

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY NINE
[PAASHAANA AKHYAANA (14)]
[RUDRA AND KAALI -3]

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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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 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

THE COSMIC FORMS OF KAALI AND RUDRA

Kaali symbolizes the 'change' state of Reality.

The 'movement-power' as the 'Praana' alone produce the 'restless-state called the mind'; and the 'restless state' sees the 'moving sense patterns' in the emptiness, and also processes the same sense-information as 'conceptions'; and those very conceptions exist as the 'perceived state' called the Jagat.

'Jagat' is just a hallucination seen in the 'movement'.

'Chit-state' alone is the Praana, the Manas, the Samkalpa, the Indriyas, and the Jagat-state, at once; as it is! As a seeker of Aatman knowledge, you have to understand as to how the same 'Reality' is the 'Jagat' also, and how you exist as just a 'fictitious character connecting the Chit and the Jagat', as a 'divider-state'.

What is the end-result of the 'right-knowledge'?

Understand well that you will not end up in some 'emptiness-state' by realizing the Aatman-state; but will only thoroughly grasp the 'workings of the Reality', as to what it is, how it rises as the Jagat and so on.

Once you are ascertained in the correct knowledge of the Reality, like understanding the workings of a fire, then you stay as the Reality-state itself, enabling the Reality-state to have the knowledge of oneself.

Once you understand the workings of the Reality, and stay as the Reality itself, what more is there to achieve after that?

However, the life continues as it is, as a single conscious-chain, as the 'Brahman-state endowed with a pure taintless intellect' (that does not see the Jagat as real).

However, such a Brahman-life is not possible if you are stuck to the world of images only, of the family members, deities, and other objects that you are attached to.

However, as long as the intellect is habituated to see the images as real, it remains tainted only, and will present the Jagat as real only.

Reality-state evolved to understand itself as it is, is the state of a perfect Jnaani.

It is not attained through the development of intellectual efficiency alone (though a sharp intellect is a necessary tool in the process), but purity of heart in the form of extreme dispassion (rising through the knowledge of the unreality of the Jagat-state) is very very necessary.

(Intellect here does not refer to the brain efficiency, but is the capacity to think beyond the brain.)

Jagat is a picture that is revealed in the light of the intellect.

Intellect is tainted or pure.

'Taint' exists in the form of delusion of various levels according to the three Gunas.

The more the taint, the more the blurred image of the Jagat (like stuck with a ghost-vision).

The purer the intellect, the clearer the nature of the Jagat! Jagat is not seen at all as the Jagat!

Jagat is the 'taint of the intellect'; like the dirt which covers the mirror.

The Jagat remains completely transparent to the excellent state of the intellect which is termed as 'Sattva', that transcends the three Gunas. The 'transparent view of the Jagat' presents no division, no constriction of the mind-made entity, and no second.

This state when poetically described becomes the 'cosmic dance of Rudra and Kaali'.

Rudra and Kaali are just the concepts that describe the state of the excellent Jnaani.

They are not deities or entities that exist as the 'Gods of the Universe'.

A Jnaani's state of auspicious Shivam state, when seen through the eyes of a poet like Maharshi Vaalmiki, rises as the forms of 'Rudra and Kaali'.

A poet can see even the ordinary sun-set as Sandhyaa, the beautiful lady, with the dark floating clouds as her braids of hair, the floating birds as her hair ornaments, the ocean-waves as her anklets, the 'orange hue of the sky' as her beautiful silky garment; and not that there is any lady standing there in that form.

Unless evolved to imagine, this 'lady Sandhyaa' stays invisible only. So it is with the concepts of Rudra and Kaali also. It is the poetic description of the Jnaani's state by Vaalmiki.

Why Rudra and Kaali forms, and not any other forms?

Rudra is that which drives away all; and Kaali is that which changes always.

'Names that are meaningful' rise as the 'forms that one is familiar with'.

Since the 'destruction phase of a Creation' is always associated with the 'forms of Rudra and Kaali', the 'destruction-entities', the same forms are chosen to explain the 'destruction of ignorance (Jagat-reality)' in a Jnaani also.

रामोवाच
Rama spoke

(Though Rama had understood the principles of Kaali and Rudra, he asks this question to clear the doubts of the others who were in that assembly.)

किमेतद्भगवन्सर्वनाशे नृत्यति केन सा किं शूर्पफलकुम्भाद्यास्तस्याः स्रग्धामधारणम्।

किं नष्टं त्रिजगत्भूयः किं काल्या देहसंस्थितं परिनृत्यति निर्वाणं कथं पुनरुपागतम्।

Bhagavan! Why does she (a female entity as opposed to Rudra, the male entity) dance with glee, when everything is destroyed?

(Why should the 'destruction of the Jagat' bring about the 'blissful state' in a Jnaani?)

Why she wears the winnowing baskets, pots etc, woven as a garland?

(How do the ordinary objects of the world turn into he beautiful garlands woven with flowers, for a Jnaani?)

Was the tri-world destroyed once again?

(After this destruction is over with, will it rise again and be destroyed again as usual, at the end of the Kalpa?)

Why did this Kaali take on a body and dance? *(Why 'Kaali' is described as if with a form?)*

How did the world which had dissolved off, rise up again?

(If the Jagat is destroyed in knowledge, how does it again rise up for him as before?)

वसिष्ठोवाच
Vasishta spoke

नासौ पुमान्ना चासौ स्त्री न तन्नृतं न तावुभौ तथाभूते तथाचारे आकृती न च ते तयोः ।

This one (Rudra) is not a male; that one is (Kaali) not a female (and do not refer to the principles of Purusha and Prakriti). That dance I described was not any dance at all (as performed on some cosmic stage). They both are not any entities that exist as the cosmic beings, and they both do not have such natures and such conduct as described by me, in actuality; and such forms do not belong to them at all, as described by me.

(There is no one there as any Rudra or Kaali. They were like some faces imagined in a cloud; and exist only as the imagined forms that give a glimpse of the excellent state of existence of the Jnaani who is established at the topmost point of realization.)

CHIT ALONE IS THE RUDRA AND THE KALI

[Chit alone has been described as the Rudra, the Aatman-state which exists as the 'I' of all living entities. Chit alone is the Aatman, the essence of 'Self' in all.

The knowledge of one's existence (as natural, and not as the information produced by the senses and the mind) is alone is known as the Chit-essence in all.

This alone is realized as the 'absolute state of existence' by a seeker of true knowledge.

In that state of absorption into oneself, he exists as the 'pure self-awareness state' alone.

This 'Brahman-state' becomes his firm identity.

As the Chit, he exists as the Rudra, the common 'I' of all.

He experiences the world as his own 'expanded state of Brahman'.

Since he is not a person or entity, he dons the false 'I' and pretends to be a dream character in a world that is filled with many other dream characters. He is awake with knowledge, inside the dream-world of ignorance.

He is the Rudra as described in the Rudra description; or rather, Chit alone is the Rudra and exists as a Jnaani in its own reflection form of the Jagat.

Rudra sees the entire perception-state as his own eternal companion Kaali.

The Jnaani who is established in the Brahman-identity, sees the Jagat as his own shadow-companion.

The Jagat for a Jnaani is the eternal blissful dance of Rudra and Kaali; and he is never affected by the change-state that exists as the Jagat-perception.

The ignorant exist only as the changing patterns of senses, and get tossed and turned in the dance of Kaali, and also get smashed under her dancing feet. The ignorant exist as the shattered pieces of information only.

A Jnaani exists as the Rudra, and makes the 'Jagat-Kaali' dance to his commands.]

अनादिचिन्मात्रनभो यत्तत्कारणकारणं अनन्तं शान्तमाभासमात्रमव्ययमाततं शिवं तत्सच्छिवं साक्षालक्ष्यते
भैरवाकृति तथास्थितो जगच्छान्तौ परमाकाश एव सः।

Such a form, and such a conduct found in both of them (Rudra and Kaali) are caused by the 'cause of causes', the 'beginningless Chit-expanse only'; this is the truth I wanted to explain through their description. Chit alone is the endless quiet-state, and shines forth as the appearance of the world, and is unchanging and spread out. It alone is described as the Rudra and Kaali forms, as connected to the perception-state.

That state of a Jnaani is the state of 'Shivam' (the most auspicious state of Chit, where Lord Shiva also rests; and thus gets the name Shiva.) That 'Shivam-state' alone appears as the Bhairava-form (of terrifying Rudra, or the division-less Ahamkaara-state) as the direct experience for a Jnaani; and he exists always in the knowledge of the divisionless state of Jagat.

He who stays like that after the dissolution of the world (through knowledge) is the 'Supreme expanse of Brahman' alone. An excellent Jnaani has no 'I'; but is Brahman alone acting with a 'Sattva mind'.

He is formless, yet dons some form as his costume to cover his empty state, like an actor on a stage who has to act out some character.

(Why cannot the Jnaani dissolve off into nothingness? Why should he experience the world (even as the dance of Kaali, the dance of 'Changing patterns') even after knowing about its unreal nature?

Because, the Chit is a 'knowing' state, which exists only as the countless probable states of 'knowing'.

Chit is like an emptiness-canvas that has to be covered by some picture (experience) always. The very nature of the canvas is to be with a picture. Chit is the Aakaasha that reveals and exists as the Jagat.

The ignorant are lost in the picture-world and act in the level of picture-identities only. The Knower on the other hand, always acts in the canvas-level, and moves about as false picture-identity, which he never owns.

How can the canvas itself get caught in the pictures that rise on its screen?

For a Knower, the moving pictures of Jagat on his own self, the canvas, is the dance of Kaali, the rhythmic movement of Jagat-patterns, and he exists as the totality-Aatman 'I', as the Rudra.

Not that the Jagat exists as the 'Kaali-form' as a black-hued female deity; or some 'Rudra-entity' exists as some Shiva with a spear, who fills all the space and swallows the waters of some Ocean.

A Vaasishtam student must learn to see beyond the superficial descriptions and examples. One must evolve in the mind to have a poetic vision like a Vaalmiki, and also understand the Upanishat-truths that are hidden in these imagery-descriptions.

Imagine for example that you are far above in the space looking down at the solar system, with its sun and its rotating planets. Imagine that you can see some million rotations of the planets around the sun, within a second-span. What would you see then? You will observe then the rhythmic rotations of the planets like swirling colorful dots around a shining dot; or likes some lights rotating around another light.

Imagine the million rotations of the star-constellations also like this; imagine the Brahmaandas rotating fast like this, like swirling lights. Imagine the births and deaths of countless creations like twinkling lights.

Imagine the colorful gods as appearing and disappearing like the flowers that bloom and fade.

Imagine births and deaths of countless beings as the changing pictures in the canvas.

If the imagination can evolve a little more, you can imagine the Jagat, the entire perception state with its countless worlds appearing and disappearing as some Kaali-dance, as described by Vasishtha!

A Jnaani has to stay as a canvas, and also be able to imagine the countless probable states that he owns!

If you are ant-like and can only imagine an ant-world around you (as your family and acquaintances), the realization state cannot become complete. It will be like handing over the power of sovereignty to a cave-man, who has never even seen even the sunlight.

'Realizations state' (as that of a Brahmarshi) is a very powerful state.

It is the Reality itself rising up as a mind with full control over itself.

It is as if some magical wand is given in your hands, and told that you can produce any experience as your probable state of perception. It is the power to draw any picture on the canvas, rather than appearing and disappearing as a minuscule picture in a canvas, as a meaningless color-blob.

What will you draw on the canvas if you have not developed 'Asamgatva' (non-attachment) yet?

What can you experience as an eternal world, if there exists still the constant presence of the images of your family members and Gods stuck to your mind?

What is eternity for you, if even after opening up the treasure-chest of all possible foods, you choose the old smelly gruel only, like a beggar on the street?

*'Want nothing' is the key to have any want as yours!
That is the power of Realization which is founded on 'Asamgatva'.
Rudra is the principle of 'Asamgatva' who sees himself as all.
To know what is this 'all', some Kali-description becomes necessary.*

'Endless thirst for learning' and 'imagination power', both these are a must for a realized Jnaani. It is impossible to stay as the Aatman-state if you cannot even imagine the Aatman as the Rudra, the one 'I' in all. As Dattaatreya Maharshi says in Tripuraa Rahasyam, 'the Aatman is searched for always outside of oneself, as an another thing to be attained; that is why it is hard to attain the realization-state of the Aatman'. All that is needed is to understand that 'Aatman is the constant existence-awareness in you'. You are confusing this self-awareness with the remembrance of the body-identity, because of the lack of reasoning power. This self-awareness is the common essence in all, and is expressed as the 'I-sense'. If all the 'I' sense states can be compressed as one, and you stay as 'that alone' within, then it is Rudra. If as that Rudra, you watch the entire perception state as the 'Brahman-I', and stay beyond the 'time and space constrictions', you will then see the changing Jagat-patterns all at once, like a Kaali-dance. You will not change into some Rudra, and the Jagat will not change into any Kaali at the realization state. You can reach such as state of Brahman-I and see the 'Jagat-dance', inside your purified intellect only. The same state is explained by VaasuDeva Krishna in the BhagavadGita as the 'VishvaRoopa', the cosmic form of a Yogi. What is presented by Vasishtha here is 'his vision at the level of a Brahmarshi'! It is his 'VishvaRoopa' description. Even Vishvaamitra struggled a lot to reach that excellent state of Brahman-knowledge. Understand that remaining as the Vaasana-less intellect is not an easy task. Just by reading the surface-descriptions Rudra and Kaali and understanding the concepts intellectually, you will not achieve anything worthwhile. You have to merge into those Rudra and Kaali states by dissolving yourself inside the descriptions, and leave back the intellect at the threshold itself.)

चेतनत्वात्तथाभूतस्वभावविभवाद्दत्ते स्थातुं न युज्यते तस्य यथा हेम्नो निराकृति।

Since the 'Chit-state' is a state of 'knowing' (being conscious of something always), it cannot exist without 'knowing'. Since it alone 'is' without a second, it sees itself as the world, by dividing itself as countless probable states of experience (as the Jeevas). Or, it knows itself as a Jnaani and remains quiet and fulfilled. 'Gold' cannot exist shapeless; either it stays as the various ornaments; or as some shapeless lump at least. 'Jeevas' do not know of their 'Chit-ness' and are like the 'gold ornaments which exist with the sense of division, and do not know of their gold-ness'. A Jnaani exists as the golden lump, and remains without the sense of division; he is established in his Chit-ness completely. He never identifies with any shape, and does not see any other shape also as real.

*(If you are the state of 'knowing', then you must know something at all times.
If you are the state of awareness, then you must be aware of something at all times.
This 'awareness' or 'knowing' does not ever cease to be; it exists as the 'knowing of the Jagat' as the 'delusion state', or as the 'Knowing of oneself' as the 'knowledge state'.
The Jagat is 'known'; but you also 'know' that 'you know the Jagat'. That is the 'Chit'!
This is the witness state of the Yogi!
The ignorant just 'know' the Jagat; but the Yogi 'knows that he knows the Jagat' always.
This makes all the difference as between the inert and the conscious.
The ignorant exist only as the 'inert-conscious state of the body'.
The Jnaani alone exists truly as a conscious being, and transcends the inertness.)*

कथमास्तां वद प्राज्ञ चिन्मात्रं चेतनं विना।कथमास्तां वद प्राज्ञ मरिचं तिकतां विना।
कटकादि विना हेम कथमास्तां विलोच्यताम्।कथं स्वभावेन विना पदार्थस्य भवेत्स्थितिः।
विना तिष्ठति माधुर्यं कथयेश्वरसः कथम्।निर्माधुर्यश्च यस्त्विक्षुरसो नष्टं क्वचन युज्यते।
स्वसत्तामात्रकादन्यत्किंचित्तस्य न युज्यते।

*(Self exists as the 'Existence-awareness' in each Jeeva, and is the 'pure awareness state of oneself'.
It is a potential state for all the perceptions, and has to exist as 'some picture of the world', or other.
You cannot escape the perception-state, by the rise of knowledge.*

*You just learn to live with it, without getting trapped by it, by believing it as real.
This learning is only possible by making 'dispassion' itself as your natural state of existence. With this Self-knowledge' established as the basic vision of yours, you can exist as a part of any perception-state that you fancy, and will not get trapped ever.)*

Hey wise prince! Tell me as to how 'the pure awareness' can exist without being aware of something?
Tell me as to how pepper can exist without its pungent taste?
(Pungent taste is the pepper! 'Awareness of the perception-state' is the Chit!)
Think as to how the gold can exist without its various shapes, like bracelet etc?
(Chit has to exist as some perception-state! You cannot reach it as some 'separate emptiness state' where the Jagat ceases to exist completely!)
How can any object exist without its nature? How can the sugarcane-juice stay without its sweetness?
If it is not sweet, then it is not the sugarcane-juice at all!
*(Chit has to stay as the 'Rudra and Kaali states only', with reference to the abstract sense of these terms.
It cannot exist separately outside of Jagat, or as the 'destroyed Jagat-state'.)*

अचेतनं यच्चिन्मात्रं न तच्चिन्मात्रमुच्यते न चिन्मात्रनभसो नष्टं क्वचन युज्यते।

If the Chit is understood as some sort of awareness or conscious state (as defined by our limited intellects), then how can it be not-conscious? If it is not conscious of the Jagat, then how can it be referred to by the term 'Chit alone' which means - 'to know of, to be conscious of, to be aware of'?
Therefore the 'awareness of the perceived' is alone known as the 'Chit alone', the 'Chinmaatram'.
And also, this 'expanse of Chit-alone' which exists as the Jagat-state of perception, can never cease to be!

*(The screen of Chit will always be there as the Jagat-picture!
The screen will never cease to be! Jagat-state also will not ever cease to be!
The 'changelessness' exists as the 'change' alone! Kaali is always the companion of Rudra!
A Jnaani somehow manages to understand this fact through Vichaara, and does not exist as a part of the Jagat-picture. He steadies his intellect in the changeless-state of Chit, and perceives the world as the Chit-state only; he never is caught in the dance of Kaali; but enjoys the dance of Kaali as the Saakshi!)*

स्वसत्तामात्रकादन्यत्किंचित्तस्य न युज्यते अन्यत्वमुररीकर्तुं व्योमानन्यमसौ किल।

If you believe that the 'Jagat-reality' is something other than the 'Chit alone', then you are inventing a second factor that exists apart from the 'Chit alone'.
How can a 'second' exist for this 'Chit alone'?
Even the second factor can exist if and only if it is 'known'!
Therefore, the 'knowing conscious state of Reality' cannot have a second.
Other than this 'knowing state' of 'Chit alone', there cannot exist anything that is 'another'.
If 'another one' has to be admitted, then the 'another one' has to be 'known' as the 'another one' by this Chit; or it cannot exist as 'another one'! Is it not so?

*(There cannot exist, 'one Chit that perceives' and 'another Chit that does not perceive'.
The very term referring to the Supreme is 'Chit alone' (understanding alone)
How can it be without any understanding of anything?
If something has to exist without understanding anything, then 'that another' also has to be understood by this 'Chit-alone principle', is it not so?
Brahman cannot exist as two things; manifest and unmanifest.
You cannot attain the state of Chit as an empty state, where there is no perception at all.
You can only be rid of the ignorance and be without any form; but you cannot get rid of the perceiving phenomena by sitting in a lotus posture, closing the eyes, and staying like a motionless rock.
There is no escape from perceptions, like you cannot escape from a mirage that exists as a part of the desert.
You can only stop chasing the mirage-water; this can happen only by evolving in your reasoning capacity!
That is all the difference that exists between a Knower and the ignorant; one ignores the mirage because of knowledge, but the other foolish one tries to drink the water from the mirage-river, because of ignorance.
There cannot be two states of Chit as two sets of Jeevas, as one having perception-shine; and another without the perception-shine. A Jnaani exists as the 'Chit shining as some perception-state he fancies'; and never swerves from his 'Self-awareness of the Chit state'.)*

तस्मात्तस्य यदक्षुब्धं सत्तामात्रं स्वभासनं अनादिमध्यपर्यन्तं सर्वशक्तिमयात्मकं तदेतत्त्रिजगत्सर्गकल्पान्तौ व्योम
भूर्दिशः नाश उत्पादनं नाम विनानाभासनं नभः।

Therefore, the 'self-shining nature,' (the 'I exist sense' in all the Jeevas) shines as the world that they experience; and the world that they experience is what their tainted intellects present as the world-picture. The pure intellect of a Jnaani reveals only the 'Self' as the world. He is always aware of the 'divisionless state of the Reality-canvas', even when enjoying the 'divided pictures of the world' that keeps appearing in the canvas. He enjoys the world; and does not try to escape from it!

Existence is Chit! It never can be non-existent! The 'Chit-alone' (Self-state) is unperturbed and is just the 'existence', which is without beginning, middle or end. The 'existence-sense' never ceases to be, though the image-patterns keep on appearing and disappearing.

It is as explained before; Kaali's form never ceases to be; but the Jagat-patterns inside her, keep rolling non-stop. Chit means the Jagat only.

Chit is the Rudra; Rudra is Kaali; and the Jagat is nothing but the 'rhythmic dance of Chit'.

All the powers are supported by Praana, the power of fluctuation.

Praana as the fluctuation-state is supported by the unmoving state of Chit.

Therefore, Chit is of the nature of all powers.

The power of 'knowing' is not bound by any space or time constrictions; for the very conceptions of space and time come into existence because of Chit, the 'power to know'.

'Chit' is just the 'expanse of nothingness or emptiness' (the subtle power to be any experience in any space and time arena). It is not the state of ignorance or knowledge; but is the support of both.

'Knowing' cannot be divided; but it 'knows' the 'divisions'.

It is a state without the 'ignorance of the divisions of appearance'.

It exists as the 'knowing state' of everything. It alone exists as all that is there as the tri-world, creation, end of Kalpa, sky, land, direction, destruction, production etc.

जननं मरणं मायामोहं मान्धमवस्तुता वस्तुता च विवेकश्च बन्धो मोक्षः शुभाशुभे विद्याऽविद्या
विदेहत्वं सदेहत्वं क्षणश्चिरं चञ्चलत्वं स्थिरत्वं वा त्वं चाहं चेतश्च तत् सदसच्चाथ सदसत्
मौर्ख्यं पाण्डित्यमेव च देशकालक्रियाद्रव्यकलनाकेलिकल्पनं रूपालोकमनस्कारकर्मबुद्धीन्द्रियात्मकं
तेजोवार्यनिलाकारपृथ्व्यादिकमिदं ततम्।

(Chit is like some empty invisible magic-box that is not anywhere; and is deep within you as the silent 'I'. From deep within that subtle 'I' state, the pictures of the world rise up through the screen off the intellect, newly, second to second, with an image that calls itself the 'I'.)

Janana and Marana (birth and death); Maayaa and Moha (illusion and delusion); Vastutaa and Avastutaa (real and imaginary); Bandha and Moksha (bondage and liberation); Shubha and Ashubha (auspicious and inauspicious); Vidyaa/Avidyaa (knowledge and absence of knowledge); Videha/Sadeha states (with the body and without the body states); span of a moment and the long span; inconstant and steadiness; you and I and the other; Sat and Asat (existence and non-existence); Maukhyaa and Paandityaa (lack of intelligence and intelligence); imagination of 'a prescribed action that bestows a particular result when performed at a particular place and time, and the ingredients or tools that are required for the completion of the action', sense-input in the form of images, sight etc, and the narratives that are construed by the mind based on them, the actions that are based on these super-impositions, the intellect that decides the actions; all that is spread out as the solid reality of the world as made of the elements and their subtle natures like the heat, moisture, air movement, space and the lumpiness of the earth; all these are nothing but the pure affliction-less Chidaakaasha, which exists as the inner essence of all, without discarding the nature of emptiness.

(All the terms that are mentioned here are just ideas, and their manifest experience, and are made of sheer emptiness; they are not really there except as the experience-flow (of waters or the 'Aapa', or that which is swallowed as one's experience).

Whatever you are experiencing at each and every moment is the subtle state of the real 'I' within the cover of the false-I. What you 'know' is the world you see; and that is 'Chit-alone'!)

एतत्सर्वं च विमलं खमेवात्र न संशयः अस्मादनन्यत्स्वप्नादिदृष्टान्तोऽत्राविखण्डितः।

(How can anything that rises out of emptiness be anything else but emptiness?)

The world-picture you see around you is a tainted reflection of your own pure self.

The emptiness within rises as some pictures drawn on the emptiness; how can these pictures be real?)

All that you experience as the world, is just pure emptiness only! There is no doubt about it. That is why, the world gets explained as some dream-experience that is made of emptiness. The dream-world is situated nowhere, but is just an experience deep within yourself. 'You the dreamer' alone exist as the 'dream-world and its residents', as the Rudra (common-I) of that Jagat. However, you are never affected by anything that happens in the dream world; for example, you do not die, even if you see yourself as dying in the dream. The example of dream-state which I have mentioned for describing the empty nature of the world, cannot be refuted at all.

चिन्मयः परमाकाशो य एव कथितो मया एषोऽसौ शिव इत्युक्तो भवत्येष सनातनः। स एष हरिरित्यास्ते भवत्येष पितामहः चन्द्रोऽर्क इन्द्रो वरुणो यमो वैश्रवणोऽनलः अनिलो जलदोम्भोधिर्ह्यो यद्वस्त्वस्ति नास्ति च इत्येते चिन्मयाकाशकोशलेशाः स्फुरन्त्यलम्। एवंविधाभिः संज्ञाभिर्मुधाभावनयेदृशाः स्वभावमात्रबोधेन भवन्त्येते तु तादृशाः।

That Rudra-state (the Aatman-I) which I described previously, is the 'pure state of self-awareness', the 'supreme state which reveals all the worlds as experiences'. That alone is the most auspicious state of all, since it is formless and changeless (and exists as the constant self-awareness in all); and is known as the Shivam state. Whichever world gets experienced by anyone at any time in any space, this 'Shivam-state' (the awareness of one's existence) marks the source of that world; and therefore is the most ancient of all. It is not a deity that you can worship; but it alone exists as all the deities that you worship as 'another'. The ignorant worship only the 'unreal image-forms of the deities' and do not know of this 'Supreme Shivam' that exists as all the deity-forms.

(That alone is the creator of the Jagat, the care-taker of the Jagat, and all the other aspects of the Jagat.)

This 'Shiva' (the 'Chit-alone' which is the 'Rudra-state' also) exists as Hari; he alone is the 'Grandfather' (Brahmaa); he is Chandra, Arka (sun), Indra, Varuna, Yama, Vaishravana (Kubera), Anala (Fire), Anila (Wind), the cloud, the ocean, the HyaH (the day that has passed); and any object that exists or does not exist (as the experienced and not-experienced).

These are the varied essences of the same 'Chidaakaasha store-house' (the potential state for all the experiences) that shine forth as the images of varieties of beings of various levels of intelligence. Getting labeled with various names, and because of some imagined conceptions about their forms and stories, these deities perform their various functions, yet with the knowledge of their own true nature.

अबोधो बोध इत्येवं चिद्व्योमैवात्मनि स्थितं तस्माद्भेदो द्वैतमैक्यं नास्त्येवेति प्रशाम्यताम्। तावत् तरङ्गत्वमयं करोति जीवः स्वसंसारमहासमुद्रे यावन्न जानाति परं स्वभावं निरामयं तन्मयतामुपेतः। ज्ञाने तु शान्तिं स तथोपयाति यथा न सोऽब्धिर्हि तरङ्गकोऽसौ यथास्थितं सर्वमिदं च शान्तं भवति अनन्तं परमेव तस्य।

This 'potential state of Reality' cannot be found in any space-time arena; and you cannot attain it as an outside state. It is within you as your very self-awareness, as the 'self-love'! 'Everything else is loved because of this self-love'; says Sage YaajnaValkya in his instruction to his wife Maitreyi!

Who does not know that he or she exists? Who can deny their own existence?

Even a tiny bacteria will have this 'self-awareness' in a very dormant level; and it will shine out as its survival instinct. The same survival instinct or the self-love exists as the 'I-sense' in the evolved beings.

When the same Jeeva evolves further with its intellectual sharpness, the self-love that is mistakenly placed on the inert body vanishes, and he remains as the 'true self-awareness'.

The 'lowest state of ignorance with the lowest level of intellect', and the 'highest state of knowledge with the purest form of intellect'; both are the probable states of the same Chit.

The Chit is aware of itself always as the 'self-awareness'.

The mistaken knowledge about this Self-awareness does not in any way affect the self-awareness in anyone.

The evolved intellect presents the Chit as it is, and is considered as the goal of Vichaara.

The wrong and right knowledge do not differ; but are just the same Aatman seen through different levels of the intellect. That does not prove the duality state of the Self; and the Self cannot exist as different from the world it sees itself as.

The tainted mirror of the intellect reflects the Chit as the 'Jagat centered on the body-I', (as varieties of experiences for the divided mind-states); and as the pure mirror (Sattva state of the intellect, adorned by dispassion) reveals the Self as it is!

Therefore, remain quiet, understanding that there is no difference, no duality, and no oneness also. That alone exists as the very 'existence-state of self-awareness' without a second!

Then why does a Jeeva keeps getting tossed up and down in the huge limitless Ocean of Samsaara with its turbulent waves of sliding experiences, and struggles to keep afloat? Why not know oneself?

Why not reason it out? Why is he drowned in afflictions?

Because, the Jeeva has no inclination to know the truth about itself, or to stay as the true nature of Supremacy which is affliction-less. If the knowledge of oneself rises through the subtle reasoning power, then he attains such a peaceful state of existence, that he sees no ocean (of sliding experiences) nor the turbulent waves of joys and sufferings. As it is, without any drastic change (like every object vanishing off), everything becomes the endless silent quiet state of the Supreme, for the Knower.

(Realization is not some magical state that rises suddenly and makes everything look like Brahman.

It is a slow understanding process, and is an evolving journey of the intellect, like the slow climbing of a mountain which rises endlessly in the sky.

As much you understand, as much you develop dispassion, the world will look different to you, at each step of Vichaara. The 'Rudra level of Jnaani', cannot be attained just by reading the Vaasishtam, as a feel-good task. Unless each and every object in front of you is analyzed again and again as to 'how it came to be there, what is it made of, what is the world actually, what is the real I, who is reading and understanding the text, etc etc', without swerving from the analysis even for a second, the quiescent state will never reveal itself! You cannot love the images around you and hold on to them, and yet make effort to see them as empty patterns. It needs a lot of courage and dispassion to see the Jagat as just some sets of empty patterns rising out of the emptiness, and to be established always in that truth!)

चिन्मात्रपरमाकाश एषः यः कथितो मया एषोऽसौ शिव इत्युक्तस्तदा रुद्रः प्रनृत्यति।

That state of Reality alone was described by me as the Supreme expanse of Knowledge-essence; that alone is known as this Shiva-state; and that alone is described as the Rudra dancing wildly.

(I explained the subtle abstract truths alone through the description of Rudra and Kaali; and therefore, one should not believe that such entities are really there, and are dancing non-stop.)

यासौ तस्याकृतिर्नासावाकृतिः कृतिनां वर तन्चिन्मात्रघनं व्योम तथा कचति तादृशम्।

Hey 'best of those who have achieved their goals'!

That terrifying form (of Rudra) which belongs to him, is not actually a form of some entity as such.

It is just a poetic way of describing the Jnaani's state who is established in the complete knowledge of oneself. The dense state of Chit-expanse alone is explained with such a description.

मया दृष्टा तदाकाशमेव शान्तं तदाकृतिः मयेव परिज्ञातं नान्यः पश्यति तत्तथा।

What I described was my vision, my personal state of imagination of my own state; and I knew the form of Rudra as the 'quiet expanse of Chit' only. No Rudra or Kaali exist as some entities covering the entire space. I was in the blissful state of the Chit expanse and saw myself (Aatman) as those forms.

Any other person who has realized the Self, may not have the same vision as what I had!

(Each Jnaani differs in personality and character.

Is he a separate being? Yes, in the level of the Jagat-scene!

But, if he is the Brahman, then how the separateness is maintained? Because of the mind-content, which exists as his Aativaahika body! His particular learning, his experiences of the past mold him into a particular mind-state, and he continues the same data as his character on the Jagat-state; but is never identified with it, like a man never identifies with the dress that he wears.

What happens to this made-up entity in the level of the Brahman? A drop merges into the ocean, and is lost!

If he again acts in the Jagat-level, who is there again? Then the Ocean itself rises as a drop!

Did the same one rise from the Ocean?

Which drop is which drop? How can you separate out the drops in the Ocean?

A Jnaani is the ocean that exists as the drop, and is the drop that exists as the Ocean.

There is no difference between the Ocean and the drop,

The Brahman reflecting itself in a particular mind-mirror, thorough a pure intellect screen, is the state of the Jnaani. That alone is described as the Rudra and Kaali forms.)

यथा नाम स कल्पान्तः स रुद्रः सा च भैरवी मायामात्रं तथा सर्वं परिज्ञातमलं मया।चिद्व्योमैव परं शून्यं सन्निवेशेन तेन तत्तथा संलक्ष्यते नाम भैरवाकारतां गतम्।

When the dissolution occurs at the end of a Kalpa, the Rudra-form rises as the destruction-force. I was experiencing the ‘dissolution state occurring through the rise of knowledge’, and saw it as this Rudra-form, and also saw the Jagat-state reflected as the Bhairavi, the gigantic form of Kaali. Through this vision, I understood that the power of delusion alone rises as everything. There is Chit alone; and yet the Jagat is experienced as the ‘dance of Kaali’. Though the Chit has no ‘I-sense’ as such, it is experienced as the ‘I’ of all, and rises as the Rudra! Rudra and Kaali are also some conceptions that rise by the power of Maayaa. It was my mind that was a witness to many ‘creation and destruction phases of many Brahmaandas’, saw my own state as the ‘dance of Rudra and Kaali’! The Supreme Chit-expanse only, which is pure emptiness, appears as if it has attained the terrifying form of Bhairava (Rudra) at that level (of the dissolution of the Jagat that occurs through Jnaana).

वाच्यवाचकसम्बन्धं विना बोधो न जायते यस्मात्तस्मात्त्वयि मया दृष्टमेव प्रवर्णितम्।

Without the speech and the speaker, understanding cannot happen. What vision I had, I had to explain it myself. Any other Jnaani can explain his state in any other way. I believed that you will understand the state of a Jnaani in a better way, if I explained it in this manner. That is why, I described to you what I saw actually in my own vision. *(To rise to such a high level is very difficult, but once the goal is understood, the seeker can practice such methods of contemplation to gain such a vision as that of Brahmaarshi Vasishtha.)* It is easy to remember the examples and stories when revising the instructions about Brahman. Many subtle truths were explained by me in the form of stories only. This ‘Rudra and Kaali description’ was also mentioned to make you understand the ‘subtle state of an excellent Jnaani’. *(If I had mentioned pure abstract truths only, like the other scriptures which talk about Brahman, you would not have been able to understand the expansive nature of a Brahmaanda. The events of Rudra breaking the egg of Brahmaanda, the swallowing up of the Ocean, the shadow-dance of Kaali as Jagat; all these descriptions were introduced just to feed you imagination; so that you will be able to understand the truths better. The description of Rudra as the ‘totality state of Ahamkaara’ will make you revere every ‘Ahamkaara-expression’ in each and every Jeeva, from a worm to a Brahmaa. The division sense will slowly disappear, when you imagine this vision of Rudra that was described by me. You will see nothing as inauspicious, after such a vision is actualized by you. The entire world will appear as the excellent shine of Shiva, and as the ‘dance of Rudra and Kaali’.* *The entire world with all its good and bad traits will appear only as the ‘Rudra-dance’ for you. This is the true ‘Chidambara Nrtya’ – ‘Dance of the Chit-expanse’.* *When you understand ‘each and every information of the world you receive as the pure state of auspicious Brahman’, what more is there to achieve? It will be an unending blissful state, like getting sunk inside a nectar ocean!* *Remain quiet in that fulfilled state, and perform your duties that come to you along the life-flood.)*

यदेव वाच्युपारूढमेतद्राम सदैव ते रूढाधिभौतिकदृशः क्षणान्मायात्मतां गतम्।

Whatever is suggested by words Rama, that always is understood by you based on the physical reality only; and the illusory scene gets seen immediately. *(Any talk that is communicated verbally will produce imaginations in the mind. Mind cannot think of anything without a name and form. Even a ‘point not in space’ can be imagined only as a ‘point in space’; that is why, a student finds it difficult to understand the abstract concepts that transcend the space-time reality. Brahman-state is the most abstract of all, and cannot be described like an object that can be grasped by a mind; and, if it is explained through words somehow, then usually the ignorant can think of it as some super-god only that is outside of them. They cannot imagine a nothingness which is outside of space, nor can they know of it as their own ‘Self’ which exists as their very ‘existence-sense’.* *That is why, Vasishtha explains everything through narratives only, for the better understanding of the abstract truths. After the section on Rudra, a student of Vaasishtam will definitely see the entire world-patterns that are moving around him as the ‘dance of Rudra’.*

All the movements seen in the world (even the vibrating atoms) are just the (Laasya) dance-movements of Rudra, the Chit-state, the 'I' in you!

All the sounds are nothing but the melodious sounds of his rhythmic dance-steps falling on the groundless ground! The entire space is nothing but his dark form as the 'I-shine', rising through the power of Maayaa! Every form of luster is the Rudra that is filling that space; even the tender sunlight of the morning is just a minuscule shine of that Rudra; every movement that is seen is Bhairavee, the other half of Rudra.

Each and every Jeeva-ego is a form of Rudra; every part of air that forms your breath is the breath of Rudra. The entire Jagat is the wild dance of Rudra who is made of the emptiness of Chit-state.

All the perceived worlds are Rudra in his full form.

Why do you need a temple and a stone statue to worship some deity? See this auspicious Rudra dancing all around you, as 'your very life-pattern'; and remain silent in the blissful state of watching his dance, and stay amazed always as a Jnaani, like the Ocean admiring itself as a drop of itself!

न भैरवी सा नैवासौ भैरवो नैव संक्षयः समस्तमेव तद्भ्रान्तिमात्रं चिद्द्व्योम भासते स्वप्ननिर्माणपुरवत्
संकल्परणवेगवत्कथार्थसार्थरसवन्मनोराज्यविलासवत्।

She was not Bhairavee. He was not Bhairava. There was no dissolution at all.

Chit-expanse alone shines as the illusion of all this; like a city built inside the dream state, like the fierce battle in imagination, like the scenes of the story which grasp the interest, or like the play of the mind-kingdom.

(Where is the Jagat, where is the 'I', where is even the dance of dissolution?

If you are still deluded as the 'I', the Rudra also has to exist as the totality-I!

If you are still deluded and see some Jagat-patterns as real, then the Jagat exists as the dance of Kaali!

The contemplation of Rudra and Kaali forms as described by Sage Vasishtha, helps you rise above the 'tiny-I and its Jagat-conception'.

There exists no dissolution at all either as connected to a Creation or as at the rise of knowledge!

What rises or what dissolves?! What is there at all as any Jagat?

What Rudra and what Kaali?! Nothing exists but the silence of Brahman-state!

If you hear the noise, then practice hearing it as the roar of Rudra!

If you see something in the nothingness, see it only as the dance of Kaali!

If you transcend these Rudra and Kaali levels, then there is left back only the quiescent nothingness!

It is not Chit, not the Aatman, not the Rudra, not the Kaali, and not even the Brahman!

There is no Jnaani or Jnaana even!

There is no dissolution also at the rise of knowledge; for, the Jagat never exists at all except as imagination.

If you are still stuck in the realness of Jagat, then at least try to see it as the dance of Rudra and Kaali; then the Jagat will vanish off by itself; for it never was there, is not here, and will not be there also.)

यथा स्वप्नपुरं स्वच्छे व्योम्नि मौक्तिकधीर्यथा यथा केशोण्ड्रकं व्योम्नि तथाऽचिद्भाति चिद्धने।

'Jagat' is 'non-Chit'! It is 'non-existent'! Jagat is the 'non-Chit' shine of the 'Chit'!

Chit alone sees itself as non-Chit, because of the tainted intellect.

'Existence' sees itself as 'non-existence', like the city seen in the dream, like the vision of pearls in the pure sky, and like the hair-balls seen in the sky!

The 'non-chit' ('known') shines in the 'dense Chit' (knowing state) alone.

The 'knowing' state alone 'knows' the world.

If the 'knowing' (the Aatman) was not there at all, then how can the Jagat exist at all?

If the Self was non-existent, then how can the object exist as the 'seen'?

Aatman exists (or is the existence itself), and the Jagat exists as its shine!

चिन्मात्राकाशमेवाच्छं कचति स्वात्मनात्मनि तथा नाम यदाभाति तदात्मैवं जगत्तया।

The 'expanse of knowledge' (the inexhaustible information flow) alone, shines taintless in one's own Self by one's own Self.

Brahman is just a probable state (cannot be reached or attained or seen, or thought of) for any information.

This information gets processed as conceptions, and is referred to as the 'Manas' (the cogitating power).

This Manas can process only a limited information at a time, and this limited power is referred to as a Jeeva.

Jeevas exist as just some tiny clouds of information, and experience a tiny world of their own.

Chit alone shines as these clouds also, as the 'many'.
Whatever that shines is, just the 'Self' shining as the world-state.

यदा चिद्व्योम्नि कचति स्व एवात्मा तथा पटे तथा कचति तत्र कल्पान्तानलनर्तने।

The objects are just some tiny information sets of shape, smell, touch etc.

The mind conceives the information based on one's wants and needs and urges.

That alone (the information-cloud) exists as the world-state for a Jeeva; there is nothing solid or real anywhere anytime.

For example, the urge to eat naturally exists as the information of food, the urge of the genes exists as the attachment to the family; and so on.

The world is a kingdom built by the limited processing unit called the mind, and belongs to you alone, as your experience.

You know it, and it rises there as an object! Knowledge and the known are not different!

The essence of Chit-expanse shines forth in oneself and also in the objects like cloth.

The information-sets (objects) and the information receiver (the mind), both are the shine of the Chit alone, and are not different.

All the concepts of creation and dissolution also are just some information processed by the mind only.

The same Chit (your knowing power) shines the same way in that dance of the Kalpa-fire also (as the 'dissolution of the world through knowledge').

What is not Chit? Whatever is conceived is what you know as some information, be it the dissolution of the world as Brahmaa's will, or the dissolution of the world through the rise of knowledge!

Both the dissolution-states are just conceptions only. What is there to dissolve at all as any Jagat?

शिवयोरेकमाकारो निराकारोऽग वर्णितः अधुना शृणु ते वक्ष्ये नृत्यस्यानृततास्थितिम्।

Dear Rama! The form and formlessness of Shiva and Shiva (Rudra and Kaali) (the Chit and the Jagat) was described by me. Now listen, I will tell you the 'dance-less state of the dance'.

चेतनं चेतनाधातोः किञ्चित्संस्पदनं विना क्वचित्स्थातुं न शक्नोति वस्त्ववस्तुतया यथा।स्वभावाच्चेतनं तस्माद्द्रुत्वेन तथा स्थितं हेमेव रूपकत्वेन संनिवेशविलासिना।

What is 'knowing' which we refer to as Chit?

'Knowing' is the 'knowing state' of something (like the power of reading exists as a book to read.)

Any potential state has to exist as some probable state only, similar to where the gold has to be in some shape only. Gold can exist as any shape; that is its potential state, which cannot be seen or pointed out.

Chit is the 'power to understand', the 'potential to know'.

You at this moment are aware of so many objects and so many ideas as information-contents, that belong only to you. This understanding state is the Chit. That is the real you; and that alone shines as the information around you.

Information is not solid or real or unreal. It just is something that you know.

Information exists because you know it as some information.

This knowing of some information exists as the perturbation within you, and goes by the name 'mind', the 'state of restlessness'.

This 'understanding power' cannot exist without any 'perturbation of the object that is understood as perception'. It knows the object as present or absent.

When the information of a single object is received, the other objects naturally become non-existent, till you receive the information of their existence.

You alone as the 'Aatman' exist as existence of the objects also, as their presence and absence.

This 'understanding power' alone shines as the Ahamkaara that exists as the limited set of information called the Jagat; and is known as a Jeeva.

The totality Ahamkaara with the entire information flow (of all the three time modes) was referred to as 'Rudra' by me, like referring to the gold which can stay as any shape.

This Rudra alone is the 'I' of you, me and all the others anywhere and everywhere.

This Rudra is the 'common essence of Aatman' in all.

This Rudra is the Chit, the potential state of 'knowing' which can exist as any 'known' state.

यन्नाम चेतनं यत्र तदवश्यं स्वभावतः स्पन्दधर्मि भवत्येव वस्तुता हि स्वभावजा।यः स्पन्दः
चिद्धनस्यास्य शिवस्यास्य स एव नः स्ववासनावेशवशात्स्वयमेव विराजते।अतः स कल्पान्तशिवो
रुद्रो रौद्राकृतिर्द्रुतं यन्नृत्यति हि तद्विद्धि चिद्धनस्पन्दनं निजम्।

When we use the term 'Chetana' (consciousness), it means that it is the consciousness of something.
This state of 'being conscious of something' is a perturbation in the Chit; is the disturbance that is
experienced in emptiness. This disturbance alone exists as the object-perception.

Consciousness actually means 'being conscious of something'; that alone is the Jagat.

You are conscious of some world; and so it is the disturbance that exists as the 'Ahamkaara'.

This disturbance is the nature of consciousness, like the wind exists as movement only.

We as the conscious entities are just the disturbances that exist in the quiet Chit.

'We' as the 'conscious Jeeva entities' are conscious of some objects and people because of some particular
Vaasanaas. (Vaasanaa is the restlessness felt for 'any want or no-want' of any object or person.)

We all are the inauspicious-states that rise from the auspicious Shiva-state of quietness.

We are the probable states of that potential state, and exist as the experience-flow of dirty waters.

This 'perturbation in the Chit' is the Rudra-form that was described by me.

Therefore, know that the violent dance-form of that Shiva at the end of the Kalpa, the 'Rudra with the
terrifying form', as the Chit-vibration in yourself.

रामोवाच

Rama spoke

प्रामाणिकदृशा दृश्यमिदं नास्त्येव वस्तुतः यदेवास्तीव तत्सर्वं कल्पान्ते प्रविनश्यति।

तत्कल्पान्तमहाशून्ये एतस्मिन्परमाम्बरे कथं चिन्नाम वाऽचेत्यं चेता चेतति चिद्धनः।

I understand that this scene of Rudra's dance is not there actually in the vision of absolute Truth, and there
exists no Rudra or Kaali as some super-entities. As you mentioned, the dance-description was used as a
method of explanation for making us understand the abstract truth of Reality.

However, it is agreed that whatever exists gets destroyed at the end of Kalpa (as a part of the perception
state, or as at the rise of knowledge).

Whatever is there gets destroyed at the end of the Kalpa. Nothing is left back!

Then the Conscious state called Chit is not conscious of anything.

When nothing is left back, then what is there to be seen by what?

Therefore, how can the Chit also be there at all?

If Chit is the conscious state that needs to be conscious of something else called the Jagat, then if the Jagat is
destroyed, the Chit will cease to be conscious, and must be like some inert state.

Then it should be proved to be 'non-chit' (non-conscious), since it is not conscious and is not capable of
being conscious of anything. Is it Chit or non-Chit?

*(Bhagavan! I have understood that this Jagat-perception itself is referred to by the dance of Rudra and it
does not occur anywhere in space/time outside of the cosmos.*

*The Knowledge-level of an excellent Jnaani alone is mentioned as the 'Rudra's cosmic form', and his
'shadow-Jagat' as the dance of Kaali. I understand this much!*

However, you were discussing about the 'dissolution of the Jagat' as the present topic.

Each and everything, each and every object that is seen as a mind-vibration, gets destroyed at that time.

Nothing gets left back! Not even the memories! It is the residueless 'Kevalatvam'.

Emptiness alone is left back bereft of a second; that is what you said!

Therefore, what is there to be conscious of?

If there is nothing to know, nothing can exist.

No world can logically exist when there is nothing to know.

Then, what is 'that left-over state' which has no knowledge of the world at all?

It is the 'non-Chit', because it has no knowledge of anything, and is not conscious of anything.

It cannot know that it knows also! What is it then, Chit or non-Chit?)

वसिष्ठोवाच
Vasishta spoke

एतदेव तदाप्यङ्ग द्वैतैक्याम्भोधिशान्तये यदि चिन्मात्रनभसश्चेत्यमस्ति न किञ्चन। न किञ्चिच्चेतति ततः
क्वचित्किञ्चित्क्दाचन सर्वं शान्तं दृषन्मौनं विज्ञानघनमम्बरम्। यच्चेदं चेत्यते नाम तत्स्वभावोऽस्य
वल्गति चित्त्वभावस्य शान्तस्य स्वसत्तायामवस्थितेः। यदा स्वप्ने चिदेवान्तः पुरपत्तनवद्भवेत्पुरादि न तु
किञ्चित्विज्ञानाकाशमेव तत्।

‘The Chit-expanse alone exists without any knowledge of anything after the dissolution of the Jagat’; if that is the doubt you have dear Rama, then listen to this answer of mine, so that the (disturbance in your mind as the) ‘ocean of duality and oneness’ calms down.

(Your doubt is based on the presumption that the Jagat and Chit are two realities existing supported by each other; and if the Jagat ceases to exist, the term ‘Chit’ itself becomes obsolete, since it does not have the function of being conscious.)

However the ‘Chit and Jagat’ do not exist as two separate Realities in the form of the ‘consciousness and the object it is conscious of’.

Nothing understands anything at any time anywhere as a second. Jagat is non-existent always.

Jagat is a just misconception of the mind, and is not actually there as any absolute solid structure that needs to be destroyed at the dissolution times.

‘What is non-existent is understood as non-existent’ through the rise of Knowledge.

The ordinary dissolution state of a Brahmaanda is just a conception of the Creator, and is just a part of his mind-kingdom.

All that exists is the emptiness (of nothingness), as the ‘ready to become any experience’ state.

This Reality is not some empty desolate state which you attain as another thing.

It always is there beginningless and endless; Jagat is imagined in it, because of delusion.

What actually happens at the rise of true knowledge as the ascertained natural state of a Yogi?

Chit always exists as the shine of the Jagat only; you cannot erase the Jagat from Chit, and make it empty.

You have to just realize that the Jagat is a mind-construe, and have to stay established in the quiescent state, which is as silent as the belly of the rock.

Chit is that which ‘knows’ or ‘understands’ or ‘is conscious of’.

Jagat is that which is ‘known’ or ‘is understood’ or is the object of consciousness.

The problem here is not the Jagat or consciousnesses, but the idea of the realness placed in the Jagat, and in believing the Jagat to be some solid diamond like reality which gets destroyed by some Brahmaa’s dissolution process, or through the rise of knowledge.

A mirage is part of the hot desert; it is not destroyed, but loses its realness through the knowledge about the desert and heat; similarly the Jagat loses its realness through knowledge.

Even after the knowledge-rise, the Chit exists as before, as the consciousness shining as the Jagat, but as just some information-flow that is meaningless!

You are no more trapped by the limited corporeal form that binds you to some worthless dream-story; but exist as the quietness of Chit alone, formless and affliction-less!

That which understands all this, remains without the understanding of any thing; and exists as it is without any superimposed misconception.

‘Understanding’ is the very nature of Chit. If that is removed like the sun losing its burning nature, then it is like the cold sun which is not the sun anymore.

Chit means the ‘power to know’. Jagat is just some ‘wrong knowledge’.

When this ‘wrong knowledge’ is gone, Chit exist as it is without the ‘wrong knowledge’.

Chit was never the Jagat, and nothing happens to it if the Jagat is understood as non-existent.

Like a sun withdrawing its rays; like a tortoise withdrawn inside its shell; like the silence inside the rock belly without the rock-ness itself; like Rudra without the form and dance; it just remains as nothing, as its own existence.

That ‘understanding nature which belongs to it (as the misconception of Jagat)’, dissolves away from ‘that which has the nature of understanding (Chit)’, and the ‘Chit remains quiet and stays in its own existence’.

What happens in a dream, for example?

The 'understanding power (Chit) in the Jeeva' rises as the 'understanding of some experience of a city or town or whatever' (like the canvas existing as some picture).

'Chit alone' becomes the city and the town, in the dream also.

Is the city seen in the dream really situated at some space?

No! The city is non-existent except as some mind-experience!

The 'knowing' alone exists as the unreal experience of the dream-world!

'Knowing' alone is the 'unreal world of the dream', and is not different from it (like the emptiness itself existing as the 'sky')!

What happens to the dream-world when you wake up?

The world which was never there is not experienced any more!

The waking-state also is some mind-experience only, but is more stable and has a continuity as it were.

The memory-factor alone holds the waking state experiences as a single life-experience.

Right knowledge is like waking up from a dream!

आत्मनात्मनि चिच्छून्यं ज्ञात्वा च ज्ञेयमप्यलं तथा च सर्गादारभ्य वेत्ति स्वं कचनं च तत्।

Chit-state is always as it is (as the ready to be any perception state).

The world you experience is just the same Chit that exists as your 'mind-kingdom'.

Chit (the understanding state) never changes whether the mind-kingdom is absent or present.

The emptiness of Chit, knows everything that is to be known!

It exists as the knowledge of all its perception-states as experiences, like a conscious canvas existing with the knowledge of all the pictures that can be drawn on it; and such picture are endless!

The Jagat is also endless and exists as any experience of any mind, but is not 'experienced' by the Chit.

Wind is movement; but the movement is not experienced by the wind; so also, Chit alone is the Jagat that you see with a tainted intellect, but the Chit never experiences the Jagat.

You cannot destroy the Jagat as if it is a solid structure, and see the Chit separately as some emptiness.

Even if the emptiness is seen, that also is the Chit-shine alone!

Any 'knowing' is the Chit-shine alone!

You cannot 'know' some empty state that is left back after the dissolution of Jagat, as some Chit or non-Chit. Chit never ceases to exist, whether the Jagat exists or not.

To just remain always as 'the absolute quietness of knowing', without the least vibration of the mind-play, is referred to as 'Jnaana'.

The Chit exists as the 'knowledge' of every object with beginning and end.

Each object is just a part of the momentary experience only, rising in the mind as some information.

Chit is not some information that is left back after the Jagat-info is dissolved off!

Chit alone exists as the Jagat-info!

A Jnaani manages to grasp this truth somehow through his purified intellect, and stays always in the 'info-less state'. He does not identify with any 'info of the Jagat'. He just 'knows' as Chit; but never swerves from his quietness of info-less state (like watching a movie as if real, but knowing that it is completely faked and no event of the movie is a real occurrence).

Consciousness is not a function of Chit, but is its very essence.

Chit exists as the 'Jagat-consciousness' (conscious of the information-flow).

The ignorant exist as the info-pattern only and do not have stabilized consciousness; they are just broken pieces of consciousness. A Jnaani on the other hand is always the 'info-less' state of Chit and is never identified with any information-pattern of the Jagat.

स्वयमन्तः कचन्ती चित्स्वभावाकाशकोटरे क्षणकल्पजगद्भ्रान्तिं धत्ते कल्पनया स्वया।

Shining within oneself, inside the hollow of its own nature of knowledge, Chit holds the dream of the world for an instant as the occurrences of a Kalpa as if, through its own imagination.

(Gold lump exists at once as the probable shapes it can exist as.

Chit is like some conscious lump of unmanifest experiences.

Chit shining as itself within itself (as the Jagat-state) (as all the probable states) 'knows' all the creations and dissolutions of all the times at the same instant, at once, as the ready-state for all info. It does not 'know' like an entity; but is like the Bilva fruit that knows its flesh. Nothing at all happens in the Chit-level; but everything happens in the Jagat level. A Jnaani stays identified with the Chit-level; and therefore, nothing happens for him as some Jagat-state.)

स्वयमन्तः कचत्कान्तिश्चिदाकाशः स्वभावखे अयं सोहमयं च त्वं करोतीत्यादिकल्पनम्।

Emanating the shine of oneself within itself, the expanse of Chit, which is by nature emptiness alone, makes the imaginations of 'this is I' and 'this is you' (as the Jeeva-states of ignorance).

(The ignorant are always turned towards the outside patterns, and are lost!

The Jnaani is always turned towards the inside, and is never lost in the info-storm of Jagat.

Jnaani exists as the Rudra-state, and the Jagat exists as the 'Chit-dance' for him in the Kaali-form.

The ignorant exist as info-patterns, and get tossed and crushed in the 'dance of Kaali'.)

तस्मान्न द्वैतमस्तीह न चैक्यं न च शून्यता न चेतनाचेतनं वै मौनमेव न तच्च वा।

Therefore, there is no duality, no oneness, and no emptiness also.

There is nothing that gets perceived or not perceived.

There is only the silence; or even that is not there!

What meaning at all is there in such words and silence and noise in that indescribable 'Tat'?

न चेतति क्वचित्किंचित्कश्चिच्चेत्यात्मभावतः तेन चेतापि नास्तीव मौनमेवावशिष्यते।

Nothing perceives anything, anywhere anytime, as a perceiving entity.

There is nothing called perception. Only the complete silence is left back always.

Nothing is produced or dissolved! There is no dissolution of any sort anywhere!

How can you destroy something which does not exist at all?

निर्विकल्पसमाधिर्हि सिद्धान्तः सर्ववाङ्मये तच्च जीवदृषन्मौनं तूष्णिमेवात् आस्यताम्।

In all the literature texts, the final state to be reached is stated as Nirvikalpa Samaadhi.

That is the silence of a 'living rock'. Therefore remain silent only.

(Chit is the silence that makes a lot of noise like Rudra.

Chit is silent, unperturbed and empty of all the perceptions; yet shines as all the perceived phenomena.

Chit is Shiva, the formless form of the world.

Chit is Rudra the 'cosmic dancer' as the world.

Chit is Brahmaa/Viraat, the body of the world.

Chit alone is all that is there as the world!

What you see around you as the world is 'absolute silence' alone!

There is no noise (of perceptions) at all.

If you can tune into the silence that is misunderstood as noise, then that is the true state of liberation that can be had 'here and now'!

That alone is the true Nirvikalpa Samaadhi; not the motionless trance state that belongs to the immature.)

कुर्वन्निजं प्रकृतमेव यथाप्रवाहमाचारजालमचलः परमार्थमौनात् निर्मानमदमोहमदभेदमनङ्गजीवं

आकाशकोशविशदाशयशान्तमास्व।

Performing the ascribed duties whenever and wherever they are met with; remaining motionless and steady by resorting to supreme silence; bereft of the self-conceit, arrogance; rid of the differentiation arising due to egoism; without dividing the self; having a mind as expansive as the sky; remain quiet.

(Rama! Where is the world that you want to run away from?

I do not see any world at all!

Actually there is no 'I' or 'seeing' also.

What is there is only the absolute silence of the unperturbed Chit-state!

Silence alone is there; and no world at all!

Be in the Samaadhi state of silence at all times.

Why even bother whether the body-shape is in a cave or a palace?

These varied noises called perceptions have no effect on the 'Silence' at all.

'Silence' alone is real. There are no perceptions at all, except as imaginations painted by the mind.

Any thing that you see around as the constant flow of sense perceptions, is the wondrous dance of 'NataRaaja', the excellent dancer!

Whatever you see as the objects and movements is the benign presence of Shakti, the Supreme power.

The little 'you' is also a dance step performed by Shiva!

Your movement as the body-shape itself denotes the presence of Shakti!

When Shiva and Shakti are present in each and every moment of your life-experience, where is the place for inauspiciousness?

How can the Vaasanaas remain alive after getting caught in the 'Vadava fire of Rudra', the essence of all knowledge?

Be silent, and see the silence amidst this noise of the violent dance of perceptions.

That alone is the true Nirvikalpa Samaadhi!)