

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'  
[PART ONE]

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

CHAPTER TWENTY TWO  
VASISHTA MEETS SHIVA (7)

वसिष्ठोवाच

Vasishta spoke

*(How can delusion rise in the changeless state and make it appear as another thing, since nothing else is there other than the Chit?)*

चन्द्रार्धशेखरधर चित्तत्वस्य महात्मनः अनन्तस्यैकरूपस्य द्वित्वं कथमुपागतम्। (33.01)

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 the reality of the world, so well-established and fixed in the mind, be removed just by understanding and realizing the truth?)*

कथं च तन्महादेव रूढं पर्यायसंकुलं भवेद्दुःखोपघाताय प्रज्ञया विनिवारितम्। (33.02)

Hey MahaaDeva! How is it possible to remove this duality by just the 'true understanding' (Prajnaa), as it is so well-established and is bound by the hosts of repeated experiences thus leading to endless miseries?

ईश्वर उवाच

Ishvara spoke

[ '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.]

*(What difficulty is there in removing that which is not there at all?*

*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.)*

सर्वशक्ति हि तद्ब्रह्म सदेकं विद्यते यदा तदा निर्मूल एवायं द्वित्वैकत्वकलोदयः। (33.03)

That Brahman 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 two-ness and oneness can be uprooted fully, through the rise of Knowledge.

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

सति द्वित्वे किलैकं स्यात्सत्यैकत्वे द्विरूपता,

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.

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

कले द्वे अपि चिद्रूपे चिद्रूपत्वात्तदप्यसत्। (33.04)

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

Since they are only Chit in essence, they are non-existent,

(since Chit is beyond the concepts of one and two).

*(Both the conceptions of oneness and two-ness 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 two-ness.)*

एकाभावादभावोऽत्र एकत्वद्वित्वयोर्द्वयोः एकं विना न द्वितीयं न द्वितीयं विनैकता। (33.05)

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

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

[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.]

### कार्यकारणयोरेकसारत्वादेकरूपता

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

### फलान्तस्यापि बीजादेर्विकारादिह कल्पना। (33.06)

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

### चित्त्वं चेत्यविकल्पेन स्वयं स्फुरति तन्मयं

The principle of Chit alone, by itself (as its very nature) shines forth as the manifold phenomena of the perception-state (since the 'knowing' alone is there as the 'known' also; 'division' is the 'known'; but the 'knowing' is not divided).

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

### विकारादि तदेवान्तस्तत्सारत्वान्न भिद्यते। (33.07)

Chit alone is the essence of all manifold objects (as the 'knowing essence'); and therefore, it does not split and divide as manifold.

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

*(The world we live is bearable because we are able to superimpose causation on all the 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.)*

### विकारादि विकल्पोऽयं तत उत्थाय वस्तुषु याति सार्थकतां नानाकार्यकारणतादिभिः। (33.08)

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' in all the objects.

[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?

Whatever you experience in your imagined life-story is just the waters of the mirage only.

Whether you see it as the water on the ground or on the hill-top, both are non-existent.

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'.]

### तरङ्गाः सलिले येऽपि तोये शैलस्य ते समाः,

The waves that are in the water on the ground (in the desert-land) are the same as the water seen (imagined) on top of the hill (where the hill is also a conception only).

*(The mirage-water you see here or there is the same, whether it is directly observed or conceived on the hill-top.)*

### शशशृङ्गसमः सोऽपि यस्य सत्यः शशाङ्कुरः। (33.09)

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

(where the 'knowing' alone is true and the 'known' is conceived).

*(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

The objects of the world are understood as different, and stay connected (like some broken pieces joined together) by the witness-state of the Self.

तत्रालं वाग्विकल्पनैः,

Enough of such word-play (proving the duality-nature of the Reality)!

व्यवच्छेदादि दुश्छेद्यं वचोवाच्यात्किल द्विज। (33.10)

Hey Dvija (Twice-born)! Words alone cannot prove the unreal nature of the world (by mere explanations), since the words are also part of the perceived only.

[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 are not real and the cloud is not affected by it in the least, and the cloud also does not turn into the faces that he imagined.

Here also, the cloud is not the cause of the face; though it lends support to the imagination, as the 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 the numbers? 'Numbers' denote division and fit the perceived world only; but Reality is undivided and cannot be connected to any number.]

ब्रह्मणः सर्वशक्तित्वं तत्त्वतो न विभिद्यते तरङ्गकणकल्लोलजलौघ इव वारिणः। (33.11)

In truth, the all-powerful state of Brahman does not divide (as the one dividing into two or the one appearing as the 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.

*(Brahman's nature is to be like this, as the ignorance-probability state, which is seen as the world of many.)*

पुष्पपल्लवपत्रादि लताया नेतरयथा द्वित्वैकत्वजगत्त्वादि त्वन्त्वाहन्त्वं तथा चित्ते। (33.12)

Flowers, sprouts and leaves are not different from the creeper; the creeper is the creeper because of those flowers and sprouts and leaves only.

Similarly, 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.

देशकालविकारादिः कृतो भेदश्चित्तस्तु यः तच्चिदेतदसत्प्रोक्तं, न प्रश्नोऽत्र तवोचितः। (33.13)

The difference that is conceived through the observation of the changes in measures which get defined as the space and time locations, 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.

*(Everything that is known as the perceived, and the rules that prevail in the perceived, cannot bind the 'knowing state', in any manner.)*

देशकालक्रियासत्तानियत्याद्याश्च शक्तयः चिदात्मिका एव,

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 rise up as the many probable states of Chit.

चितः सत्त्वात्संपतिताः स्वतः। (33.14)

All these exist as real, because of the presence of the Chit-state only.

*(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.)*

चित्त्वं चित्चेत्येहं

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

चिद्ब्रह्माद्यभिधा स्मृता यथा वीच्याद्यभिधार्षे स्थितमम्बुतरङ्गकम्। (33.15)

All the terms that refer to something including the Reality-state starting from the term 'Chit' and the names that start from the 'Creation-state of Brahmaa' to an 'inert pillar', are the same (are all synonymous terms that refer to the nameless Reality-state).

That you call as water is the nameless water only, though you may refer to it in many ways as waves, liquidity, or whatever.

[How can one explain in words that Brahman-state, 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 that is shining as your perceived state.]

*(How is Chit related to the perceived?)*

असंभवत्तरङ्गस्य चिद्विलासमहाम्बुधेः तरङ्गित्वमिव यत्तावच्चेत्यसङ्गिता। (33.16)

तदेतत्परं ब्रह्म सत्येश्वरशिवादिभिः शून्यैकपरमात्मादिनामभिः परिगीयते। (33.17)

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 of the perception-state, 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 alone, Paramaatman etc.

*(How do you know of its existence then?)*

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.)

एवं रूपपदातीतं यद्रूपं परमात्मनः यत्तु नामाहममलं विषयो न गिरां च तत्। (33.18)

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).

यदिदं दृश्यते तस्यास्तल्लताया महाचितेः फलपल्लवपुष्पादि न भिन्नं तन्मयं यतः। (33.19)

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

[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.]

[The world you see, is how the Chit exists as the perceived, as seen through various tainted mind-screens.  
These mind-screens are like the variety of collyriums 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.]

महाऽविद्योपनयना चिद्वत्यभिधा सती सा जीवत्वेन बाह्यत्वं तदा द्वीन्द्रिव पश्यति। (33.20)

‘Chit’ with the ‘secondary eye of MahaaAvidyaa that is covered by a variety of magical collyriums’ gets to be known by the term ‘Jeeva’, and in that state of ‘Jeevatva’, she sees the ‘outside’ like seeing the double-moon when the eyes are infected.

[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, always wearing a costume as it were, 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.]

स्वयमन्यैवमस्मीति भावयित्वा स्वभावतः अन्यतामिव संयाति स्वविकल्पात्मिकां स्वतः। (33.21)

By her own nature, she believes herself to be another, and attains the state of ‘another-ness’ by changing herself as it were, by herself.

(How does she see this another-ness?)

अकलङ्केन रूपेण रूपं यत्सकलङ्कवत्संसारसरितं प्राप्य चेतनेनैव चेतति। (33.22)

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).

[This Chit, when 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.]

चिद्वपुः स्वयमेतेन ह्येकतामेति जीवतां

The principle of Chit identifies with this eight-fold city by herself (as her very nature), and attains the Jeevahood.

चित्तत्वस्यावभासेन जीवो जीवति तन्मयः। (33.23)

Shining forth as the non-self (blocking the self-state),  
the Chit-principle exists as a Jeeva (limited by space and time), and lives a life, by becoming one with that state (and stays as a Jeeva supported by the Praana rising as the mind, and stays identified with it).

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

आतिवाहिकदेहोऽपि जीवतां समुपागतः भावनापञ्चकं भूत्वा द्रव्यमस्मीति वेत्त्यलम्। (33.24)

Having attained the Jeevahood, and 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 (Dravya) (like the grains etc)’.

तद्द्रव्यं प्राणिना भुक्तमाशु गच्छति वीर्यतां ततोऽहं प्राणवाज्जातो वेत्तीत्यनुभवात्मकम्। (33.25)

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)’.



अहंतादिक्रमेणाशु पञ्चकानुभवभ्रमात्स्थावरं जङ्गमं सर्वं वेत्ति तत्तद्भवत्यलम्। (33.26)

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 centre 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).

[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.]

(Kaakataaleeya Yoga -The crow sits on the Taala tree and the Taala leaf falls instantly, as if the sitting of the crow was the cause of the leaf falling; though it was just sheer co-incidence only.)

काकतालीययोगेन दृढाभ्यासक्षयेण च वासनान्तरसंक्षेपात्सूक्ष्ममाकारमुज्झति। (33.27)

Like the crow and the leaf maxim, with the loss of the memory of previous states of existences (the memory of the Vaasanaa-fields of many identities),

remaining absorbed in the Vaasanaa-fulfilment only (of that particular Vaasanaa which is dominant at that moment) (as that Jeeva),

she 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).]

[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 two-ness.

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'.]

(If there is the 'I' as one, then the 'you' or the 'other' is a necessary part of me. 'One' cannot exist without the second.)

द्वित्वस्वसंविदा द्वित्वमेकस्यैव प्रवर्तते पुंसो वेतालसंकल्पाद्वेताल इव भासुरः। (33.28)

The 'one' conceives itself as 'two', and the 'one' always stays as the 'two', and thus the duality gets established as the world-reality.

A man who imagines himself to be a ghost will behave like a ghost only.

(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.)

अद्वित्ववेदनाद्वित्वमात्मनोऽपि निवर्तते न करोमीति संकल्पात्पुरुषस्येव कर्तृता। (33.29)

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

द्विसंकल्पतो द्वित्वमेकस्यैव प्रवर्तते

By the conception of two-ness, the two-ness prevails in the oneness itself.

अद्वित्वसंविदा द्वित्वमनेकस्यापि नश्यति। (33.30)

By the understanding of 'non two-ness',  
the two-ness even if it belongs to 'many' (the Jagat-state), just vanishes.

[The two-ness remains as 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 सर्वगत्वेन सर्वदा। (33.31)

In truth, the two-ness does not exist at all in the self, since the true self is changeless and is always in all, as their very essence.

यत्स्वसंकल्परचितमसंकल्पक्षयं हि तत्, यथा मुने मनोराज्यं गन्धर्वनगरं यथा,  
तथा संकल्पने क्लेशो, न संकल्पविनाशने,

Hey Muni! That which exists because of one's own 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.

संकल्पयक्षो गन्धर्वपुर्याः सृष्टौ, न तु क्षये। (33.32, 33)

The talented architect namely the mind (SamkalpaYaksha) is highly efficient in producing the illusory city, but cannot stop its own destruction through Vichaara.

[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.]

पुष्टसंकल्पमात्रेण यदिदं दुःखमागतं तदसंकल्पमात्रेण क्षयि, कात्र कदर्थना। (33.33 to 34)

The suffering seen here, has risen here because of the well-nourished conception only (that gets stronger by the combined conception of many minds), which gets easily destroyed by non-conceiving. What is so difficult here?

[Why do you force yourself to believe what the 'many believe'?

The very word 'belief' conceals the 'lie' only, as its central part.

Whatever the '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.]

यत्किंचिदपि संकल्प्य नरो दुःखे निमज्जति न किंचिदपि संकल्प्य सुखमव्ययमश्नुते। (33.35)

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, the man enjoys undiminished bliss.

(This bliss is the bliss of knowledge, the bliss of freedom, 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। (33.36)

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 which contains the excellent enjoinders' (because, your mind will keep producing conceptions, even then, and you will suffer there also).

(How to get rid of the Samkalpa?)

स्वविवेकानिलैः कृत्वा संकल्पजलदक्षयं परां निर्मलतामेहि शरदीव नभोन्तरम्। (33.37)

Blowing away the clouds of Samkalpa (conceptions produced by the mind) - with the strong wind of your 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.

संकल्पसरितं मतां मणिमन्त्रेण शोषय तत्रोद्दमानमात्मानं समाश्वास्य भवामनाः। (33.38)

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 'bereft of the mind' (Amana) itself.

संकल्पानिलनिर्धूतं भ्रान्तं पर्णतृणांशवत्भूताकाशे चिदात्मानमवलम्ब्य विलोकय। (33.39)

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 tiny 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। (33.40)

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).

सर्वशक्तिमयो ह्यात्मा यद्यथा भावयत्यलं ततथा पश्यति तदा स्वसंकल्पविजृम्भितम्। (33.41)

Aatman is all-powerful.

Whatever it conceives, it perceives exactly the same, as the manifest splendour of its own conception.

संकल्पमात्रमेवेदं जगन्मिथ्यात्वमुत्थितं असंकल्पनमात्रेण ब्रह्मन्क्वापि विलीयते। (33.42)

This Jagat is just made only of conceptions, and has risen falsely.

Hey Brahman! It dissolves off into some emptiness, by practising the non-conception.

[You will not stop seeing the world as nothingness; but will see only its nothingness, and know also as to how the mind produces the unreal world in the emptiness just through the retention of 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। (33.43)

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

तृष्णाकरञ्जलतिकामिमां रुढिमुपागतां संकल्पमूलोद्धरणात्परिशोषवतीं कुरु। (33.44)

Trshnaa, the thirst for pleasures is a creeper full of thorns, and has made its roots deep into your heart and is 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। (33.45)

Delusion alone makes the world-state look real; and this world is like a city of illusion only; it raises as an appearance through conception, and dissolves off 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.]

*(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.)*

प्रभुरस्मीति विस्मृत्य तावच्छोचति भूमिपः भूमिपोऽस्मीति संजाता यावन्नास्य हृदि स्मृतिः। (33.46)

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.

नास्य तज्जातया ब्रह्मन्प्राक्स्मृतिर्वर्तमानया शरदेवोपगतया प्रावृड् जाड्यापवारिणी। (33.47)

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 (apavaarinee) by the coolness (Jaadyaa) that is left behind by the retreating (apagata) of the monsoon.

घनप्रवाहयाऽकस्माच्चित्तेहा सैव वर्धते

That which densely floods the mind, bursting forth suddenly as the self-state, either of the silent existence or the noisy ego, that alone increases in strength.

य एवोच्चैःस्वरस्तन्त्र्याः स एवाक्रामति श्रुतिम्। (33.48)

In the orchestra played with varied musical instruments, the sound of one instrument alone that is loud and clear, captures the ears.

*(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.)*

अहमेकोऽहमात्मास्मीत्येकां भावय भावनां

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

तया भावनया युक्तः स एव त्वं भवस्यलम्। (33.49)

By such a contemplation, you will be 'that' only, without doubt.

एवं ह्यसंभवदिदं त्वविरागभास्वत्

The 'worship of a deity as an outside form' which is prevalent among those without dispassion (aviraaga) and those who long for worldly benefits, is not the one recommended for you (asambhavat).

तत्सत्त्वमुत्तमपदं परमेकदेवः,

The real Deva you have to worship is that 'excellent state of the self' which alone is the single state of Supremacy'.

पूजासु पूजकसुपूजनपूज्यरूपं किञ्चिन्नकिञ्चिदिव चित्तपदैकमूर्तिः। (33.50)

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 worshipped one' whatever it be (kimchit) - is not anything that is worthy (na kimchit);

since all these rise out of the conceptions of the Chitta only.

इत्थं स्थितमिदं विश्वं सदसद्देवरूपि च द्वैतैक्यपदनिर्मुक्तं युक्तं द्वैतैक्यमप्यतः। (34.01)

This is how, this 'Vishvam' exists as endowed with the true worship of the divinity, unreal as the form-based conception, but real as the self-state; is freed of both the terms - 'Dvaita' and 'Aaikya' (duality and oneness); but is also the 'Dvaita and Aaikya' when one is going through the affairs of the world.

*(One has to have the vision of the undivided Chit, even while experiencing the duality.)*

चित्तेः कलङ्कवैरूप्यमिति संसारतां गतं, अकलङ्कमसंसारि तच्चाभिन्नाद्वयात्मकम्। (34.02)

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 स्वकाभिन्नां विमुच्यते। (34.03)

The Chit-state gets bound by getting tainted by the belief that 'I am a limited form inside the perceived'; when she understands the taint as non-existent, then she knows herself as not divided from the perceived, and becomes free.

चिदर्थकारताभावादिद्वत्वात्सत्त्वं समुज्झति सुखादिमिलितां धत्ते न सत्यां सदिति क्षणात्। (34.04)

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 (and becomes tainted as it were).

### 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 is a form of conception only; but helps 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 the 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.]

*(Chit is not the physical body; so a seeker of the self first discards his or her 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.)*

शुद्धा निरंशा

She is extremely pure without taints (of change); she is without parts and is not a form with parts;

सत्या वाऽसत्या वेत्येवमादिभिः विमुक्ता नामशब्दार्थैः सर्वैः

she is far beyond all the words and terms that discuss whether she is real or not;

सर्वात्मिकापि खम्। (34.05)

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 are 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.]

[This is how the Seer with the vision of truth sees the perceived as.]

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

सर्व निरुपमं शान्तं

Chit is all; is unparalleled (for nothing exists other than that).

It is a quiescent state (because it is freed of the silence (of desire fulfilment) and noise (want of desire fulfilment) of the mind).

मनसैतत्त्रिमार्गं

It alone exists as the mind which moves in the three paths of Jaagrat, Svapna and Sushupti (as the mind), or the creation, existence and destruction (as ateh Jagat) (like the waves rising in the ocean).

ब्रह्मेदं बृंहितं ब्रह्म शक्त्याऽऽकाशविकासया। (34.06)

This state of Brahman is named as Brahman, because it is always evolving or expanding, with its power of revelation (Aakaasha) that is limitless.

It alone, by its power (nature), expands (or rather shrinks) as the emptiness which can fill the objects.

[Chit is like a limitless ocean with countless waves that are 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.]

#### FIRST LEVEL OF A MUKTA

ITI NAAMIKAA

['Iti' is a word used in Sanskrit to denote the end of the sentence, with no particular meaning, like the full stop symbol of English language, 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'.]

[इतिनामिका - Iti Naamikaa- 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, the word 'svapiti' gets used even for the realized man whose ignorance has been destroyed.

(स्वं अपि इति) because the term 'Api' (meaning –'also') is used in the sense of 'the state of being ignorant is gone' and only the term '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', as a full-stop sign only!]

मनसा मनसि च्छिन्ने सेन्द्रियावयवात्मनि,

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;

सत्यालोकाज्जगज्जाले प्रच्छन्ने विलयं गते,

when the 'Jagat with its network of co-joined minds blocking the vision of Brahman' is dissolved off, by the 'Vision of the Truth';

छिद्यते शीर्णसंसारकलना कल्पनात्मिका भृष्टबीजोपमा, सत्ता जीवस्य

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,

इतिनामिका। (34.07,08)

leaving back only that which is known as 'ITI'.

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

पश्यन्ती नाम कलिता

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

उत्सृजन्ती चेत्यर्चवर्णां

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.)*

मनोमोहाभ्रनिर्मुक्ता शरदाकाशकोशवत् शुद्धा

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.

चिद्भावमात्रस्था चेत्यचिच्चापलं गता

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

*(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.) FIRST LEVEL OF A MUKTA*

[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.]

समस्तसामान्यवती

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

भवतीर्णभवार्षवा (भवे तीर्णो भवार्षवो यस्यां)

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

अपुनर्भवसौषुप्तपदपाण्डित्यपीवरी

(भागत्यागलक्षणया महासुप्तपदनामिका)

She is dense with the expert knowledge (Paanditya) of the 'Soushupta state' (asleep to the world, but awake to the self), where she will never again be caught in the world-existence.

[Paanditya-

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

'Pandaa' means 'Knowledge of the Scriptures'; he who has it is a Pandita; that state is Paanditya.

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

परमासाद्य विश्रान्ता विश्रान्ता वितते पदे। (34.09,10,11)

She rests at last, reaching the Supreme state, rests for ever in the expansive state of Brahman (her true nature).

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

[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.

He is a wave who knows that he is the ocean.]

#### SECOND LEVEL OF A MUKTA

एतत्ते मनसि क्षीणे प्रथमं कथितं पदं

This is the first level which emerges when the mind perishes.

द्वितीयं शृणु विप्रेन्द्र शक्तेरस्याः सुपावनम्। (34.12)

Now listen Hey best of all Brahmins, to the second sacred level of Chit-power experienced by the Knower. This power of Chit is quiescent in nature, and free of the mind which rises as agitation in the ignorant Jeevas.

एषैव मनसोन्मुक्ता चिच्छक्तिः

She alone is the power of Chit, freed of the mind-principle.

शान्तिशालिनी

She is the state of complete quietness (where the noise namely the mind-state is absent.)

सर्वज्योतिस्तमोमुक्ता

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

वितताकाशसुन्दरी। (34.13)

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

[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 as supporting the reflections that cover it.]

[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 not 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'.]

घनसौषुप्तलेखावच्छिलान्तःसन्निवेशवत्सैन्धवान्तरस्थरसवद्वातान्तःस्पन्दशक्तिवत्। (34.14)

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

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 (Saindhava) that are ready to rise forth as waves of any sort.

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.)

[All these levels do not happen within a day or two.

Through incessant practise 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.]

कालेनायाति तत्रैव परां परिणतिं यदा शून्यशक्तिरिवाकाशे परमाकाशगा तदा। (34.15)

When, in course of time, she reaches full-ripeness there itself of that state, then she attains the state of the Supreme expanse of Brahman (Paramaakaasha), and is like the void-essence of the sky.

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



चेत्यांशोन्मुखतां नूनं त्यजत्यम्बिव चापलं वातलेखेव चलनं पुष्पलेखेव सौरभम्। (34.16)

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.

कालताकाशते त्यक्त्वा सकले सकलाकला

She renounces the limited nature of the time and space measures, and does not consider anything as real or binding;

[कालताकाशते त्यक्त्वा सकले सकलाकला

[(सकले कालता आकाशता, त्यक्त्वा, सकल अकला)

[(सकले कालताकाशते)

Kriyaa is the 'Kalaa' (nature) of Kaala - 'Kaalataa'

Division, and the space to exist is the 'Kalaa' of Aakaasha - 'Aakaashataa'

These two- Kaalataa and Aakaashataa – are 'sakale' means 'along with their Kalaas'

(सकलाकला)

sakalam na kalayati – sakala-akalaa - 'sakalaakalaa'

by renouncing them both, she does not again misconceive the word-phenomenon ]

न जडा

she is 'inert-like' but not inert (and does not react to the perceived from the inside),

नाजडा

'conscious-like' but inert (acts appropriately in the world-scene on the surface level only, and not within),

स्फारा

for it is the very state of Reality which is undivided by the space and time,

धत्ते सत्तामनामिकाम्। (34.17)

and remains as a 'state that is beyond description';

(That state is like this:)

दिक्कलायनवच्छिन्नमहासत्तापदं गतां,

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

तुर्यतुर्याशकलितां

She transcends -

even the Turyaa state (Turyaa) 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, the First ones (Turyaamsha).

अकलङ्कामनामयां, (18)

She is completely taintless, and free of all afflictions.

कांचिदेव विशालाक्ष साक्षिवत्समवस्थितां

Hey Muni with eyes blooming in joy! She stays as some 'Saakshi' (aware) only, of her own self-awareness.

सर्वतः सर्वदा सर्वप्रकाशस्वादुतत्पराम्। (34.19)

She, as the Supreme bliss state, always exceeds the bliss that is revealed from all the perceived states, at all times.

### THIRD LEVEL OF A MUKTA

*(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.)*

एषा द्वितीय पदता कथिता तव सुव्रत तृतीयं शुणु वक्ष्यामि पदं पदविदां वर। (34.20)

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!

*(Imagine this state as Brahman aware of itself with the excellent mind-state, where there is no division of the world and the self at all. It just 'is'! It is not even 'Mukti'; there is no Mukta also.)*

एषा दृक्चेत्यवलनादनामार्थापदं गता

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.

ब्रह्मात्मेत्यादिशब्दार्थादतीतोदेति केवला। (34.21)

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 some liberation-state; but is Chit alone, which knows itself through a pure mind; it is the excellent state of Chit where it has evolved to see itself.)*

स्थैर्येण कालतः

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

स्वस्था

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

निष्कलङ्का

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

परात्मना तुर्यातीतादिनामत्वादपि याति परं पदम्। (34.22)

Being more stable than Time and remaining in her true nature (as she is free from the six types of changes that belongs to the body); she transcends all this and attains the most excellent state which is beyond the 'beyond Turyaa-state' also, and cannot be referred to by any term at all.

सा परा

She is beyond;

परमा काष्ठा

is Supreme; the ultimate limit;

प्रधानं शिवभावतः

the most auspicious of all auspicious states;

चित्येका निरवच्छेदा

is Chit, the pure awareness-state of the self; is the one and only one; is without divisions;

तृतीया पावनी स्थितिः। (34.23)

is the third, most sacred state (as the most excellent Knower-state).

THE MOST EXCELLENT STATE

चिरमस्यां प्रतिष्ठायां सर्वाध्वाध्वगदूरगा सा ममाप्यङ्ग वचसां न समायाति गोचरम्। (34.24)

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

त्रिमार्गकलनातीतमिति ते कथितं मुने

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

तिष्ठ तस्मिन्पदे नित्यमिति देवः सनातनः। (34.25)

Thus I have described the 'True Deva', the 'Ancient one who is to be worshipped by you'.

Stay established in that state.

एतन्मयमिदं विश्वं मुने तन्मयवेदनात्

'This entire perceived phenomenon that rises as countless patterns of countless worlds - which is like this' - is experienced as made of 'that Chit-state' only.

*(There is no 'This' and 'That' in 'That state'. This is That alone, and That alone is This!)*

सत्यसंवेदनान्नेदं न च नेदं मुनीश्वर। (नेदं न च नेदं) (34.26)

When established in the Vision of the Truth, hey Muneeshvara,  
'This' is not at all there when staying one with 'That state'; and not, 'not This' also.

नेदं प्रवर्तते किञ्चिन्नेदं किञ्चिन्निवर्तते

Nothing gets projected; nothing gets withdrawn.

शान्तं समसमाभासं प्रथते स्वस्य कोशवत्। (34.27)

Only 'that alone' shines 'equally equal' and 'quiescent', like a filled up belly within oneself;

अद्वैतैक्यादसंक्षोभाद्धनचेतनया तया अविकारादिमत्वाच्च

because, there is no duality or oneness (to make her unequal);

there is no disturbance (Kshobha) of any sort (to make her non-quiescent),

because of the state dense of consciousness (GhanaChetana),

with no change of any sort (Avikaara) (unlike the dense salt-crystal, which melts);

नित्यानित्यतया चिरम्। (चिरं नित्या अपि कालाकाशदयो नित्या यस्मात् तादृशतया) (34.28)

even eternal principles of Kaala, Aakaasha etc remain eternal (Nityaa) because of her being eternal (Nityaa) always;

चिद्वनत्वाच्छिशुशिलाकोशानां जगतामपि

There is denseness of Chit-state (as the 'knowing') even in the worlds imagined,  
like the rocky caves imagined in the sky by the immature child;

मनागापि न भेदोऽस्ति सतामप्यसतामपि। (34.28,29)

there is not the least difference in the existent or non-existent.

*(That is why she is described as 'samasamaabhaasa', equally equal.)*

समस्तं सुशिवं शान्तमतीतं वाग्विलासतः

That Supreme state is all; is the most auspicious; quiescent; and beyond the play of speech;

ओमित्यस्य च तन्मात्रातुर्या

is the transcendental state attained at the resonating end (Tanmaatratra/just the half-maatratra at the end) of 'Aum';

सा परमा गतिः। (34.30)

She is the Supreme essence of all (that transcends all the words and meanings).

*(Ishvara uttered the Om and melted off in the self-state.)*

श्री वाल्मीकिरुवाच

Sri Vaalmiki spoke

इत्युक्तवानमलदृक्परिणामतोऽस्मिन्पारे पदे समुपशान्तरवाभिधाने

तूष्णीमतिष्ठदमुना मुनिना च सार्धं विश्रान्तवृत्तिरथ तत्र मुहूर्तमीशः। (34.01)

Having spoken thus,

'Shiva of pure vision',

absorbed in the Supreme state that is beyond the state that is beyond Turyaateeta also,

at the end of the 'Omkaara' resonation,

remained silent (in the restful state of the Self), along with the Muni;

freed of all thoughts and actions for some span of time,

there - in Vasishtha's hermitage.