which is obtained by dividing an object into smaller things) like comparing the Meru with the mustard.

मायाकलापिनाणुत्वं निर्माय परमात्मनि हेम्नीव कटकत्वेन नानात्र समता भवेत्। (81.23)

All these words like 'atom', 'subtle', 'gross', etc belong only to the world-vocabulary of the perceived, and appear in the 'Supreme state of reality with its power of delusion'.

Like imagining bracelet etc in the gold, and comparing the bracelet itself with the gold, is not proper; the 'many' (shapes that are made of gold) that are conceived in the 'oneness of the gold' are not comparable to each other.

(*'Many' (Naanaa) refers to objects that are different, but not to the same thing that is differently seen.*)

[In reality, Reality is not an atom or source-state also. What can act as the source for something (namely the Jagat)

which is non-existent, like referring to the mother of a barren woman's son?]

'SELF-LIGHT' LIGHTS UP BOTH THE LIGHT AND DARKNESS

(कोऽणुः प्रकाशतमसां दीपः प्रकटनप्रदः? (79.17)

Which subtle-atom is the lamp that lights up both the light and the darkness?)

प्रकटोऽनेन दीपेन प्रकाशोऽनुभवात्मना स्वसत्तानाशपूर्वो हि विनानेन भवेत्ततः। (81.24)

Through this 'lamp of awareness', the light and the darkness both exist as the experienced.

If this perceiving light (Self) was not there, then the other lights will remain non-existent.

(What other light can be there? You do not need a light to reveal your own existence.)

यदि सूर्यादिकं सर्वं जगदेकं जडं भवेत् ततः किमात्मकं रूपं प्रकाशः स्यात्क्व वाथ किम्। (81.25)

If the sun and all the things of the world were made of only inert matter (and had to reveal the perceiver as an object), then how can a perceiver know of himself (as a person perceiving an object), or what can reveal the other (inert) lights (if the perceiver is absent)?

[If you were not there to see, how can an inert world come into being ever? Unless you are there to understand, the very history of the world remains non-existent; since the world is there as 'your counter-part of understanding' only.

Even to form a theory of Creation, you as an 'understanding entity' are needed to conceive it.]

शुद्धसन्मात्रचित्त्वं यत्स्वतः स्वात्मनि संस्थितं तदेतदणुना तेजो दृष्टं बहिरवस्थितम्। (81.26)

The 'pure awareness state' is alone the essence of a perceiver.

By that 'atom-source' only, the (ordinary) light is seen, as if outside.

तेजांस्यर्केन्दुवह्नीनां न भिन्नानि तमोघनात् एतावानेव भेदोऽस्ति यद्वर्णं शौक्ल्यकृष्णते। (81.27)

The lights of the sun and the fire are not different from the dense darkness (everything is inert only as part of the perceived); the only difference between these lights and the darkness is the white and black colours.

यादृक्कज्जलनीहारे मेघनीहारयोर्भवेत् तादृक्प्रकाशतमसोर्भेदो नेति तयोः स्थितिः। (81.28)



Mist, if it is dark is known as a cloud (mist alone is the cloud also); so also, the light and the darkness are not different actually.

*(The capability of the eye to see objects alone is referred to as light. The darkness is its incapacity to see the objects. This ability varies from animal to animal. For some animals, what we know as darkness is the light that helps them see.)*

जडयोरुपलम्भाय चिदादित्यः किलैतयोः यदा तपति तेनैते लब्धसत्कृतां गते। (81.29)

The 'Sun of Chit' (Chidaaditya) burns (lights up) them (these inert light sources of sun and fire) for perceiving the inert objects; and that is how they gain their existence.

तपत्येकश्चिदादित्यो रात्रिदिवमतन्द्रितः अन्तर्बहिः शिलाद्यन्तरप्यनस्तमयोदयः। (81.30)

The 'Chit-sun' alone burns (reveals) the night and day without ever taking a break, inside and outside (as concepts and their revelation) without rising or setting, like the 'dense inside of a rock' (changeless and silent).

त्रिलोकी भाति तेनेयं जीवस्य प्रथितात्मनः नानोपलम्भभाण्डाद्या कुटी कठिनकोटरा। (81.31)

The Tri-world, like the 'hard hollow of a hut filled with varieties of objects' shines, because of this Jeeva's nature of 'awareness essence' (burning like a fire inside consuming experiences).

[The ordinary darkness exists as the absence of light; the Jagat is also a darkness-body that exists because of the absence of true knowledge.]

तमस्त्वं तमसो देहमविनाशयतामुना तप्यतेऽभासया भास सर्वमाभास्यते तमः। (81.32)

The 'state of darkness' (the absence of light) of the 'darkness-body' (ignorance-body named Jagat), shines forth without perishing (as long as the light of knowledge is absent), through the 'ignorance-state of one's true essence'. This darkness (the absence of true knowledge) lights up the entire world (as real).

पद्मोत्तमे यथार्केण तपता प्रकटीकृते प्रकाशतमसोः सते चित्तैवं प्रकटीकृते। (81.33)

The sun burns and opens up the petals of the lotus; so also, Chit-state burns as it were and opens up the petals of the light and the darkness.

अर्कः कुर्वन्नहोरात्रे दर्शयत्याकृतिं यथा, चितिः सदसती कृत्वा दर्शयत्याकृतिं तथा। (81.34)

Sun (the source of physical light) by its very presence (and absence) makes the day and night; and reveals the objects. Chit also reveals the perceived form of the world, by being absent and present. (World exists where the 'Self-Knowledge' is absent; and is non-existent where the 'Self-knowledge' is present.)

(कस्याणोरुदरे सन्ति समग्रानुभवाणवः? (79.17)

Inside which auspicious belly are contained the subtle-atoms of experiences?)

चिदणोरन्तरे सन्ति समग्रानुभवाणवः यथा मधुरसस्यान्तः पुष्पपत्रफलश्रियः। (81.35)

Inside the Chit-atom stay all the atoms of experiences (of the perceived scenes) (as the potential states similar to the unformed waves), like the 'riches of flowers and leaves' stay inside the 'essence of the spring season'.

उद्यन्ति चिदणोरेते समग्रानुभवाणवः मधुमासरसाच्चित्रा इव खण्डपरम्पराः। (81.36)

The 'entire hosts of experience-atoms' rise in the 'Chit-atom', like the 'beautiful forests filled with varieties of trees and bushes' rise by the 'essence of the spring season'.

(कोऽणुरत्यन्तनिःस्वादुरापि संस्वदतेऽनिशम्? (79.18)

Which subtle-atom though extremely tasteless, tastes without a break?)

[Chit is not a joyful experience by itself, yet it supports the joy-experiences of the Jagat-state, like the tasteless water allows the varieties of tastes to be enjoyed in all the liquid-forms.]

परमात्माणुरत्यन्तनिःस्वादुः सूक्ष्मतावशात्,

The 'Supreme atom of Chit' is completely without any taste ('joy' as defined in the perceived world), because of its extremely subtle nature (because it is beyond the reach of the mind and the senses).

समग्रस्वादुसत्कजनकः स्वदते स्वयम्। (81.37)

It itself produces the entire experience of taste in everything (in objects, people etc), and enjoys itself, (as if divided, as if tasting oneself, as if enjoying one's own image reflected in countless mirrors of Jeevas).

यो यो नाम रसः कश्चित्समस्तोऽप्यप्स्वस्थितः प्रतिबिम्बमिवादर्थं तं विना नास्त्यसौ स्वतः। (81.38)

Whatever taste is there (as enjoyed), is in the tasteless pure water only (so the taste, the enjoyment in the objects exist only in the 'tasteless Chit-state' which itself cannot be enjoyed as an outside thing).

The reflections in the mirror can exist only in the pure state of mirror only. Without the mirror the reflections cannot be there; without the Chit, the world of experiences cannot be there.

(केन संत्यजता सर्वमणुना सर्वमाश्रितम्? (79.18)

Which subtle-atom discards everything yet shelters everything)?

[Self-awareness (Chit) is not affected by the absence or presence of objects.

It is everything as their awareness; but is not any thing, because is without afflictions.]

त्यजता संस्थितं सर्वं चिन्मात्रपरमाणुना,

The 'Supreme atom of the pure Chit-state of Reality' exists as everything, yet discarding everything (is unaffected). [A 'Knower of Chit' also stays as everything, yet discarding everything (is unaffected)].

त्यक्तं जगदसंवित्या संवित्या सर्वमाश्रितम्। (81.39)

By not perceiving (it as real), the Jagat gets renounced.

When perceiving (it as real), everything is supported by it (rendering its realness to the perceived objects) (like an inert costume is made alive by the person who wears it).

(केनात्माच्छादनाशक्तेनाणुनाच्छादितं जगत्? (79.19)

By which 'subtle-atom which has not the power of covering itself', the world is covered?)

अशक्त्या स्वात्मगुप्तौ सर्वमाच्छादितं जगत् चित्ताणुतामेव परां संप्रसार्य वितानवत्। (81.40)

Like a canopy spread-out covering all, the 'Chit atom' itself covers the 'entire perceived phenomenon', 'concealed within itself as the divided', in its 'potential state of delusion';

and is powerless (as a deluded Jeeva, who is ignorant of his true self).

आत्मगुप्तौ न शक्नोति परमात्माम्बराकृतिः मनागपि क्षणमपि गजो दूर्वावने यथा। (81.41)

Like an elephant cannot be away from the Doorvaa forest (which it is fond of) (and eats them, only to get torn by the thorny plants), the 'expanse of supreme Reality-state' (which is the deluded state of a Jeeva), has no power to remove itself even for a second, from the 'perceived' (world of people and objects looking real and attractive) that is concealed within itself (as 'the ready to open up, non-stop Vaasanaa experience fields').

[A child which is asleep, is not aware that its precious grain-piece is lost; but the child which is awake is very careful, and hides off the grain-piece, and never allows it to get lost. So also, a Knower who is awake in knowledge never allows the Aatman-awareness to slip off; but the ignorant one is always lost in his painful life-dream, and is forever lost to the attainment of true knowledge.]

तथाप्याक्रान्तवान्विश्वं ज्ञातो गोपायति क्षणात् जगद्भानाकणं बाल इव,

A child which wakes up from the dream (or searches for the grain-piece), hides off its precious grain-piece, so it will not get lost ever; but not the sleeping one, whose grain-piece remains lost because he is not aware of it. Similarly, though covering the entire Jagat like this (within itself, as the divided deluded state of existence), it hides off the Aatman when it knows itself (through the Vichaara process supported by dispassion) (but not so, when it is lost in the dream of ignorance).

(Why the Supreme acts as if stupid?)

अहो घनमायिता। (81.42)

Aha! This is wonder of Maayaa, the dense delusion-state.

(जगल्लये न कस्याणोः सद्भूतमपि जीवति? (79.19)

When the Jagat gets absorbed, how does it not remain alive, though it exists as real by the realness of the subtle atom?)

चिन्मात्रानुनयेनेदं जगत्सन्नपि जीवति, वसन्तरसबोधेन विचित्रेव वनावली। (81.43)

Through the support of the 'Chit alone' (ChinMaatram), the Jagat even if it dissolves off (at the end of the Kalpa), stays alive (ready to sprout again), like the 'array of forests' (which fade off in the snow-season, again appear) at the rise of spring-essence.

चित्तसत्तैवमखिलं सतो जगदिवोदितं, मधुमासरसोल्लासाच्चित्रो हि वनखण्डकः। (81.44)

The same dissolved-state of the perceived (potential state) rises as the Jagat, like the 'forest areas' appearing in various colours and varieties, through the essence of the spring season.

सत्यं चिन्मयमेवेदं जगदित्येव विद्ध्यलं, वसन्तरसमेव त्वं विद्धि पल्लवगुल्मकम्। (81.45)

Understand that Chit-state of reality alone is real, and is seen as the Jagat.

Understand that the 'essence of spring' alone is the appearance of leaves and the blossomed bushes.

(अजातावयवः कोऽणुः सहस्रकरलोचनः? (79.20)

Which subtle-atom though never having limbs, has thousands of hands and eyes?)

सर्वावयविसारत्वात्सहस्रकरलोचनः,

The 'state of Reality' is the 'supreme subtle essence' of 'all the limbs that are active anywhere and everywhere' (as all the Jeeva-states anywhere and everywhere whenever wherever) and so, is endowed with thousands of hands and eyes.

परमाणुरसावेव नित्यानवयवोदयः। (81.46)

'That subtlest atom-essence alone' (as all the states of Jeevas) exists as if with all the limbs, though it never actually has any limbs as such.

(को निमेषो महाकल्पः कल्पकोटिशतानि च? (79.20)

Which is the 'Nimesha' (the minutest time-span/ wink-span) which is the great Kalpa and also hundreds of Kalpas?)

निमेषांशावबोधो हि चिदणोः प्रतिभासते यतः कल्पसहस्रौघः स्वप्ने वार्धकबाल्यवत्। (81.47)

The winking span (the very same instant, as the very nature) of the Chit-atom, shines forth as hosts of thousands and thousands of Kalpas of all the Creations of all the time-modes at once, like the 'old age and boy-hood (of many years)' seen in the momentary span of a dream.

ततः सोऽपि निमेषोऽणुः कल्पकोटिशतान्यलं सर्वसत्ताविलासेन प्रतिभैका विजृम्भते। (81.48)

The 'subtle-atom of the winking-span' alone shines forth as millions and million thousands of Kalpas, by the (effortless unaffected) 'play of the Reality,' which shines like this, by exhibiting its wonderful nature.

अभुक्तवत्येव यथा भुक्तवनहमित्यलं जायते प्रत्ययस्तद्वन्निमेषे कल्पनिश्चयः। (81.49)

Though not eaten, sometimes the feeling comes that 'I have eaten well' (in a dream); so also, the 'idea of the time as passing a Kalpa' rises in the 'timeless span' of a 'winking instance'.

अभुक्त्वा भुक्तवानस्मीत्येवं प्रत्ययशालिनः दृश्यन्ते वासनानिष्ठाः स्वप्ने स्वमरणं यथा। (81.50)

For a man who has not eaten and who believes that he has eaten (without the actual event happening) (but by the trick of the mind), the 'world events are also perceived as if occurred' (because of the mind's power) when living through the Vaasanaa-fields (as at some place at some time), like seeing one's own death in the dream. *(An event that has not occurred appears as if occurred by the mind's power of imagination.)*

(अणौ जगन्ति तिष्ठन्ति कस्मिन्बीज इव द्रुमः बीजानि निष्कलान्तानि स्फुटान्यनुदितान्यपि? (79.21)

In which subtle-atom the Jagats exist like a tree inside the seed (without differing from the seed) after the dissolution, like the seeds which are without parts, and are non-sprouting?)

जगन्ति परितिष्ठन्ति परमाणौ चिदात्मनि, प्रतिभासाः प्रवर्तन्ते तत एव हि जागताः। (81.51)

The 'Jagats' stay established in the 'Supreme essence of Chit-state of Reality'.

The entire hosts of the perceived-worlds rise from 'That alone'.

यदस्ति यत्र तत्तस्मात्समुदेति तदेव तत्,

'Whatever is there', 'wherever as conceived' - rises in the 'spaceless timeless formless Reality-state', 'there itself', 'then itself' 'instantly', 'as if experienced' (as a joint- state of the perceiver and the perceived as one).

आकारिणि विकारादि दृष्टं न गगनेऽमले। (81.52)

The 'divisions of forms and other changing patterns' are not at all seen in the 'taintless state of the Chit-expanse'.

चिति भूतानि भूतानि वर्तमानानि संप्रति भविष्यन्ति च भूतानि सन्ति बीजे द्रुमा इव। (81.53)

All that are in the past as having occurred, all that are seen in the present as occurring now, all that will occur later; all these are already in the state of 'already experienced' in the Chit-state, like the tree inside the seed.

[For example, if the demoness Karkatee crosses one mountain to another mountain in one single step, the road is already crossed for her; but an ant or a worm (say even a bacteria form of Karkatee will take may be thousands of years to cross that distance. For that tiny worm, the already finished single giant step of the demoness, is many many phases of past, present, and future, with its own struggles and hardships entwined in the journey.

What is potential in the Chit-reality is already a completed state. When stretched to the maximum, the 'already completed state' becomes a 'long stretch of Vaasanaa-completion' with an 'in-built Jeeva-entity'.

Any potential state of the perceived is a complete experience of the past present, future and place measures.

For example, 'seeing a beautiful flower in the garden' is a small potential-state which stretches out as a seer (a Vaasanaa trapped Jeeva) with his own memories of his life and identity, and 'all the things that are connected to the flower like the gardener for the garden, the owner of the garden, the ground, the time taken for the plant to grow, the maker of the fertilizer,

the maker of a gate for the garden, other people who visit the garden with their own memories' and so on.

It is a full form of a 'stage-setting' with all the props in perfect arrangement.

It is like the seed which exists also as a full blossomed tree at the same instant.

If a small potential state needs such a huge stage of experience, then imagine the vastness of the perceived which is the stage set for countless Vaasanaas acting as one huge network; and that is the Viraat, or Aakaashaja, or Brahmaa.]

(कल्पः कस्य निमेषस्य बीजस्यैवान्तरस्थितः? (79.22)

In which 'subtle second (Nimesha)' does the Kalpa-span exist like a seed)?

निमेषकल्पावेतेन तुषेणान्नकणाविव वलितावेषचेत्याभ्यामणुः स्वात्माङ्गकं श्रितः। (81.54)

The 'span of winking and the Kalpa-span' - both are like the 'husk covering the rice grain inside' (as the natural state of the rice-grain), and cover this subtle essence, and are supported by it.

(कः प्रयोजनकर्तृत्वमप्यनाश्रित्य कारकः? (79.22)

Who is he, who acts as the cause (of the Creation), without creating anything on purpose? )

उदासीनवादासीनो न संपृष्टो मनागपि एष भोक्तृत्वकर्तृत्वैः स्वात्मा सर्वजगत्यपि,

Though staying the basic essence of the entire world, this 'Reality-state of Chit' remains untouched even in the least, by the ideas of enjoyer-ship and doership, and stays ignoring all;

जगत्सत्तोदिते यं हि शुद्धचित्परमाणुतः परमाणोश्च भोक्तृत्वकर्तृत्वे केवलं स्थिते,

the 'enjoyment and doership' rise as the 'reality of the world' from the 'supremely subtle state of Chit-atom', and yet the 'supremely subtle state of reality' stays bereft of them both;

जगन्न किंचित्क्रियते सर्वदैव न केनचित् विलीयते च नो किंचिन्मानुष्यादृश्यखण्डनम्। (81.55 to 57)

something called the Jagat (filled with actions and enjoyment) is never made by anyone, and does not dissolve also; and though such actions are non-existent, the Upanishads mention them by observing the level of ignorant humans only (and not from the level of the Supreme Reality-state).

सर्वं समसमाभासमिदमाकाशकोशकं जगत्तयोपशब्दं च विद्ध्यनाद्यं निशाचरि। (81.58)

Hey night-walker demoness!

Understand that, everything is only the 'uniform shine' of this 'Revelation-store house' that has no beginning; and is just denoted by another sound-form as 'Jagat'.

CHIT 'SEES' WITH WHAT EYES?

(दृश्यसंपत्तये द्रष्टा स्वात्मानं दृश्यतां नयन् दृश्यं पश्यन्स्वमात्मानं को हि पश्यत्यनेत्रवान्? (79.23)

Who is that one who sees bereft of eyes, and perceives all that is seen, by making his own self as the perceived, and sees his own self as the seer?)

चिदणुर्दृश्यसिद्ध्यर्थमान्तरि चिच्चमत्कृतिं बहीरूपतया धत्ते स्वात्मनि परिसंस्थिताम्। (81.59)

'Chit-atom' holds the 'inner miraculous power which is innate within it' (which conceives the 'outside'), as the 'outside', to produce the 'perceived' (as if outside).

(Is there an inside and outside for the Chit? No!)

एतद्विहिमन्तस्थमस्ति शब्दे न वस्तुनि उपदेशाय सत्त्वानां चिद्रूपत्वाज्जगत्त्रये। (81.60)

The 'outside and inside states' are in the words (sounds with meaning) only, and not actually existent, and are mentioned to instruct the people only; since the 'Tri-world' is just the 'Chit-form' alone (Bodha alone) (without any outside or inside).

(Who is the perceiver? Is he real or unreal?)

द्रष्टाऽदृष्टपदं गच्छन्नात्मानं संप्रपश्यति नेत्रदृश्याभिपातीव, सदेवासदिव स्थितम्। (81.61)

The (formless) perceiver (the essence in all) stays unperceived (by the senses and the mind); and sees oneself only (as the perceived), as if seeing the outside world through the eyes; the 'real' (Sat) (formless awareness) alone stays as the unreal (Asat) (the perceiving entity called Jeeva and its perception-field).

(One's own state of conceptions appears as if solidified outside.

Physical eyes are also part of the perceived. Mind alone sees the 'imagined outside' through the imagined eyes.)

न च गच्छति दृश्यत्वं द्रष्टा ह्यसदवास्तवं,

The Chit-state does not attain (or turn into) the state of the perceived (as a separate changed entity); since (the imagined limited state of) the perceiver is not real, and is non-existent.

[Perceiver as a body-entity is unreal, since the body is inert like a log of wood that is filled with air.

The real perceiver is the awareness-essence that is the common to all perceiving entities. It is undivided and whole like the sunlight spread out everywhere; but appears divided as if, when channelized through the mind-windows.]

आत्मन्येव न यत्किञ्चित्तामेति कथं परः। (81.62)

How can that which is not there in oneself, attain another state (as that)!

[When the pure state of Reality alone is the perceiver as such, how can it become a Jeeva trapped inside a body-identity?]  
(Does Chit have eyes?)

दृगेव लोचने सा च वासनान्तं निजं वपुः, बहीरूपतया दृश्यं कृत्वा द्रष्टृतयोदिता। (81.63)

The 'perceiving nature' itself is the pair of eyes; and that state is made of the Vaasanaa-body; and it rises as the perceived, by producing the 'perceived state' as if outside.

न विना द्रष्टृतामस्ति दृश्यसत्ता कथंचन पितृतेव विना पुत्रं द्वितेवैक्यपदं विना। (81.64)

The 'perceived world' cannot exist without the perceiver-state ever, like a father-state cannot be there without the son. They both are a pair without being one.

द्रष्टैव दृश्यतामेति न द्रष्टृत्वं विनास्ति तत्,

The 'Perceiving entity alone' attains the state of the perceived (in the outside) also; and that entity cannot exist without perceiving.

['Perceiver' means the one who 'perceives the perceived'; therefore a 'perceiver' cannot exist without the 'perceived world of objects'. This 'perceiver' is actually a Vaasanaa-bundle; and his Vaasanaas rise up as the perceived. A perceiver cannot exist without the perceived, and the perceived cannot exist without the perceiver.]

विना पित्रेव तनयो विना भोक्त्रेव भोग्यता। (81.65)

The son cannot be there without a father and the enjoyment cannot be there without the enjoyer.

[For example, you as a 'Vaasanaa for sweet delicacies' and the 'sweet things that you eat', both co-exist like the father and the son. The sweetness manifests for you alone in that sweet, and not for the others. 'You and your object of enjoyment' co-exist as a single unit of perception-experience.]

GOLD AND THE BRACELET

द्रष्टुर्दृश्यविनिर्माणे चित्त्वादस्त्येव शक्तता कनकस्यावदातस्य कटकदिकृताविव। (81.66)

The 'possibility' of producing the 'perceiver and the perceived from the Chit-state' is there, like the bracelet etc from the pure gold.

(Gold stays as any shape you desire for.)

दृश्यस्य द्रष्टृनिर्माणे जडत्वान्नास्ति शक्तता कटकस्य तु हैमस्य यथा कनकनिर्मितौ। (81.67)

The 'perceived' cannot produce the 'perceiver' because of its inertness, like the bracelet made of gold cannot itself produce the gold.

चेतनादृश्यनिर्माणं चित्करोत्यसदेव सत् अकारणं मोहहेतुं हेमेव कटकभ्रमम्। (81.68)

'Chit-state of Reality' produces the 'unreal state of the perceived' without any cause as such, except as through ignorance, like the gold appearing as the bracelet only (for the non-knower of gold).

[Bracelet is just a round shape; for you maybe, it is an ornament; but it will look like a handcuff for some one else. Gold does not know the bracelet or hand-cuff. It stays as it is; as gold only.]

कटकत्वावभासे हि यथा हेम्नो न हेमता सत्येव प्रकचत्येवं द्रष्टृदृश्यस्थितौ वपुः। (81.69)

When the bracelet is seen in the gold, 'the non-gold' (not seeing the gold) alone glitters forth as real; similar is the state of the 'perceiver and the perceived' (where the non-self alone is seen as real).

[The gold-ness is blocked by the limited vision of the bracelet, the true Self is blocked by the 'sense-created world-phenomenon' as connected to the 'body-I'.]

[Gold alone gives the reality to the bracelet, but is ignored or non-known by the bracelet-seer. Self alone gives the reality to the perceiver and the perceived, but is ignored as non-existent, by the body-identified perceiver.]

द्रष्टा दृश्यतया तिष्ठन्द्रष्टृतामुपजीवति, सत्यां कटकसंवितौ हेम काञ्चनतामिव। (81.70)

When the bracelet-idea is there, the gold becomes a secondary aspect of the bracelet that has gold in it (like saying that the bracelet is made of gold); similarly, the perceiver (as the deluded Self-state) stays as the 'perceived', and experiences the state of the perception and thinks of himself as a secondary object, who is experiencing an already existing object-world.

(It is like saying 'I am seeing a bracelet that is already made, and that has gold in it.')

एकस्मिन्प्रतिभासे हि न सत्ता द्रष्टृदृश्ययोः पुं प्रत्ययप्रकचने क्व पशुप्रत्ययोदयः। (81.71)

When shining at once as the gold and bracelet, the reality becomes relative (losing its importance in the presence of the bracelet which gains importance by its attractiveness).

When a man alone is seen (in some moving thing situated afar), how can the animal-idea rise up there?

दृश्यं पश्यन्स्वमात्मानं न द्रष्टा संप्रपश्यति,

The perceiver sees the perceived only (as real and absolute that is already there independent of his presence); and does not know of his true inner self.

(He is in an absorbed state that is stuck to the perceived; and cannot know of anything else but that.)

द्रष्टुर्हि दृश्यतापत्तौ सत्ताऽसत्तेव तिष्ठति। (81.72)

When the perceiver is engaged in the perceived, the 'realness of the perceiver' stays as unreal only.

(अन्तर्गतलितदृश्यं क च आत्मानमखण्डितं दृश्यासंपत्तये पश्यन्पुरो दृश्यं न पश्यति? (79.24)

With all the conceptions having melted off (with the complete absence of the Seen), who is he who sees only his own self as the undifferentiated principle, and does not see the conceived world in front?)

बोधाद्रलितदृश्यस्य द्रष्टुः सत्तेव भासते, अबुद्धे कटके स्वस्य हेम्नोऽकटकता यथा। (81.73)

When the perceiver dissolves off the perceived through the 'Knowledge gained through Vichaara', then the 'Reality alone' shines; like when the bracelet is not seen, the gold stays as itself, without the bracelet.

दृश्ये सत्यस्ति वै द्रष्टा दृश्यं द्रष्टरि भासते, द्वयेन च विना नैकं नैकमप्यस्ति चानयोः। (81.74)

Only when the 'perceiving act' is there, can the perceiver be there; since the 'perceived' shines within the 'perceiver' only. Without both existing, one of them cannot exist as a single factor.

Both do not have independent existence as single factors.

सर्वं यथावद्विज्ञाय शुद्धसंविन्मयात्मना वाचामविषयं स्वच्छं किञ्चिदेवावशिष्यते। (81.75)

After knowing everything as it is (in truth) as the essence of pure awareness, something which is very pure alone remains which is beyond the reach of words. (It is indescribable.)

(आत्मानं दर्शनं दृश्यं को भासयति दृश्यवत्? कटकादीनि हेम्नेवविकीर्णं केन च त्रयम्? (79.25)

Who is he who himself shines as the 'Seer Seeing the Seen'?

By whom are the threefold principle of 'Seen, Seer, and the Seeing' pervaded like the bracelet seen in the gold?)

आत्मानं दर्शनं दृश्यं दीपेनेवावभासितं कृतं सर्वमेतेन चिन्मात्रपरमाणुना। (81.76)

The 'Sureme atom of Chit' makes itself the 'perceiving state and the perceived' - known as the 'measurer, measure and measurable states', like the lamp-light lighting up itself.

मातृमानप्रमेयाख्यं बुधो निगिरति त्रयं हेमेव कटकादित्वमसन्मयमुपस्थितम्। (81.77)

The 'Knower' swallows all these three ('measurer, measure and measurable states'), like the gold swallowing off the non-existent bracelet that is (imagined) in it.

(कस्मान्न किञ्चित् पृथगूर्म्यादीव महाम्भसः? कस्येच्छया पृथक्कास्ति वीचितेव महाम्भसः? (79.26)

From whom nothing exists separated, like the waves from the ocean?

By whose will does the differentiation rise up like the wave-ness from the ocean?)

यथा न जलभूम्यादेः पृथक्किञ्चिन्मनागपि तथैतस्मात्खभावाणोर्न किञ्चित्पृथगस्ति हि। (81.78)

Except these five elements of water, earth etc (in different combinations), there is nothing else in the world in the least. So also, there is nothing that is separate from this Reality which is by nature the 'empty expanse'.

सर्वगानुभवात्मत्वात्सर्वानुभवरूपतः एकत्वानुभवन्याये रूढे सर्वैकतास्य हि। (81.79)

Through the experiences in all the perceiving entities anywhere and everywhere, as the very experience of all, it is the 'oneness of all' by experiencing it all as a 'single experience'.

अस्येच्छया पृथङ्नास्ति वीचितेव महाम्भसः इच्छानुरूपसंपत्तेर्भावितार्थैकता किल। (81.80)

Like the wave does not differ from the 'ocean-waters', it exists as all this by itself, as what is conceived, since the 'desire and desired-object' do not differ.

THERE IS NO 'DUALITY' OR 'ONENESS'; 'THAT' ALONE IS 'THIS'

(दिक्कालाद्यनवच्छिन्नादेकस्मादसतः सतः द्वैतमप्यपृथक्कस्माद्भवतेव महाम्भसः? (79.27)

From which 'Reality-state' 'the one single principle with no differentiations of direction and time' and which is non-existent (because of not-knowing), - rises -

the 'duality-state' as if separated, yet not separated, like the liquidity from the water?)

दिक्कालाद्यनवच्छिन्नः परमात्मास्ति केवलः सर्वात्मत्वात्स सर्वात्मा सर्वानुभवतः स्वतः। (81.81)

There is only the 'Supreme essence' which is 'undivided by direction and time'.

Staying as the 'essence of all', it is 'all the beings', experiencing all, by itself.

सन्नेष चेतनात्मत्वाद्दर्शनानवबोधतः द्वैतैक्ये नात्र विद्येते सर्वरूपे महात्मनि। (81.82)

Because of its 'knowing nature', it understands the scenes unfolding in front of it. (*'Knowing' is the world.*)

There is no two-ness or oneness here in the 'supreme Reality-state' which itself exists as 'all the forms'.

यदि कश्चिद्वितीयः स्यात्तदैकस्यैकता भवेत्, द्वैतैक्ययोर्मिथः सिद्धिरातपच्छाययोरिव। (81.83)

If there is a second reality, then the singleness of one gets proved (as a counter-part pf the other); similar to where two-ness and oneness get proved by each other like the hot sun and the shadow.

(*Shadow proves the heat of the sun; hot sun proves the coolness of the shadow.*)

(*Both are realities in comparison to each other only.*)

यत्र नास्ति द्वितीयो हि तत्रैकस्यैकता कथं एकतायामसिद्धायां द्वयमेव न विद्यते। (81.84)

When there exists not, a second one, how can the one-ness gets proved?

If the one does not get proved, second also gets disproved.

(*The number 'second' proves the number 'one'. Reality is not one or two; for the 'second' does not exist at all.*)

एवं स्थिते तु यस्तिष्ठन्ततादृक्कदिवास्ति हि, तस्मान्न व्यतिरिक्तं तद्रूपं द्रव इवाम्भसः। (81.85)

When this is how it is, the Reality-state exists as the 'duality and oneness' as if 'the one is divided as two', though nothing exists as different from it, like the liquidity in the water.

(*आत्मानं दर्शनं दृश्यं सदसच्च जगत्त्रयं, कोऽन्तर्बीजमिवान्तस्थं स्थितः, कृत्वा त्रिकालगः? (79.28)*)

Who keeps - 'himself as the Seer, Seen and the Seeing', 'existence', 'non existence', without any systematic process - as a seed inside himself, at all three modes of times?)

नानारम्भविनाशं च साम्येनाक्षुब्धरूपिणः बीजस्यान्तस्तरुरिव ब्रह्मणोऽन्तः स्थितं जगत्। (81.86)

With varieties of 'beginning-phases and destruction-phases', yet staying equal without any perturbation, the world stays inside the Brahman-state like the tree inside the seed.

द्वैतमप्यपृथक्तस्माद्धेम्नः कटकता यथा, सम्यग्बुद्धावबोधो हि द्वैतं, तच्च न सन्मयम्। (81.87)

The bracelet is not different from the gold, though it is seen as a state of duality of the gold and the bracelet. 'Duality' is a state which is known 'when the correct understanding is absent'; and is not real.

यथा द्रवत्वं पयसः स्पन्दनं मातरिश्वनः व्योम्नः शून्यत्वमेवं हि न पृथग्द्वैतमीश्वरात्। (81.88)

Like the liquidity from the water, the movement from the wind, the emptiness (hollowness) from the space, the 'duality state of the world' also is not different from the 'Supreme lord' who stays as the 'single essence of all'.

द्वैताद्वैतोपलम्भो हि दुःखायैव क्रियात्मने निपुणोऽनुपलम्भो यस्त्वेतयोस्तत्परं विदुः। (81.89)

The 'false view of duality and non-duality in the active entity named Jeeva' leads to pain only.

Not accepting such a false view is the intelligent stand, which transcends these two views.

PARAMAANU/SUPREMEY SUBTLE ATOM

(भूतं भवत्भविष्यच्च जगद्द्वन्द्वं बृहद्भ्रमं नित्यं समस्य कस्यान्तर्बीजस्यान्तरिव दुमः? (79.29)

Inside which 'equal-ness' (Sama/Samataa/Saama) does the great illusion of the hosts of Jagats bound by the past, present and future exists like the tree inside the seed?)

मातृमेयप्रमेयादिद्रष्टृदर्शनदृश्यता एतावज्जगदेतच्च परमाणौ चिति स्थितम्। (81.90)

Jagat (World) is just made of the 'measurer, measure and measured', the 'seer seeing and the seen'; and it stays inside the 'supremely subtle-atom of Chit'.

(*Senses are known also as 'Maatras', the measuring tools. The world we experience is nothing but the 'measurer as the perceiver' measuring the disturbances or agitations in the emptiness, and seeing the objects as presented by the senses.*)

अयं जगदणुर्नित्यमेतेनाणुसुमेरुणा स्पन्दनं पवनेनैव स्वाङ्ग एव कृताकृतः। (81.91)

This 'tiny atom of Jagat' is always produced and dissolved within itself (as not different from itself), by this 'giant atom equalling the Meru mountain' (Aatman-essence), like the movement produced and dissolved inside the wind.

अहो नु भीमा मायेयमथवा मायिनां परा परमाण्वन्तरेवास्ति यत्त्रैलोक्यपरंपरा। (81.92)

Aha! This is the delusion of the greatest proportion; or is the peak-point of delusion, that the succession of tri-worlds exist inside this subtle-atom only.

अथासंभवमायित्वमेवैतत्सर्वदा स्थितं चिन्मात्रपरमाणुत्वमात्रमेव जगत्स्थितिः। (81.93)

It always stays as this (world-phenomenon); as if happening, though not happening at all.  
The world-existence is just the 'supremely subtle-atom of ChinMaatram'.

(बीजं द्रुमतयेवाशु द्रुमो बीजतयेव च स्वमेकमजहद्रूपमुदेत्यनुदितोऽपि कः। (79.30)

Who, without discarding his own nature of oneness, 'rises' 'though not rising', as the seed with the tree-ness, and the tree with the seed-ness?)

अन्तर्गतजगज्जालोऽप्येषोऽणुः साम्यमत्यजन् स्थितोऽन्तस्थबृहद्वृक्षं बीजं भाण्डोदरे यथा। (81.94)

This subtle atom, though containing the network of worlds within it, does not discard its equal nature, and stays inside a 'tiny pot' (inside the Jeeva-atom) like the 'seed that contains the huge tree (as its essence)'.  
(Nothing stays inside nothing. It is just a way of explaining the emptiness which exists as the huge world; yet is reachable within oneself.)

बीजेऽन्तर्वृक्षविस्तारः स्थितः सफलपल्लवः परया दृश्यते दृष्ट्या जगच्च चिदणूदरे। (81.95)

'Inside the seed' is the 'vastly spread-out tree with all its fruits and leaves', and is seen as if different (from the seed); so also, the 'world' gets seen inside the 'belly of the Chit' through the 'supreme vision of knowledge'. (You cannot actually see the world inside the Chit like a magical vision; but can have only the subtle understanding of this truth.)

स शाखाफलपुष्पं स्वमजहद्वीजकोदरे यथा तरुः स्थितस्तद्वद्विकासि चिदणोर्जगत्

संस्थितं द्वैतमद्वैतं बीजकोश इव द्रुमः, जगच्चित्परमाण्वन्तर्यः पश्यति स पश्यति। (81.96,97)

Along with the fruits and flowers, the tree stays inside the seed (as one with it), without throwing itself out of it; so does the blooming state of the world of the form of duality and non-duality, stays inside the Chit-atom. He, who sees the Jagat made of duality and non-duality inside the Supreme-atom, like a tree inside the hollow of the seed, sees the truth as it is.

FORGET ALL THE WORDS AND MEANINGS; AND STAY AS THE SUPREME SILENCE ONLY

(Dvaita needs Advaita to disprove it. Actually these words namely duality and non-duality have no meaning when referring to the 'Supreme state of Reality'.)

न द्वैतं नैव चाद्वैतं न च बीजं न चाङ्कुरः न स्थूलं न च वा सूक्ष्मं नाजातं जातमेव च। (81.98)

There is no duality, no non-duality, no seed, no sprout, no gross or subtle, no unborn or born.

न चास्ति न च नास्तीदं न सौम्यं क्षुभितं न च, त्रिजगच्चिदणोरन्तः खवाय्वपि न किञ्चन। (81.99)

It is not there; it is not, 'not there' also. It is not calm and quiescent, nor disturbed also.

The tri-world is inside the Chit; but there is no space or wind also.

न जगन्नाजगच्चास्ति, विद्यते चित्परा शुभा सर्वात्मिका यदा यत्र सा यथोदेति तत्तथा। (81.100)

There is no Jagat; not 'no-Jagat'. 'Chit alone' which transcends all these, exists as the 'auspicious state', as the 'essence of all'; and stays in whatever way it rises as.

उदेत्यनुदितोऽप्येष स्वयंवेदनजृम्भितः परमात्माणुरेकात्मा समग्रात्मतयैव खे। (81.101)

Though not rising, it rises expanding its own awareness.

This subtle-atom is the 'single essence' and is the 'essence of all' in the 'empty expanse'.

NOTHINGNESS ALONE EXISTS AS SOMETHING

[A tree which grows out of the seed is itself the seed for more trees.

It is the seed that is the tree; the tree that is the seed. They are not one or two but just the same.

So it is with Jagat and Brahman. There is no difference between Jagat and Brahman. The difference is only in the ignorant level of the mind. An ordinary seed has to exist bound by the rules of time and space measure; not so the Brahman which is at once, the seed and the tree.]

विसतन्तुर्महामेरुर्भो राजन्यदपेक्षया तस्य कस्योदरे सन्ति मेरुमन्दरकोटयः? (79.31)

Hey Raajan! 'Mahaa Meru Mountain' is mere lotus stalk (with no solidity at all), for 'want of which principle of Reality'? In whose belly exist, the crores and crores of Meru and Mandara Mountains?)

द्रुमो भूमौ स्वबीजत्वमिवोदेत्यनुदेत्यपि, परं तत्त्वं जगद्भङ्ग्या जगतां स्वोदयेन च। (81.102)

The tree (inside the seed) that is inside the ground is the 'seed of itself', and stays rising and not rising (is a tree and also not a tree).

The 'Supreme principle of Chit' rises as the world and attains the world-state, like the seed itself existing as the tree (without sprouting as a tree).



[A seed discards its seed-nature and becomes a tree in course of time. A tree discards its 'tree nature' and stays as a seed. Brahman-seed does not discard its seed-nature or the tree-nature; but is the uniform state of quiescence. It is the seed which is the tree; and the tree which is the seed.]

द्रुमो बीजतयैवाशु न संत्यक्तसमस्थितिः तिष्ठत्यपगतस्पन्दस्त्यागात्यागपरोऽणुकः। (81.103)

Like the tree itself staying as the seed, the 'Supreme Chit atom' does not discard its uniform nature (like the ordinary seed sprouting and growing into a tree in course of time); but stays without any quiver also (it is the undisturbed state of quietness); and stays discarding the 'discarding-state' also.

बिसतन्तुर्महामेरुः परमाणोरपेक्षया, दृश्यं किल विशेतन्तुरदृश्याक्षणा पराणुता। (81.104)

The great (hard) Meru Mountain is just an extremely delicate lotus-fibre, for the want of this 'Supreme atom' only (to exist as its hardness). Because of this 'Supreme atom' only, the delicate lotus-fibre (the potential state to exist as the hard mountain) which cannot be seen with the eyes, gets seen as the huge Mountain (by the perceiver and conceiver of Meru Mountain, the Self).

बिसतन्तुर्महामेरुः परमाणोः किलात्मनः तस्यैव तद्धनाः स्वान्तः स्थिता मेवादिकोटयः। (81.105)

The great Meru Mountain is an extremely delicate lotus-fibre, because 'countless Meru Mountains' as dense solid objects stay inside the 'Supremely subtle atom' only (as 'ready to become' states).

(केनेदमाततमनेकचिदेव विश्वं किं सार एवमतिवल्गसि हंसि पांसि

किंदर्शनेन न भवस्यथवा सदैव नूनं भवस्यमलदृग्वदनः स्वशान्त्यै? (79.32)

By whom, is this world pervaded as many selves? Which essence in you makes you act, care for the people and kill the wicked ones? By seeing what, do you become or not become one with a 'taintless face of perception'?)

एकेन तेन महता परमाणुना च व्याप्तं ततं विरचितं जनितं कृतं च,

दृश्यं प्रपञ्चरहितं नभसेव विश्वं शून्यत्वमच्छमभितः परिलब्धमेव। (81.106)

By that 'one great supreme single atom' alone - the 'Seen' is - completely pervaded; is spread out (by the principle bereft of elements); created (as the phenomenon of the world that is made of elements); produced (as the various species of Devas, humans, animals, plants etc); and made (as the objects of experience); and, such 'Seen-phenomenon' is without the mixed-state of elements, like the space; and is like a world seen in the emptiness alone (like an illusory city), is just a void-state, very pure; all around, and already attained.

द्वैतेन सुन्दरतरं समनुज्झितेन रूपं सुषुप्तसदृशेन यथावबोधात्

एक्यं गतं स्थितिगमागममुक्तमेवमित्थं स्थितं तनु जगत्परमार्थपिण्डः। (81.107)

More beautiful than the duality, without discarding one's true nature, by the state equal to the deep-sleep, being the single principle due to enlightenment, free of 'going, coming and staying', the 'Supreme principle' remains as this 'ordinary phenomenon of the world', in this manner.

वसिष्ठोवाच

Vasishta spoke

इति राजमुखाच्छ्रुत्वा कर्कटी वनमर्कटी अवबुद्धपदान्तं स्वं जहौ मत्सरचापलम्। (82.01)

Having heard these words from the mouth of the king, Karkatee, the 'ape of the forest' remained in the state of knowledge, and discarded the restless nature of envy (the demoness nature).

(Understanding through the 'proper logic-filled words of wisdom' that were uttered by the king and the minister, Karkatee felt refreshed in her own state of Knowledge.)

अन्तःशीतलतामेत्य सा विश्रान्तिमपतापतां प्राप्ता प्रावृण्मयूरीव सज्योत्स्नेव कुमुद्वती। (82.02)

Having obtained the coolness of her mind, she reached the 'state of Supreme rest', like the 'peacock in the monsoon', like the 'night lotus in the beautiful moonlight'.

तथा राजगिरा तस्या आनन्द उदभूद्भृशं गर्भेऽन्तः खे बलाकया रवेणेव पयोमुचः। (82.03)

She felt extremely happy by listening to the words of the king, like the inner womb of the 'Balaaka bird' by the sound of the thundering cloud.