

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

'THE NIRVAANA STATE'

PART SEVENTEEN

(VASISHTA MEETS SHIVA - 2)

[WHICH 'DEVA' IS TO BE WORSHIPPED?]

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

(Sage Vasishtha long back was an ardent devotee of the Trinities and was engaged in the methodical worship of Lord Shiva, and lived in a hermitage in the Kailaasa Mountain itself. He was still engaged in the study of the Scriptures, and was waiting for the great knowledge to be revealed by Shiva himself.)

अस्तीन्दुकरसंभारभासुरः पारगो दिवः कैलासो नाम शैलेन्द्रो गौरीरमणमन्दिरम्। तत्रास्ते भगवान्देवो हरश्चन्द्रकलाधरः।

There is the king of mountains named Kailaasa situated far across the reach of the heaven and is the abode of Gauree's beloved lord. The snow mountain shines extremely bright being fully heaped by the rays of the moon-digit worn by the great lord Shiva. There stays Bhagvaan Lord Hara who wears the moon-digit as his crest jewel (which is out shined by his lustre).

(Shiva is a great Yogi of the highest level, Brahman-state personified as a Shiva.

If Brahman took a form, it would be the Shiva-form only.

Gauree, the purest of the purity state is his beloved fair-hued spouse, who is stuck to him as his very half-body, his inseparable essence.

Kailaasa, the sport-ground of the perceived phenomenon is where he stays.

His state is unapproachable to any Deva of any heaven also.

He wears the mind-phenomenon as his crest jewel, for namesake, just to reveal himself in a form.

The perceived phenomenon where he stays is bathed by the pure state of his mind and shines bright as the Jagat-state.

He is Hara, the great Lord who removes the ignorance of all.)

तं पूजयन्महादेवं तस्मिन्नेव गिरौ पुरा कदाचिदवसं गङ्गातटे विरचिताश्रमः तपोर्थं तापसाचारे चिराय रचितस्थितिः सिद्धसंघातवलितः

कृतशास्त्रसंग्रहः पुष्पार्थं स्यूतस्फुटिकः पुस्तकव्यूहसंग्रही। एवं गुणविशिष्टस्य कैलासवनकुञ्जके तपः प्रचरतो राम मम कालोऽत्यवर्तत।

Worshipping the Great God in that very hill, I lived there once in a hermitage constructed on the bank of River Ganges. I was engaged in doing penance for a prolonged time, was enjoying the company of Siddhas who lived in the caves of the Kailaasa mountain, was spending time in analysing the meanings of the knowledge scriptures, was weaving baskets for flowers to collect the flowers for worshipping Shiva, and was collecting books of value; and thus spent time in the bowers of Kailaasa forest.

अथैकदा कदाचित्तु बहुलस्याष्टमे दिने गते श्रावणपक्षस्य रात्र्यग्रे क्षयमागते, दिक्षु संशान्तरूपासु काष्ठमौनस्थितास्विव, खड्गच्छेद्यान्धकारेषु कुञ्जेषु गहनेषु च, एतस्मिन्नन्तरे तत्र यामार्थं प्रथमे गते, समाधिं तनुतां नीत्वा स्थितोऽहं बाह्यमग्नदृक्। अपश्यं कानने तेजो झटित्येव समुत्थितं शुभ्राभ्रशतसंकाशं चन्द्रबिम्बगणोपमं प्रकटीकृतदिवकुञ्जम्। तदालोक्य मया स्मयात् अन्तःप्रकाशशालिन्या बुद्धिदृष्ट्यावलोकितम्।

Once, on the eighth day of the black fortnight of Shraavana month; after the evening worship was over with; when the quarters were silent as if observing the vow of wood-like silence; when the 'darkness so dense that it could be cut with a sword' filled the bowers; after the first Yaama was gone; I woke up from my Samaadhi and was absorbed in seeing the outside world.

At that time I observed a lustre suddenly rising forth which had the hue of hundreds of white clouds collected together and which shone like a collection of moon-discs, lighting up all the quarters. Moved by wonder, (and unable to see with my physical eyes) I observed with the power of my intellect which lights up the inside and reveals the object in front.

यावत्पश्यामि तं सानुं प्राप्तश्चन्द्रकलाधरः गौरीकरार्पितकरो नन्दिप्रोत्सारिताग्रः। शिष्यान्सम्बोध्य तत्रस्थान् गृहीत्वार्घ्यं सुसंयतः अगमं सुमनास्तस्य दृष्टिपूतमहं पुरः। तत्र पुष्पाञ्जलिं दत्त्वा दूरादेव त्रिलोचनः दत्तार्घ्येण मया देवः संप्रणम्याभिवन्दितः। ततश्चन्द्रप्रभासख्या ऋज्व्या शीतलया तथा दृशा सर्वातिहारिण्या चिरमस्यास्पदीकृतः। पुष्पसानूपविष्टाय तस्मै त्रैलोक्यसाक्षिणे अर्घ्यं पुष्पं तथा पाद्यमप्युपेत्यार्पितं मया। मन्त्रपुष्पाञ्जलयो विकीर्णा बहवः पुरः नानाविधैर्नमस्कारैः स्तोत्रैश्चाभ्यर्थितः शिवः। ततो भगवती गौरी तादृश्यैव सपर्यया संपूजिता सखीयुक्ता गणमण्डलिका तथा। पूजान्ते पूर्णशीतामशुरश्मिशीतलया गिरा तत्रोपविष्टं प्रोवाच मामर्धेन्दुकलाधरः।

(Vasishtha was now in a Shiva-Samaadhi; but was also in the waking world.

The form of Shiva filled the entire sky as a bright lustre; and Vasishtha alone was able see him with his knowledge vision and was able to converse with Shiva on an equal ground.)

Then when I looked through my inner vision, I saw Lord Shiva wearing the crescent moon along with his spouse Gauree who had held his hand with love, and both of them seated on top of the Nandi who had slowly walked towards me standing on the mountain top and stood directly in front of me. I called out to my disciples and got ready the Arghya and walked towards him, happy in the mind, with my eyes blessed by his vision. *(Others saw only blinding lustre and not Shiva.)* I offered flowers to the tri-eyed one from the distance and saluted him by prostrating on the ground.

I became then for a prolonged time, the receptacle of his cool tender look resembling the moon-shine which could remove all sufferings at once.

The 'Witness of the three worlds' then sat on the summit covered by the flowers offered by me.

I approached him and offered him Arghya, Paadya and flowers. I worshipped him with many handfuls of flowers sanctified by Mantras. I propitiated him with many hymns and salutations.

Then Bhagavati Gauree, who was accompanied by her attendants and who was surrounded by her Ganas, was also worshipped by me at the same time likewise.

After the worship was over, as I sat in front of him, Shiva who wore the half-moon spoke to me words which were cool like the tender rays of the full moon.

ईश्वर उवाच

Ishvara spoke

ब्रह्मन्प्रशमशालिन्यः प्राप्तविश्रान्तयः पदे कच्चित्कल्याणकारिण्यः संविदस्ते स्थिताः परे, कच्चित्तपस्ते निर्विघ्नं कल्याणमनुवर्तते, कच्चित्प्राप्यमनुप्राप्तं, कच्चिच्छाम्यन्ति भीतयः।

Brahman! You are quiescent in your mind. You have reached the Supreme restful state. You always do good to the others.

Is your mind well-rested in the state of the Supreme?

Is your penance going on well without any disturbance?

Have you achieved your purpose? Have you got rid of all the apprehensions?"

वसिष्ठोवाच

Vasishta spoke (to Rama)

एवंवादिनि देवेशे सर्वलोकैककारिणि गिरानुनयशालिन्या मयोक्तं रघुनन्दन।

When the Supreme Lord who was the single cause of all the three worlds addressed me like this, I answered him humbly like this.

वसिष्ठोवाच

Vasishta spoke (to Shiva)

त्र्यक्षानुस्मृतिकल्याणवतामिह महेश्वर न किञ्चिदपि दुष्प्रापं न च काश्चन भीतयः त्वदनुस्मरणानन्दपरिघूर्णितचेतसाम्।

Hey Supreme Lord! For those blessed ones who get remembered by Tryaksha (Three-eyed Shiva) himself, and whose minds are fully overflowing with the bliss of your remembrance, nothing is unattainable, and no fears torment them. न ते सन्ति जगत्कोशे प्रणमन्ति न ये पुनः ते देशास्ते जनपदास्ता दिशस्ते च पर्वताः त्वदनुस्मरणैकान्तधियो यत्र स्थिता जनाः।

(Only those cities are said to exist where live your devotees; other places where the people do not know of you, are truly not existent.)

Those countries, those cities, those directions, those mountains are not there where they do not salute you ever; since those people always are absorbed in your remembrance there.

फलं भूतस्य पुण्यस्य वर्तमानस्य सेचनं तनीति चैष्यती बीजं त्वदनुस्मरणं प्रभो।

(Your remembrance blesses all the three time modes of life. One has to perform meritorious deeds in the past to be a receptacle of your remembrance in the present; his past is thus purified with Saattvic deeds. The present becomes filled with the bliss of your remembrance. The remembrance of the present will bestow the reward of the knowledge in the future.)

Prabhu! Your remembrance is the fruit of the tree of past merits.

It is the sprinkling of nectar for the present.

It produces the seed (for future merits) in the presently acquired merit.

(Your remembrance at present multiplies the merits of the past; it multiplies the present merits also and is the seed for the multiplication of the merits of the future too.)

ज्ञानामृतैककलशो धृतिज्योत्स्नानिशाकरः अपवर्गपुरद्वारं त्वदनुस्मरणं प्रभो।

Prabhu! Your remembrance is the only one that acts as the 'pot filled with the nectar of Knowledge'!

It is the 'moon' spreading the 'pleasant light of steadfastness'. It is the 'door' for the 'city of emancipation'.

त्वदनुस्मरणोदारचिन्तामणिमता मया सर्वसामापदां मूर्ध्नि दत्तं भूतपते पदम्।

Hey Lord of all beings (BhootaPati)! I am endowed with the wish-fulfilling Chintaamani of your remembrance; and with the power of that Chintaamani, I have kicked out all the sufferings by placing my foot on their heads!"

वसिष्ठोवाच

Vasishta spoke (to Rama)

इत्युक्त्वा सुप्रसन्नं तं भगवन्तं महेश्वरं अवाचं प्रणतो भूत्वा यद्राम तदिदं शृणु।

Rama! After I said this much, I saluted Lord Maheshvara who was pleased with me and had arrived to bless me with knowledge, and again spoke like this. Listen to the conversation we both had at that time.

वसिष्ठोवाच

Vasishta spoke (to Shiva)

भगवंस्त्वत्प्रसादेन पूर्णा मे सकला दिशः किंतु पृच्छामि देवेश संदेहे तत्र निर्णयम्। ब्रूहि प्रसन्नया बुद्ध्या त्यक्तोद्वेगमनामयं सर्वपापक्षयकरं सर्वकल्याणवर्धनं देवार्चनविधानं तत्कीदृशं भवति प्रभो।

Bhagavan! By your grace, all my directions are complete. (I have no desires; yet I request you hey Devesha, to give an ascertained answer for my doubt (as the final most conclusion that cannot be questioned by any one else). Tell me hey Prabhu, what will be the correct method of 'God-worship', which destroys all the sins, which increases all the good, which is not prone to anxieties, and which can be performed with a pleasant mind?

(The worship of any deity with form or no-form is difficult because there are strict rules that are to be followed in the worship, some particular Mantras only to be recited for that deity, the need of only some particular types of worship ingredients and so on.

If the worship becomes flawed by any small mistake on the side of the devotee, the worship becomes unfruitful.

Therefore the devotee is always filled with anxiety when worshipping any deity.

And any worship of any deity is performed for obtaining some material gain only like family welfare, wealth, health, position etc, and not for the sake of acquiring knowledge.

That alone is the fruitful worship of a deity, if it at once destroys all the sins of delusion and bestows knowledge as a reward of the worship.

Is there such a deity who can be worshipped without the anxiety prone states of ordinary worships performed by the ordinary people?

The word 'God' is not in usage in the Scriptures and texts that were composed by the Rishis who were on the devotion side. God-worship is a recent trend only, and was sought by those emotional brains that were unable to grasp the abstract truths of the Upanishads.

Mortals sought to worship the immortal Devas for some material gain only. Devas are the shining beings who live in the heaven (another dimension world), and the Trinities alone are worshipped by all the Devas.

There are Devas of lesser powers, who are also worshipped for obtaining some boon or benefit.

The word used for god-worship is Devaarchana, the propitiating of a Deva, the shining lustrous form, through some particular mode of worship.)

ईश्वर उवाच

Ishvara spoke

शृणु ब्रह्मविदां श्रेष्ठ देवार्चनमुत्तमं वदामि मुच्यते येन कृतेन सकृदेव हि।

(Of course, there is such a deity and of course there is such a worship, that when you worship even only for once, the entire reward of liberation itself gets obtained instantly.)

Best among the Knowers of Brahman! I will tell you about the best type of Deva-propitiation by which one attains liberation from the ignorance, performing it just once only.

कच्चिद्वेत्सि महाबाहो देवः कः स्यादिति द्विज। न देवः पुण्डरीकाक्षो न च देवस्त्रिलोचनः न देवः कमलोद्भूतो न देवस्त्रिदशेश्वरः। न देवः पवनो नार्को नानलो न निशाकरः न ब्राह्मणो नाऽवनिपो नाहं न त्वं द्विजोत्तम। न देवो देहरूपो हि न देवः चित्तरूपधृक् न देवः कमलारूपी नापि देवो भवेन्मतिः।

Hey Brahmin! *(You are a Brahmin who is well-versed in the rituals and rites that are to be performed by a Brahmin. You are a devotee of the Trinities also, and regularly worship them in the due manner.)* Your shoulders are always engaged in offering worship to the Trinities *(and you are an expert in worshipping the Devas with the strength of your shoulders that get used for only the throwing of flowers on the images.)*

Do you know which one is the real Deva who has to be worshipped?

Lotus-eyed Vishnu is not the Deva! Tri-eyed Shiva is not the Deva! Lotus-born Brahmaa also is not the Deva!

Indra, the ruler of the three worlds is not the Deva!

Wind is not the Deva; not the Sun also ; not the Fire also ; not the Moon also, (and not also all the other 330 crores of Devas). The Brahmin also is not a Deva, the king is also not a Deva.

I am also not the Deva, you also are not the Deva, hey best of Brahmins (though our origin is divine.)

The Deva you have to worship is not the one having a lustrous form, is not the mind brimming with compassion and goodness, is not the most beautiful, and is not the most intellectual also.

अकृत्रिममनाद्यन्तं देवं देव उच्यते आकारादिपरिच्छिन्ने मिते वस्तुनि तत्कृतः। अकृत्रिममनाद्यन्तं देवं चिच्छिवं विदुः, तदेव देवशब्देन कथ्यते तत्प्रपूजयेत्, तदेवास्ति यतः सर्वं सत्तासत्तात्मरूपधृक्।

(कृत्या निर्मितम् - कृत्रिमं - that which is produced by an action is Krtrima, artificial; that which is natural is Aktrima.)

(The 'Devana', the lustrous shine of any Deva is artificial, since it belongs to their form alone which is bound by the measures of time and place; and can be grasped by the physical or mental eye.

Any Deva with such a form-based 'Devana' is not the Deva that deserves the name Deva.)

That shine which is not attained by birth, or action or any effort, which has no beginning or end, that alone is worthy of being referred to by the term Deva. How can any object that is endowed with particularities of form-identity, learning, power etc and is divided and limited by time and place measures can have such a shine?

Such a shine which is not lustrous as only a form, and which is beginningless and endless, is known as the Chit-Shiva (auspicious state of Chit); that alone is referred to by the term Deva; that alone needs to be worshipped; and because of that shine alone everything else shines forth as existing.
अज्ञातशिवतत्त्वानामाकाराद्यर्चनं कृतं योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते।

For those alone who are ignorant of the principle of the real Shiva (Chit), the worship of forms etc has been prescribed. A person who is incapable of crossing a Yojana (about 35 or 40 miles), is made to cross at least one Krosha (about eight or ten miles).

(Devotion to a deity with form brings some least discipline in the life of a man who is running after pleasures only. Worship of a deity is like a rope tied to a wild animal to bring it under control.)

A man who is capable of grasping truths of the Scriptures, worships only the real deity, the self.)

इयत्तादि परिच्छिन्नं रुद्रादेः प्राप्यते फलं अकृत्रिममनाद्यन्तं फलमानन्द आत्मनः। अकृत्रिमफलं त्यक्त्वा यः कृत्रिमफलं व्रजेत्यक्त्वा स मन्दारवनं कारञ्जं याति काननम्।

He (the ignorant one) gets only a 'limited fruit' (some temporary gain) by the worship of Rudra and others; whereas the bliss of the self is the not a fruit that is limited in place and time, and is not action-based, and is beginningless and endless.

He who throws away the natural fruit (of the self-state) and goes after the artificial fruit (of a boon), avoids the Mandaara garden (as painful) and enters the thorny forest (believing it to be pleasant).

बोधः साम्यं शम इति पुष्पाण्यग्राणि तत्र च शिवं चिन्मात्रममलं पूज्यं पूज्यविदो विदुः। शमबोधादिभिः पुष्पैर्देव आत्मा यदच्यते तत्तु देवार्चनं विद्धि नाकारार्चनमर्चनम्।

(What flowers do you need to worship this real Deva?)

Understanding of the truth (attained through Vichaara), equal-ness of the self-awareness at all times, the quiescent state without agitation; these are the excellent flowers used in the worship of this Deva who is the auspicious taintless Chit, who alone is worthy of worship; so state those who know the method of true worship.

When the Aatman is worshipped with the flowers of quiescence, understanding etc, know that alone as the excellent worship offered to the real Deva.

Worship of a form as a Deva is not at all the true worship.

आत्मसंवित्तिरूपं तु त्यक्त्वा देवार्चनं जनाः कृत्रिमार्चासु ये सक्ताश्चिरं क्लेशं भजन्ति ते।

Those who discard the knowledge of the Self and perform the worship of the Deva with a limited form, and are engaged only in the action-based modes of worship, suffer the pains of the world for long because of their ignorance.

ज्ञातज्ञेया हि ये सन्तो बालक्रीडोपमं च ते आत्मध्यानादृते ब्रह्मन्कुर्वन्तो देवपूजनम्।

Brahman! The Knowers who know that which is to be known also sometime worship the Devas like Shiva, Vishnu and others when not engaged in the self-contemplation; like a child getting amused with toys.

आत्मैव देवो भगवाञ्छिवः परमकारणं ज्ञानार्चनेनाविरतं पूजनीयः स सर्वदा।

Aatma alone is the excellent Deva shining as the shine of all the other Devas, is the Supreme Lord staying as the essence of all, and is the most auspicious Shiva-state and the Supreme Cause of all. He should be worshipped continuously with the knowledge got through Vichaara alone.

त्वमेतच्चेतनाकाशमात्मानं जीवमव्ययं स्वभावं विद्धि न त्वन्यः पूज्यः पूजात्मपूजनम्।

You are the Aatmaa, the expanse of awareness that is known as the Jeeva which by its very nature is changeless. No one else is to be worshipped. Aatman-worship is the true worship.

वसिष्ठोवाच

Vasishta spoke (to Shiva)

चेतनाकाशमात्रात्म यथा जगदिदं प्रभो यथा तच्चेतनस्यैव जीवादित्वं तदुच्यताम्।

Prabhu! Since the expanse of awareness alone is this Jagat (world), and since that awareness state itself gets the state of Jeeva, please explain as to how it is so.

ईश्वर उवाच

Ishvara spoke

चिद्ब्रह्मोमैव किलास्तीह पारावारविवर्जितं सर्वत्रासंभवच्चेत्यं यत्कल्पान्तेऽवशिष्यते।

Chit-expanse is the Knowing state which can exist as any probable state of knowing an object as the perceived; that alone is there as the perceived state of the world. It is limitless on both sides without beginning or end.

Even if any perception does not occur anywhere because of the dissolution as willed by the Creator, or because of its non-existence understood through reasoning, it alone is left back even after the world ends.

(Knowing-state can exist without the object of knowledge, namely the perceived.)

Knowing state can exist as the silence of everything; it is not dependent on the object of knowledge.)

यद्यत्स्वयं प्रकचति तस्य स्वकचनस्य तु स्वयं यत्स्पन्दितं नाम तेनेदं जगदित्यलम्।

‘Knowing’ is a state which exists as all the probable states of known (like reading is a probable state of all the books that can be read; but exists without the books also).

The very state of knowing shines as the known.

Whatever shines as the known, is the shine of that Knowing state only as its probable states.

That is how this Jagat-state comes into being.

(You are at present ‘knowing’ me, Shiva as an object of knowledge, as a form that belongs to Kailaasa. This very state of knowing is the Chit which when filtered of all the perceived, stays as it is without any perceived. Chit alone shines as me knowing you, and you knowing me.

It is the common essence that knows the object of knowledge as Jagat through many agitation states referred to as Praana or the mind.

That alone is. That alone shines as you and me and all other forms.

In a dream-state that is made of just the mind-taint, the dream characters create each other as their objects of knowledge; so is this Jagat made of forms that see other forms as per the agitations of their minds.

I rise in front of you as Shiva, because of your want of seeing me to receive knowledge.

You rise for me a Vasishtha who is fit for receiving the knowledge given by me.

For others who are materialistic, I may not exit at all as any object of knowledge; nor they for me.

Duality is a play of two minds only and not an absolute reality.)

इत्येवं स्वप्नपुरवज्जगद्भाति चिदात्मकं एवं चिद्व्योममात्रात्म जगदच्छं न भित्तिमत् ।

This world shines forth like this similar to a dream-city alone, as the essence of Chit alone.

That is how the world is just the expanse of Chit-alone, the pure state of knowledge alone, and is not solid at all (solidity also is a sensed thing only).

अत्यन्तासंभवाच्चेत्यं दृश्यं चिद्व्योममात्रकं चित्त्वात्कचति सर्गादौ यत्तज्जगदिति स्मृतम्।

Since the perceived phenomenon is completely non-existent as a solid absolute reality like a city seen in the dream (which is also not really real), whatever is perceived is the Chit-expanse alone!

(What happens to the dream-world of people and objects when you wake up? Where is it?

It was your mind alone that expanded as some experience.

Dream world was made of emptiness alone.

What was inside you as some agitation rose up as the experience of the dream world.

So also, what is inside you as agitation of some sort, rises as your experience.

This waking world also is made of emptiness alone.)

The created phenomenon shines forth by the very nature of Chit.

That alone is known as ‘Jagat’, the changing pattern of the world.

(Chit is knowing state which can know anything as a known object.

That alone is there, the Chit alone!

What it can know as as known, is the world; there is no solid world as such apart from this Chit-state.)

तस्मात्स्वप्नपुराकारं यदिदं भासते जगत्तत्र चिद्व्योममात्रात्मन्यन्यता कुतः।

Therefore, in this ‘Jagat’ which shines forth in the form of a dream-city that has no solid existence except as the expanse of the mind, which is in essence only the Chit-expanse, how can there be another one as apart from it?

(Knowing comprises everything that can be known.

How can anything exist as the not-known, as a separate reality?)

चिन्मात्रमेव गिरयश्चिन्मात्रं जगदंबरं चिन्मात्रमात्मा जीवश्च चिन्मात्रं भूतसंततिः।

Mountains are Chit alone!

(If not known as existing at least as a concept or memory or idea or sense-information, the mountains also cannot be known, and do not come into existence for any mind.)

This world-expanse which contains all the objects is also Chit alone.

(Unless known, the world ceases to exist.

Each mind or Jeeva, knows only some part of the world as its information input.

That much alone is its world. That much world alone is in existence for that particular Jeeva.

For a man inside the house, the objects of the house that are directly perceived alone produce his experienced world; the rest of the world is just a store of ideas or memory-content in his mind.

At that moment of the house experience, he is experiencing a house-dream; when he goes out of the house, he enters another dream-world of the outside of the house, with only the memory of the house stored as a proof of existence of his house, which exist no more at his present experience of the outside.

A man of ignorance, like a blind frog keeps hopping from one dream-experience to another with the illusion of a huge world that he is a part of.

The world is a huge network of totality dream-worlds intricately woven together as a single stretch of world reality; as if a set of Jeevas are all dreaming the same dream in bits and pieces.)

Jeeva is Chit alone by nature.

(Jeeva is the knowing state that knows only some little portion of the Jagat through a mind which conceives limitations.)

All the succession of beings is Chit alone.

(Each Jeeva knows a little; and the network of all these tiny knowing states shining through the many minds produce an illusion of a huge world which has been existing from a long time and which will exist also for a long time, with the succession of the same type of minds seen as their world.)

चिद्ब्रह्मोममात्रादितरत्सर्गादौ सर्ववेदने भिन्नस्वर्गे पुरे वापि किं संभवति कथ्यताम्।

In all the perceived patterns of creations differentiated as heaven, earth or nether worlds, what other thing can be there than the Chit, since 'Chit expanse' alone exists? Tell me!

(Every being be he a Deva, or a mortal or a worm, is a knowing state of some degree, greater or lesser. Each mind sees a world of its own and believes that alone to be real and true.)

आकाशं परमाकाशं ब्रह्माकाशं जगच्चितिः इति पर्यायानामानि तत्र पादपवृक्षवत्।

'Aakaasha' (element-expanse); 'Paramaakaasha' (Supreme expanse of Reality); 'Brahmaakaasha' (Brahmaa-expanse as Brahmaa's conceiving mind); 'Jagat' (the constant phenomenon of continuous change); 'Chiti' (the perceived phenomenon); all are synonymous terms like the words 'paadapa', 'vriksha' etc are synonymous (Sanskrit) words denoting the 'tree'.

(Names are many, definitions are many; explanations are many; but what is there is the Chit-state alone, call is the expanse of all known objects, or the Supreme state which contains everything, or the Brahman expanse which is everything, or the changing patterns of known which forms the essence of Reality, or the perceived state of knowing. Knowing contains all as its known; that is Chit-expanse.)

The same Chit expanse gets divided in the world-state made of of sounds with meaning, and new terms get invented to explain the world-reality.)

(काशु - दीप्तौ Anything that reveals is Aakaasha. That can mean only the Chit.

(गम् - गत्यर्थास्ते ज्ञानार्था Jagat the movement-state, the continuity of appearance and disappearance also means that which is known; so 'Jagat' also means Chit.)

एवं द्वौ स्वप्नसंकल्पमायाभिः स्वनुभूयते तदा किल चिदाकाशमेव भाति जगत्तया। यथैतत्संविदाकाशं स्वप्ने भाति जगद्वपुः तथेदं जाग्रदाख्येऽपि स्वप्ने भाति तदेव नः। यथा स्वप्नपुरे चित्खं वर्जयित्वेतरत्क्वचित् न किञ्चित्संभवत्येवं जाग्रत्येवं महाचितः।

In this manner, duality is experienced through the delusions of dream and conception.

That is why Chit-expanse alone shines forth as the state of 'Jagat'.

Just like this knowing state of Chit (as the individual Self) shines forth as the world-form in the dream as the mind-expanse, the same Chit (as the totality of individual selves) shines forth as this waking state of the world which is another dream of ours.

(Both the states of the dream and the waking are just the Chit-expanse in different levels of knowing. There is no difference between the two states.)

Just like there is nothing else except 'Chit-expanse' (knowing expanse) in the dream-city, there exists nothing else in the waking state also except the 'Supreme Chit' (the knowing expanse).

(In the dream also you know some objects as your experience, in the waking state also you know some objects as your experience. What difference is there?)

यतो न संभवत्यन्यच्चेत्यं किञ्चित्ततोऽखिलं चित्तं संचेत्यमप्येतदचेत्यं सज्जगत्स्थितम्।

There is only the Chit state and no perceived at all as a separate reality.

All that is seen as perceived is only the Chitta state (mind-process).

Though perceived as real, nothing is perceived at all.

The Jagat stays as Sat (Reality) alone.

(Brahman is a state only and not a solid entity outside of the perceived world.)

Perceived world is also not a solid structure that exists outside of Brahman.

Each and every point of the perceived is just a probable state only; that means it has not happened, will not happen, and never happened.

'Could be' is always 'could be' and never the 'is'.

Brahman state is a state that can rise as any object of knowledge; but that object of knowledge does not become a reality outside of Brahman.

If a sculptor imagines some form in the rock in front of him, he has to carve the rock and bring out his imagined form in that rock; and so the statue that is carved exists outside of him.

But the Brahman state does not have anything outside of it to carve anything as a perceived world.

*It can be any experience, but it does not become any experience outside of it.
 It is just a powerful state which can be anything, but not anything.
 Because of this vagueness only, the perceived does not stay as a stable reality anytime; it keeps flowing of and is referred to by the term Samsara (the flow of patterns).
 Nothing happened, or happens as happening.
 Every perceived is slipping off even as you see it.
 You can hold on to nothing, and can only be a mute witness to the change, staying as the changeless Chit-state.
 Brahman can be any experience of any sort, but is never the stable experience of any sort.
 Brahman is always a potential unmanifest state; but never a stabilized manifest state of the world.
 This potential state of the world exists only as a mist in the Brahman state.
 I, you and anyone anywhere is just a probable state; and not a real state.
 We are all just the perceived states that could be, but not the real states outside of it.
 What can be outside of Brahman?
 Like a screen that can exist as any picture, which keeps on changing its pictures as this and that, Brahman exists as all that is there.
 In a screen of the ordinary type, the picture has to appear one after the other in time, in place.
 In the Brahman screen all that is there or was there or will be there anywhere and everywhere exists at once as its essence.
 A rock can become any statue; it is a potential state for any form that can be carved on it as imagined by the sculptor.
 Brahman is a the rock, the imagination and the sculptor; all in one.
 It at once is the perceived of any Jeeva that never happens really; but is always the 'could have happened' state.
 There is only the mind-process (information processing); but no world as such.
 Bodha is there; but not the world.
 Brahman is there as the probable state of world; but there is no world.)*

परमाकाशकलनं त्रिजगत्स्वयमुत्थितं स्वप्नवद्विद्धि चिद्भ्योमि न त्वेतद्वैतवत्स्थितम्।

The misty quiver in the 'Supreme expanse' alone is the tri-world phenomenon.
 Know that it has risen by itself in the Chit-expanse, like a dream. This does not exist as duality.
 (There is only the probable state ; but not the real state of the world.
 It is just as it is ; to be this or that; but is never anything.
 It is the nature of the Reality to be this or that; and it does not split into this or that.
 It is just the empty expanse empty of emptiness or fullness.
 Like a dream-world is not really existent; but stays within the mind only as the mind's agitations, and is never there as real, but only made of emptiness; this world is also the agitation within the Reality state, which never exists really as a second reality.)

यदा चिद्भ्योममात्रात्म स्वप्ने घटपटादिकं सर्गादावेव सर्गोऽयं तथा चिद्भ्योममात्रकम्।
 शुद्धसंवित्तिमात्रत्वादृतेऽन्यत्स्वप्नपत्तने यथा न विद्यते किञ्चित्थाऽस्मिन्भुवनत्रये।

The 'pot' 'cloth' etc that are seen in the dream-world, are in essence 'only the Chit-expanse'; so also, this created world also is 'only the Chit-expanse'!
 (Even the dream-objects are just objects of knowledge only and are Chit in essence, as supported by the knowing state of reality. This world also is similarly 'the known' 'known by the Reality'; but not really existent as a second solid reality.) Nothing else exists except the pure awareness-state in the dream-city, so it is in the three worlds also.

याः काश्चन दृशो ये ये भावाभावास्त्रिकालगाः सदेशकालचित्तास्तत्सर्वं चिद्भ्योममात्रकम्।

What all is there as perceived pattern; all the appearances and disappearances bound by three time-modes; all the minds perceiving the expanse of space and time; all that is Chit-expanse alone!

स एष देवः कथितो यः परः परमार्थतः यस्त्वं सोऽहमशेषं वा जगदेव च योऽखिलः।

'That' (Chit) alone is referred to by the term 'Deva' in the true sense, which is the transcendent principle. 'That' alone is 'you', 'he' 'I' and all that is there, and all that is perceived as this 'Jagat'.

सर्वस्य वस्तुजातस्य जगतोऽन्यस्य ते मम देहो हि चेतनाकाशं परमात्मैव नेतरत्।

For all the objects of the world, for all others, for you, for me, the body (form) is nothing but the 'expanse of knowing the known' (Chit). There is only the Supreme Self; nothing else!
 (Something knows, and something is known; and all the names, forms, likes, dislikes, desires rise up instantly based on this 'known' phenomena. What else is there?)

संकल्पने स्वप्नपुरे शरीरं चिद्भ्योमतोऽन्यन्न यथास्ति किञ्चित्थेह सर्गे प्रथमैकसर्गान्मुने प्रभृत्यस्ति न रूपमन्यत्।

When imagining something, when dreaming, whatever body is there is not any real body but is the expanse of Chit-expanse alone that stays as the form-based 'I' and its experience (just the state of knowing something).

This state of experiencing another as the 'I' is there from the beginning of the concept of the past which is known as the first creation; and there is no form at all as such for anything.

एवं सर्वमिदं विश्वं परमात्मैव केवलं ब्रह्मैव परमाकाशमेष देवः परमः स्मृतः।

In this manner, this entire world of changing patterns (Vishva) is just the Supreme Self. Brahman alone is the Supreme expanse as the Knowing essence of all. He alone is known as the Supreme Deva.

तदेतत्पूजनं श्रेयस्तस्मात्सर्वमवाप्यते तदेव सर्गभूः सर्वमिदं तस्मिन्व्यवस्थितम्।

Therefore, worshipping that Deva alone leads to the Highest Good. Everything gets attained by that. That alone is the support of this world. In that alone everything is established.