

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER TWENTY THREE

VASISHTA MEETS SHIVA (8)
[THE SUPREME DEVA OF DEVAS]

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 THREE
VASISHTA MEETS SHIVA (8)

वसिष्ठोवाच

Vasishta spoke

ततो मुहूर्तेन हरो गौरीकमलिनीसरः मद्विकासोन्मुखः स्वैरं विकासं बहिराददे। (35.01)

Then within few minutes, 'Hara, the lake for the lotus of Gouree', desirous of increasing my understanding, blossomed to the outside world by himself (and took his Shiva-identity like a lotus-lake fully shining forth with its bloomed flowers, touched by the sun-rays of external Bodha).

[Shiva opened his eyes.]

दृक्चयो द्योतयामास

He shone forth as a collection of eyes;

not as the Tri-eyed deity, but as the Chit which opened its eyes and produced the perceived as its sight.

मुखाकाशतलोदितः

His face was like the taintless expanse of the autumn sky with a streak of cloud, as if the formless expanse of Chit itself, had chosen a face to act as its form.

बोधं समुद्रकादकं अंशुराशिरिवोद्गतः। (35.02)

He woke up to the world (from the absorbed state of Chit),

as if the sun with its heap of rays (as the Shiva-form) rose from the 'casket of lustre (Chit-state)'

(and shone as the (Shiva) Bodha of the perceived, that rose from the essence of the Chit-casket).

ईश्वर उवाच

Ishvara spoke

मुने मननमाहूय स्वसत्तैवाशु मीयतां

Hey Muni! By analyzing well, ascertain (through reason) the nature of your own self.

त्वमर्थं माहरानर्थं पवनः स्पन्दतामिव। ('त्वं अर्थ' 'अनर्थ' मा आहर) (35.03)

(You are the Brahman-expanse!)

Do not give in to the false nature of external patterns with the 'you' phenomenon (as the opposite of 'I', and as a separate reality) (and do not react as the 'I' of the life-narrative);

for, when the motionless expanse of the sky becomes one with the (outside) wind, it becomes hot, dusty or cold (and taints itself as if).

[(येनाश्रुतं श्रुतं भवत्यमतं मतं अविज्ञातं विज्ञातं भवति। - श्रुति)

By Aatma-Darshana, which is the essence of all, everything gets seen.

Like one who knows the taste of sweetness, knows the taste of all the sweet things.

Like one who knows the essence of iron, knows the nature of all the iron objects.

Like one who knows the essence of gold, knows the nature of all the gold-made objects.

One who has achieved the state of Aatman, has transcended the meaning of achievement itself.]

द्रष्टव्यमिह यत्किंचित्दृष्टं,

Any perceived scene of any world is understood as the essence of the mind-content only (as the moving patterns of the senses that get coloured by the conception of the mind).

Once the essence of everything is known, what is there as the seen or unseen, since everything is just the flow of patterns in the emptiness, as conceived by the mind (like the worthless empty dream-worlds).

किं समं भ्रमैः, (दृष्टैरदृष्टैर्वा भ्रमैः समं (सह) किं प्रयोजनम्?)

Why carry the same delusion-states of the seen and unseen, anymore?

न हि हेयमुपादेयं चेह पश्यामि तद्विदः। (तद्विदः तत्त्वविदः) (35.04)

I do not see anything to be sought or discarded, here in this delusion-state, for a man who is established in the 'Vision of Truth'.

शान्त्यशान्तिमयानेतान्विकल्पान्दलयन्नसिः धीरोऽसि, नाऽन्यथा,

You must keep slicing off like a sword - all these 'misconceptions of peaceful and unquiet states' as related to the mind-fancies -

and act courageous (in cutting off the attachment to people and the objects);

not otherwise (you can not be referred to as courageous at all, whatever be your brave acts in the world);

ऽस्थित्वा (आस्थां विधाय) त्वमेव भव चात्मदृक्। (35.05)

therefore, develop the interest for self-knowledge, and realize the Self, by your own effort.

(Anyone who can do Vichaara, will surely be able to realize the truth of Reality.)

इमां दृश्यदशामाशु बाह्यबोधाय वा पुनः समाश्रित्य मदुक्तं त्वं शृणु,

Or, (if unable to think abstract, then) turn towards the outside world itself and try to understand the truth (of its non-existence), with the guidance of the realized ones;

and (after the understanding dawns in you, then) listen again to my words now, and follow my instruction.

तूष्णीं स्थितेन किम्। (35.06)

What can you achieve, by doing no effort either way?

इत्युक्त्वा बाह्यबोधस्त्वं मा भवेति त्रिशूलधृक्। (35.07)

Do not become identified with what you are seeing outside".

(What other purpose can you hold on to, in this meaningless life-story, other than this Aatman-Vision?

Do not keep bathing in the mirage-waters and get burnt all over.)

Having spoken like this (after explaining the practice of removing the delusion of the body-self), Shiva the holder of Trishula, continued his speech.

'THE POWER OF PRAANA AND CHIT STATE OF KNOWING', TOGETHER ARISE AS THE JEEVA-PERCEPTION

प्राणेनेदं देहगेहं परिस्फुरति यन्त्रवत्,

This body-house functions like a machine because of the power of Praana.

प्राणहीनं परिस्पन्दं त्यक्त्वा तिष्ठति मूकवत्। (35.07,08)

When the Praana is not there, it stops moving and remains still like an inert object.

चालनी पवनी शक्तिः

The movement is empowered by the Praana.

शक्तिः संवेदनी चितिः,

The awareness of the outside is there because of the power of Chit (that exists also as the power of Praana).

सा मूर्ता खादपि स्वच्छा सत्सत्तैवात्र कारणं,

She, acting as the Jeeva-entity, is purer than empty space, for she is the essence of the Reality-state only.

विनश्यतः प्राणदेहौ वियोगान्मरुदेव च,

When the Praana winds move away, both the Praana and the body perish;

(The winds mix off with the winds, and the elements mix off with the elements).

चिदात्मा खादपि स्वच्छो न विनश्यति, किं भ्रमैः। (35.08 to 10)

Chit-essence is purer than the emptiness of the sky and so does not perish ever.

(The Chit, the Self, does not cease to be. It continues its 'knowing'.)

Why give way to delusions (of birth and death)?

मनःप्राणमये देहे चित्तत्वं परिजायते, मुकुरे ह्यमलाभासे प्रतिबिम्बं प्रवर्तते। (35.10,11)

Chit state of 'knowing (perceiving)' is produced, only in a body that is accompanied by the mind that is empowered by the Praana,

similar to where the reflection is produced in the mirror that shines without taints.

सदप्यग्रगतं वस्तु प्रतिबिम्बक्रियां विना यथा नास्ति मलोपेते मुकुरे मुनिनायक। (35.11,12)

तथा नास्ति गतप्राणे विद्यमानेऽपि देहके। (35.12)

The object will not be reflected, even if the mirror is there in front, yet is covered by dirt; so also, hey best among Munis, the Chit is not reflected in the body if the Praana has departed, even if he body is present.

सर्वगापि चिदुच्छन्नबोधात्स्पन्दादिकं प्रति बोधात्कलङ्कविमला चिदेव परमं शिवम्। (35.13)

Though Chit is everywhere penetrating all, as the essence of all, she makes the inert body move by the knowledge of the outside; but she is free of all taints and is the most auspicious state of all.

[Chit does not enter any mind or body; she permeates all; but wherever the Praana-movement is there vibrating as the mind, she appears as the outside world for that mind, like the space reflected inside the taint-less mirror; but she does not get contained within the body or become tainted by getting reflected like this, like the sky not getting affected by getting reflected inside the mirror.

Imagine the ground as made of variety of pools scattered all over; all these pools of water reflect the sky on them, and show some part of the sky as their surface-covering. The sky is not affected by these reflections and does not become impure by the mud inside the pool. It does not enter inside the pools as a separate entity also. It, by its very nature, permeates the pools as the space which contains them, and yet gets reflected in them because of the water there.

Praana and the mind act as the water for the Chit to get reflected in the ground of the body.

If the Praana and mind are gone off like the evaporated water, the pool does not reflect any sky inside it; so also, the body as the matter-heap, remains dead, and rots when the Praana and mind are absent.]

WHO IS THE DEVA TO BE WORSHIPPED?

(द्योतति इति देवः - that which shines forth, is the Deva.)

विदुर्देवं तदाभासं सर्वसत्तार्थदं,

‘That alone’ (Chit, Sat, Brahman, Aatmaa, Self) is known as the ‘Deva’

for it alone is the essence of all the appearances (forms) and makes possible their existence.

तथा स हरिः स शिवः सोऽजः स ब्रह्मा स सुरेश्वरः अनिलानलचन्द्रार्कवपुः स परमेश्वरः,

So also, that Deva alone is Hari, he is Shiva, he is Aja, he is Brahmaa, he is Indra the King of Suras; he is of the form of Anila, Anala, Chandra; he is Parameshvara.

स एव सर्वगो ह्यात्मा,

He alone is everywhere (as all the ‘known, knowing, and knower-states’). He is the self-essence of all.

चित्खनिश्चेतनः स्मृतः,

He is the mine (khani) of Chit-gold (which can rise as any number of Jeevas), and known as the ‘knowing state’ in all.

देवेशो देवभृद्भाता

He is the Lord of all the Devas.

He alone supports all these other Devas with forms; he alone produces them all.

देवदेवो दिवःपतिः। (35.15,16)

He is the Deva of the Devas.

He is the Lord of the day also (who shines as the Kaala, the change-factor which exists as the ‘Time’).

(दीव्यति इति देवः shines or reveals; so is ‘Deva’)

महाचितः समुल्लासं मुह्यन्तीव न केचन ये नाम ते जगत्येते ब्रह्मविष्णुहरादयः। (35.16,17)

Those and all who do not get deluded in this Jagat by the wondrous play of the great Chit, are renowned as Brahma, Vishnu and Hara and others (some renowned Rishis) (are just the Chit itself rising as those forms).

(They never are deluded by any event of the Jagat. They are not identified with their forms.)

परस्मात्परिनिर्वाता ब्रह्मविष्णुहरादयः कणास्तसायस इव वारिधेरिव बिन्दवः। (35.17,18)

Brahmaa, Vishnu, Hara and others rise from the Supreme state itself as the ‘Chit-forms’, and are like the sparks of the hot Chit-iron, or like the Chit-drops in the ‘Chit Ocean’.

(How much real are they, and how much real their allotted functions are?)

These great Devas who rise from the Chit, are already in the knowledge-state; but still act as if the world is real, and perform their allotted functions; and are bound to Avidyaa, knowingly.)

AVIDYAA-LADY

तेष्विव भ्रमभूतेषु जातेष्विव परात्पदात्स्थितेषु भ्रमबीजेषु कल्पनाजालकर्तृषु

सहस्रशतशाखेयमविद्योदेति पीवरी, वेदवेदार्थवेदादिजीवजालजटावली। (35.18,19, 20)

These great Devas raising from the Supreme state, stay as if deluded, and remain with the seeds of delusion; and do their allotted functions in the conceived worlds; and the Avidyaa-lady in them, rises as a gigantic form with her thousand hundreds of branches, as the Vedas, their meanings, and with the flowing hair locks of varieties of Jeevas.

ततस्तस्या अनन्तायाः प्रसृतायाः पुनःपुनः संपन्नदेशकालायाः क्रमः स्याद्वर्णनासु कः। (35.20,21)

She is limitless, and spreads out in limitless forms again and again in various modes of place and time limitations. What use is there in mentioning them all!

ब्रह्मविष्णुहरादीनामतोऽयं परमः पिता मूलबीजं महादेवः पल्लवानामिव द्रुमः। (35.21,22)

This Deva (Brahman) is therefore, the ‘Supreme Father’ for the Devas named Brahmaa, Vishnu and Hara; is the foremost seed; is the Great Lord, like the tree is for the leaves.

MAHAADEVA (SELF-STATE)

[यः सर्वान्भावान्परित्यज्यात्मज्ञानयोगैश्वर्यं महीयते तस्मादुच्यते महादेवः। - श्रुति

महति - ‘अपरिच्छिन्ने आत्मज्ञानयोगैश्वर्यं’ ‘महीयते (पूज्यते)’ - ‘सर्वोत्कर्षेण वर्तते’ इति ‘महादेवः’।

He is MahaaDeva, because he owns the great wealth of AatmaJnaana and Yoga (oneness with the Self), as his very nature.]

सर्वसत्त्वाभिधः

He alone is the excellence in all (the Devas with form), and is known with those names in them.

सर्वः सर्वसंवेदनैककृत्,

He is all. He alone makes all these Devas ‘know’ the world they exist in.

सर्वसत्ताप्रदो

He alone causes their excellence.

भास्वान्वन्व्योऽभ्यर्च्यश्च

He alone shines as the ‘knowing essence’ through them all, and is to be saluted and worshipped as the self-essence that is common in all, by those who know the Self.

तद्विदः प्रत्यक्षवस्तुविषयः

He alone is directly experienced as the self, and as the world also by those ‘know’ him (as their own self).

सर्वत्रैव सदोदितः,

he alone rises in all, as the knowledge of the world.

संवेदनात्मकतया गतया सर्वगोचरं न तस्याह्वानमन्त्रादि किञ्चिदेवोपयुज्यते,

Since, he is all that is perceived, and is visible everywhere as the ‘knower and the known’ (state of any Jeeva), he cannot be worshipped like a deity by inviting to manifest inside a statue, or be pleased by any hymn or chant; all these worship-methods are not useful in his worship.

नित्याहूतः

He is always invited (as the self that is always there) (and is not like a deity that is invited at the time of worship only, through sacred-chants).

स सर्वस्थो लभ्यते सर्वतः स्वचित्। (35.22 to 25)

Since he is the self in all, and is available to all, instantly, as their very knowing-essence.

यां यां वस्तुदशां याति तत एव मुने शिवं स्वरूपं समवाप्नोति रूपालोकमनोदशाम्। (35.25,26)

Hey Muni! Whatever object-state this Chit rises as (through the 'Jeeva mind-screen'), it attains its 'auspicious state of its own essence of knowing' (and 'knows' the world-picture as conceived by that particular mind-state) in the form of the images that are produced by the senses and conceived by the mind, as the objects with particular qualities (inert and alive both).

आद्यं पूज्यं नमस्कार्यं स्तुत्यमर्घ्यं सुरेश्वरं,

This Deva alone is the 'First one'; he alone is to be worshipped, is to be saluted, is to be praised, is to be offered Arghya and all, for he is the Lord of all the Devas.

एनं तं विद्धि वेद्यानां सीमान्तं महतामपि। (35.26,27)

Understand this Deva alone to be the excellent one that needs to be known above all others.

एतमात्मानमालोक्य जराशोकभयापहं संभ्रष्टबीजवज्जन्तुर्न भूयः परिरोहति। (35.27)

After getting the vision of this Self-state, the fear of the ageing, death etc vanish off completely, and do not sprout again, like the seed which has been crushed to powder cannot sprout again.

सकलजन्तुषु यत्त्वभयप्रदं विदितमाद्यमुपास्यमयत्नतः

त्वमजमात्मगतं परमं पदं भवसि किं परिमुह्यसि दृष्टिषु। (35.28)

That which offers protection to all the beings (as the self), and is known as the source of all, has to be worshipped without any effort at all, for 'you alone' exist as the 'Supreme state' which is beginning-less and is the self within. Why do you get deluded by the 'outside perceived', and seek the Deva outside of you?

HE IS RUDRESHVARA

[(दृष्टमात्रं संसाररुजं द्रावयतीति रुद्रः। इष्टे सर्वस्य जगतः इति ईश्वरः, स्वामी।]

He is Rudra because he dissolves off the dust of Samsara by his very looks (when one realizes the truth of the Reality). He is Ishvara because he is loved by all (because he bestows any wish of any one) (since he fulfils all the Vaasanaas, by staying as those very objects that are desired) (and is loved by all) (as the Self).

(स दृष्टो मृडयति नः। ध्रुवा अस्मिन् गोपतौ स्यात्। इति स्वामी तं विदुः।)

He delights us when seen; we are stable because of his herdsman'ship; therefore, he is the lord of all.))

ततश्चिद्रूपमेवैकं

This Deva alone is known as the real Deva; he is of the state of 'knowing only' and is the awareness (subtle awareness of self-existence) in all,

सर्वसत्तान्तरस्थितं

is the realness that is found in all the objects (he is real, so his costume of the perceived also looks real),

स्वानुभूतिमयं

is experienced by all as their self (as one's own existence),

शुद्धं

is extremely pure (untainted by the perceived phenomenon)

देवं रुद्रेश्वरं विदुः। (36.01)

and this Lord alone is known as Rudreshvara (Rudra and Ishvara),

is Rudra (because he dissolves off the dust of Samsara by his very looks, when one realizes the truth of the Reality).

And is Ishvara, (because he bestows any wish of any one) (since he fulfils all the Vaasanaas, by staying as those very objects that are desired) (and is loved by all) (as the Self).

HE IS THE SEED FOR ALL THE SEEDS

(Without the 'knowing state' of Chit, what action can be performed?

Self just exists as the 'knowing state' and all the actions occur naturally, like the presence of the Sun causes the actions of the day.]

बीजं समस्तबीजानां

He is the seed for all the seeds of actions;

सारं संसारसंसृतेः

he is the essence of this sliding state of Samsaara;

कर्मणां परमं कर्म

he is the supreme action of all actions (because, by his very presence, he allows the actions to occur);

चिद्भातुं विद्धि निर्मलम्। (चिद्भातु चित्सारं) (36.02)

understand that he is the essence of consciousness in all, and is taintless.

कारणं कारणौघानामकारणमनाविलं,

He (as the knowing-state) is the cause of the host of causes that prevail in the world ;

but is causeless and 'not the turbid state' (anaavilam) of the Jeeva (caught in the causality-factor).

भावनं भावनौघानामभाव्यमभवात्मकम्। (36.03)

(भावनं भावनौघानाम् अभाव्यम् अभवात्मकम्) सर्वभावानां भावनं - सत्ताप्रदम्)

He is the realness that exists in all the hosts of objects that are conceived;

but, he cannot be conceived (abhaavya) (or meditated upon as another thing);

and is not existent (abhavaatmaka) (is not existent like the objects of the world which are seen as another).

चेतनं चेतनौघानां,

He is the 'Chetana' (essence of consciousness) in the hosts of conscious-states (the perception state of the mind/consciousness/buddhi-vritti) of all the Jeevas (from a worm to a Deva);

(When the mind is turned outside towards the non-self, he is the Jeeva-consciousness.)

चेतनात्मनि चेतनं,

is the awareness-essence of the conscious Jeeva-state;

स्वं चेत्यचेतनं,

is the inner essence of awareness in the conscious entity, and reveals himself as the perceived world as per the particular mind-agitation, for every Jeeva;

चेत्यपरमं,

is the essence of all the known objects, as their essence of getting known;

भूरिभावनम्। (36.04)

is the one who 'knows' himself as the 'many' because of delusion.

आलोकालोकं (आलोकानां आलोकं)

(तच्छुक्लं जोतिषां ज्योतिः - श्रुतिः) (the pure one who is the light of all the lights)

He is the light which reveals, all the other lights that reveal the objects in the world (but himself is not revealed by any other light);

अमलमनालोक्यमलोकजं आलोकं, (अमलं अनालोक्यं अलोकजं आलोकं)

He is the light that stays taintless by not being darkness or lustre;

he cannot be revealed by any other light-source, and not also by the senses or the mind or the intellect;

he is not a part of the perceived world and is not produced there.

बीजबीजौघं,

He is the seed of all the (Vaasanaa) seeds that rise as the perceived; (is the essence of all that which gets experienced as the perceived phenomenon);

चिद्धनं

he is of the form dense awareness alone, is free of all the perceived, is not bound to the mind or intellect,
विमलं विदुः। (36.05)

and is taintless as the knowing-state only that is bereft of all the known. So they know him as!

असत्यं सन्मयं (विद्धि)

Know that Deva as the unreal state of the world which is made real by his presence.

शान्तं सत्यासत्यविवर्जितं

He is the quiescent state that is not real or unreal as defined by the words referring to the world-objects.

महासत्तादिसत्तान्ते चिन्मात्रं

(Absolute existence; Jagat-existence; existence at the beginning; existence as the changeless cause
महासत्ता, जगत्सत्ता, आदिसत्ता, कारणाव्याकृतसत्ता)

He is the state of Chit-alone that stays as the 'witness' of all the existence-states.

विद्धि नेतरत्। (36.06)

and he is not anything else that can be defined as existent or non-existent.

(He is like a colourless white cloth getting coloured and becoming tainted by losing the colour.)

स्वयं भवति रागात्मा रञ्जको रञ्जनं रजः,

He, as the Jeeva-state becomes himself endowed with the taint of attraction (raaga) towards the object, and is 'Ranjaka' because of the agitation within rising from the attraction (raaga), and when in contact with the object of attraction, he attains (Ranjanam) the colour; and when the object is away he is 'Rajas', dirty, (and stays as the threesome unit of the 'enjoying-entity enjoying the enjoyment' as a tainted-state of agitation).

स्वयमाकाशमप्याशु कुड्यं भवति मण्डितम्। (36.07)

Though he is the undivided expanse without the limit-ness of the form, he becomes the solid body that is decorated with garments and pastes, and stays as the limited form, (like the taintless space filled with varieties of objects).

अस्मिंश्चिचेतसि स्फारे जगन्मरुमरीचयः स्फुरिताः प्रस्फुरिष्यन्ति प्रस्फुरन्ति च कोटयः। (36.08)

In this mind-agitation of this 'Deva who is the awareness-principle behind all the minds, the mirage-rivers of the desert in countless numbers - have been produced, are getting produced and will be produced also, without any end.

(Since the Brahman-state can stay only as the perceived, there is no beginning or end to the perceived.)

स्वसत्तामात्रसंपन्नं पदमस्मिन्स्वतेजसि न किंचन न संपन्नमन्यदौण्यादिवानले। (36.09)

The world phenomenon rises by the very state of Reality as its own shine or nature, but yet nothing rises as outside of it at all, like the fire which exists as the countless sparks, is actually the heat alone and nothing else.

गर्भीकृतमहामेरुं परमाणुसमं विदुः आच्छादितमहामेरुं परमाणुसमं विदुः। (36.10)

The wise state that, it is like the Supreme-atom so gigantic that it can hold the MahaaMeru (the central essence of existence, the Knowledge of Brahmaa shining as the huge Golden Mountain) also, in its belly; yet it is so small and subtle that it can be covered by the MahaaMeru also.

(अणोरणियान् महतोमहीयान् - श्रुतिः)

(smaller than the smallest, bigger than the biggest)

[Chit is the essence of the Jagat; Jagat is the essence of Chit, each covering the other.

You can imagine Chit-state as a huge expanse covering all the worlds, or as the subtle atom which is deep inside the gigantic expanse of the perceived.]

(Within a wink-span, countless worlds extending far and distant in time arise as its mind-content of Viraat.)

गर्भीकृतमहाकल्पो निमेषोऽसावुदाहृतः

It holds the great Kalpa (time-factor of countless Yugas) in its belly as an instant span of a wink also.

(At once, as its very nature, instantly, the Jagat-state exists with countless Yugas with endless past and endless future.)

आक्रान्तकल्पेनानेन न संत्यक्ता निमेषता। (36.11)

Even though it is covered by the expanse of Great Kalpa (as the Jagat-state) (and extends forever and ever as the past or future), it does not discard its instant-span of timelessness also.

(This Chit-state is so subtle, that it transcends the space itself and is immeasurable.)

वालाग्रकादप्यणुना व्याप्तानेनाखिला मही

The entire earth-pedestal (all the perception-fields of all the worlds anywhere and everywhere) can be imagined as covered by Chit- atom that is smaller than the ‘minuscule tip of the hair’.

(So huge it is!)

सप्ताब्धिवलनाप्युर्वी नास्यान्तमधिगच्छति। (36.12)

Even the Earth (this Brahmaanda-land) surrounded by its seven oceans (and seven islands) (which exists as huge perceived world) never can reach the end of this Chit-expanse.

अकुर्वन्नेव संसाररचनां कर्तृतां गतः कुर्वन्नेव महाकर्म न करोत्येव किञ्चन। (36.13)

Though not creating the world, it becomes the Creator of the world;
though doing such a Great feat, it does not actually do anything.

द्रव्यमप्येष निर्द्रव्यो निर्द्रव्योऽपि हि द्रव्यवान्,

Though it is ‘something’ (some unknown state which supports the existence of the world of objects), it is not the ‘some thing’ that is like the ‘thing’ of the world (as a sensed thing outside of oneself); though it is not anything, it owns all the objects (as the ‘knowing state’ bestowing existence to all the objects).

अकायोऽपि महाकायो महाकायोऽप्यकायवान्। (36.14)

Though it has no body (form or shape), it is of a gigantic body (as the perceived phenomenon); though having a gigantic body, it is body-less (it is pure awareness).

अद्याप्येष सदा प्रातः

Though it is ‘today’ (as a life lived long in a Creation),

it is always rising as the early morning (newly produced at every instant of seeing);

प्रातरप्यद्यतां गतः,

though it is always the rising-state of the early morning (as newly produced at every instant of seeing), it has become today (as a prolonged state of life in the Creation).

न वाद्यमद्य न प्रातस्त्वद्य प्रातश्च वा सदा।

(न वा अद्यं, अद्य न प्रातः तु, अद्य प्रातश्च वा सदा) (36.15)

It is not ‘to-day’ as a fixed time-span (as the beginning of a Creation with an end);

‘today’ (this Creation-span) is not the early morning (that rises as the beginning of all Creations); or rather, it is ‘today’ and the ‘early morning’ also, at all times,

(for, at every wink of the eye, the Creation starts newly as at early morning, and is also ‘today’ with a fixed span of time).

(Any sound is understood as meaningful and meaningless, only because of the 'knowing-state. of the self. The meaningless sounds produced by the children in excitement, and the Vedas that carry profound abstract meanings - both are empowered by the truth of the Chit alone.)

‘भिंडि भिंडि खिले मत्ता पुरुपिच्छिलिसालघं विविच्चलित्सदालोका लासो गुलुगुलुः शिली’

इत्याद्यनर्थकं वाक्यं तथा सत्यं स एव च। (36.16)

He is the ‘essence of truth’

in the meaningless sounds uttered by excited children like -

‘Bhindi Bhindi khile Matta puru picchisaalagham vivicchalitsadaalokaa laaso gugulu shilee etc’ ,
and also in the profound words of the Vedas which are meaningful sounds.

न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा। (36.17)

There is nothing that is true, nothing that is false.

यस्मिन्सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः

यश्च सर्वमयो नित्यं तस्मै सर्वात्मने नमः। (36.18)

Salutation to the self of all,
in which everything exists,
from which everything rises,
which is everything.
which rises from everything,
which is made of all always,
which is the essence of all beings.