

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART FIVE

(CHITBRAHMOHAM- I AM THE CHIT-BRAHMAN)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

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

वसिष्ठोवाच
Vasishtha spoke

THE 'I KNOW THE SELF' STATE

(The verses given below are not for just reading and understanding just the word-meanings. Each verse is of profound meaning and has to be analyzed and contemplated upon, again and again to attain the self-experience. Bring these thoughts as the experience by catching their abstractness, and later try to stay in that experience without these words also.

The words 'I am Chit Brahman' or 'I know Chit-Brahman' have to vanish off and only the experience of the silent self has to be left back.

Make this your daily meditation-session before or at the end of your daily study.)

सति विस्तारजे तस्मिन्ब्रह्मेदमिति वेद्म्यहम्।

त्वमहंत्वादिबाधे तत्सदित्यादि जगद्गतं सत्यं सर्वप्रकाराद्यं ब्रह्मेदमिति वेद्म्यहम्।

In that extensive state of truth-revelation, I know that all this is Brahman.

(Here, the 'I know' is not the knowledge of the other, but the 'I' knowing itself as to what it is. The small 'I' falls off, and the huge 'I' alone remains where there cannot exist even the tiny agitation of the 'I'.)

When the division of I and you is gone, then all the instructions also that explain the Reality state as 'That alone is the truth' in reference to the world become meaningless; and I know that all this which is seen as various shapes with names is the state of Brahman alone (as the unmanifest knowledge essence existing as its manifestation).

न मे दुःखं कर्माणि न मे मोहो न वाञ्छितं समः स्वस्थो विशोकोऽमि ब्रह्माहमिति सत्यता।

I have no pain (since I need nothing else to fulfill me).

Actions do not belong to me, for the world rises in front of me by my very presence.

I do not have any delusion of the reality of the ego or the world.

I do not desire anything, since nothing other than the true self exists.

I am equal and am spread out in all the objects as their knowing essence.

I am now restful in my own state.

I am free of all the sufferings that belong to the limited existence of the Jeeva-state.

Brahman alone is; and I am that; this alone is the truth.

कलाकलङ्कमुक्तोऽस्मि सर्वमस्मि निरामयः न त्यजामि न वाञ्छामि ब्रह्माहमिति सत्यता।

I am completely free of the taints of the divided reality called the world.

I alone am all, as their knowing state.

I have no afflictions whatsoever that belong to the agitation called the mind.

I have nothing to reject; nothing to seek also.

Brahman alone is; and I am that; this alone is the truth.

अहं रक्तमहं मांसमहमस्थीन्यहं वपुः चिदहं चेतनं चाहं ब्रह्माहमिति सत्यता।

I am not a separate reality existing apart from the body.

I am also the body made of blood, flesh, bones also, for it exists because of my knowing essence only and because of the mind-conception only. (I know the body as the body; so the body exists.)

Brahman alone is; and I am that; this alone is the truth.

दयौरहं खमहं सार्कमहमाशा भुवोप्यहं अहं घटपटाकारो ब्रह्माहमिति सत्यता।

(What I am not?)

I am the heaven. I am the sky with the sun. I am the directions. I am the earth-pedestal also.

I am all the shapes like pot, cloth etc. (I know them as all these.)

Brahman alone is; and I am that; this alone is the truth. (Knowing alone exists as the known.)

अहं तृणमहं चोर्वी गुल्मोहं काननाद्यहं शैलसागरसार्थोऽहं ब्रह्मैकत्वं किल स्थितम्।

I am the grass. I am the ground. I am the bush. I am the forest etc.

I am the hill and the ocean with all the beings. (I know them as all these.)

There is only one Brahman as all. (Knowing alone exists as the known.)

आदानदानसंकोचपूर्विका भूतशक्तयः सर्वमेव चिदात्मास्मि ब्रह्मण्याततरूपधृक्।
लतागुल्माङ्कुरादीनामहं संभवनैषिणां चिदात्मान्तर्गतं शान्तं परं ब्रह्म रसात्मकम्।

(Whatever actions are going on as the world activities are my own states of existence.)

All the powers of the beings to accept or give or withdraw, all these actions are actually the self as the Chit state of knowing. I stay as any object with its required qualities (since I know them as such). Whether it is a creeper, or bush or sprout, the moisture within them is the same, and allows them to grow in whatever manner they choose to be. So also, I am the (knowing) essence in all the objects living or inert, and stay as their very essence (of the knowledge of them), and thus make possible their manifesting as the manifold varieties.

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्यो मतः एकं सर्वात्मा परं ब्रह्मेति निश्चयः।

(What ascertainment is the natural vision of a JeevanMukta?)

'The conscious Self within, the quiescent principle, the Supreme Brahman of blissful nature, in which everything exists, from which everything rises, that which is everything, that which is everywhere, that alone is the one and only principle existing as the essence of all! That is Para Brahman!'

This understanding is the 'ascertainment' which a JeevanMukta has.

चिदात्मा ब्रह्म सत्सत्यमृतं ज इति नामभिः प्रोच्यते सर्वगं तत्त्वं चिन्मात्रं चेत्यवर्जितम्।

(Names are many; but the nameless thing is one only.)

'That principle' which is everywhere, which is the pure knowing state devoid of all the perceptions, is known by various names like Chidaatmaa (knowing essence), Brahman (potential to burst forth as any perceived), Sat (Reality), Satyam (Truth absolute), Rtam (the rules that govern the perceived), Jna (the Knower who has attained Brahman Knowledge) etc.

आभासमात्रममलं सर्वभूतात्मबोधकं सर्वत्रावस्थितं शान्तं चिद्ब्रह्मेत्यनुभूयते।

(What is the Brahman-experience of a Knower?)

The Knower experiences the Chit-Brahman (the Brahman state shining as the Knowing state of the world) as a completely quiescent state of the self, where it alone shines as the appearance of objects, where it is untainted by any perception that rises in front as the perceived, where it alone shines as the Bodha (information-content) of all that is there, and which is everywhere as the Knower of all.

CONTEMPLATE THE TRUTH 'I AM THE CHIT-BRAHMAN'

मनोबुद्धीन्द्रियव्रातसमस्तकलनान्वितं भेदं त्यक्त्वा स्वमाभासं चिद्ब्रह्माहमनामयम्।

I have gotten rid of all the misconceived differences made up by the mind, intellect and the senses (as connected to the Jeeva-state of Vaasanaas), and I shine forth as my true self.

I am the Chit-Brahman. I am free of all afflictions that belong to the Jeeva-state.

शब्दादीनामशेषाणां कारणानां जगत्स्थितेः तत्त्वावकाशकं स्वच्छं चिद्ब्रह्मास्मि न मे क्षयः।

The subtle principles of Shabda (the agitation state in the quiescent-state), the waters of experience, the feeling of solidity as touch, and the varied nourishing objects called taste, and the difference maintained in the world as the smell; these alone form the cause for the world-existence.

I alone make their existence possible.

I am the pure state untainted by the knowledge of the world-existence.

I am the Chit-Brahman. I do not deteriorate like the objects of the world.

अनारतगलत्स्वच्छचिद्द्वारागहनात्मकं आलोकः सुमनोमौनं चिद्ब्रह्मास्म्यमृतं परम्।

The revealed perceptions rising from the Chit (as the moment to moment information content), keep on flowing densely without stop and are untainted since they are of the knowledge-form only.

(What you see in the front of you (as a body-location) is a flow of information only of various types conceived as the mind-process. Everything is just the knowledge you have of them.

World is just what 'you' know as the world, from the ant-level to the Brahma level.)

It is the Chit alone which rises as these perceived scenes, the knowing state knowing itself as the world, like seeing oneself in a concave or convex mirror and enjoying the distorted images.)

I am the essence of these perceptions.

I am the indescribable silent state of the Knowers.

I am the Chit-Brahman. I am the supreme immortal state.

अनारतगलद्रूपं नित्यं चानुभवामृतं अहंनिःशेषचक्राणि चिद्ब्रह्माहमलेपकम्।

Chit alone is the 'I' sense in all the beings from a worm to a Brahmaa; these 'I's as Jeeva states, keep on rolling like the wheels with no destination in sight (with Jeeva as the passenger).

The perceptions (information-contents) rise up continuously without stop at each movement of the wheel (agitation of the mind), and unfold as momentary experiences (and are imagined as a life lived and experienced from birth to death).

I am the nectar of awareness in all these experiences; but I am not affected by any of the perception that the Jeeva experiences.

I am the Chit-Brahman; the ever untainted one.

सुषुप्तसदृशं शान्तमालोकविमलात्मकं सम्भोगोत्तममाभासं चिद्ब्रह्मास्म्यपवासनम्।

My state is now like that of a deep sleep, as if nothing exists outside of me except the quietness.

But I am fully awake in this quietness, and have no Vaasanaas dormant in me that can rise as the Vaasanaa-fields that bind me. What I see as the perceptions is my own shine (through a mind-screen), and is pure without the taint of division (as the knowledge essence which is not divided by the knowing of the divided). The experience of myself shining as all (as the vision of truth) is the most excellent of all.

I am the Chit-Brahman which has no Vaasanaa taint of any sort.

खण्डादिस्वादुसंवित्तिरीषन्मात्रा तु तिष्ठति चित्तादिष्ववबुद्धेषु तद्धि ब्रह्माहमच्युतः।कान्तासंसक्तचित्तस्य चन्द्रे समुदिते सति चन्द्रप्रत्ययसत्त्वात्म चिद्ब्रह्माहमव्ययम्।भूमिष्टनरदृष्टीनां लग्नानां खे निशाकरे या खस्था ननु चिच्छक्तिस्तच्चिद्ब्रह्मास्ति निर्मलम्।सुखदुःखादिकलनाविकलो निर्मलस्तथा सत्यानुभवरूपात्म चिद्ब्रह्मात्मास्मि शाश्वतः।

(The amazing magic of the unmanifest rising as the manifest is explained.)

I am the Brahman which never swerves from the untainted state to become the world reality of the 'I'.

I am the essence of knowing that is in all the Chitta states that rise as the perceptions.

I am the essence of all enjoyments and gets experienced as minuscule experiences, like the tiny amount of sweetness experienced while tasting a tiny bite of the large sugarcane.

(I am the ocean of quiescence, the blissful state of rest that is experienced by me as the tiny bit of the 'I' based pleasures, like the ocean tasting itself through a wave-mouth.)

(To enjoy some object in particular, the division of objects becomes a necessary factor. Unless the division aspect is there you cannot enjoy the pleasure through any object. I stay undivided and shine as the division also; and experience my state of bliss itself as if from the outside.)

(And at the opening of the eye-hole, the mind bursts out as the huge expanse of vision with a variety of objects, from the nearest mud particle on the ground to the farthest moon-sphere, and also enjoys the proximity of the beloved! Such is the magic of the Brahman state.)

(At every glance of the eye, varieties of objects rise up as a gigantic vision, like magic.)

At the rise of the moon, the beloved looks more beautiful than ever and the lover enjoys her company by feeling attracted towards her. The mind at that time is able to see the different objects from the beloved's shape to the moon far above, and enjoys the joy of her company. This difference is also a shine of the self as the awareness principle which sees all the objects as different and experiences some joy.

I am that awareness that shines also as the differences in the objects, but which does not itself get divided by knowing the objects.

(A man from the ground level is able to perceive the moon at a far off distance, because of this division factor. This division alone is the foundation of any world-perception.)

(But the inner awareness which is able to witness all these different objects from the ground below to the sky above is not divided; it has to stay changeless and divisionless to witness these changing patterns of sense-paintings.)

That power of the Chit which appears as the moon in the sky for the man standing on the ground looking at the moon in the sky, that Chit-Brahman I am, the ever untainted one.

(And, whatever gets perceived as divided and separate from each other yields either pain or pleasure by its contact. The same beloved who looks beautiful in the moonlight and gives joy, will be an object of pain if she is in the company of another person. So it is with all the objects of the world.)

What you consider as joyous never gives real joy forever.

Joy is just an illusion created by the mind; pain also is an illusion only; but the awareness state of Chit which is aware of the pain and pleasure is not affected by any pain or pleasure and stays untainted by the experiences.)

I am the taintless quiescent state which is aware of the experience of joy and pain connected to the sense patterns called objects. I am the reality which bestows reality to these experiences.

I am the Chit-Brahman; the eternal state of Reality.

असंस्तुताध्वगालोके मनस्यन्यत्र संस्थिते या प्रतीतिरनागस्का तच्चिद्ब्रह्मास्मि सर्वगः।

(When a person is walking on the road with his mind engaged in the various affairs of his life, the objects on the road do not exist for him at all, and he is not affected by them. The shops, stray dogs, other persons moving around, the cars and buses that move on the road, nothing is seen by him, and do not affect his mind, if he is safely walking along the foot-path.)

A traveler remains unaffected even when looking at the objects on the path when his mind is engaged in other thoughts within. Similarly the pure awareness state of the self acting as the Sattva state of perception is also unaffected by the perceived objects, and is freed of the sin of the contact of the unreal objects.

I am the Chit-Brahman existing everywhere as my own shine of knowledge.

भूवार्थनिलबीजानां संबन्धेऽङ्कुरकर्मसु शक्तिरुद्गमनीयान्तस्तच्चिद्ब्रह्माहमात्मतम्।

Any seed is the potential state of a tree. When the fertile ground, water, air, and the seed are joined together, the sprout naturally rises up. Mind is also the fertile ground for the seed of Vaasanaa to sprout up as an experience field. I am the power which makes the sprout shoot forth from inside the seed in the act of sprouting. I am the Chit-Brahman pervading all the fields of experience as the experiencer; yet unaffected by any perceived field.

खर्जूरनिम्बबिम्बानां स्वयमात्मनि तिष्ठतां या स्वादसत्ता लीनान्तस्तद्ब्रह्म चिदहं समः।

खेदानन्दविमुक्तान्तः संवित्तिर्मननोदया लाभालाभविधौ तुल्या चिद्ब्रह्मास्मि निरामयम्।

Perceived world is full of tastes of various kinds; but this taste does not belong to the inert objects. The experience of taste (joy) in the perceived sense patterns like dates and lemon (and all other objects like family-members and other possessions) is made to exist in them (as the required innate taste) because of my presence only. I am that power that produces taste in all the objects and I alone taste them as if different from me. I am that Chit Brahman.

(This experiencing of the taste as the other gives rise to joys and sorrows of various kinds.)

I am freed inside of all the sorrows and joys because of the purified state rising through the analysis of the mind, and I am equal in all the gains and losses.

I am that Chit Brahman bereft of all the afflictions.

यावद्भूम्यर्कमेतावद्वृष्टिसूत्रं यदाततं तन्मध्यसदृशं शान्तं निर्मलं चिदहं ततम्।

When a man on the ground looks at the sun, his line of sight starts from the center of the eye (sense of sight acting through the inert eye-hole) and connects to the sun far above; and this line of sight sees also the various objects with divided shapes and names on its elongated path in-between the eye on the ground and the sun shining far above on the sky.

The awareness factor which makes possible such a wondrous division of objects, and which also connects the far and near objects all to be centered in one tiny frame of the eye-field is the Chit-state.

I am that Chit-state which spreads out through the tiny eye-hole and shines as a huge world all around from the sky to the ground and as all the in-between objects also.

जाग्रत्यपि सुषुप्तेऽपि तत्स्वप्नेऽपि तथोदितं तुर्यं रूपमनाद्यन्तं चिद्ब्रह्माहमनामयम्।

(The mind goes through the three states of waking, deep sleep and the dream one after the other, like a rat that is imprisoned in a hot cage made of three partitions has to jump continuously from one partition to the other without stop. Only in the Turyaa state of knowledge-vision can the mind stay out of the cage of these three states.) I am the awareness state which goes through the three states of Jaagrat, Sushupti and Svapna, and also stays out of these three states through the experience of the Turyaa state (by the practice of Vichaara) (and remains the unaffected witness state of all).

I am bereft of all the afflictions of the three states and also the freedom-state of the Turyaa state also.

I am the state beyond the Turyaa also, where these four states also do not affect me.

I am the Chit Brahman the beginningless, endless state beyond all.

पुंसां क्षेत्रशतोत्थानामिक्षूणां स्वादुवत्स्थितं सर्वेषामेकरूपं तच्चिद्ब्रह्मास्मि समः स्थितः।

In all the sugarcane-plants that fill the field in hundreds, the sweet taste in all of them is the same, though they are separated as different shapes placed at different location-points. In all the embodied beings also which are of different shapes and are at different places at different times, and know the perceived as their field of experience, from a worm to a Brahmaa, I am equally present as the same essence of 'knowing'.

सर्वगा प्रकृता स्वच्छरूपा भानोरिव प्रभा आलोककारिणी कान्ता चिद्ब्रह्ममेदमहं ततम्।

The sunlight at once is everywhere revealing all the images of the objects; it alone causes the activities of the world; it is of a pure form; it reveals all; it is pleasing (for everyone waits for the rise of the sun that ends the dark night). Like the sunlight, I am at once everywhere as the seer and seen states of the Jeeva-existence; I alone am the world that is produced by the mind-conceptions; I am of the purest form, and untainted by the perceptions; I alone light up the world of perceptions as the knowing state; I am pleasing and attractive as the bliss that spreads out as the joys of the world.

संभोगानन्दलववदमृतास्वादशक्तित्वत् स्वानुभूत्यैकमात्रं यच्चिद्ब्रह्मास्मि तदव्ययम्।

I cannot be experienced like an outside object as some sheer emptiness-state or some joy attached to another object. I am a personal experience only like the 'I' experienced by all the beings in a subtle manner. I am like the subtle joy that is experienced by the lovers when in union, where the duality and body-sense is lost. I am the power that can know the bliss of self-existence like knowing the taste of the nectar as a private experience. I am that Chit Brahman which never decays.

प्रोताङ्गमपि गुप्तास्यं देहे तन्तुर्बिसे यथा छेदे भेदे स्फुरद्रूपं चिद्ब्रह्माहमनामयम्।

आक्रान्तभुवनाप्यभ्रमालेव स्पन्दशालिनी दुर्लक्ष्याणुमयाकारा चिच्छक्तिरहमातता।

The fiber inside the lotus is all over the lotus though the lotus is divided as many parts. So also, I am inside all the limbs from the nail to the head inside the body, and I alone empower the life within and spread out undivided in the divided parts of the body. I the real self keep my face hidden from all like the lotus fiber, and no one knows the real me as existing, and are attached to the body only as the self.

I am that Chit Brahman bereft of all afflictions.

I am very subtle and cannot be approached by the intellect or mind which are just agitations connected to the world. (*The intellect and mind are also of the Bodha-form only and are agitations that belong to the world-activities. They cannot comprehend the non-physical self-state, which is subtler than the subtlest atom.*) The array of clouds covers the entire sky as one stretch of subtle water-ness, and pours out as tiny rain drops. The water that is subtly present in all the clouds cannot be seen unless they pour out as rain drops. I also am present in all the beings everywhere as the subtle state of the self, subtle than the subtlest atom, and appear as the agitations of the world activities.

I am that power of Chit spreading everywhere as the inner essence of all.

अनुभूतिमयान्तस्था स्नेहमात्रोपलक्षिता क्षीरादघृतस्य सत्तेव चिदहं क्षयवर्जिता।

The ghee is always inside the milk as the subtle essence of milk, and is known to exist as only the oiliness present in the milk; so also, I am the subtle state of Chit that causes the knowledge of the other objects.

The ghee is obtained by heating the milk first, and then making it stay still as curds, and then churning it and then heating the butter that is got by the churning.

Each knowing Jeeva is like that milk with its concealed ghee of Chit.

The Jeeva has to heat the mind with dispassion and disinterest towards objects and people; stay still in the contemplation of the studies of knowledge scriptures; then churn the mind with Vichaara-stick; then obtain the butter of intellectual apprehension, then heat it with intense analysis of the world and its reality; then obtain the ghee of Chit as his self-state.

Like the oiliness seen in the milk, the same Chit expresses as the self-love in the form of attachment to people and objects, as the self. (*Every one loves the other for the sake of the self alone states Yaajnavalkya when instructing his wife Maitreyi.*)

कटकाङ्गकेयूररचना तदतन्मयी हेम्नीव संस्थिता देहे चिद्ब्रह्मात्मास्मि सर्वगः।

Gold has no shape actually as anything, but still has to stay as some shape which we can name as bracelet, bangle, anklet, cup, pot, etc as per our mind-conceptions.

I am the Chit-Brahman staying as the essence of all the objects like the gold staying as gold-objects; but the gold never partakes the character of the objects it is made of; so also, I also do not partake of the qualities like change, destruction) that belong to the objects I am made of.

(*Why is Chit the substratum of all the objects? It is because the awareness alone can be aware of the objects and produce their reality. Objects are known only; and have the knowing as their essence.*)

पदार्थोघस्य शैलादेर्बहिरन्तश्च सर्वदा सत्तासामान्यरूपेण या चित्सोऽहमलेपकः।

I am that taintless Chit, which exists as the common essence of all the hosts of objects like mountains etc, inside and outside, at all times.

(All the objects huge and small are contained within the Chit as the known.

What is known within alone is seen outside also as if in an outside.

The knowing state remains changeless and same, even if it knows countless objects.)

सर्वासामनुभूतीनामादर्शो यो ह्यकृत्रिमः अगम्यो मललेखानां तच्चित्तत्वमहं महत्।

I am the great Chit the wondrous reality state.

I am like a mirror which reflects all the experiences of the seer-seen states without flaw, based on the agitation of the mind that is moved by the wants, and appear like a mirror tainted with streaks of dust all over; but these dirty streaks do not ever can touch me or enter within me.

I am always only the taintless and pure mirror-ness that is unaffected by the reflections.

I CONTEMPLATE ON THE CHIDAATMAA, THE SELF-AWARENESS WITHIN

सर्वसंकल्पफलदं सर्वतेजःप्रकाशकं सर्वोपादेयसीमान्तं चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

It alone fructifies all the desires of all the minds by appearing as all the Vaasanaa fields.

Lights of various types reveal the objects of the world; but the knowing state knows these lights also and lights them up. It is the most excellent state that is to be sought after, by attaining which everything else gets attained, since it is the complete state of fullness which needs nothing else to complete it.

सर्वावयविश्रान्तं समस्तावयवातिगं अनारतकचद्रूपं चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

(Where is it inside the body-image?)

I rest equally in all the limbs and create the appearance of their various functions (as my known); but these limb-appearances cannot reach me in any way (since they are inert and cannot know the self which makes their existence and functions possible.) I am always shining; and continuously produce the action and inaction of these limbs.

घटे पटे तटे कूपे स्पन्दमानं सदा तनौ जाग्रत्यपि सुषुप्तस्थं चिदात्मानमुपास्महे।

उष्णमग्नौ हिमे शीतं मृष्टमन्ने शितं क्षुरे कृष्णं ध्वान्ते सितं चन्द्रे चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

Even in the waking state of the mind, where the world rises as a reality, I remain asleep and am unaffected by the changing patterns of the perceived phenomenon. I alone exist as the agitation of the mind inside the body which rises as all the objects like the pot, cloth, river bank and the well.

All the objects stay as particular objects with particular qualities because I know them as such.

It is (I am) the heat in the fire; coldness in the snow; sweetness in the food; sharpness in the knife; blackness in the darkness; the white shine in the moon.

I contemplate on the Chidaatmaa, the self-awareness within.

आलोकं बहिरन्तस्थं स्थितं च स्वात्मवस्तुनि अदूरमपि दूरस्थं चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

It is the self shining in all as the shine of the world through each mind-screen. It is very near, and very close as the very self; yet it is very far, since no one is aware of it and remains absorbed in the body-centered world only. Actually, the self alone shines within and without also as the Knowing state knowing itself as the world through ignorance. Self never swerves from its nature.

It is the 'I' that is wrongly understood in the ignorant, and it is the 'I' less 'I' in the Knower.

माधुर्यादिषु माधुर्यं तीक्ष्णादिषु च तीक्ष्णतां गतं पदार्थजातेषु चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within. It exists in all the various objects as their very particular essence; as the sweetness in the sweet things; as the sharpness in the sharp things; and so on.

जाग्रत्स्वप्नसुषुप्तेषु तुर्यातुर्यातिगे पदे समं सदैव सर्वत्र चिदात्मानमुपास्महे।

प्रशान्तसर्वसंकल्पं विगताखिलकौतुकं विगताशेषसंरंभं चिदात्मानमुपास्महे।

निष्कौतुकं निरारम्भं निरीहं सर्वमेव च निरम्शं निरहंकारं चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

World is nothing but the four states of the mind; Jaagrat where the Vaasanaa-fields appear as the world; Svapna, where the impressions of the Jaagrat world produce another vague perception of the world; Sushupti where the Vaasanaas stay dormant; Turyaa where the mind is in the vision of the knowledge and knows itself as a waking state out of the other three states; and the Turyaatiga, where the mind remains dead completely and is not the three states or beyond the three states also, because the world stays non-existent in this state, and the vision of the self is not disturbed by any agitation.

In the state of a JeevanMukta, all the conceptions stay subdued. The interest for the worldly patterns is lost completely. All the excitements and anxieties connected to the world are completely gone.

I contemplate on the Chidaatmaa, the self-awareness within.

In the state of a JeevanMukta, there are no likes or dislikes shown towards sense pleasures, for the joy factor of the world is gone completely. There is no Chitta that seeks fulfillment in the presence or absence of world-objects. There are no wants that create fields of fulfillment.

The 'I' is not divided as the mind, intellect and the body living a limited existence in the world.

There is no Ahamkaara that is connected to the body, mind or intellect.

I contemplate on the Chidaatmaa, the self-awareness within.

सर्वस्यान्तःस्थितं सर्वमप्यपारैकरूपिणं अपर्यन्तचिदारम्भं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state.

It exists within all as their Knowing state. It alone is all that is there yet transcends them all, since they cannot know it. It is the Chit, the Knowing state which manifests limitlessly as all the known objects through all the mind-agitations.

त्रैलोक्यदेहमुक्तानां तन्तुमुन्नतमाततं प्रचारसंकोचकरं चिदात्मानमुपागतः।

लीनमन्तर्बहिःस्वाप्तान्क्रोडीकृत्य जगत्खगान्चित्रं बृहज्जालमिव चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state.

There are countless liberated ones in all the three worlds who move about as if with bodies yet remain untouched by the body-idea. Chit is the same vision of knowledge in all these Muktas like the excellent long string that passes through all these pearls of Muktas.

Chit alone rises as the spread out world through Vaasanaas, and withdraws everything within at the time of realization.

World-appearances are just the potential states that rise from the Chit as the mind agitation like the birds; and these birds which are outside as it were though inside are held together tightly to the bosom of the self, like inside a curled up huge net of made of the thick ropes of Vaasanaas.

I have realized the Chidaatmaa as the self-state.

सर्वं यत्रेदमस्त्येव नास्त्येव च मनागपि सदसद्रूपमेकं तं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state.

It alone is all, as their knowing state; but nothing exists at all in the least, like the snake seen in a rope.

It is the real that exists as the unreal, but is one only like the gold seen as the bracelet.

परमप्रत्ययं पूर्णमास्पदं सर्वसंपदां सर्वाकारविहारस्थं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state.

It is the supreme truth that is to be trusted, for who can deny the existence of one's own self?

It is complete in itself, for it contains everything and anything as its potential state.

It is the support of all the riches and prosperities, as their potential state.

It alone moves all over as all the Jeevas, being concealed within all the forms.

स्नेहाधारमथोऽशान्तं जडवाताहतिभ्रमैः युक्तं मुक्तं च चिदीपं बहिरन्तरुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

It is the Chit lamp burning brightly as all the mind-conceived worlds.

It burns because of the oil of attachment to the objects and people, with the expectation of joy by their possession. The flame keeps continuously shaking as a form of restlessness, blown by the inert winds of delusion states. It alone is all by revealing all, but it is not bound to them.

हृत्सरःपद्मिनीकन्दं तन्तुं सर्वाङ्गसुन्दरं जनताजीवनोपायं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state. It is the unseen root of the lotus plant (body-creeper with all the limbs) blooming in the heart-lake (central essence of Reality). It is the beautiful rope holding all the limbs together and is the only support of the living beings.

अक्षीरार्णवसंभूतमशशङ्कमुपस्थितं अहार्यममृतं सत्यं चिदात्मानमुपास्महे।

I contemplate on the Chidaatmaa, the self-awareness within.

It is the excellent nectar of truth; it cannot be stolen (by Garuda and others); it has not come out of the milk-ocean (no need of such hard churning); it does not contain within it the moon etc (and is empty of all).

शब्दरूपरसस्पर्शगन्धैराभासमागतं तैरेव रहितं शान्तं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state. It alone appears as the world made of sound, form, taste, touch and smell; yet is devoid of those and cannot be sensed by them, and is the complete quiescent state.

आकाशकोशविशदं सर्वलोकस्य रञ्जनं न रञ्जनं न चाकाशं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state.

It is as extensive as the sky (manifesting as the endless space which contains countless worlds).

It gives joy to the entire world (as the very essence of bliss, namely the self); yet, it never gives joy because there is no one else; and it is not the wide spread space also (for it contains nothing).

महामहिम्ना सहितं रहितं सर्वभूतिभिः कर्तृत्वे वाप्यकर्तारं चिदात्मानमुपागतः।

I have realized the Chidaatmaa as the self-state.

It is endowed with all the greatness (manifesting as all the world appearances); yet is devoid of all the riches (world patterns). It does everything (as the cause of all actions) yet does not do anything.

अखिलमिदमहं ममैव सर्वं त्वहमपि नाहमथैतरच्च नाहं,

इति विदितवतो जगत्कृतं मे स्थिरमथवास्तु गतज्वरो भवामि।

I am all this (as the manifest Brahman). All this is mine (since I alone project myself as them).

I am not the 'I' (limited ego) even. I am also not the other (any other conceived being).

Realizing this truth, I will be free of the delusion-fever, not bothering as to whether the world is stable or is produced through delusion.

THE MUKTAS WITH SUCH AN ASCERTAINMENT

इति निश्चयवन्तस्ते महान्तो विगतैनसः सत्याः सत्ये पदे शान्ते पदे समे सुखमवस्थिताः। इति पूर्णधियो

धीराः समनीरागचेतसः न निन्दन्ति न नन्दन्ति जीवितं मरणं तथा। इत्यलक्ष्यचमत्कारा नारायणभुजा इव

ऋजवः स्वलिताकारा अपरा इव मेरवः।

Those noble men who are free of all the sins of delusion have the above explained 'Nishcaya' (the ascertainment) which is attained by the intense practice of Vichaara; are always aware of the truth; and are established in the true, quiescent, equal state blissfully. These men with fulfilled intellects in this manner stay undaunted in the perceived world; do not lament also about the death of the body, nor do they feel joy in the life; because they do not live a fictitious life-story of birth and death like the ignorant Jeevas.

These Muktas with such an ascertainment are like the arms of Naaraayana; can break any subtle delusion also instantly like destroying a demon (their minds cannot rise with any guise of goodness or badness); are always steady; tender in nature, yet are like the sturdy Meru Mountains competing with the original Meru in stability.

रेमिरे वनखण्डेषु द्वीपेषु नगरेषु च देवोपवनमालासु स्वर्गेषु च सुरा इव भ्रमुः कुसुमपूर्णासु दोलान्दोलचलासु च विचित्रवनलेखासु मेरुशृङ्गशिखासु च, चक्रुर्विजितशत्रूणि चामरच्छत्रवन्ति च विचित्रार्थानि राज्यानि चित्राचारमयानि

च अनुजग्मुरिमान्सर्वान्नानाचारविचेष्टितान्श्रुतिस्मृत्युदितारम्भामितिकर्तव्यतामिति ईदृशीरमणीयेषु

ललनाहास्यहारिषु विहाराहाररम्येषु भोगाभोगेषु भूषिताः विशुशुचरुचूतासु मन्दरावलितासु च अप्सरोगीतपूर्णासु

नन्दनोदयानभूमिषु सचराचरभूतेषु विश्रान्ताखिलजन्तुषु यज्ञक्रियाकलापेषु गार्हस्थ्येषु यथाक्रमं तेरुहृतगजेन्द्रासु

भ्रान्तभूरिशिवासु च भेरीभाङ्कारभीमासु संग्रामार्णववीथिषु तस्थुः परुषचित्तासु हतवित्तोद्धतासु च संरम्भक्षोभरोद्रीषु

सर्वासु द्वन्द्वरीतिषु।

(After such an ascertainment was achieved, how did they live in the world?

Did they turn away from the world?

No! When every perceived moment is the Brahman-shine alone, what is there to run away from?

If the entire mountain terrain is covered fully with snow, what difference is there in any direction?

They just lived their life-stories, engaged in whatever duties fell to their lot.

They did not avoid the pleasures, nor did they renounce the families; but were always acting with the well-ascertained knowledge alone.)

They enjoyed the perceived as the self-shine alone. All the lands were equally beautiful for them, be it a forest or an island or a city. They wandered with the same vision when roaming in the heavenly gardens of the Devas where the flower filled swings were swinging with beautiful Apsaraas seated on them, or when roaming in the various forest lands and peaks of the Meru Mountain.

They were not excited by anything, nor did they avoid anything.

They fought the enemies also and conquered them and ruled their kingdoms with various riches and with varied cultures, adorned by the royal insignia of the white umbrella and chowries. *(They did not renounce the kingdom and escape to the forest-caves.)* Whatever action and conduct was required of them as per their position in life, they followed them all without flaw, by not opposing the instructions of the Smritis and Shrutis. They were adorned by all the enjoyments and enjoyed the company of the beautiful girls laughing enticingly, wandered in places of interest, ate what was delicious. They entered the beautiful gardens of the heaven filled with beautiful mango trees, Mandaara trees, where Apsaraas sang melodiously.

They ruled the kingdoms filled with moving and non-moving things, where all were cared for with affection, performed the Yajnas for the good of the world, and lived as householders performing the prescribed duties. They swam in the oceans of the battlefields, turbulent with the loud noises of war-drums, where the jackals wandered among the dead bodies of huge elephants. They stood without any arrogance amidst the enemies who were hurt by the defeat and had lost all their wealth and kingdom; and they also stood firmly when faced with the dual states of both terrifying difficulties and pleasing prosperities.

मनस्तेषां तु नीरागमनुपाधि गतभ्रमं असक्तं मुक्तमाशान्तं परं सत्त्वपदं गतम्।

Their minds were without desires; they did not misconceive reality in the world; they were no more deluded; they were detached within; they were free of all apprehensions; they were full of calmness; had attained the state of Sattva (Chitta now shining as the Sattva state of Brahman).

न ममज्जुः क्वचिदपि संकटेषु महस्त्वपि महदप्युपायातेषु कुलशैलाः सरस्विव।

They did not drown in sorrow whether met with greatest of difficulties or greatest of enjoyments; like the Kula Mountains (Himalayas etc) never drown inside a small lake.

नील्ललास विलासिन्या श्रिया परमकान्तया परिपूर्णन्दुलक्ष्म्येव जलराशी रघूद्वह।

Hey Best of Raghus! They were not attracted by the highly attractive goddess of wealth (Shree) who had come out of the milk ocean, since they were like the ocean which was filled with countless Lakshmis and moons without a gap.

न मम्लौ दुःखशोकेन ग्रीष्मेणेव वनस्थलं जहर्ष न च भोगोद्यैरवश्यायैरिवौषधीः।

They did not wither in grief and sadness, like the forest by the summer heat.

They did not get overly joyous by the attainment of the pleasures, like the plants by the dew drops.

ते हि केवलमव्यग्राः कुर्वन्तः काममञ्जरीः इष्टानिष्टफलं राम नाभिलेषुर्न तत्त्यजुः।

Without having the attachment for the doer ship, they enjoyed doing anything they liked, and never bothered about the results of their actions by either desiring or despising them.

नोदगुः कार्यसंपत्तावाक्रान्ता नास्तमाययुः जहर्षुर्न सुखप्राप्तौ मम्लुर्नैव च संकटे।

If they won the wars, they never became proud or arrogant; if defeated, they did not collapse in humiliation. They did not feel overly happy when met with happy circumstances; they never broke down when met with calamities.

मुमुहुर्न विमोहेषु न ममज्जुर्विपत्क्रमैः न जहर्षुः शुभैः शोकै रुरुदुर्न भवानिव।

Like you Rama (who are worried by the perceived world), they were not deluded when met with problematic situations; they did not drown in sorrows in difficult situations; they did not act joyous in auspicious situations; they did not cry in sorrowful situations;

प्राकृताचारसंप्राप्ते कुर्वन्तः कर्म केवलं स्थिता विगतसंरंभमपरा इव मेरवः।

Performing only those actions that were their duties by nature; devoid of all unnecessary excitements; they stood majestic like the second Meru Mountains.

तां त्वं दृष्टिमवष्टभ्य राघवऽघविनाशिनीं अनहंकृत्यहंकारो विहरस्व यथाक्रमम्।

You also take recourse to such a vision of life which destroys the sin of incorrect knowledge hey Raaghava! Live in whatever way your life guides you, with the 'I' ness not connected to the limited form.

यथाभूतामिमामेव पश्यन्सर्गपरम्परां मेरुस्थितोऽब्धिगंभीरः सममास्व गतभ्रमः।

Perceiving this array of creations as it is (as the self-shine), and free of delusions, remain equal and unmoving like the Meru Mountain and profoundly quiet like the deep ocean.

चिन्मात्रं सर्वमेवेदमित्थमाभासतां गतं नेह सत्यमसत्यं वा क्वचिदस्ति न किंचन।

Only the pure Chit appears as all this perceived here.

Nothing here is real or unreal. Nothing at all is anywhere.

महत्तामलमालम्ब्य त्यक्त्वेदमवहेलया असक्तबुद्धिः सर्वत्र भव भव्य भवक्षयी।

Accepting fully the Supreme state of Brahman as the self-state; discarding completely the idea of reality of this world; with an unattached intellect; be everywhere as the auspicious self, with all sufferings of this worldly-existence destroyed.

किं रोदिषि घनोद्वेगं मूढवच्चानुशोचसि भ्रमस्युद्भ्रान्तचित्तश्च सौम्यावर्ते तृणं यथा।

Why do you cry feeling so much distress? Why do you grieve like an ignorant?

Why do you get tossed about like a piece of grass caught in the flood, and feel so confused?

रामोवाच

Rama spoke

अहो नु भगवन्नूनं सम्यग्जातमलक्षयः त्वत्प्रसादात्प्रबुद्धोऽस्मि सूर्यसङ्गदिवाम्बुजम्। भ्रान्तिरस्तं गता नूनं
मिहिका शरदीव मे संशान्ताखिलसंदेहः करिष्ये वचनं तव। व्यपगतमदमोहो मानमात्सर्यमुक्तश्चिरतरमुदितात्मा
शान्तशोकश्चिरेण पुनरसुखमगच्छन्स्वच्छयैकान्तबुद्ध्या यदिह वदसि साधो तत्करिष्येऽविशङ्कम्।

Bhagavan! Ah the wonder of it all! The dirt has been fully removed. By your grace, I am enlightened, like the lotus blossoms by the contact of the Sun. My delusion has gone completely like the mist vanishing in the autumn. I have no doubts any more. I will act as per your guidance.

The delusion and the 'I' ness are gone.

I am freed of all the taints of ego and have lost the apprehension of being a prince.

I am now established in the self-awareness state forever. My sadness is gone without a trace.

Without reverting back to the state of non-happiness caused by the lack of knowledge, I will stay with the single minded state of the knowledge-vision, and will do whatever you instruct without hesitation.