

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY TWO

(VASISHTA MEETS SHIVA- 7)

[THREE LEVELS OF EVOLVING CHIT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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

चन्द्रार्धशेखरधर चित्तत्वस्य महात्मनः अनन्तस्यैकरूपस्य द्वित्वं कथमुपागतम्। कथं च तन्महादेव रूढं पर्यायसंकुलं भवेद्दुःखोपघाताय प्रज्ञया विनिवारितम्।

Hey Shiva wearing the half moon on the head as the crest jewel! How did the concept of duality arise in the Supreme principle of Chit which is single (changeless) and imperishable (undivided by space and time)? *(How can delusion rise in the changeless state and make it appear as another thing, since nothing else is there other than the Chit?)*

MahaaDeva! How is it possible to remove this duality by just the true understanding as it is so well-established, and is bound by the hosts of repeated experiences thus leading to endless miseries? *(How can the reality of the world, so well-established and fixed in the mind be removed just by understanding and realizing the truth?)*

ईश्वर उवाच
Ishvara spoke

सर्वशक्ति हि तद्ब्रह्म सदेकं विद्यते यदा तदा निर्मूल एवायं द्वित्वैकत्वकलोदयः।

Brahman is the name given to the Reality state which is changeless, and one only without the second. Brahman means that which grows or expands or evolves.

That Brahman state is something which can exist as any perceived state; it is its very nature.

That alone is there as all; and that alone is the truth; and that is all powerful.

When the Reality alone is the true state, then this appearance of twoness and oneness can be uprooted fully through the rise of knowledge.

(What difficulty is there in removing what is not there?)

Reality state is not single, is not one becoming two, or one appearing as two.

All these numbers belong to the deluded state of divisions. False conceptions are easily uprooted by reason; so it is seen in the world. The false conceptions about the realness of the world also can be removed through reason.)

सति द्वित्वे किलैकं स्यात्सत्येकत्वे द्विरूपता, कले द्वे अपि चिद्रूपे चिद्रूपत्वात्तदप्यसत्। एकाभावादभावोत्र एकत्वद्वित्वयोर्द्वयोः एकं विना न द्वितीयं न द्वितीयं विनैकता।

(You are suggesting that the Reality state is 'one' only, and asking me as to how the duality state came to be about from this 'one'. The question is baseless.)

If duality is there, then there is oneness. *(The term duality contains within it the term one, as its essence.)*

If one is there, two also becomes possible by dividing it.

Both these concepts are in the Chit only as the probable states of perception.

Chit is not the 'one', which divides itself as two.

Both the conceptions of oneness and twoness are supported only by the state of Knowing.

They are the 'known' part of the perceived.

Therefore both the terms 'one' and 'two' are baseless.

Chit cannot be referred to with such concepts of oneness and twoness.

In both these concepts of oneness and twoness, if one is absent, the other is also absent.

Without 'one' there is no 'second'; without 'the second' there is no 'one'.

कार्यकारणयोरेकसारत्वादेकरूपता फलान्तस्यापि बीजादेर्विकारादिह कल्पना। चित्तं चेत्यविकल्पेन स्वयं स्फुरति तन्मयं विकारादि तदेवान्तस्तत्सारत्वान्न भिद्यते।

(If it is argued that the world is the effect of the cause named Brahman, and so there is the oneness becoming two, then it is not so. Here the cause and the effect both are the same, since Chit alone appears as the world through delusion, and the world is completely non-existent. Chit-alone exists without a second and is neither the cause nor the effect.

Since the cause and effect are both of the same essence, both are same.

(In the world we observe that the seed is the cause of the tree, and conclude that the seed has changed into a tree, and so they both are different.)

This conception is there because a seed grows in varied forms and gives fruit in the end.

(Brahman is not a seed that 'grows' into the tree of the world.)

The principle of Chit alone shines forth as the manifold phenomena (since the 'Knowing' alone is there as the 'known' also. Division is 'known'; but the 'Knowing' is not divided.)

Chit alone is the essence of all manifold objects (as the 'Knowing' essence); and there is no difference between both.

(Whatever one knows is one's own essence, and does not stay outside of him as a separate thing. Knowing-state does not change by what one knows.)

विकारादि विकल्पोऽयं तत उत्थाय वस्तुषु याति सार्थकतां नानाकार्यकारणतादिभिः।

(Even the concepts of cause and effect rise from the division-concept only.)

The changing phenomenon of manifold-state rises out of Chit (as the known) and becomes meaningful in the cause and effect phenomenon which is spread out in varied ways.

(The world we live is bearable because we are able to superimpose causation on all events. Even the concept of the Karma with the appropriate fruit gives a placebo effect to the mind, where we believe that the wicked will be punished and the good will be rewarded, if not here at least in some hell or heaven after their death.)

तरङ्गाः सलिले येऽपि तोये शैलस्य ते समाः, शशशृङ्गसमः सोऽपि यस्य सत्यः शशाङ्कुरः।

(The element called water belongs to the perceived, and is the 'known' and so not really real. Water is just the loosely held atoms that produce the illusion of fluidity for the brain. When this is so, what difference is there whether you see it in front of you, or imagine it on a hill-top? Water itself is an Illusion that is superimposed on another illusion called the hill! Causality is one such illusion that belongs only to the perceived, and the Brahman state cannot be said to be the cause of the world, the so-called effect that is different and separate from the cause.)

The waves that are in the water on the ground are the same as the water seen (imagined) on top of the hill. *(The water you see here or there is the same, whether it is directly observed or conceived on the hill-top.)* Both are mind-made concepts and have the same value.

The truth of the hare-sprout is equal to the truth of the hare's horn (and both are imagined only, and are not real.)

(The entire perceived itself is unreal, and is mind-made only. The cause and effect phenomenon that gives meaning to the reality of the world also is mind-made only. Then, how can you superimpose causality on the Reality state of Brahman, and surmise that it is the cause of the world, thus proving its oneness and twoness?)

वस्तुबोधोऽत्र संधत्ते तत्रालं वाग्विकल्पनैः, व्यवच्छेदादि दुश्छेद्यं वचोवाच्यात्किल द्विज । ब्रह्मणः सर्वशक्तित्वं तत्त्वतो न विभिद्यते
तरङ्गकणकल्लोलजलौघ इव वारिणः । पुष्पपल्लवपत्रादि लताया नेतरद्यथा द्वित्वैकत्वजगत्त्वादि त्वन्वाहन्त्वं तथा चिते । देशकालविकारादिः
कृतो भेदश्चितस्तु यः तच्चिदेतदसत्प्रोक्तं न प्रश्नोऽत्र तवोचितः।

The objects of the world are understood as connected by the causality concept and the affairs of the world go on smoothly because of that. This concept cannot be superimposed on the Reality state of Brahman. Enough of such word-play! Words alone cannot prove the unreal nature of the world (by mere explanations), since the worlds are also part of the perceived only.

Hey Dvija (twice-born)!

(You are said to be twice-born; but were you born twice? The term 'Dvija' just refers to the change in your learning capacity, where you are born again in Brahman-knowledge, and have to see the world as non-existent.

The differentiation seen in the world which divides the emptiness of the Aakaasha into various objects with names and forms, cannot be broken by profound statements about reality, by just superimposing causality on it. Mere words cannot get rid of the differentiation seen in the world-appearance, unless the ignorance is removed through reason.

The more you explain the Brahman as connected to the world, the further you are away from the truth. Understand that the world is completely non-existent and there is nothing but the Chit-state.

The man on the ground watches the array of clouds floating above in the sky and imagines some faces or objects on the clouds; the faces he imagines in the shapeless cloud is not real and the cloud is not affected by it in the least, and the cloud does not turn into the face. Here also, the cloud is not the cause of the face; though it lends support to the imagination, as a basic reality.

Similarly the world gets superimposed on the Chit-state; but Chit does not change because of this superimposition. This superimposition is the result of ignorance only; and once the ignorance is removed, the Chit is understood as it is, as bereft of the world-state.

When the world is non-existent actually, how can the Chit be proved as the cause of the world?

How can you say that it is one and the duality shines over it as an apparent reality? How can the Chit be one or two, and what necessity is there to talk about the oneness or twoness of Chit, when there is no need at all for numbers?

Numbers denote division and fit the perceived world only; but Reality is undivided and cannot be connected to any number.)

In truth, the all-powerful state of Brahman does not divide (as the one dividing into two or the one appearing as two, or staying as the one only), like the water-drops of the moving wavelets do not divide in actuality, and are just the natural state of the Ocean.

Flowers, sprouts and leaves are not different from the creeper; the creeper is the creeper because of those flowers and sprouts and leaves only. Brahman's nature is to be like this as the ignorance-probability state which is seen as the world of many. Therefore, the terms that belong to the world like the duality, oneness, world-ness, you-ness, I-ness etc, do not differ from the Chit and are just the very state of Reality that rises as all these probable states.

The difference that is conceived through the observation of the changes in measures which get defined as the space and time localities, is also Chit staying as the 'knowing of the known'.

What you implied as duality and oneness have no validity in reference to the Supreme Chit.

Your question itself is thus proved to be improper.

देशकालक्रियासत्तानियत्याद्याश्च शक्तयः चिदात्मिका एव चितः सत्त्वात्संपतिताः स्वतः।

Whatever you see as the perceived that is bound by the laws of place and time measures, the actions and the appropriate results, and the fixed laws that govern the world by the causality factors are all the 'known' of the perceived, and exist as the many probable states of Chit.

(Everything that is known as the perceived, and the rules that prevail in the perceived, cannot bind the 'knowing state' in any manner.) All these exist because of the presence of the Chit-state only.

चित्तत्त्वं चित्तचेत्येहं चिद्ब्रह्माद्याभिधा स्मृता यथा वीच्याद्यभिधार्यं स्थितमम्बुतरङ्गकम्।

The perceiving and the conceiving processes, and the wants that are connected to it; all these which make up this world phenomenon are in essence the principle of Chit only (and exist as the many probable states of Chit', as the countless units of seer, seen and seeing.)

All the terms that refer to something including the Reality state starting from the Chit and the names that start from the creation-state of Brahmaa to an inert pillar, are Chit-principle only (and are just 'known'). That you call as water is the nameless water only, though you may refer to it in many ways as waves, liquid, or whatever.

(Whatever sound-form is there as referring to anything as a word with meaning like the cloth, pot, donkey or cow or DevaDatta or VishnuDatta or any name or action or process; all refer to Chit only as the Reality state. It alone is all, is in all, and yet is nothing of all this.)

असंभवत्तरङ्गस्य चिद्विलासमहाम्बुधेः तरङ्गित्वमिव यत्तावच्चेत्यसङ्गिता। तदेतत्परं ब्रह्म सत्येश्वरशिवादिभिः शून्यैकपरमात्मानामभिः परिगीयते।

(How is Chit related to the perceived?)

Chit is the huge limitless ocean of 'knowing state' which can know any perceived state; it is always ready to rise up as any wave of experience. When the waves have not risen, these waves stay as the waves that can rise at anytime in any form, and are the very nature of the Chit-ocean. *(The ready to manifest state is the state of Chit; but it is always unmanifest.)* That alone is celebrated by the names of Para Brahman, Satyam, Ishvara, Shiva (auspicious), Shoonya, Paramaatman etc.

एवं रूपपदातीतं यद्रूपं परमात्मनः यत्तु नामाहममलं विषयो न गिरां च तत्।

That form of Brahman is beyond the level of forms and names that the mind can know of. That taintless state which is the very 'I' in all, is not the object of words (or mind).

(How can one explain the Brahman from which all the words and meanings rise up like waves?)

The perceived scenes are just the probable states which keep on rising without stop and are not at all there, except as conceptions. Brahman is free of all these conceptions and cannot be conceived by the mind, cannot be grasped by the intellect, cannot be known as another object outside of the 'I', for it is the 'I'less 'I' that is always 'knowing' as the manifold Jeeva-states that rise as the delusion waves.

Brahman alone is the self that 'knows' the perceived as its own shine.

It cannot 'know' the self as another object.

What you are seeing as your world is Brahman shining as that particular mind-perceived world.

Brahman alone is the self that is 'you shining as the world you see'.

You cannot 'see' that Brahman (your true self), or explain it like an object in front of you. You just have be the self.)

यदिदं दृश्यते तस्यास्तल्लताया महाचितेः फलपल्लवपुष्पादि न भिन्नं तन्मयं यतः।

(How do you know of its existence then?)

Whatever you perceive as anything anywhere is the flower, leaf and fruit of that creeper called MahaaChit, which is not different from them, but is all these.

(We cannot see Chit like a deity-form outside of us or as some emptiness all around; but it is the very 'I' which knows the ego and also the world-conception that is based on the ego. It is the pure 'you' the self who is not at all the name and form you believe the self to be.)

महाविद्योपनयना चिद्भवत्यभिधा सती सा जीवत्वेन बाह्यत्वं तदा द्वीन्द्रिव पश्यति।

(How does this Chit see the perceived, if it has no mind, intellect or senses to see anything? It has a secondary eye as it were that is made of Avidyaa and sees all this; this Avidyaa-based Chit alone is known as the Jeeva.)

Chit with the secondary eye of Avidyaa that is covered by a variety of colours gets to be known as the Jeeva, and sees the outside like seeing the two-moons when the eyes are infected.

(The world you see is how the Chit exists as the perceived through the variety of mind-screens. These mind-screens are like the variety of colours that cover the Chit-knowing state, and the perceived is experienced by each mind as its private world. If the mind is dead through Vichaara, then you will stay as the Chit which can see the truth as it is without the interference of the mind-conceptions.

The perceived world will not disappear off, but you will always be alert to its unreal nature; that alone acts as the third eye for the realized person. With the ordinary pair of eyes he sees the world like everyone; but has the third eye of knowledge which will always reveal the unreal nature of the world, and so he will stay unaffected by the perceived.)

स्वयमन्यैवास्मीति भावयित्वा स्वभावतः अन्यतामिव संयाति स्वविकल्पात्मिकां स्वतः।

(Why should the world appear at all? Because it is the very nature of Chit!

There are no two Brahman-states as manifest and unmanifest (Savikalpa and Nirvikalpa); but the unmanifest alone stays as the manifest like always wearing a costume to cover its emptiness. This covered state alone is the nature of Reality. To stay as another through delusion is the probable state of Brahman which rises as the world-reality.) By her own nature she believes herself to be another, and attains the state of 'another-ness' by changing herself as it were.

अकलङ्केन रूपेण रूपं यत्सकलङ्कवत्संसारसरितं प्राप्य चेतनेनैव चेतति। चिद्रूपः स्वयमेतेन ह्येकतामेति जीवतां चित्तत्त्वावभासेन जीवो जीवति तन्मयः।

(How does she see this another-ness?)

Though of a taintless nature (as formless and nameless), she bathes in the (mirage) river of worldly existence as if tainted (having the form of eight-fold city which is another mirage-shape) and perceives the world-state with a deluded consciousness (as the Jeeva.) The principle of Chit identifies with this eight-fold city by herself (as her very nature) and attains the Jeevahood. Because of the non-shining of the true nature of the Chit (absence of self-knowledge) she stays as a Jeeva supported by Praana rising as the mind, and stays identified with it. *(This Chit identified with the mind is known as the Aatvaahika body; yet she becomes one with the physical body (inert matter) which is her constant perceived object, and believes in her own birth and death as inert-matter, and suffers continuously.)*

आतिवाहिकदेहोऽपि जीवतां समुपागतः भावनापञ्चकं भूत्वा द्रव्यमस्मीति वेत्त्यलम। तद्द्रव्यं प्राणिना भुक्तमाशु गच्छति वीर्यतां ततोऽहं प्राणवाञ्छातो वेत्तीत्यनुभवात्मकम्। अहंतादिक्रमेणाशु पञ्चकानुभवभ्रमात्स्थावरं जङ्गमं सर्वं वेत्ति तत्तद्भवत्यलम्।

(How does she get the physical body, if she is just the Aatvaahika body, the mind-agitation of Vaasanaas and wants?)

Having attained the Jeevahood, endowed with only the Aatvaahika body (the eight-fold city), she becomes ready to identify with a physical body made of five elements and understands herself as 'I am the object made of matter (like the grains etc). That matter gets eaten by animals of various species and attains virility; then a body made of inert matter gets produced (by the reproducing nature of animals) and she experiences the limited identity of the matter-heap born out of some parents as 'I have become endowed with Praana (or life)'.

The Chit identified with the limited ego etc experiences the gross body made of five elements as the self through delusion. Through that gross body as the center of perceptions, she conceives the non-moving and moving things, develops likes and dislikes about them, and stays one with those states through Vaasanaas (and lives as the form of 'mine' only, being attached to possessions only).

काकतालीययोगेन दृढाभ्यासक्षयेण च वासनान्तरसंश्लेषात्सूक्ष्ममाकारमुञ्जति।

(And she no more remembers or knows about her Aatvaahika state which cannot perish ever except through Vichaara. It is not that 'you' as a special entity are having Vaasanaas, and are experiencing some life made of those Vaasanaa-fields; but the Vaasanaas like the dust-storms produce a 'you' to experience them. Only by being Vaasanaa-less, can you be the real you, the Chit acting with the Sattva-mind. Only the Knower is the real individual who lives a life; rest are all just inert mechanical Vaasanaa-processes.)

The crow sits and the leaf falls along with the crow, as if with cause but still with no cause. Similarly the life is experienced as a heap of Vaasanaa-fields by the Chit. She no more remembers her Aatvaahika state and remains absorbed in the Vaasanaa-fulfilment only as various Jeeva-states; and completely discards the idea of her subtle body. *(If you at least understand that you are not the physical matter, but are the mind-content (Aatvaahika) alone, then also you will understand that the death of the matter (physical body) is not your death actually. Aatvaahika body keeps producing many 'you's for its sustenance, and will not perish unless you destroy the Vaasanaas completely and realize the true self. As the ignorant Jeeva also you are deathless and will be having endless life-dreams as various identities, or as a Knower also you will be awake always in any dream that you are a part of as the single identity of a Knower. Death is for the matter only; not for the mind (ignorant), not for the self (Knower).)*

द्वित्वसंविदा द्वित्वमेकस्यैव प्रवर्तते पुंसो वेतालसंकल्पाद्वेताल इव भासुरः। अद्वित्ववेदनाद्वित्वमात्मनोऽपि निवर्तते न करोमीति संकल्पात्पुरुषस्यैव कर्तृता।

(When you are identified with the mind-content, you are 'one' already, and when you identify with the physical body inside a world made of matter, you are the 'two' always, and thus become an intricate part of the duality-state. You cannot exist at all without the twoness. You always are in need of another. You cannot think of being second-less. You are afraid of Moksha also, where your second-ness will vanish off. You are attached to delusion. You would rather keep wanting liberation always, instead of getting liberated. You are afraid to be alone; you are afraid to be the Chit-alone. You are dependent always on the 'mine' in the form of possessions; and exist as the possession-patterns only, identifying with the 'second' always. Your Jeeva-state is always attached to the outside.)

One conceives itself as two and the one always stays as the two and so the duality gets established as the world-reality. A man who imagines himself to be a ghost will behave like a ghost only.

By the understanding of non-duality through Vichaara, the duality vanishes from oneself, like a man becoming a non-doer by the decision 'I am not doing'.

(Refuse to believe in the unreal; it will vanish off. Stop acting like a ghost (or the body); it will vanish off and will stay as the sense-input only like all other objects around you.)

द्विसंकल्पतो द्वित्वमेकस्यैव प्रवर्तते अद्वित्वसंविदा द्वित्वमनेकस्यापि नश्यति।

By the conception of twoness, the twoness prevails in the oneness itself. By the understanding of 'non twoness', the twoness even if it belongs to many, just vanishes.

(The twoness remains the established truth because many believe in it and act as the bodies only.

The number proves the lie because of the majority who believe in it. When you are inside a city which is populated with only the insane people infected in the brain, and who believe themselves to be ghosts and so act as ghosts only, then you will also get infected in the brain and behave like them only. If you understand that they are brain-damaged, then you will cure yourself of the insanity and be out of that insane crowd.)

परमात्मतया द्वित्वं न किलात्मनि विद्यते अविकारादिमत्त्वेन सर्वगतत्वेन सर्वदा यत्संकल्परचितमसंकल्पक्षयं हि तत्यथा मुने मनोराज्यं गन्धर्वनगरं यथा तथा संकल्पने क्लेशो न संकल्पविनाशने। संकल्पयक्षो गन्धर्वपुर्याः सृष्टौ न तु क्षये पुष्टसंकल्पमात्रेण यदिदं दुःखमागतं तदसंकल्पमात्रेण क्षयि कात्र कदर्थना।

In truth, the twoness does not exist in the self, since the true self is changeless and is always in all as their very essence. Hey Muni! That which exists because of conception gets destroyed by non-conception, like the kingdom built in the mind or an illusory city vanishes off when you stop the imagination-process or understand its non-existence. In imagining a kingdom, you have to think a lot with utmost concentration and effort; but to make it go off, there is no effort at all except stopping the imagining process or understanding the secret of the illusion.

(Analyze the objects in front of you-living or inert both; how the mere sense information is conceived as division of shapes, as living and non-living, as inert and conscious, as liked and disliked, as related and non related, as owned and not-owned, as good and bad and so on.

What you see as the world is what the mind produces as its expanded version. What you see is what the Praana carries as heap of dust-particles namely the mind-agitations of conceptions.

When you are able to see the mind's trick and analyze its tricky ways of producing the world, you will be free of its clutches like getting released from the sorcerer-spell.)

The talented architect namely the mind is highly efficient in producing the illusory city, but cannot stop its own destruction through Vichaara. The suffering seen here has risen here because of the well-nourished conception only (that gets stronger by the combined conception of many minds); that gets easily destroyed by non-conceiving. What is so difficult here?

(Why do you force yourself to believe what many believe? The very word belief conceals the 'lie' only as its central part. What many believe need not be the truth. Birth, death, ego, body-self, hell, heaven, god etc are all just beliefs that are strengthened by the number of believers only, and they will vanish off by the single process of reasoning, like a tiny spark of fire can instantly destroy a huge heap of dry worthless grass.)

यदकिञ्चिदपि संकल्प्य नरो दुःखे निमज्जति न किञ्चिदपि संकल्प्य सुखमव्ययमश्नुते।

Conceiving whatsoever object on the inert patterns produced by the senses (as the body, family members, wealth etc) the man drowns in sorrow by their loss or separation. By not conceiving anything on anything, the man enjoys undiminished bliss. *(This bliss is the bliss of knowledge, like the bliss you experience when a powerful magician's spell which kept you imprisoned for long is broken off and you become free forever.)*

संकल्पव्यालनिर्मुक्ता न यदा तव चेतना न तदा नन्दनोद्याने त्वमुच्चैः परिराजसे।

As long as your thinking ability is not freed of the snake of Samkalpa (conception), till then you cannot freely walk even in the Nandana garden of Indra (because your mind will keep producing conceptions even then, and you will suffer there also.)

स्वविवेकानिलैः कृत्वा संकल्पजलदक्षयं परां निर्मलतामेहि शरदीव नभोन्तरम्। संकल्पसरितं मत्तां मणिमन्त्रेण शोषय तत्रोद्दामानमात्मानं समाश्वास्य भवामनाः।

(How to get rid of the Samkalpa?)

Blowing away the clouds of Samkalpa (conceptions produced by the mind) with the strong wind of Viveka (discriminating power of differentiating between the real and the unreal), attain the extreme state of clarity and purity, like the cloud-free expanse of the sky in the autumn season. Dry up the turbulent flow of the conception-river with the magic chant of Vichaara, and rescue the self that is flowing along with the flood, and remain freed of the mind itself.

संकल्पानिलनिर्धूतं भ्रान्तं पर्णतृणांशवत्भूताकाशे चिदात्मानमवलम्ब्य विलोकय।

The essence of Chit that is rising as your perceived world of ego and mind-content is shattered by the winds of Samkalpa and is getting blown away like a piece of grass; hold it steady and look at it as the essence of all the beings of the world.

स्वसंकल्पनकालुष्यं विनिवार्यात्मनात्मनः परं प्रसादमासाद्य परमानन्दवान्भव।

Removing the dirt of conception from the deluded self by the discriminating self, attain the supreme peace and be extremely joyous (as the quiescent state which is complete in itself.)

संकल्पमात्रमेवेदं जगन्मिथ्यात्वमुत्थितं असंकल्पनमात्रेण ब्रह्मन्क्वापि विलीयते। सर्वशक्तिमयो ह्यात्मा यद्यथा भावयत्यलं तत्तथा पश्यति तदा स्वसंकल्पविजृम्भितम्।

Aatman is all-powerful. Whatever it conceives, it perceives exactly the same as the manifest splendor of its own conception. This world is just made only of conceptions and has risen falsely. Brahman! It dissolves off into some emptiness by practicing the non-conception.

(You will not stop seeing the world as nothingness; but will see its nothingness, and know how the mind produces the unreal world in the emptiness just through ideas and memories. You will wake up to the mind's trickery and will never again get fooled by its meaningless stories.)

संकल्पवातवलितं जन्मजालकदम्बकं असंकल्पानिलस्पर्शाद्विश्राम्यति परे पदे।

Countless dark clouds namely varied births come and get stuck together being blown by the storm of Samkalpa; throw them all afar by blowing the strong wind of no-conception; and they will all dissolve off into the Supreme state of Knowledge.

तृष्णाकरञ्जलतिकामिमां रूढिमुपागतां संकल्पमूलोद्धरणात्परिशेषवतीं कुरु।

Trshnaa, the thirst for pleasures is a creeper full of thorns and has made its roots deep into your heart and spreading wildly without control; its roots are conception only; cut off the roots fully and dry off the creeper so that it never takes root again.

प्रतिभाससमुत्थानं प्रतिभासपरिक्षयं यथा गन्धर्वनगरं तथा संसृतिविभ्रमः।

Delusion alone makes the world-state look real; but this world is like a city of illusion only and rises as an appearance through conception, and dissolves also as an appearance through non-conception. *(You are not turning the world into appearance through effort; it is already an illusion experienced by you because you are blind to the truth; you just have to know the truth that it is an illusory appearance. What is already not there as real, is understood to be so through Vichaara accompanied by Viveka. Since conception is the cause of this illusory perception, you just stop conceiving it as real.)*

प्रभुरस्मीति विस्मृत्य तावच्छोचति भूमिपः भूमिपोऽस्मीति संजाता यावन्नास्य हृदि स्मृतिः। नास्य तज्जातया ब्रह्मन्प्राक्स्मृतिर्वर्तमानया शरदेवोपगतया प्रावृड्जाड्यापवारिणी।

(A king feels wretched when he has forgotten that he is a king; but the moment he remembers his original identity, he instantly is out of his wretched state.) The king who has forgotten that he is the king remains distressed only till the memory of his true state rises in his mind proving that he alone is the king.

Brahman! The present state where the king has remembered his true nature cannot be again shaded by the past memories of sufferings like the autumn cannot be removed by the coolness that is left behind by the retreating of the monsoon.

अहमेकोऽहमात्मास्मीत्येकां भावय भावनां तथा भावनया युक्तः स एव त्वं भवस्यलम्।

(You cannot chant 'I am Aatman' and 'become the Aatman'; you have to remember the forgotten Aatman like the king; this is possible only by acting as the Aatman only, as a non-conceiving awareness state.)

'I alone am as the knowing state of all' 'I am the essence of all known objects including this ego and the body'; contemplate on this truth alone by just staying as the self, without actually remembering it.

(You need not remember the self like a forgotten object; but have to remove all the memories of the ego and stay as yourself. By such contemplation, you will be that only.)

True self is forgotten by the memory of the false self; forget the false self, and the true self shines forth as it is.)

घनप्रवाहायाऽकस्माच्चित्तेहा सैव वर्धते य एवोच्चैःस्वरस्तन्त्र्याः स एवाक्रामति श्रुतिम्।

That which densely floods the mind bursting forth as the self-state either of the silent existence or the noisy ego, that alone increases in strength. In the orchestra played with varied musical instruments, the sound of one instrument alone that is loud and clear captures the ears.

एवं ह्यसंभवदिदं त्वविरागभास्वत्तत्सत्त्वमुत्तमपदं परमेकदेवः, पूजासु पूजकसुपूजनपूज्यरूपं किञ्चिन्नकिञ्चिदिव चित्तपदैकमूर्तिः।

The worship of a deity as an outside form which is prevalent among those without dispassion, and who long for worldly benefits is not the one recommended for you. The real Deva you have to worship is that excellent state of the self which alone is the single state of Supremacy. In the external worship of deity with forms, the divided state of the worshipping person, the variety of objects used in the worship, and the worshiped one whatever it be, is not anything that is worthy, since all these rise out of the conceptions of the mind only.

इत्थं स्थितमिदं विश्वं सदसद्देवरूपि च द्वैतैक्यपदनिर्मुक्तं युक्तं द्वैतैक्यमप्यतः।

That is how this world exists as the Chit alone, is experienced as real, but is not real.

It is not the two existing as one; but yet exists as if divided as two. (*One has to have the vision of the undivided Chit, even while experiencing the duality.*) The Reality-state cannot be referred to as one or two; but yet one has to view the duality as the single state of Chit.

चित्तेः कलङ्कवैरूप्यमिति संसारतां गतं अकल्ङ्कमसंसारि तच्चाभिन्नाद्वयात्मकम्।

The same Chit is known as this world-appearance because of the inertness attained through delusion (an imagined fault); it is actually without any fault of inertness, is bereft of the perceived world, and is not different from the perceived and is only non-dual in essence.

इयमस्मीति संप्राप्तकलङ्का चिन्निबध्यते एतामेव कलां बुद्ध्वा स्वकाभिन्नं विमुच्यते।

The Chit-state gets bound by getting tainted by the belief that she is the limited form of the perceived; when she understands the taint as non-existent, then she knows herself as not divided; then she becomes free.

चिदर्थाकारताभावाद्विद्वत्त्वात्सत्त्वं समुञ्जति सुखादिमिलितां धत्ते न सत्यां सदिति क्षणात्।

Chit superimposes meaning on the perceived, and sees duality; forgets her true state; and holds on to the unreal state of joys and sorrows as real in a moment.

THREE LEVELS OF THE REALIZED CHIT

(Herein is described the three levels of a JeevanMukta who is the state of Chit which knows itself.

There are no Jeevas, no world, and no bondage or liberation; all these words are just conceptions of the mind. Even what is described below as the three levels of a Mukta are just conceptions only; but help the student in grasping the delusion-free state he is aspiring for. Since there is no individual at all as anyone other than Chit, we have to say that Chit alone gets out of her foolish state of imagined Jeeva-state through Vichaara, and stays as herself in her excellent state of quiescence bereft of the perceived.

Ishvara mentions three levels of such a journey of the lost Chit who finds her home at last, like a little innocent girl lost in the jungle far from home.)

शुद्धा निरंशा सत्या वाऽसत्या वेत्येवमादिभिः विमुक्ता नामशब्दार्थैः सर्वैः सर्वात्मिकापि खम्।

(Chit is not the physical body; so a seeker of the self first discards identity with the body; and stays as the body-less state. He sees his own body and the scene surrounding it as an outside picture, as if standing outside of it all. This is how Chit is in that state is like.)

She is extremely pure without taints (of change); she is without parts and is not a form with parts; she is far beyond all the words and terms that discuss whether she is real or not; and is the essence of all, though she is empty of all.

(World is the image of Brahman that is reflected in the mirror in its hunger to know itself.

To 'know' you need a mind. The Knowing state has to rise as a mind to know itself.

Then it knows itself as all the probable states and exists as the Jeevas, the seer-seeing-seen units.

Then it knows itself by rising as the intellect capable of reasoning.

Then it stays quiet in the knowledge of itself and throws off the mind as a worthless garbage store.

Then it is known as a Mukta who exists as the Brahman with a pure state of mind, which always reflects the Brahman in all.

Brahman stays happy and quiet in its own vision. And it keeps expanding as the worlds of Knowers.

It is limitless and endless, and the Knower also keeps evolving more and more in the eternal time-span. That is why it is known as Brahman.

Its probable states of ignorance are also infinite; and its probable states of Knowers also is infinite.

It has never enough of seeing itself. It loves itself. That is why all beings love their selves so much.

But everyone loves the wrong self, since they do not know the real self. They love the body as the self and suffer.)

सर्वं निरुपमं शान्तं मनसैतन्निर्मागं ब्रह्मेदं बृंहितं ब्रह्म शक्त्याऽऽकाशविकासया। मनसा मनसि च्छिन्ने सेन्द्रियावयवात्मनि,
सत्यालोकाज्जगज्जाले प्रच्छन्ने विलयं गते, छिद्यते शीर्णसंसारकलना कल्पनात्मिकाभ्रष्टबीजोपमा सत्ता जीवस्य इतिनामिका।

(This is how the Seer with the vision of truth sees the perceived as.)

Whatever you see as any perceived is some probable state rising as the seer-seen and seeing experience as the 'I' with some form. (*This he understands as his essence.*)

Chit is unparalleled for nothing exists other than that. It is a quiescent state because it is freed of the silence (of desire fulfillment) and noise (want of desire fulfillment) of the mind. It alone exists as the mind which moves in the three paths of Jaagrat, Svapna and Sushupti, like waves rising in the ocean. This state of Brahman is named as Brahman because it is always evolving or expanding, and stays as the expansive state of the perceived. It alone expands (or rather shrinks) as the emptiness which can fill the objects.

(Chit is like a limitless ocean with countless waves ready to rise up as any perceived experience through any mind-agitation. The world rises from only the within for every Jeeva. A Mukta is aware of this truth and sees every perceived experience as rising from the self alone, and is not affected by it. He just stays as the quietness that is covered by the perceived. Whatever work he engages in, he stays as the Chit rising as that scene of the world. He is always the changeless alertness that is not affected by the changing patterns of the world.)

When the mind seeped in delusion is destroyed by the mind which is seeped in Vichaara, along with the identity with the non-self of the body with its parts and possessions; when the Jagat with its network of co-joined minds which blocks the vision of Brahman is dissolved off by the vision of truth; then the misconceived notions maintained by the mind as the body-I, ego, birth, death, bondage, liberation, god, ghost etc get shattered and perish with no trace like a seed which has been crushed well so as not to sprout again, since the world is nothing but the agitation-store of the mind as memories, ideas, beliefs and misconceptions only; and in the end the reality of the limited state of Jeeva vanishes off leaving back only that which is known as 'Iti'.

('Iti' is a word used in Sanskrit to denote the end of the sentence, with no particular meaning, like a full stop of English which is written as a dot at the end of the sentence.

After realization what? Self remains with the name of 'Iti'! What word can describe that state?

It is the end of all the words. The Mukta stays as referred to by the terminating word 'Iti'.)

(ItiNaamikaa- स्वपिति (sleeps) (Chaandogya) (स्वं अपि इति) (has gone to his own Self)

So she is of the name 'Iti' इतिनामिका -Svetaashvatara

Though the word 'svapiti' is used for the ignorant man in deep sleep, even for the realized man whose ignorance has been destroyed, the word 'svapiti' gets used; (स्वं अपि इति) because the 'Api' word (meaning –'also') used in the sense of 'the state of being ignorant is gone' and only 'Iti' which indicates one as 'established in the Self' remains left back. स्वपिति – one's nature, which appeared as limited 'also' is dissolved in Chit and remains 'thus'.)

पश्यन्ती नाम कलितोत्सृजन्ती चेत्यर्चवर्णां मनोमोहाभ्रनिर्मुक्ता शरदाकाशकोशवत्शुद्धा चिद्भावमात्रस्था चेत्यचिच्चापलतां गता समस्तसामान्यवती भवतीर्णभवार्षवाअपुनर्भवसौषुप्तपदपाण्डित्यपीवरी परमासाद्य विश्रान्ता विश्रान्ता वितते पदे।

(What happens when the Jeeva-ness dissolves off and 'Iti'-state alone is left back?)

She (Chit) sees only the truth always even in the perceived state which is outside of her as if.

She stops the repeated chewing of the thoughts and ideas stored by the mind, unlike a cow which chews the same cud again and again. *(All the thoughts remain dissolved off, except those which are necessary for survival in the dream-world.)* She is free of the cloud of the deluded mind (the belief in the reality of the world) and is like the cloudless autumn sky, bright and shining without any agitation.

Though she was restless in the mind before, after gaining the vision of the truth through Vichaara, she is completely pure without any agitation or doubt, and is always in the self-awareness, and sees every perceived scene as a probable state raising from the mind-content.

(Since the mind-content is empty for the Mukta, he has to live as a part of other mind-contents, or stay away from all the minds like Shiva.)

She sees the common essence in all (as the 'known' only).

She has crossed over the ocean of worldly existence in the state of 'Jeeva' itself.

Dense with the expert knowledge of the 'Soushupta state' (asleep to the world, but awake to the self), where she will never again be caught in the world-existence, she rests reaching the Supreme state, rests in the expansive state of Brahman (her true nature).

(पण्डा शास्त्रजन्यं ज्ञानं, तां इतः प्राप्तः पण्डितः, तस्य भावः पाण्डित्यं

'Pandaa' means 'Knowledge of scriptures'; he who has it is a Pandita; that state is Paanditya)

स यो मनुष्याणां राद्धः He who is perfect among men – Shruti)

(He who has realized his true nature is the perfect man.

He is the ocean of bliss of which the joy of the perceived worlds of humans or Gods does not even equal an infinitesimal part. He is the Master of the Soushupta state where the entire ignorance remains annihilated and the Self shines forth as Chit, the principle of bliss and knowledge.)

एतत्ते मनसि क्षीणे प्रथमं कथितं पदं द्वितीयं शृणु विप्रेन्द्र शक्तेरस्याः सुपावनम्। एषैव मनसोन्मुक्ता चिच्छक्तिः शान्तिशालिनी सर्वज्योतिस्तमोमुक्ता वितताकाशसुन्दरी।

This is the first level which emerges when the mind perishes. Now listen Hey best of all Brahmins, to the second sacred level of Chit-power experienced by the Knower.

(Now the Mukta rises to the next level of realization.)

This power of Chit is quiescent in nature and free of the mind which rises as agitation in the ignorant Jeevas.

(Mind for her is just a perception-tool, and not a conception-mechanism.)

What is perception and what is conception?

Seeing an object as coded by the mind in the form of sense-information is perception.

This is necessary because you have to see the same dream-world which others are seeing; and it differs from world to world. The Mukta will perceive the picture of the world as what others perceive through their minds. Conception is private to each mind.

For example, when the image of a woman is seen, the father sees her as a daughter, the brother as a sister, the lover as a beloved, the child as a mother, the lion as just a meat-heap.

Such conceptions are absent in the mind of a Knower; though he may act the part he is in.

His love for anyone is just the self-love established on the self alone, as all.

The ignorant love the conceived object with attachment and obsession as a 'mine' pattern, and their love is based on the form only, as a selfish love.

When the image they love dies, they cry for their own suffering, and not for the dead one.

A Mukta perceives; does not conceive.

He knows the death-state also as a false conception of the mind; and sees Chit alone as all the evolving states in various forms rising as objects in the world. He sees nothing as perishing; but sees everything, inert or living, as evolving only; and stays like the ocean with its manifold variety of waves.)

She is free of all the 'luster and darkness duality' (knowledge and ignorance) concepts, since she is neither the luster or darkness but reveals them both as her own essence of the known.

She shines forth like a beautiful damsel as the expanse of space (Chit-expanse, Chitta-expanse and element Aakaasha) as the limitless space expanse containing limitless objects.

घनसौषुप्तलेखावच्छिलान्तःसन्निवेशवत्सैन्धवान्तरस्थरसवद्वातान्तःस्पन्दशक्तित्वत्।

That state is like deep dense sleep state as if the world is not at all there as an outside.

(The ignorant have the sleep-state as a dormant state of Vaasanaas.

The sleep-state of 'Soushupta' (self-awareness only) of a JeevanMukta is always at the background of the sleep, dream, and the waking states of the mind. It is the fourth state of Turyaa, which is the vision of truth that never sets.

Staying always alert to the self, the Mukta in this level sees only the emptiness as the support of sense-objects, like seeing the mirror only that is supporting the reflections that cover it.)

It is like the dense darkness and silence inside a rock; so quiet and so peaceful but so bright with full consciousness or awareness unlike that of a rock. It is like the waters in the depth of the ocean that are ready to rise as waves of any sort. (Since he has no Vaasanaas, any perceived scene does not surprise him or make him excited or anxious. Any scene that rises as his life-episode, he just attends to it without involvement, but as a self-state only, not agitated by the thoughts of the past and future. He does no worry about the past, nor is he worried about the future.

His mind is always empty of imagination, and sees the world as it is, the 'known' of his 'knowing state'.)

It is like the power of movement within the wind, ready to manifest as the moving wind. (Any perceived state for him is just some probable state of Chit rising as an experience, like the movement rising in the wind.)

कालेनायाति तत्रैव परां परिणतिं यदा शून्यशक्तिरिवाकाशे परमाकाशगा तदा। चेत्यांशोन्मुखतां नूनं त्यजत्यम्बिव चापलं वातलेखेव चलनं पुष्पलेखेव सौरभम्।कालताकाशते त्यक्त्वा सकले सकलाकला न जडा नाजडा स्फारा धत्ते सत्तामनामिकाम्।

(All these levels do not happen within a day or two. Through incessant practice of Vichaara, through incessant studies of Knowledge texts again and again, such levels slowly mature, and the Chit-state as a Mukta-form rises in the realization level slowly.)

In course of time, she reaches full ripeness there itself of that state.

Then she attains the state of the Supreme expanse of Brahman and is like the void-essence of the sky.

(Then the Mukta feels the emptiness as his nature which is quiet and silent always, even when inside the perceived.)

She discards the attraction for the perceived world, like water discards its nature of quivering; like the streak of wind discards its nature of movement; like the flower discards its fragrance.

She renounces the limited nature of the time and space measures, not perceiving anything as real or binding; she is inert like but not inert (and does not react to the perceived from the inside), conscious like but inert (acts appropriately in the world-scene on the surface level only, and not within), and remains as a state that is beyond description; for it is the very state of Reality which is undivided by space and time.

दिक्कलाद्यनवच्छिन्नमहासत्तापदं गतां, तुर्यतुर्याशकलितामकलङ्कामनामयां, कांचिदेव विशालाक्ष साक्षिवत्समवस्थितां सर्वतः सर्वदा सर्वप्रकाशस्वाद्दुतत्पराम्। एषा द्वितीय पदता कथिता तव सुव्रत तृतीयं शुणु वक्ष्यामि पदं पदविदां वर।

She has now reached the supreme state of Reality which is undivided by space and time.

She transcends even the Turyaa state which transcends the three states of Jaagrat etc, and even all those who are in the Turyaa state and who stay in the world as the Brahmaas and Devas.

She is taintless, and free of all afflictions.

Hey Muni with eyes blooming in joy! She stays as the witness alone.

She always exceeds the bliss that is revealed from all the perceived states at all times.

Hey Sage of excellent discipline! The second level of Chit has been explained to you so far. I will now explain the third level; listen. You are the best of those who know all the levels!

एषा दृक्चेत्यवलनादनामार्थापदं गता ब्रह्मात्मेत्यादिशब्दार्थादतीतोदेति केवला।

(This is the excellent level reached by Mukta through extremity of dispassion like Shiva, which is very hard to attain, even if slightest concern for the world is there. In this level, the world stays completely destroyed and is no more there.)

She is enveloped by the awareness of the perceived and is one with it like the milk diluted with water (as the Knower of the self) and is incomprehensible, and so cannot be referred to with any name or description.

She cannot be comprehended since she is blocked by the perceived for the ignorant minds.

She cannot be referred to with terms like Aatman and Brahman also which try to explain her, since she is beyond the meanings that they present. She just is always shining; that is all.

(A Mukta is not an individual who has attained liberation; but is Chit which knows itself through a pure mind; it is the excellent state of Chit where it has evolved to see itself.)

स्थैर्येण कालतः स्वस्था निष्कलङ्का परात्मना तुर्यातीतादिनामत्वादपि याति परं पदम्। सा परा परमा काष्ठा प्रधानं शिवभावतः चित्येका निरवच्छेदा तृतीया पावनी स्थितिः।

She is very stable and not affected by the time which brings about change.

She is established in her own state and is unaffected by anything else, since she is second-less.

She is free of all the taints that belong to the Jeeva-state.

She is more stable than Time and remains in her true nature (as she is free from the six types of changes).

Transcending all this, she attains the most excellent state which is beyond the 'beyond Turyaa' state also, and cannot be referred to by any term at all.

She is beyond; supreme; the ultimate limit; the most auspicious of all auspicious states.

Chit is one and only one; without divisions. She is the third sacred state (as the excellent Knower-state).

चिरमस्यां प्रतिष्ठायां सर्वाध्वाध्वगदूरगा सा ममाप्यङ्ग वचसां न समायाति गोचरम्।

Dear one! This state where she is firmly established as herself is far beyond the reach of any method that is practiced by anyone anywhere; and cannot be described by me also in a proper way.

त्रिमार्गकलनातीतमिति ते कथितं मुने तिष्ठ तस्मिन्पदे नित्यमिति देवः सनातनः।

Hey Muni! Such a state is beyond the three states of Jaagrata, Svapna and Sushupti and also the fourth state of Turyaa.

Thus I have described the true Deva, the ancient one who is to be worshiped by you. Stay established in that state.

एतन्मयमिदं विश्वं मुने तन्मयवेदनात् सत्यसंवेदनाच्चेदं न च नेदं मुनीश्वर।

Hey Muneeshvara! The entire perceived phenomenon that rises as countless patterns of worlds is experienced as made of this Chit-state only. 'This' is not at all there when staying one with that state; and not, 'not this' also, when established in the vision of the Truth,

नेदं प्रवर्तते किञ्चिन्नेदं किञ्चिन्निवर्तते शान्तं समसमाभासं प्रथते स्वस्य कोशवत्। अद्वैतैक्यादसंक्षोभाद्भ्रनचेतनया तया

अविकारादिमत्त्वाच्च नित्यानित्यतया चिरं चिद्भ्रनत्वाच्छिशुशिलाकोशानां जगतामपि मनगापि न भेदोऽस्ति सतामप्यसतामपि।

Nothing gets projected; nothing gets withdrawn. Only that alone shines equal and quiescent like a filled up belly within oneself.

There is no duality or oneness; there is no disturbance of any sort; because of the dense consciousness. There is no change of any sort; even eternal principles of Kaala etc remain eternal because of that;

There is denseness of Chit state even in the worlds imagined; like the rocky caves imagined in the sky by the immature child; there is not the least difference in the existent or non-existent.

समस्तं सुशिवं शान्तमतीतं वाग्विलासतः ओमित्यस्य च तन्मात्रातुर्या सा परमा गतिः।

That Supreme state is all; auspicious; quiescent; and beyond the play of speech. It is the transcendental state attained at the resonating end of 'Om'. *(Ishvara uttered the Om and melted off in the self-state.)*

श्री वाल्मीकिरुवाच

Sri Vaalmiki spoke

इत्युक्तवानमलदृक्परिणामतोऽस्मिन्पदे समुपशान्तरवाभिधाने तूष्णीमतिष्ठदमुना मुनिना च सार्धं विश्रान्तवृत्तिरथ तत्रमुहूर्तमीशः।

Having said this, Shiva of pure vision, absorbed in the Supreme state beyond the state beyond Turyaaeeta also, at the end of the 'Omkaara' resonance, remained silent along with the Sage; freed of all thoughts and actions for a few minutes, there in Vasishta's hermitage.