

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 EIGHT

VASISHTA MEETS SHIVA (13)
[CHITTA-COPPER AND SATTVA-GOLD]

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 EIGHT
VASISHTA MEETS SHIVA (13)

वसिष्ठोवाच

Vasishta spoke

एतदुक्तं परं तेन स्वयमेव च वेद्म्यहं राम त्वमपि जानीषे यथेदं समवस्थितम्। (43.01)

This 'supreme instruction' was given by the Great Shiva himself.

I also know it myself; and you also know it now, as to how this world-appearance came to be like this.

यत्रालीकमलीकेन किलालीके विलोक्यते तस्यां संसारमायायां किं सत्यं किमसन्मयम्। (43.02)

In this delusory world-existence (Samsara-Maayaa), where the unreal (aleeka) (Jagat) is seen by the unreal (Jeeva) in the unreal (delusion state), what is real and what is unreal?

(World is just an imagined narration concocted by the mind!)

यथा येन विकल्पेन यद्विकल्पेन कथ्यते तथा तेनात्मकल्पेन नगताऽप्यनुभूयते। (43.03)

(विविधं कल्पयति इति विकल्पम्)

If any talented poet narrates some story imagined by him with various made-up incidents, then the listener also experiences the same mountain etc of the story, by imagining the same in his mind.

(Why the perceived had to be there at all?)

यथा द्रवत्वं पयसि यथा स्पन्दो नभस्वति यथा नभसि शून्यत्वं तथा सर्गत्वमात्मनि। (43.04)

Fluidity is the nature of water; movement is the nature of the wind;

void-ness is the nature of the sky; perceived world is the nature of the Aatman.

ततःप्रभृति तेनैव क्रमेणार्चनमात्मनः अद्य यावद्गतव्यग्रः कुर्वन्नहमवस्थितः। (43.05)

From that time onward, after meeting Lord Ishvara, I have remained worshipping the Aatman through that very method as taught by him, without any apprehension, till now.

अनेनार्चाविधानेन मयेमे राम वासराः अखिन्नेनातिवाह्यन्ते व्यवहारपरा अपि। (43.06)

Rama! Though spent in the activities of the world, the days of my eternal life get carried on, without any distress, through this method of worship.

यथाप्राप्तैः क्रियाचारकुसुमैरात्मनोऽर्चनं व्युच्छिन्नमपि व्युच्छिन्नं न कदाचिदहर्निशम्। (43.07)

As advised by Ishvara, this worship of the Aatman goes on day and night without a break, with the offering of flowers of 'performing my duties that fall to my lot in the best way possible', though it appears broken by the routine actions (since I am always established in the Truth-vision only, and never consider the perceived scenario as real).

ग्राह्यग्राहकसंबन्धे सामान्ये सर्वदेहिनां योगिनः सावधानत्वं यत्तदर्चनमात्मनः। (43.08)

Whereas all the embodied beings maintain a relationship of a customer desiring a demand-fulfilment (with the deity who is worshipped by them),

the Yogi is always in the 'unswerving contemplation of the Aatman alone' (Saavadhaanatva) (not attached to any object or person, or the story of life),

even when engaged in any work of the mind, intellect and senses.

This alone is known as the 'worship of the Aatman'.

दृष्ट्यानया रघुपते सङ्गमुक्तेन चेतसा संसारविरलारण्ये विहरास्मिन्न खिद्यसे। (43.09)

Hey RaghuPati! Established in such a vision, and with a mind free of attachment, wander freely in the expanse of the world-existence; you will never be distressed again.

दुःखे महति संप्राप्ते धनबन्धुवियोगजे एतां दृष्टिमवष्टभ्य विचारं कुरु सुव्रत। (43.10)

Rama, you are indeed a well disciplined person!

(However, even when you do not invite any problem by your own actions, and are perfect in your conduct, even then the life will force you into various situations good and bad, and may cause agitation in you.)

When any great calamity occurs, or when even the wealth and relations get removed from you also, you always must keep analyzing things, endowed with this 'vision'.

(Never ever believe in the reality of the events that are occurring as your life-story, even for a wink-span of the eye. Always act with equanimity, and calmly handle the situation to the best of your ability.)

सुखदुःखे न कर्तव्ये धनबन्धूदयक्षये, एवंप्राया एव सर्वा नित्यं संसारदृष्टयः। (43.11)

Joy or distress should not be taken recourse to, when wealth and relatives come or separate; all the worldly perceptions are always impermanent, like this only.

जानास्येव गतिं चित्रां विषयाणां प्रमाथिनीं यथाऽऽयान्ति यथा यान्ति यथा परिभवन्ति च। (43.12)

(प्रमाथ - affliction)

You already know the varied ways of these harassing sense-experiences,

as to how they come, how they go and how they torment (as seen in the Vairaagya section).

एवमेव प्रवर्तन्ते प्रेमाणि च धनानि च एवमेवावहीयन्ते निमित्तैरविचारितैः। (43.13)

You already know as to how the attachments and riches keep arising, and how they trouble when their causes are not analyzed.

न तास्तव न तासां त्वं निर्मलान्तर्जगत्क्रियाः

Hey Nirmala (taintless Aatman)!

Those world-actions are not in you (Tava antah), and you are not in them (Taasaam antah).

(Actions are just translations of mind-agitations, and are not real.)

इदमित्थं जगत्किंचित्किं मुधा परितप्यसे। (43.14)

(किंचित् - तुच्छम्)

This is how worthless the world is. Why do you suffer for no reason?!

त्वमिहासि जगद्रूपं चिन्मात्रवितताकृते निजावयवकावृत्तौ कः क्रमो हर्षशोकयोः। (43.15)

(If you do not want to think the Jagat as worthless, then understand that)

You alone are shining here, as the form of the entire Jagat that you perceive through a mind-screen; you are the knowing-state of Chit projecting itself as all these forms (divided as the manifold shapes and names). When they are the movements of your own limbs, what is there to be happy or sad?!

तात चिन्मात्ररूपोऽसि न ते भिन्नमिदं जगत् अतस्तव कथं कुत्र हेयोपादेयकल्पना। (43.16)

Dear Rama! You are Chit in essence. The world is not different from you.

Therefore, how can you conceive something as fit to be discarded and some other thing as fit to be sought for?

इति चिच्चक्रचाञ्चल्ये, चिन्मये जगदम्बुधौ, तरङ्गजाले चाम्भोधौ, कः क्रमो हर्षशोकयोः। (43.17)

When you have understood that the Chit alone is rolling like a wheel, non-stop,

when whatever you perceive as the division-state of the world, is the undivided Chit-ocean with its manifold varieties of waves, foams, whirlpools etc; what is there to feel joy or sad about anything?

चिदेकतानतामेत्य सौषुप्तीमागतः स्थितिं, अद्यप्रभृति राम त्वं तुर्यावस्थात्मको भव। (43.18)

You have now reached the state of deep-sleep (Soushupta), by getting absorbed fully into the Chit-state. Rama! From now onward, you stay in the transcending state of Turyaa.

[‘Soushupta’ is the state where you are experiencing some world-story already started, yet remain unaffected by it like a man in sleep.

‘Turyaa’ is the established knowledge state, where you are experiencing some world-story already started, and yet remain in the witness state only, where your knowledge stays as the non-setting sun, and the world affairs go on as usual.

‘Turyaateeta’ is the state that transcends the ‘Turyaa state of witness’ also, where the world story is completely non-existent, and you stay as the quiescent state alone that sees itself as the world-shine.]

समः समसमाभासो भास्वद्वपुरुधारधीः तिष्ठात्मार्यारतो नित्यं परिपूर्ण इवार्णवः। (43.19)

Being equal without any blemish of ignorance, shining as equal to Brahman which is equally in all, with a shining nature (as Chit-alone), endowed with the intellect shining with profound understanding, remain engaged in the ‘worship of the Aatman’ always, like the ocean which is completely full.

एतत्त्वं श्रुतवान्सर्वं स्थितस्त्वं परिपूर्णधीः।

You have heard everything now, that needs to be taught. You are now with a fulfilled intellect.

यदीच्छसीतरत्नं तत्पृच्छ रघुनन्दन, यत्पृष्टं प्रथमे कल्पे तदद्य परिचोदय (पृच्छ)। (43.20,21)

Hey joy of Raghu dynasty! Ask any other question you want to, which you had mentioned in the beginning (if still any doubt is lingering in you).

रामोवाच

Rama spoke

इदानीं संशयो ब्रह्मन्विनिवृत्तो, विशेषतः ज्ञातं ज्ञातव्यमखिलं, जाता तृप्तिरकृत्रिमा। (43.21,22)

Now, all my doubts are completely gone, hey Brahman!

I have understood whatever has to be understood related to the truth of the Reality.

A state of complete satisfaction never imagined till now (as a natural state), has risen now.

न मुनेऽस्ति मलं द्वित्वं, न चेत्यं, न च कल्पनं, तदा ममाभूदज्ञानं, प्रशान्तमधुना तु तत्। (43.22,23)

Hey Muni! There is no taint of duality at all now.

There is nothing that is perceived or conceived in actuality.

At that time when I had asked you so many questions, I was stuck in ignorance.

Now that has been completely eradicated without any trace.

कलङ्क आत्मनोऽस्तीति तदज्ञानवशेन या भ्रान्तिरासीदिदानीं सा निवृत्ता त्वत्प्रसादतः। (43.23,24)

That delusion which was there with the idea that the Aatman was tainted by the perceived (and that I had to run away from it) because of the ignorance, has been removed by your grace, now.

न जायते म्रियते न चैवात्मा कलङ्कितः, सर्वं च खल्विदं ब्रह्मयमित्युदितोऽस्म्यलम्। (43.24,25)

Aatman does not get born, does not die and is not tainted. I now have attained the complete ascertained knowledge that ‘Everything whatsoever is there, is made of Brahman alone’.

प्रश्नेभ्यः संशयेभ्यश्च वाञ्छितेभ्यश्च सर्वतः शुद्धं मे निर्मलं चेतस्त्वष्टा यन्त्रभ्रमादिव। (43.25,26)

My mind is now cleared of all the questions, doubts, and wants of all sorts, like a carpenter who has got out of the dizziness that was produced by the rotating-wheel on which he was standing.

[Previously, before you taught me all this, I had neglected my studies also, feeling disgusted with the entire world-phenomenon. Now, I know that the world is not a disgusting thing, for it is the blissful state of the self only.]

सर्वाचारोपदेशेषु प्राप्तप्रोक्तेषु साधुभिः निराकाङ्क्षी स्थितोऽस्म्यन्तः सुमेरुः कनकेष्विव। (43.26,27)

Whenever the good teachers approach me for teaching me other instructions about the conduct and studies that a prince has to master, I will master them all,
and stay without any desire or anxiety within,
like the huge Golden Mountain of Meru in the midst of the tiny heaps of gold objects.

(All sorts of wants are gone from me now.)

न तदस्त्यस्ति यत्राशा, न तदस्ति यदीप्सितं, न तदस्ति यदादेयं हेयं मध्यं चराचरे। (43.27,28)

There is nothing that is desired for, which has to be attained after a long time.

There is nothing that is desired and cannot be attained.

There is nothing that has to be accepted or discarded or be indifferent to, in this crowd of moving and non-moving things.

इदं हेयमुपादेयमिदं सदिदमप्यसत् इति चिन्ताभ्रमः शान्तो निपुणं परमो मुने। (43.28,29)

Hey Muni! 'This is to be discarded' 'This is to be accepted' 'This is real' 'This is unreal';
all these delusory thoughts of the mind have been completely destroyed.

न स्वर्गमभिवाञ्छामि द्वेष्टि वापि न रौरवं

I do not desire the heaven or hate the terrifying hell (that can be attained through right or wrong actions).

(When I am not doing any thing at all, what is there as a future reward or punishment?).

आत्मन्येव तिष्ठामि मन्दराद्रिरिवाभ्रमः। (43.29,30)

I remain in the Aatman-state itself like the Mandara Mountain that has stopped its churning.

कणशः कीर्णत्रिजगत्क्षीरसागरसंसृतिः विश्रान्तश्चिरसंभ्रान्तो निर्भ्रमो राममन्दरः। (43.30,31)

The Milk Ocean of Samsara is splashing out, as the drops of Tri-worlds all over.

After rotating in it for long, now the 'Rama-identity, the Mandara Mountain' is quiet and is not rotating any more, hey blissful one.

अवस्त्वित्थं वस्तु पश्येति कलनास्त्यलं हृदि तस्य कुसंदेहजालेन ज्वलिताधिकम्। (43.31,32)

For the ignorant Rama, whose heart was burning with extreme heat with various doubts,
the agitation in the form of 'this is real, and this is not real' has fully vanished; look
you explained and said,

'This world is not there at all, as any real thing; see the real one;

' (and saved him.)

इदमित्थं जगदिति ज्ञातं येन मुनीश्वर स यत्र याति कार्पण्यं जगतस्तन्न लभ्यते। (43.32,33)

Hey Muneeshvara, the ignorant man believes that there is no other reality other than the world-state
and feels attached to the objects of the world; such a state is not found in us (me) any more.

विचित्राकुलकल्लोलाज्जडादृतिविवर्जितात्वत्प्रसादेन भगवन्स्तीर्णाः स्मो भवसागरात्। (43.33,34)

By your grace, Bhagavan, we have crossed over the Bhava-Ocean (the realness of the world-existence)
which is turbulent with the multitude of waves of sense experiences, which is cold (makes one helpless in sufferings), and which exists because of the absence of the right knowledge.

संपदामवधिर्जातो, दृष्टः सीमान्त आपदां, सर्वसारेऽप्यदीनाः स्मः, पूर्णाः स्मः परमेश्वर। (43.34,35)

Hey Parameshvara! We have reached the extreme peak of the wealth in the form of the perceived that is owned by the mind; we have seen the end of all suffering (by the dawn of right knowledge), and therefore, we are not hankering after the joys of the world, since we are complete in ourselves.

ययावभेद्यामपरैर्दलिताशामतङ्गजं संसारसागरे सम्यग्वीरतामागतं मनः। (43.35)

After killing the wild elephant named desire, our mind has attained the most valorous state in this Samsaara-ocean, and is invincible by the other enemies (attachment, hatred etc).

परिगलितविकल्पतामुपेतं प्रगलितवाञ्छमदीनसारसत्त्वं

त्रिजगति यदतिप्रसन्नरूपं प्रमुदितमन्तरनुत्तमं मनो मे। (43.36)

My mind is attained the pure state where all the agitations and conceptions have dissolved off fully; is rid of all the wants; and is not hankering after the world-objects like a lowly wretched thing; is endowed with the most excellent bliss of the three worlds; is in the most excellent state of joy (without the touch of the perceived), and is in the most excellent state of quietness.

वसिष्ठोवाच

Vasishta spoke

केवलेनेन्द्रियैः सार्धं वर्तमानार्थवर्तिना असंगमेन मनसा यत्करोषि न तत्कृतम्। (44.01)

Perform all your duties of the world just through the senses, without any anxiety or desire; just attend to the task at hand, without feeling attached to the results (like a machine quietly performing its actions with the required emotions, involvement and plans as needed for the occasion). When you do actions without the doer-ship, but stay a witness (or just a supervisor alone in the form of emptiness made of pure awareness) of all the actions done by your small ego-form (as an outsider only), then those actions are not at all performed by you.

[You the Chit are just aware of the situation and the action to be performed; this itself is enough to make the body-machine endowed with the mind, to do the actions by itself.

Action is nothing but the movement of the hand and feet inside the picture-frame that is painted by the senses.

Nothing is there at all, as any action as such.

Just be watching quietly the movie that is going on as a life-fiction; and empower the mind and the senses to act their part. Whatever objects are enjoyed by the senses, they will not taint you any more, with the agitation of joy or sorrow.]

यथा प्राप्तिक्षणे वस्तु प्रथमे तुष्टये तथा न प्रास्येकक्षणादूर्ध्वमिति को नानुभूतवान्। (44.02)

Who has not experienced that the joy is felt only at first when the object is obtained, and does not last even a moment more than that first moment of obtaining it?

[Why do you feel even the momentary joy when obtaining the object?]

Actually the object is just made of emptiness only, and the mind creates the illusion of an object through the five senses, and there is of course nothing called 'joy' inside the illusory-emptiness called the object.

The joy that is felt by the possession of the object is the joy of the self-state alone which rises as the agitation-free state, when the agitation of want is removed by the possession of the object.

However, since more wants are standing in queue, the joy of that momentary agitation-less state is gone already, and the mind starts hovering with the next agitation and the next want.]

वाञ्छाकाले यथा वस्तु तुष्टये नान्यदा तथा तस्मात्क्षणसुखे सक्तिं बालो बध्नाति नेतरः। (44.03)

The object produces the feeling of joy at the time of obtaining the object only, and not otherwise. A foolish child alone can aspire for such a joy and entertain desires for objects; not a mature adult.

वाञ्छाकाले तुष्टये यत्तत्र वाञ्छैव कारणं तुष्टिस्त्वतुष्टिपर्यन्ता तस्माद्वाञ्छां परित्यज। (44.04)

The joy that is felt at the time of obtaining the fulfilment of a desire is there because of the vanishing of the want alone.

The single moment of joy is experienced till only, the no-joy state rises again.

Therefore, give up all desires and do the actions, without hankering after desire-fulfilment.

[Tread very carefully in the path of Vichaara, till you are in the perfect self-state which is the complete ascertainment of the unreal nature of the world, where Vichaara is also left back as not needed any more.]

यदि तत्पदमाप्तोऽसि कदाचित्कालपर्ययात्तदहंभावनारूपे न मङ्क्तव्यं त्वया पुनः। (44.05)

If you are now still in the practice and are almost in the state of the self

(or believe that you are in the self-state, not yet attaining it fully),

be very careful, and do not ever sink again into the ego-state again in any future situation of life.

[If you are still in the lower rung of the ladder of realization, and have not attained the natural state of seeing the world as completely non-existent, and still have the slight trace of your form-identity – then,]

आत्मज्ञानाचलस्याग्रे राम विश्रान्तवानसि

Rama! You are resting now in front of the 'Great mountain of Aatma-Jnaana'

(and have to tread the entire life established in the state of the self alone;

so be sure that you are completely in the vision of the truth alone,

without ever swerving from it for a moment also);

अहंभावमहाश्वभ्रे न पुनः पातमर्हसि। (44.06)

take care that you should not fall inside the deep chasm of 'I-ness',

(by losing the knowledge-vision in any future life-situation).

[If you have climbed off the ladder of realization, and have attained the natural state of seeing the world as completely non-existent, and have not even the slight trace of your form-identity – then,]

यत्स्मृतानन्तसदृष्टैर्जत्वमेरुशिरःस्थितेः पुनर्गर्भानुकारान्तःपाताले पतनं कुतः। (44.07)

Or, if you really are standing atop the peak of Meru Mountain of Supreme Knowledge-vision, where you have previously practised analyzing the truth a million times trying to remember the instructions well -

then, how can you ever fall deep down into the dark Paataala where one identifies with the shapeless mass of flesh (mere matter-heap) that is formed inside the womb?

[All the others you see are your own ignorant states as Chit, like all the dream-world people of your dream are 'you alone' in essence. When you wake up, all these people also will vanish off along with you, the dreaming person.

The world also disappears into nothingness when you are established in the Supreme Knowledge-state as 'Chit-alone'.]

दृश्यते ते स्वभावोऽयं समतासत्यतामयः

However, it is observed that your conduct is filled with perfect equanimity and truthfulness (of Chit).

मन्ये क्षीणविकल्पोऽसि जातोऽसि हतकालिकः। (44.08)

I am of the opinion, that you are completely freed of all agitations which rise as the realness of the world.

You have risen anew, after the complete destruction of the dark Avidyaa (dark Kaalika).

स्वभावे संस्थितो राम इत्यावेदयतीव मे सौम्य पूर्णार्णवप्रख्या समता निर्मला तव। (44.09)

Rama, your calmness and taintless nature shines like the calm ocean filled to the brim,

and is conveying to me, that you are now established in your true nature of the Chit, for sure.

[Though you are no more identified with the Rama-character, the others of the world will see you as Rama's form only, and you have to act as Rama alone, for all of them, and produce appropriate actions and emotions as per the demand of the situation.]

आशा यातु निराशत्वमभावं यातु भावनं अमनस्त्वं मनो यातु तवासङ्गेन जीवतः। (44.10)

Even as you lead your life on this earth without attachment to any object inert or living,
let the desire (shown outwardly) always rise as desirelessness only (within),
let the emotions (displayed outwardly) stay only emotion-less within,
let the mind which reveals the world as seen by others, stay as the no-mind only.

यां यां वस्तुदृशं यासि तस्यां तस्यामवस्थितं सत्तासामान्यरूपेण ब्रह्म बृंहितचिद्धनम्। (44.11)

Whatever situation rises in the future as your perceived event, there and all,
the Brahman as the dense state of 'Known' alone, exists as the common essence of all,
and actually is your shine only, (since you are Brahman itself shining through the Rama-mind screen).

अज्ञातात्मा निबद्धोऽसि विज्ञातात्मा न बध्यसे,

If you are ignorant of the true self, you are bound;
if you are established in the knowledge of the self, you are not bound.

राम त्वमात्मनात्मानं बोधयस्व बलादतः। (44.12)

Rama, therefore you forcefully make the self reveal, by yourself,
through the incessant practice of Vichaara.

यत्र न स्वदते वस्तु स्वदते च यथागतं अवासनत्वं तद्विद्धि साम्यमाकाशकोमलम्। (44.13)

That alone is known as the Vaasanaa-less state,
which is calm and undisturbed-state, like the pure emptiness of the smooth cloudless sky,
where the objects do not attract you any more as if filled with joy;
and any experience that is joyous or sorrowful is experienced as it is, without getting affected within,
but is met with proper conduct needed for the situation.

वासनारहितैरन्तरिन्द्रियैराहर क्रियाः न विक्रियामवाप्नोषि खवत्क्षोभशतैरपि। (44.14)

The senses should be used only as tools in actions; and, never entertain any Vaasanaa for the pleasure of
senses; then you will not get injured, similar to the empty space, even if hundreds of events rise as your
life-experience with their various modes of joys and sorrows.

ज्ञाता ज्ञानं तथा ज्ञेयं त्रयमेकतयात्मनि शान्तात्मानुभवऽभव्यं न भूयो भवभागसि। (44.15)

The suffering rises when there is the division state of a 'knower knowing the known'.
Therefore, stay as the quiescent essence of the self, combine all these three units into one,
and experience (anubhava) the events that are not proper also (abhavyam), as the single Chit-state
shining as the world, then you will not be affected again by the (turbulent) 'Bhava-state' (BhavaBhaak).

THE REAL PRAANAAYAAMA

चित्तोन्मेषनिमेषाभ्यां संसारप्रलयोदयौ

The ever sliding patterns of the world-appearance (Samsaara) get produced and dissolve off at the
opening and closing of the Chitta-agitation.

वासनाप्राणसंरोधादनिमेषं मनः कुरु। (44.16)

By the control of Vaasanaas along with the Praana, make the mind never close its eyes to the
Truth-vision.

प्राणोन्मेषनिमेषाभ्यां संसृतेः प्रलयोदयौ

The ever sliding patterns of the world-appearance (Samsrti) get produced and dissolve off at the
opening and closing of the Praana (acting as the mind-agitation).

तमभ्यासप्रयोगाभ्यां उन्मेषरहितं कुरु। (44.17)

Through their control, make it not open up (as explained in Bhushunda Praanaayaama).

मौख्योन्मेषनिमेषाभ्यां कर्मणां प्रलयोदयौ, तद्विलीनं कुरु बलाद्गुरुशास्त्रार्थसंयमैः। (44.18)

By the opening and closing off the foolishness, the actions rise and dissolve off; through firm self-control, the study of Scriptures and the guidance from a realized person, dissolve it off fully.

यथा वातरजःसङ्गस्पन्दात्खं भाववेदनं (स्वभाववेदनं), तथा चित्तश्चेत्यतया स्पन्दादिदमुपस्थितम्। (44.19)

By the contact of the dust blown by the wind, the sky also looks dirty (as if the taint is its natural state); Chit also looks tainted and appears as this world, by the agitation of Chitta.

दृश्यदर्शनसंबन्धस्पन्देनेयं जगद्भ्रतिः स्फुरत्यालोककुड्यादिसंगजा वर्णधीरिव। (44.20)

This world-reality bursts forth by the agitation of the seen connected to the seeing, like the variously coloured light-variations appear when the sunlight passes through the coloured glasses of the window.

दृश्यदर्शनसंबन्धस्पन्दाभावे न जायते वेदना भवदाभासा चित्रपुंसामिवाशये। (44.21)

(भवदाभासा - भवतीति भवज्जगत्ताभासा)

When the agitation of the seen connected to the seeing is absent, then the reality of the world is not felt at all, as in the heart of the man who is a picture painted on a canvas.

चित्तस्पन्दोत्थिता माया तदभावे विलीयते पयःस्पन्दोत्थिता वीचिस्तदभावे विनश्यति। (44.22)

The delusion (Maayaa) which rises by the agitation of the Chitta (swerving from the self-state), dissolves off in the absence of the Chitta; the wave which rises by the agitation of the water, dissolves off in the absence of the agitation.

त्यागेन वासनांशस्य बोधाद्वा प्राणरोधनात् चित्ते निस्पन्दतां याते कुतः स्पन्दस्य संभवः। (44.23)

After completely getting rid of the Vaasanaa-taint and attaining the true knowledge, or after making the Chitta motionless by the control of Praana, where is the chance for any agitation at all?

असंवित्स्पन्दमात्रेण याति चित्तमचिततां प्राणानां वा निरोधेन तदेव च परं पदम्। (44.24)

The Chitta stops being a Chitta, by the cessation of the vibration of the conceiving consciousness; the same Supreme state is attained through the control of Praana also (as taught by BhushundaKaka).

दृश्यदर्शनसंबन्धे यत्सुखं पारमार्थिकं, तदन्तैकान्तसंवित्या ब्रह्मदृष्ट्या मनःक्षयः। (44.25)

The joy that is found in the contact of the seen and the seeing, that is actually the joy that rises inside, when the agitation is absent, and is the bliss of Brahman. When that quietness is stabilized as a continuous state by the vision of Brahman (Knowledge), then the mind stays destroyed.

यत्र नाभ्युदितं चित्तं तत्तत्सुखमकृत्रिमं, तदन्तैकान्तसंवित्या ब्रह्मदृष्ट्या मनःक्षयः। (44.25)

Where the Chitta has not risen, there the natural blissful state of the self is revealed;

न स्वर्गादौ संभवति मरौ हिमगृहं यथा। (44.26)

such a bliss is not found in the pleasure grounds of heaven also, like a lake of ice cold water (Himagraha) cannot be found in the desert.

चित्तोपशमजं स्फारमवाच्यं वचसा सुखं क्षयातिशयनिर्मुक्तं नोदेति न च शाम्यति। (44.27)

The bliss that is obtained by the subduing of the Chitta is nothing like the joy found in the world-objects, cannot be explained by words, is free of changes and destruction, does not rise and dissolve off.

बोधाद्भवति चित्तान्तो

Through the rise of the 'True Knowledge', the Chitta ceases to exist.

दुर्बोधाच्चित्तवेदिता

Chitta comes into being by the ignorance of the self only (and is part of the ignorance only).

बालवेतालवत्तेन मोहश्रीर्घनतां गता। (44.28)

Like the ghost expanding its terrain by the imagination of the foolish child, the grand delusion also becomes dense by the increase of ignorance.

विद्यमानमपि ह्येतच्चित्तं बोधाद्विलीयते

In the Knower, though the Chitta seems to exist, it stays dissolved by the Knowledge-state;

सदप्यसदिवाभाति ताम्रं हेमीकृतं यथा। (44.29)

though it seems to be there, it is really not there like the copper that has turned into gold.

(All the ignorant minds have copper as their mind-states; the Knower has gold as his mind-state; though both shine as yellow only, they are not the same.)

ज्ञस्य चित्तं न चित्ताख्यं ज्ञचित्तं सत्त्वमुच्यते

The Chitta that belongs to the Knower is not known as Chitta; it is known as Sattva (pure shine of Chit).

नामार्थान्यत्वभाक्चित्तं बोधात्ताम्रसुवर्णवत्। (44.30)

The Chitta is completely of a different name and function because of the knowledge-state, like the copper turning into gold.

न संभवति चित्तत्वं तेन तत्प्रविलीयते

Actually, the very state of Chitta never occurs, except as a part of the delusion; so it dissolves off by Knowledge.

भ्रमः शाम्यति बोधेन नाभावो विद्यते सतः। (44.31)

The delusion about some unreal thing existing, goes off by the correct thinking. What is really there (Chit), can never go off.

(The unreal Chitta shining as the reality of the world has no existence at all, except as 'ignorance').

अवस्त्वेव विकल्पात्म चित्तादि शशशृङ्गवत्

Chitta etc (its conceptions), are non-existent and are only conceived like the hare's horn;

सर्वं तदात्मनस्तस्मात्तद्धि बोधाद्विलीयते। (44.32)

everything rises from the Aatman alone, and that dissolves off through the right knowledge.

चित्तं सत्त्वं समायातं किञ्चित्कालं जगस्थितौ विहृत्य तुर्यावस्थायां तुर्यातीतं भवत्यतः। (44.33)

The Chitta which has become Sattva in a Jeeva-state (as a Knower-state), wanders for some time in the world-existence in the state of Turyaa; then it transcends the state of Turyaa also (after the body-form dissolves off).

ब्रह्मैव भूरिभवनभ्रमविभ्रमौघैरित्थं स्थितं सममनेकतयैकमेव,

Brahman alone stays like this through the hosts of delusions of the entire perceived state, equally present in all; and appears manifold and divided, though it is one only.

सर्वात्म संभवति नेतरदङ्ग किञ्चिच्चित्तादिकं च न हृदीव हि संनिवेशः। (44.34)

Everything is the essence of Aatman alone, and nothing else dear Rama; and there is nothing called the Chitta and its conceptions that exist as any world-reality, like the objects imagined inside the mind have no actual existence.