

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY

[PEACOCK'S EGG AND PEACOCK]

Sanskrit text, Translation and Explanation

by

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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

चित्तत्वस्य फलस्येव चितः स्वापापरक्रमात्स्वसत्तासंनिवेशेन यः स सर्ग इति स्थितः। देशकालक्रियादीनामपि तन्मयरूपतः इदमन्यदिदं चान्यदिति नात्रोपपद्यते। समस्तशब्दार्थवासनाकलनाविदः एकात्मत्वादसच्चेदमिति संकथ्यते कथम्। फलस्यान्तःसंनिवेशो नामानुक्रमतो यथा चितः स्वसत्ताघनताऽनाना स्थिता तथा। अनानैवापि नानैव क्षुब्धेवाक्षुभितैव च यथा फलान्तः स्वसत्ता चिदन्तः सिद्धयस्तथा।

(Is the world a divided state of Chit, and a second reality within the Chit-state itself, like the seed etc inside the fruit?)

Chit principle does not divide itself like the fruit and stay as another world-reality.

The world was said to be asleep (as the lotus-groves) inside the Chit, ready to rise as any conceived state for any 'I' state in ignorance. This sleep (of the world as the probable states) is not the Chit-sleep of quietness; but is the dream-like state which rises through ignorance.

World is a dream-state of ignorance only, and is not a divided state of Chit.

The place, time, action etc that are seen in this ignorant-dream are all of the nature of Chit alone, like the lotuses also are the lines of the rock alone (since the lines on the rock alone are seen as lotuses). Therefore, 'this is different, this one is different from that'; such statements are not valid, since there exists nothing but the divisionless Chit.

(What is the world-state but words denoting division and wants creating experience fields?)

All the words with meaning referring to the objects, and all the wants which rise as experience fields; all are just the 'seen seer seeing' units, like the sculptor's conception; these various concepts do not affect the Chit in any manner (like the lotuses seen by you on the stone, do not affect the stone).

Then, is the world unreal? The question of unreal cannot rise at all, since the world is just the probable state of Chit only, and is Chit in essence.

(World-appearance is the entwined network of probable States, like the lotus-grove, and is the very nature of Chit. How can it be real or unreal; it is just Chit alone.)

How can it be unreal? How can the unreal exist ever?

The flesh inside the fruit is the fruit only and is not different from it; it is the very nature of the fruit to stay as the outer shell, flesh etc. The very state of Chit as the 'knowing' exists as the 'many known'; and there does not exist the 'many' as a separate reality.

The fruit, though 'not-many' stays as 'many states', like affected, but not affected as its own nature; so also all the probable states that rise as the world-experiences are Chit alone.

जगन्नगरमादर्शं चितः स्वं प्रतिबिम्बितं कचतीवाऽकचदपि शिलान्तःसंनिवेशवत्।

The city of Jagat is the reflection of Chit-mirror of itself (and is the Chit-mirror only); and shines as the world, though actually not shining as the solid world, as explained in the rock-example.

परमे चिन्मणौ सन्ति जगत्कोटिशतान्यपि चिन्तामणावनन्तानि फलानीवार्पितान्यलम्।

Millions and crores of Jagat-formations exist in the supreme Chit-gem, (ready to become experiences) which fulfills any conception and rises as that, like even the ordinary Chintaamani bestows countless fruits when wished for.

चित्समुद्रक एवेदं तदङ्गोत्कीर्णमाततं जगत्मौक्तिकमाभाति तदंशमयमन्यवत्।

The pearl-shell is the casket of the pearl, and the pearl is made of that alone, spreads out as that alone, and yet shines as the pearl as if different from the shell. The Jagat-pearl also rises from the Chit-shell, made of Chit alone, yet shines as if different from it.

अहोरात्रं विकरयन्वेदनावेदनान्यलं चिदादित्यः स्थितो भास्वाज्जगद्द्रव्याणि दर्शयन्।

The Sun produces the day and night by his presence and absence, and reveals the objects of the world; so also, the Chit-sun creates the probable states of ignorance and knowledge by its presence and absence (as self-knowledge), and shines forth revealing the objects called the worlds.

समुद्रकोटरावर्तपयःस्पन्दविलासवत् अनानैव च नाना चिच्छिलान्तरसंनिवेशवत्।

The Chit state of 'knowing power' is not divided, but appears divided (by knowing the 'many'); like the deep hollow water bowl named ocean, though undivided looks as if divided by the waves; and like the superimposition of the divided lotuses placed on the undivided rock-surface that is naturally covered by the lines.

यदस्ति तच्चिति शिलाशरीरे शालभञ्जिका, यन्नास्ति तच्चिति शिलाशरीरे शालभञ्जिका।

Whatever is perceived as existing in the present, is the superimposition of a statue (conception) on the Chit-rock, in the presence of the 'I', as a deluded probable state. Whatever is not perceived (as a past occurrence or a future occurrence) is also the superimposition of a statue (conception) on the Chit-rock, in the presence of the 'I'.

('I' can conceive only a little at a time; or rather can process only tiny bits of information at a time.

The 'I' limits itself to a constricted conception state of what is directly perceived momentarily, or rather is capable of receiving only limited information in a limited framework of space and time.

Chit-state is a fountain that can produce enormous information without stop.

The 'I' which itself is an information produced by the mind, is not capable of receiving and reacting to such an information-load, and so accepts only some tiny information-bits at a moment. The rest of the information that is not received becomes the past as memories, the future as wants, and the unknown as not existing at all.)

भावाभावेषु यत्सत्यं चिन्मज्जाकल्पमेव तत् मज्जासारा पदार्थश्रीस्तन्मयं स्यात्तदेव हि।

Whatever realness is seen in the perceived objects is because of the Chit-flesh only as shown in the Bilva fruit example. The essence of the flesh alone is grandeur of the world filled with objects. Whatever is made of Chit, is Chit alone! (Chit is the 'knowing state' and 'I' is the 'knowing entity' and the world is a 'known' superimposition, like the lotuses are 'known' by the sculptor namely 'I'. Unlike the example, the Chit-rock itself exists as the information called 'I' and also the superimposition state of lotus-seeing. Nothing exists outside of Chit-state.

Chit is an enormous state of growing information which has no end.

The information whatever it is (as superimposition on Chit), when received by any 'I' (another information that is constant) is accepted as true, because of the 'knowing entity' who is empowered by the 'knowing state', which alone is real.

What you perceive is considered as real, because you are real. The problem is who is the 'real you'!

Unless the 'knowing state' is there as the self, the knowing entity namely 'I' cannot receive any information at all, since 'I' is also a 'known' entity only, is just some information maintained for long, in ignorance.

But for the existence of the 'knowing state' of Chit, no object as information -set can come into existence.

The lotuses cannot exist, if the rock with lines is not there.

Chit is the rock with the lines of probable states; these probable states exist as countless 'I's with their countless world-conceptions as the deluded state.

The world is not there at all; but is also there as the probable state of 'known'.)

पद्मनानादिशब्दार्थस्यक्त्वा यद्वच्छिलोदरं नाना तद्वदिदं नाना तदेतन्मयमद्वयम्।

'Lotuses', 'many' etc are all sounds with meaning only; these terms alone make the rock look as if covered by many lotuses, and as if divided; but if these words are discarded, then what is left back but the quiet state of rock alone with its lines, and nothing else! (This is the state of a Knower).

The manifoldness seen in the world also is, just the manifoldness produced by the use of the words alone; where one sees the shapes as divided, and names them with particular sound-structures.

Actually everything is the knowing state of Chit alone, and is made of Chit alone.

(The information producing capacity, and the information receiving capacity, both belong to the knowing power alone, which is referred to by the term 'Chit'.

This 'Knowing state' can exist as any information; that is its nature; but it itself is not any information. It cannot be received as any information. Brahman cannot be experienced as an outside thing.

The 'Knowing state' alone exists as the 'I'; and also exists as the 'information of the world' as connected to the 'I'.

This 'I' is nothing but the conception of the body, parentage, wants, beliefs etc; so is just an information-set only; like another huge lotus seen on the lotus-less rock.

There is no 'many' except as the word invented in the delusion state.)

नानाप्येकतयाऽनाना पद्मबिम्बं शिलोदरं यथा तदविभागात् तथेदं चिद्धनान्तरम्। यथाऽमलपयःकोशः स्थलधियां तु भानुभाः सन्नेवासन्निवैवं चिन्नैव त्वं सदसद्गुः।

Though seen as 'many' actually there is no 'many' in the dense rock, where soft lotuses are seen, as if separated from the rock; but actually the lotuses are also the rock only, because the lines alone appear as the lotuses. The dense chit-state is also like that only.

(The 'knowing' can 'know many things' and the word 'many' also; but it is not 'many'.

When it can 'know many', it is the ignorant state; when it does not see 'many' then it is the Knower-state.

The Knower stays one with the rock, and is unhurt; but the ignorant conceive reality in the lotuses, get attracted by them, and fall over the hard rock believing it to be soft, and thus get injured.

The ignorant man is himself a lotus imagining lotuses; and has no existence at all as anything; he is a false entity who lives in a false world, or rather, a dream person drinking mirage waters as Ishvara says.

The ignorant are themselves the mirage-forms living happily inside a mirage city, drinking mirage waters, though actually it is a hard ground covered by hot sand only, and they are always getting scorched through many anxieties and frustrations.)

For those wise men who see only the ground and understand that, the river seen in the desert to be the hot sun alone, there is no pain. By understanding the false nature of the mirage, the mirage does not vanish off; it stays as it is, since it is the nature of the desert that is burning in the hot sun. Mirage is there as the mirage; but is not real as the cool water-flow. You are also there as Rama, as existing and non-existing both (non-existing as Rama, but existing as Chit shining as the probable state of Rama); but you are neither existent, nor non-existent, but are beyond these concepts as the Chit-essence (since you have transcended the unreal state of the probable state of Rama).

(Sunlight is not the cause of, or dependent on the mirage seen in the desert; yet it itself stays as the mirage in the desert; but is untouched by the mirage or the desert; the desert and mirage do not exist for the sunlight at all, in its original state. Chit is also unconnected to the ego based world that rises as the mirage in the ignorant mind.)

यथा सम्यक्पयोराशिः कोटरे कलनोन्मुखं द्रवत्वात्स्पन्दतेऽस्पन्दं तथेदं चिद्धनान्तरम्।

The calm waters kept inside an undisturbed cavity also quiver, since the liquidity alone makes it quiver like that; but actually the waters do not move; so does the dense state of Chit as the 'knowing' is the quivering state of 'knowing' only. (Either you 'know' the world as a lotus grove growing on the rock; or 'know' the rock, and stay as the rock that knows no lotuses at all.)

चिच्छिलाशङ्खपद्मौघस्तन्मयत्वेऽप्यतन्मयः जगद्विद्धि सपद्मादिपदार्थं चिच्छिलान्तरम्।

The conches and lotus-groups seen on the ShaalaGraama stone are actually the stone only; but yet are not the stone; since the shapes with names are superimposed on the unique line formations that belong to the stone, and are not the stone. Understand the Jagat also to be made of objects like conches and lotus-groups that are seen on the Chit-stone.

महाशिलाघनोऽप्येष चिद्धनस्थं शिलोदरं अरन्ध्रो निर्द्वयोऽच्छोऽजः संशान्तः संनिवेशवत्।

(Chit is not a rock-like existence.)

True! I mentioned that Chit is like some dense rock where lotuses get seen; but it is not the rock actually, and cannot be carved like a rock. It is the dense state of knowing (like the limitless probable states of knowledge (as seer, seen seeing states) (in a compressed state as it were) (and it does not exist in any space or in time, like the rock).

(This knowing state is in each one of us as the 'capacity to know'; exists as our true essence; but what we know, or rather what we want to know is the question here; do we know the lotuses or stay as the lines, is our choice. What we 'know' as the 'knowing state of the self', decides our fate.

To stay as the lotus imagining lotuses, or stay as the rock where not even a single lotus can make its appearance, is the freedom given to each probable state of knowing, namely 'Jeeva'.)

Chit is the dense state of nothingness which can rise as any probable state of the seer and seen.

(It is the 'seeing' alone as mentioned in SiddhaGeeta in Janaka's story.)

It is without holes, like a carved rock having pores. It is without duality, and does not exist as the dual-state of the rock-lines and the lotus-groves. It is very pure and untainted by any conception (like the space is not affected by the objects it contains.) It is not produced at some time-point, like a rock, and is unborn.

It does not make any noise or disturbance like the rolling rock, but is quiet and motionless.

It appears as the world that is superimposed, as its probable state of knowing alone, and does not turn into the reality of the conceptions.

(The world you see is your mind-kingdom, and does not affect the knowing state in you.

A swimmer for example is the talent of swimming alone in essence; whether he chooses to float in the pure waters or dirty mirage waters is his choice; his 'swimming talent essence' is not affected by whatever choice he makes.)

तपतीदं जगद्ब्रह्म शरत्काल इवामलं स्फुरतीदं जगद्ब्रह्म सौम्यः सोम इव द्रुतः।

(Brahman and Jagat do not exist as two. Brahman is actually the Jagat-Brahman, the knowing state shining as the Jagat. One who does not see the duality, but knows the Jagat-Brahman, enjoys both the Jagat and Brahman as one.)

Jagat-Brahman burns like the pure cloudless autumn sky (for the Knower established in the truth-vision).

Jagat-Brahman shines also as the calm pleasant cool moon at the same time (for the Knower who sees Brahman alone in all, and lives as a worship state of Aatman only, as Ishvara instructed.)

ब्रह्मणीदं सुषुप्ताभं नास्त्यनाशं शिलाब्जवत्, ब्रह्मत्वं ब्रह्मणि यथा तथैवेदं जगत्स्थितम्।

The various states of experiences as the Jagat are asleep in the Chit as it were, ready to become an experience by any agitation called the Jeeva-state. The lotuses seen on the rock cannot perish, for they rise as the conceptions only (as the mind-content only). *(What is not there cannot perish!)*

The very nature of Brahman shines in Brahman as the sleeping state of conceptions.

Jagat rises newly at every moment as an experience for you, like a lotus springing from the rock-surface, as if by magic. *(The lotus of experience is your own making, like a face seen on the cloud.)*

नानयोर्विद्यते भेदस्तरुपादपयोरिव यानीमानि जगन्तीह नान्यत्तानि चिदाकृतेः। भावाभावादि नास्त्येषां तस्या इव कदाचन ब्रह्मैव जगदाभासं मरुतापो यथा जलम्। ब्रह्मैवालोकाच्छुद्धं भवत्यम्बु यथातपः, मेवदिस्तृणगुल्मादेश्चिदादेर्जगतोऽपि च। परमाम्बुविभागेन यद्रूपं तत्परं विदुः तत्समूहस्तदेवोच्चैश्चित्तं मेरुतृणादिकम्। यत्सौक्ष्म्येऽपि हि सारात्म स्थौल्ये सारतरं हि तत्।

There is no difference between the Brahman and Jagat (like the water and its quiver).

The difference is only in the terms invented as different sound-structures, where the words 'Taru' and 'Paadapa' both mean the tree alone. (Jagat is Brahman, and Brahman is Jagat; both the words are actually synonymous.) The worlds that exist as conception states are not separate from the Chit-nature.

The existence and non-existence is not there for Chit; it is also not there for the Jagat.

Brahman alone is the appearance of the Jagat, like the heat of the desert alone is the water seen there.

(How to know that Brahman? It is already there; but the mirage-water is blocking the view; understand the unreal nature of the mirage; then the heat alone remains as the true state of the desert.)

Through the practice of reasoning and proper analysis, the mirage-water in the desert turns into the heat.

Similarly, the Meru mountain itself along with all the grass and bushes, the Chitta which produces the world as a process belonging to ignorance, the Jagat that looks as solid as a diamond; all these also turn into Brahman, if one analyzes and makes use of reasoning.

When one keeps breaking the objects of the world again and again till their innermost essence is reached, till it cannot be broken any more subtly, then what is left back as the nameless state is known as the supreme state that forms the essence of all.

All the objects are groups of elements only, which still can be broken to see their subtle states.

Through thorough analysis, we find out that the Meru etc are there as conceptions only on these grouped elements; or rather that conceptions alone appear as the grouped elements like the huge Meru mountain or a tiny grass; and this conceiving process which produces the conceived object, we name it as Chitta. When the conception itself gets analyzed, then we end up in the subtlest state of the gross object (as just something that is 'known'.)

(When the 'known' is analyzed we end up in the 'knowing entity' which 'knows' and thus produces the object. When the 'knowing entity' is analyzed, we reach the subtle state of 'knowing' or 'awareness' or 'understanding state' as the essence which is common to all the knowing entities. Since that nameless essence of 'knowing' alone expands as the 'known-state' of the world, we name it as Brahman, so that we can discuss about it with others.)

यथा रसात्मिका शक्तिः परमाणुतयाऽनघ स्थिता जगत्पदार्थेषु पायसी ब्रह्मता तथा। रसशक्तिर्यथा नानातृणगुल्मलताम्भसां तथा नानातयोदेति सैवासैवेव ब्रह्मता।

(The water when analyzed, is the subtle form of liquidity alone (the loosely moving atoms); that alone is experienced as the gross water by the senses, and that alone is carried inside the more grosser objects like the pots and cups (tightly grouped atoms).)

The subtlest form of liquidity or wetness stays as the common essence of all the waters of the world; and the Brahman-state is also the common essence (of 'knowing that knows') in all the objects of the world. The subtle liquidity-state alone rises as the varieties of grasses, bushes, creepers and waters, and stays as their very essence of existence; so is the Brahman state in all.

यैषा रूपविलसानामालोकपरमाणुता गुणगुण्यर्थसत्तात्मरूपिण्यासां परात्मता।

When all the varied images that are seen are analyzed, the sight alone is understood as the subtle essence of all that is seen. The sight alone, which is the common essence of all the images, rises as the varieties of objects with varied qualities. The subtle essence of even all these is the 'essence of knowing' which alone rises as even the objects that rise from the sight.

चित्ति चित्तेऽस्ति मेवादि तदभिव्यञ्जनात्मनि विचित्रपिच्छिकापुञ्जो मयूराण्डरसे यथा। यथा नानात्मिके ह्येव बर्हण्डरसबर्हिणे विवेकदृष्ट्या दृष्टे ते तथा ब्रह्म जगत्स्थितम्। सनानातोऽप्यनानातो यथाऽण्डरसबर्हिणः अद्वैतद्वैतसत्तात्मा तथा ब्रह्मजगद्भ्रमः। यथा सदसतोः सत्ता समतायामवस्थितिः यतः सदसतो रूपं भावस्थं विद्धि तं परम्। नानाऽनानात्मकमिदं त्वनुभूतं न संभवं चिज्जगद्वलनं पश्य बर्हण्डे रसबर्हिणम्।

The huge mountain like Meru etc, are inside the conception state of the Chitta, ready to manifest at any time, empowered by the Chit state of probability; like the plumage of the peacock made of so many feathers stays subtly inside the tender essence of the peacock egg, ready to burst forth as the hard body of the peacock with its huge plumage.

(The mountain that you see in front of you was subtly inside you only as Chit-probable state, and manifests as an outside-object that is seen by you, as if already there with its own past and future states. So it is with all the objects of the world.)

(Peacock's egg contains a peacock as its essence; but is there a peacock with many limbs hidden inside the egg, as separate from the egg? Egg is just the egg, and is not divided as the various limbs of the peacock. Egg is a state of existence, which can rise as a peacock in an outside. We can see only the peacock with its plumage and body, outside of the egg, and do not know the inside of the egg; and so we imagine the many-limbed peacock to be inside the egg also. We see the 'many' of peacock, and imagine the egg also as containing the 'many'.)

If you analyze and divide, then the limbs of the peacock are seen as 'many' only, inside the egg-essence also which is 'not-many'; so also, the world stays as the 'many' in the Brahman.

(The inside of the egg is just the 'ready to become a peacock state' and has the peacock only as its essence; so is the Brahman the 'ready to become any perceived state' always, and has the Jagat as its essence.)

(You can imagine the egg as having 'many parts' inside it, though the egg is not actually the 'many-parts'.) Though appearing divided as the 'many', the peacock-essence within the peacock's egg is not divided as many. Similarly, the delusion of Jagat with its manifoldness in Brahman also, rises as non-dual and duality states at the same time.

The reality of even the concept that 'one is real and the other is unreal' also is the state of equal-ness only (where all these conceptions stay asleep and as one single essence), because that supreme state alone is the really existing state, where these real and unreal concepts rise up when the diversity of the world is seen as real.

(Unreal can be there, if the real is there! If the real alone is there, where can the unreal exist at all? So, how can you say that the world exists but it is unreal? The reality alone is there; and real and unreal concepts also are just conceptions belonging to the delusion-state.)

Therefore, the Jagat that is experienced as many, but is not many; such a thing is not possible, as shown in the example of the peacock, where the peacock-essence stays as the essence of the peacock-egg, as the single undivided essence; so is the Jagat in Chit.

यथा जगति चित्तत्वं चित्तत्वे यज्जगत्तथा नानाऽनानात्मकैकं च मयूराण्डरसो यथा।

The Chit-principle is the essence of the Jagat, and the Jagat is in the Chit-principle; the many and not-many are one in it, like the essence in the peacock-egg.

नानापदार्थभ्रमपिच्छपूर्णा जगन्मयूराण्डरसश्चिदाद्या, मयूररूपं त्वमयूरमन्तः सत्तापदं विद्धि कुतोऽस्ति भेदः।

The Jagat-peacock dances beautifully with its plumage of various feathers in the form of the delusion of many objects. The basic reality state of Chit is the essence of this peacock's egg.

The form of the peacock has no form at all inside; there is only the Reality state!

Where is the difference?

यत्रानुदितरूपात्म सर्वमस्तीदमाततं मयूर इव बीजेऽन्तस्तदहंतादिगादि च। यत्र नाभ्युदितं किञ्चित्त्र सर्वं च विद्यते तदत्राप्यङ्गिराः स्वर्गसुखसारेण बिम्बति। (अङ्गानां रसभूतः - अङ्गिराः - प्राणः) तथा च मुनयो देवा गणाः सिद्धा महर्षयः आस्वादयन्तः स्वं रूपं सदा तुर्यपदे स्थिताः।

All this that is spread out as the beautiful plumage of the peacock in the form of 'I-ness', directions etc, is not formed at all, and is in the Chit like the unformed peacock inside the peacock egg.

Nothing at all has risen there, yet everything exists there.

And here in the body also, 'that alone' stays as the Praana (the power of movement); and gets reflected (like a moon in the crystal mirror) enjoying all the pleasures of heaven etc in the delusion state; whereas those Munis, Devas, Ganas,, Siddhas, and Maharshis, who have realized the truth, always remain in the state of Turyaa (Knowledge-vision), enjoying their own true nature as Chit.

एते ये स्तब्धनयनदृष्टयो निर्निमेषिणः ते दृश्यदर्शनासङ्गस्पन्दत्यागे व्यवस्थिताः, नास्थिता भावना येषां स्थितानामपि कर्मसु सम्बित्संवेद्यसंबन्धस्पन्दत्यागे च ये स्थिताः, प्राणो न स्पन्दते येषां चित्रस्थवपुषामिव मनो न स्पन्दते येषां चित्रस्थवपुषामिव। चित्तचेत्यसमासङ्गत्यागे ते स्वपदे स्थिताः स्पन्दात्संसाधयन्त्यर्थं तेनांशेश्वरो यथा तथैव चित्तचेत्यादिस्पन्दात्कुर्वन्ति संस्थितिम्। यथा ह्लादयति स्वस्थः पल्लवं रश्मिरैन्दवः तथात्मा ह्लादयत्यन्तर्दृश्यदर्शनसंगमे, बिम्बादूरं प्रयातस्य भित्तावपतितस्य च यदिन्दोस्तेजसो रूपं तद्रूपं शुद्धसंविदः। न दृश्यं नोपदेशार्हं नात्यासननं न दूरगं केवलानुभवप्राप्यं चिद्रूपं शुद्धमात्मनः। न देहो नेन्द्रियप्राणौ न चित्तं न च वासना न जीवो नापि च स्पन्दो न संवित्तिर्न वै जगत्, न सन्नासन्न मध्यं च शून्याशून्यं न चैव हि न देशकालवस्त्वादि तदेवास्ति न चेतर्त्।

(Many are engaged in various ways to reach that state; some control the Praana; some control the mind.)

These Yogis have fixed their glance on the nose-tip, stay without closing their eyes, and are engaged in renouncing completely the state of the 'seen getting seen' by the control of Praana; for these Yogis, the Praana does not move, like for the person who is inside the painting as a picture. There are these others, who do not see any reality at all in the perceived world, and are engaged in the renunciation of the 'perceived getting perceived', though they are doing the duties that belong to them by their position or station in their life; for these, the mind does not move, like for the person who is inside the painting as a picture.

These Knowers are established in their own essence and have renounced the contact of the 'seer-seen states' of the ego, and yet do their duties in contact with the perceived, without getting affected by the perceived, by slightly taking on the deluded state.

Like Ishvara taking care of the world, being established in the self-essence itself, with the Maayaa shining outside, they also stay as a part of the world connected to the agitation of the seer and the seen.

(How can they be in the quiet state and yet function with the intellect, mind, body etc in the perceived world?)

The moon, well-established in the sky, reaches forth for the tree on the ground, and caresses the tree leaves with his rays; similarly, the Aatman state of bliss keeps caressing them, even when they are engaged in the seen-seeing phenomena of the world. The moonlight that is moving away from the disc in the sky, and that which falls on the wall on the ground, is the same, and not lessened by reaching out to the earth; so is the bliss of the self in the Knowers who are engaged in the duties of the world.

(How to know these Knowers? What special marks are there for the Knower?)

The Knower is like the rock with lines; how can he explain his state to those around him, who are seeing only the lotuses?)

This bliss of the Chit they experience as the self, is their own private experience, and cannot be seen by the others by any significant conduct (as a joyous expression or some intoxicated state, or the exhibition of magical powers); it cannot be described by them also (for it is nothing like what you experience in the world); it is not near (like a statue of a deity) or far (like an unseen Deva of the heaven), but can only be experienced by the rise of true knowledge.

(What is that knowledge?)

It is the realization ascertained through reasoning that, there is no physical body or even the Aatvaahika body, that there are no senses, that there is no Praana, that there is no Chitta, that there is no Vaasanaa, that there is no Jeeva, that there is no agitation also, that there is no perceiving state, that there is no perceived world, that there is nothing that exists or not exists, that there is nothing that exists in the 'in-between state' also, that there is nothing that is void or no-void; that there is no place or time or object; and that 'that alone' is there and nothing else!

एतैः सर्वैर्विमुक्तं हृदि कोशशतेन चयत्रैतत्स्पन्दते दृश्यं तत्तदात्मपदं भवेत्।

That alone is known as the 'state of the Self', which vibrates as the phenomenon of the perceived world in the 'heart' (mind-principle) of countless body-hollows, yet remains free of all these (bodies).

यच्च नाद्यं न कल्पान्तं न वस्त्वाद्यनिलादिभिः इह चामुत्र सदूपादन्यथा भवति क्वचित्।

That, which is not at the beginning, which is not at the end of the Kalpa, which is not any air or any other object in the world, here or hereafter; 'It' exists not as anything else other than as the principle of existence ever.

जायन्ते च म्रियन्ते च देहकुम्भाः सहस्रशः सबाह्याभ्यन्तरस्यास्य नात्माकाशस्य खण्डना।

Thousands of body-pots get born and die (as conceived realities); the expanse of the Self which is outside and inside, never gets broken.

तच्च देहादि सकलमात्मैवात्मविदां वर केवलं बोधवैरूप्यादीषत्पृथगिव स्थितम् ।

Hey Best of Knowers! All the perceived objects of the world like the body etc remain slightly separated as it were because of the incorrect understanding.

विश्वगात्ममयं विश्वं ज्ञातं बुद्ध्या सुसिद्धया प्रज्वलन्नपि कार्येषु निर्वाणो निर्ममो भव।

The world is filled by the all pervading principle of Chit. The 'Vishva' is perceived by the intellect through its own tools of senses. Shining in all the actions, (perfectly doing everything) be free of all the coverings; be without the mine-ness.

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजंगमं तत्सर्वं ब्रह्म निर्धर्म निर्गुणं निर्मलात्मकं निर्विकारमनाद्यन्तं नित्यं शान्तं समात्मकम्।

Whatever is seen here in the Jagat as the moving or non-moving, all that is Brahman alone; which is free of rules and qualities; of a taintless nature; changeless; without beginning or end; eternal; quiescent and of equal nature.

कालक्रियाकरणकर्तृनिदानकार्यजन्मस्थितिप्रलयसंस्मरणादि सर्वं ब्रह्मेति दृष्टवत एव तवात्मदृष्ट्या भुयोऽपि किं भ्रमणमङ्ग समङ्ग एव।

All that is there as a part of the perceived world, variously named and divided as Kaala, Kriyaa (rites), instrument of action, doer, cause, action, birth, life, and destruction, memories that make the ego, all this is Brahman alone (like the huge peacock with its plumage is the essence in the egg only).

When you have attained this vision by your hard effort at Vichaara, what is there to feel apprehensive about?

Dear Rama, you are 'Samanga' indeed, one who is always one with the inner essence without break.