

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART SIXTY TWO  
(WHAT IS NOT CHIT?)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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 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

रामोवाच  
Rama spoke

सन्ति दुःखक्षयेऽस्माकं शास्त्रसत्सङ्गयुक्तयः मन्त्रौषधितपोदानतीर्थपुण्याश्रमाश्रयाः कृमिकीटपतङ्गाद्याः  
तिर्यक्स्थावरजातयः कथं स्थिताः किमारम्भास्तेषां दुःखक्षयः कथम्।

Humans like us can resort to methods like the study of Scriptures, company of the noble etc. and also seek the practice of chants, consuming of special herbs, performance of penance, meritorious acts like charity, visit of holy centers and hermitages of great Sages, etc (and evolve in intellectual efficiency).  
What about the other living species like insects, worms, butterflies, and other lowly species of lower intellects, and also the trees which cannot move; how do they exist, what can they do, and how will their pain subside ever (for they exist in the fixed lower states of Tamas only)?

वसिष्ठोवाच  
Vasishta spoke

सर्वाण्येव भूतानि स्थावराणि चराणि च आत्मोचितायां सत्तायां विश्रान्तानि स्थितान्यलम्।

All the living things, whether moving or immobile, stay with enough contentment in their own states of existence that they are in. *(They do not miss what they do not know! It is the case with every ignorant fool!)*

भूतानामणुमात्राणामप्यस्माकमिवैषणाः किंत्वल्पास्था वयं विघ्नस्तेषां त्वचलसंनिभाः।

Even for the beings which are atom-sized, there are desires similar to what we have; but in our evolved state, we care little for such pleasures; however, their minuscule problems loom like mountains for them.  
*(For the lowly worms and animals, survival alone is the main purpose of their life. Wanting to remain alive, mating to continue the lineage, consuming food to nourish the body are the common features of both the humans and worms alike. The former have evolved brains, which can communicate their thoughts to others through language; the latter may just act only thorough instinct; and that is all the difference there is, or these lower species may even use some particular sound-forms for communication within their own group, which we cannot comprehend. Maybe humans have evolved enough now, to pay attention to other facts of life like science, arts, entertainment etc other than survival; but basic instincts remain the same for all the living species.)*

यथा विराट् प्रयतते बालखिल्यास्तथैव खे बालमुष्ट्यल्पकायेऽपि पश्याहंकृतिजृम्भितम्।

Just like the Viraat-form tries to experience what he wants, these things with hairy fronts also try to get what they need, like a child breaking the wall with a tiny fist, even if the fist is very small in size, and has very little effect in breaking the wall. Observe the dominance of Ahamkaara!  
*(Brahmaa fulfills his Vaasanaa in a gigantic manner and has a huge body as Viraat. The lowly insect has a hairy face and a tiny body; yet it also tries to fulfill the Vaasanaa of survival, no matter what. Both Viraat and the worm are breaking the walls of perception to fulfill their desires. What if the size of fist differs; the effort is the same! Every living thing has some ego-ness of some size, expressed and unexpressed, even if not referred to by the sound 'I'.)*

जायन्ते च म्रियन्ते च निराधारेऽम्बरे खगाः शून्यैकविषयास्तेषां स्वास्थ्यं न भवति क्षणम्।

The birds get born and die too, in the support-less sky. Moving about in the emptiness as their own world of perception (as the sky expanse), there is not a moment of stability for them.  
*(Poor birds; they float always in a support-less empty sky. They can never remain stable for a second; and keep moving in the sky, and also on the ground; eating, mating and always wary of dangers. The ignorant of the world are also floating in the empty worlds of Vaasanaas only!)*

पिपीलिकायाश्चेष्टाभिर्गासावासात्मबन्धुभिः अस्मद्विवसकल्पोऽपि न पर्याप्तः क्षणो यथा।

For the ant, which is always engaged in searching for the food, our full day may equal a Kalpa-span for it, and yet that time-span is not enough for it to fulfill its actions, while building its abode, and surviving along with its group with various activities, and it passes off the 'Kalpa-like day' as if within a second of its life.

*(What about the ants? For these tiny beings, our single day may equal a Kalpa; yet for the chasing of food and shelter, even that time-span is not enough for them. Even for the ignorant human lot of the world, a single Kalpa, a day in Brahma's life-span, is not enough to fulfill all their Vaasanaas.)*

त्रसरेणुप्रमाणात्मा कृम्यणुस्तिमिनामकः गमने व्यग्रता तस्य गरुडस्येव लक्ष्यते।

There is the worm named 'Timi', whose size equals a dust-mote and which is tiny like an atom; it is also observed to be very much absorbed in its own movement, like a huge Garuda absorbed in his own activities of his own world.

*(A Garuda may have a vast expanse of sky to fly about and he may cross over thousands of Yojanas in a second; nevertheless, a tiniest worm also will move with similar efficiency in its own span of the world, holding on to as much concentration as a Garuda, in fulfilling its own particular needs.)*

अयं सोहमिदं तन्म इत्याकल्पितकल्पनं जगद्यथा नृणां स्फारं तथैवोच्चैर्गुणैः कुमेः।

'I am this' 'that is mine'; such imagined conceptions indeed belong to the humans in the world.

Similarly, the worms also own such qualities (though unexpressed in verbal or thought form).

*(Maybe these worms and insects do not have the language ability like the human species to express what they feel; they may not feel also. However, the qualities of wanting to survive, avoiding of danger, need for food, reproduction, self-importance etc, exist in them also, without the expressed words and thoughts, but in the instinctive level only. Most of the humans also live in such instinctive level only; but only differ because they can talk the language of humans; and look like humans outwardly.)*

देशकालक्रियाद्रव्यव्यग्रया जर्जरीकृतं क्षीयते व्रणकीटानामस्माकमिव जीवितम्।

Similar to our lives, the lives of these worms residing in the wounds and ulcers wastes away, while suffering amidst umpteen problems of their own, busy in their own perceived worlds of place, time, action and objects.

*(Do these worms, insects and animals have a life like us? Of course, yes! They also have many problems of their own level in their tiny little lives, and are always engaged in winning the survival-game.)*

पादपाः किंचिदुन्निद्रा घननिद्राः खलूपलाः कृमिकीटादयः कार्ये नरवत्स्वप्नबोधिः।

Trees are slightly awake; stones are in the dense state of sleep. Worms and insects also sleep (dream) (as the natural brain-function) and wake up like the humans, in their action-filled world.

*(What about the trees and the stones, are they alive or dead?*

*What is the main difference between the stones and the trees?*

*Stones do not have air-flow through their bodies and remain dead as it were.*

*Trees breathe, but do not move from place to place like the humans.*

*When every bit of an atom is Chit-expanse alone shining as that object, how can be there a difference of living and non-living?*

*Trees are half asleep. Stones are fully in deep sleep. Worms and insects also sleep and wake up like the humans. May be they are the 'Svapna-states' of some other human somewhere experiencing the results of his wicked actions; or they are themselves dreaming a dream of a human-life as when the Aatman sprouts in them. After all, the entire Creation is an undivided expanse of Viraat-mind only! The Jeevas of any category are just inert Vaasanaa-states only, with a newly produced shape and name at every second!*

*You may be dreaming the life of a tree as real, or the tree might be dreaming your life as real!*

*There is no division of time and place in the Brahman-state; and anything or anyone may be the other at the same time!)*

शरीरनाश एवैषां सुखं संप्रति दुःखकृत् अस्माकमिव तेषां तज्जीवितं तु सुखायते।

When they live they are happy; destruction of the body is sorrowful for them too.

Like for us, their life is dear to them too.

*(When cutting a tree for your selfish needs, or killing even a tiny animal to satisfy your taste-needs, think for a moment as to what you will yourself feel when getting executed for no fault of yours.*

*You as an evolved being have no right to kill the other un-evolved species of your own planet. They also fear extinction and would like to live like you without extinction.*

*Unless they are harmful to your survival, why kill them just to satisfy your senses?*

*If Raakshasas are to be condemned for eating the human flesh, then what should the human shaped entities which eat the flesh of other species, get classified as?)*

जनो द्वीपान्तरं यादृक्विक्रीतः परिपश्यति पदार्थजालं पश्यन्ति तादृक्पशुमृगादयः।

Animals like cows, deer etc look at the objects we own, like a man who has been sold off as a slave looks at another island he is in (feeling frightened and lonely).

*(How do the (domesticated) deer, cows etc look at the objects (house etc) that belong to us?*

*Being at our mercy to get petted or abused, they are like some slaves who have no say in anything; and they will look at all the objects around as strange and unconnected to them. They will be frightened also!)*

अस्माकमिव संसारस्तिरश्वां सुखदुःखदः पदार्थप्रविभागेन केवलं ते विवर्जिताः।

Like for us, this world gives joy and pain to the lowly creatures also.

These creatures are incapable of dividing the objects by qualities and names; that is all!

*(These crawling things also become happy or sad like we do. They also feel the pain (even if their shapes are very tiny) when hurt; are happy when they are secure in their holes and have access to abundant food.*

*What is the difference between the humans, and these insects and worms?*

*Human minds have evolved to have the capacity to present the complete perception of an object through their conceiving power; and they also have the capacity to make some sounds which refer to the shapes thus differentiating them.*

*Animals and other creatures lack this mind-power, and receive only limited sense input.)*

हृदयात्सुखदुःखाभ्यां नासातो रशनागुणैः पशवः परिकृष्यन्ते विक्रीताः पामरा अपि।

For the cows and bulls, inside the heart is the pull of joy and sorrow, outside is the pull of the chain of ropes tied to the nasal holes! Even the lowly men who get sold are in that state only.

*(A man or woman sold off to another person in exchange for money has to be submissive to his or her Master's whims and fancies. They may be treated with affection or tortured by the Master.*

*Whatever they feel in their minds, they cannot express those thoughts outwardly.*

*They have to hide their tears also and the smiles too.*

*Like the bull tied up with a rope running through its nasal holes, these animals like some sold off slaves, get pulled by their Masters (through commands); and have no freedom even to scream or rest also.*

*Of course, in this world seeping with ignorance and selfishness, there exist human-shaped fathers, husbands, wives, mothers, teachers also, who act like slave-masters.*

*Be it an animal, or a plant or another human being, show love and compassion towards them.*

*Unless you evolve to a human level, you cannot reach the divine level.*

*The ignorant are also like some slaves only. On one side, they are pulled by the three Gunas by their noses; and inside their mind they suffer unaccountable pains and pleasures.*

*A man without knowledge is equal to a bound animal only. He is never free to do anything; but obediently acts out whatever the desire-masters command him to do.)*

सुप्तानां यादृगस्माकं वेदनं स्पष्टसुत्वचां वृक्षगुल्माङ्कुरादीनां तादृगुद्दामवेदनम्।

We have delicate skin covering our bodies. When we are asleep, we feel the heat and cold and have uncomfortable sleep. Trees are also asleep in some manner. The feeling for trees, bushes and sprouts are also such uncomfortable pains only.

*(Unable to move from the place where they are rooted, the trees stay fixed to one place; and they face the wrath of the nature also, helplessly. The sleep of the plant kingdom is indeed not a comfortable one!)*

यादृगस्माकमीत्यर्थक्रमसंसारपातिनां पदार्थवेदनं तादृक्तिरश्वां भ्रान्तमभ्रमम्।

When running away from a country which is stuck by calamities, we carry all our things on our shoulders, and run madly; getting hurt by stones, thorns, gravel and sand; stumble here and there; look upon every thing with fear. So it is with the lowly creatures which roam the world.

*(The animals always live in fear and apprehension and run away from other species (including humans) fearing their extinction. Of course, they have no materialized thoughts of life and death; but this fear of extinction is instinctive in every living thing.)*

आह्लादमात्रे सौम्यत्वं सुखतश्चेन्द्रकीटयोः समः विकल्पविन्मुक्तं विकल्पस्त्वनतिक्रमः।

When there is removal of the superimposition for one who experiences them, the ‘bliss of the Self which forms the essence of all and the peaceful state thereof’, is the same for Indra and also for a worm.

Anyhow, the superimposition is unavoidable (depending on the ignorance level).

*(Worms and animals live in their own delusion of superimposition; so does an Indra.*

*If superimposition get removed through knowledge, then the bliss of the Self-state is equal for all whether it is a worm crawling in the drainage-hole, or an Indra lolling on a bed with an Apsaraa.)*

रागद्वेषभयाहारमैथुनोत्थं सुखासुखं तिरश्चां जन्ममृत्यादिखेदः कश्चिन्न भिद्यते।

The joys and pains rising from attachment, hatred, fear, food consumption, the mating instinct for pleasure or reproduction, and the suffering of birth and death, does not differ in any way (from humans) for the worms and insects and the other un-evolved species.

ऋते पदार्थभूतार्थभविष्यद्वस्तुबोधतः शेषं बभ्र्वहिगोमायुगजादीनां नृभिः समम्।

Except for the knowledge of the meanings of words (rising from the efficacy in language), and the meaning attached to the events of the past and future, and the understanding level of the world-affairs; rest of all the activity-level for the mongoose, serpent, fox, elephant and other animals, are the same (as for the humans).

निद्रामयानां वृक्षाणां स्वसत्तामचलादयः स्थितो अनुभवन्तोऽन्ये चिदाकाशमखण्डितम्।

The stones etc are in the state of deep silence as their nature; and stay without moving, whereas the trees remain asleep (and non-moving). The other mountains like Meru and Himavaan stay unmoving, by experiencing the unbroken state of Chidaakaasha.

*(The trees that we commonly see are just half asleep; stones stay without any movement and stay silent in their own dense nature. However, the mountains like Meru and Himavaan are conscious entities and stay in those forms in the silent bliss of the Chit-expanse.*

*Even Sage Gautama’s wife Ahalyaa performed penance for a long time, appearing as a stone to the outside world; and bore the rains and heat alike, with patience and forbearance. When Rama came across that stone, he did not see a stone, but saw a great lady in ascetic costumes doing penance; and he saluted her with reverence. Ahalyaa was instantly freed of her curse and stood up as herself, and blessed the young prince. Who knows which Sage is silently performing penance as a mountain, hill or a tree!)*

आपीननिद्रा वृक्षाद्याः स्वसत्तास्थास्तथाद्रयः जङ्गमानि चिदाकाशं नाम किञ्चित्कदाचन।

The trees are swollen with sleep. The hills are in their own essence of motionless existence.

The moving things are just the moving things.

All these are just the expressions of Chidaakaasha and nothing else ever.

*(See everything that you perceive without the dividing lines invented by the mind.*

*Everything is just the expression of Chit-expanse, the knowledge-state. What else is there?)*

अखण्डचित्ता शैलादिसत्ता निद्रा च भ्रूहां द्वैतोपलम्भमुक्तत्वात्खमेवैकमतो जगत्।

The ‘Unbroken state of Chit alone’ forms the essence of the hills etc; and sleep is the nature of the trees.

They both do not have the understanding of the duality; and so are empty expanses only.

Their world is singleness (of the Chit that is covered by the ignorance of even the ignorance and knowledge).

*(Trees and stones do not see the divisions in the perceived. They are in the Chit-state only; but are not conscious of their true nature as such.)*

परिज्ञातं जगद्यावदपरिज्ञानसंयुतं न त्वं नाहं चैवास्तिनास्ती न च भविष्यति।

यथास्थितं सदैवेदं मौनमेव शिलाघनं अनाद्यन्तविच्छिद्रमनिद्रं च सनिद्रकम्।

As long as one is not endowed with the knowledge of one’s true nature, the world is there (as real and binding). When understood, there is no ‘you’, no ‘I’ no ‘is’ ‘is not’; and nothing happens at all.

Reality (of Chit) is always silent like the dense rock, as it is.

It is without beginning and end.

It is unbroken and is without the sleep and is with the sleep also.

*(In the state of pure knowledge, there are no divisions.*

*Chit-state is silent like the inner belly of the rock. That nature of Chit alone appears as the dense-natured rocks and hills that we perceive.*

*Chit is an unbroken rock-like state of dense knowledge. Chit-state is actually without the sleep; it is the 'always awake-state'; it alone appears as silent and unperturbed like the sleeping rock. It produces this world within itself through the ignorant state as if asleep.)*

पूर्व सर्गाद्यथैवासीत्तथैवैकं समस्थितं भविष्यत्यधुनानन्तकालमेवं तथैव च।

In whichever manner it stayed before, it stays as that single reality, even now; will be the same even through the span of endless time.

*('Time' is a concept rising through ignorance. If you can think of reality as existing in all three modes of time, then know that it is the same in all the modes of time. You alone, as the limited ego, with your ignorant vision of differentiation, observe the changes in the three modes of time; but Chit is changeless and transcends the 'time and space concepts' of the mind.)*

नैवात्मता परता न जगता न शून्यता न मौनता न मौनित्वं किञ्चिन्नेहोपयते।

त्वं यथास्थितमेवास्व अहं यथास्थितमहं स्थितः सुखासुखे पराकाशे शान्ते नेहास्ति किञ्चन।

There is no self-state; no supremacy; no world-state; no emptiness; no silence-state; no staying in the silence state. Nothing can be in this state. You remain as you are (as the chit-expression); I remain as I am. Neither happiness, nor unhappiness is in that 'quiescent supreme state'.

परमाकाशतां मुक्त्वा किं स्वप्ननगरे वद विद्यते किल तच्छान्तं चिद्व्योमाच्छमनामयम्।

Tell me, what exists in the dream-city (of the world) except the Supreme expanse?

That Supreme state is the tranquil state of Chit-expanse, pure and free of afflictions.

अपरिज्ञसिरेवैका तत्र संभ्रमकारिणी परिज्ञातमिदं यावद्विद्यते सापि न क्वचित्।

The 'absence of the complete understanding' alone is the cause of this great delusion (of both understanding and non-understanding). When the state alone exists where it is understood, then 'that non-understanding state' is also not there.

*(Why then do we see differentiation?)*

*It is because of incorrect understanding; it is because of the absence of the Knowledge proper. Once the truth gets understood, then there is no sign of wrong or right understanding, but the silent state of Knowledge alone is left back.)*

परिज्ञाते जगत्स्वप्ने यावत्सत्यं न किञ्चन ग्रहस्तदेनं प्रति किं स्नेहो वन्ध्यासुते तु कः।

स्वप्नकाले परिज्ञाते जगत्स्वप्नमणावणौ किमुपादेयता कास्था प्रबोधेऽसौ न किञ्चन।

When the world-dream is understood as completely non-existent, then why hold on to it like this?

What is this affection for a barren woman's son (who is not existent at all)?

Even as you keep dreaming (this world of unreal nature), if it is understood that this 'Jagat-Svapna' is occurring in each and every atom, then, what is there to attain, or what for is there any attachment?

When awake, nothing is there!

यन्न किञ्चिप्रबोधोऽस्ति नाप्रबोधोऽस्ति तत्क्वचित्यस्तूपलम्भस्तत्काले पूर्वावस्थैव सा तथा।

That state is not enlightenment also; and it is not non-enlightenment also.

The state of perception is just the previous state of ignorance (before knowledge).

*(Was the reality absent before attaining knowledge and did it rise after attaining the knowledge?)*

*That state of Knowledge is not some new state that gets discovered as enlightenment.*

*You cannot say then that you did not get knowledge also.*

*You can only say that the ignorance of the truth was there before in the previous state; and that the ignorance gets removed when the Knowledge gets attained.)*



विद्यते वर्तमानत्वं भविष्यद्भूतता तथा बोधाबोधश्च नो सत्यं वस्तु शान्तं किलाखिलम्।

The present, future and past are also like that only.

The knowledge and the absence of knowledge are not real. Everything is just the state of quiescence only.  
(Are there two states then, as one without knowledge and another with knowledge?)

Of course not!

The words like 'previous', 'later' etc, are also in the domain of ignorance only.

There is no 'before' or 'after'; there is never a 'then' when the Chit is not there.

The idea of ignorance (that 'I am ignorant, and have to be liberated',) also is a part of ignorance only.

Chit-expanse is the pure knowledge-state where no separate levels of ignorance and knowledge can exist.

How can ignorance be there ever?

Chit is always the state of quiescence without change.

That alone is there, whether you understand it now or after thousands of births.

It is not something that newly rises at the time of realization.

If you understand that the river (in mirage) is not real, the reality of river-less state does not pop up newly.

There was no river ever. River that is seen in the desert is non-existent.

You alone saw the mirage-river as existing because of ignorance; and you alone understood the river as not-existing through proper thinking.

Mirage-experience will continue; but the river will not appear real, when understood properly.

The 'Perceived' also equals a mirage-river only.

Reality never changes along with the change in your understanding! It is always as it is!

यथोर्मिणोर्मो निहते न काचित्पयसां क्षतिः तथा देहेन निहते देहे नास्ति चित्तेः क्षतिः।

When a wave hits a wave, the ocean is not damaged.

Similarly if a body attacks a body, there is no damage to the Chit.

(Is not Chit expanse affected by the births and deaths of the bodies? When the bodies are just imaginations in emptiness, how can their presence or absence hurt the pure state of Chit?)

चितावाकाश एवाहं देह इत्युपजायते संविदेव ततो देहे नष्टे किं नाम नश्यति।

In the Chit-expanse, the idea rises that 'I am the body'.

It is just a conscious thought. If the body dies, what dies actually?

('I am a body' is just an imagination produced by the mind.

If again the mind says that, 'the body is dying', and 'I am dying', then that idea of the death is also an imagination produced by the mind. What has died? Nothing!

How can a body drawn by imagination die ever? It never existed, and so how can it become non-existent by an imagined death?)

प्रबुद्धस्यैव चिद्व्योम्नः स्वप्नो जगदिति स्थितं पृथ्व्यादिरहितं यस्मात्तस्मात्स्वप्नात्मकं जगत्।

For the 'expanse of Chit' which is fully awake in the Knowledge, its dream stays as the 'Jagat'.

It is without the elements of earth etc. Therefore the world is just of the nature of a 'Svapna' (that gets disproved through reason)!

(Chit is always awake to its true nature. It can never dream and forget its true nature.

This Jagat is like a 'Svapna' experienced by Chit.

Since Chit is always awake, where is the so-called 'Svapna named Jagat'?

Chit sees it as Chit only, as itself!

If you believe in a world made of elements, then it is not true.

Chit alone shines as the Jagat. The elements are just the ideas produced in the mind.)

सर्गादौ पूर्वचित्स्वप्नाज्जाता पृथ्व्यादिवस्तुधीः स्वप्नार्थं सत्यताभ्रान्तिः कल्पनामात्ररूपिणी।

At the beginning of the Creation, the idea of the existence of elements gets produced by the previous Chit-

dream. 'Realness' is falsely observed in the objects of the dream, which is of the nature of imagination only.

(Where did this idea of elements rise from? You can say that it is from a previous Jagat-dream of Chit! That Jagat got it from another previous Jagat-dream of Chit. And it can go backwards and backwards, since there is no beginning at all in sight anywhere!)

पूर्वात्पूर्वतरस्यास्य स्वप्नस्यावयवस्थितौ सत्येवासत्यरूपायां पृथ्व्यादिकलना कृता।

The fools have invented the 'ideas of the objects that are made of elements' in the 'unreal' as if real, in the state which has appeared after the many levels of the 'dream of the Chit' which has been there before and previous.

*(The ignorant who attach realness to the world, think of it as a solid structure made of elements, even when each and every perceived object can be reduced to just some sensations and ideas produced by the mind.*

*What is the world actually?*

*The world is made of just the conceptions appearing as the 'perceived' and these conceptions are there because of the very understanding power of Chit.*

*Elements are perceived as elements because of the conceiving power of Chit; and these elements do not exist independently out of the conceiving nature of Chit.*

*Where did these ideas rise from to form this world of yours?*

*They are carried over from the previous Jagat conception; that from another previous conception, and so it goes on indefinitely backwards and forwards.*

*Elements are just 'conceived ideas'.*

*'These conceived ideas belong to Chit' - is also an idea.*

*'The previous state of Jagat conception' - is also an idea.*

*'That it gets carried over in all Jagats' - is also an idea.*

*'Previous', 'simultaneous' etc are also just words based on ideas.*

*'Jagat' itself is an idea. 'Perception' also is an idea.*

*'Everything' is pure 'Bodha' (information-content).*

*'Bodha' has no divisions and is beyond the sense perceptions.*

*'Bodha' is there just as the 'Knowledge essence' which can understand anything as the perceived.*

*Chit alone 'is' 'as the Bodha'. There is no world; no elements; no 'you', no 'I' and 'nothing' at all!)*

सा च भ्रान्तिस्तथा रूढा यथासत्यैव सत्यतां परमामागता तत्तु सत्यमत्यन्तनिर्मलम्।

The delusion is so much deep-rooted here that the unreal itself has become an unopposed state of reality.

Actually, the reality (which is not inert) is ever-existing without change, and is extremely taintless.

*(The delusion is not just the carried over 'incorrect information' from the previous world existence; but it is the very idea that there is a previous Jagat from which the information gets carried over.*

*Delusion is not only the idea that Jagats recur one after the other; but the very idea of delusion and bondage is itself a delusion which is never a part of the Chit-state.)*

वस्तुतस्तु यथाभूतं चिद्ब्रह्मैवाततं स्थितं न च संस्थितं किञ्चित्स्मर्ताऽस्मर्ता किमात्मकः।

Actually, as it is, Chit-Brahman alone exists as the empty expanse.

Nothing else is there as some entity which remembers or not remembers anything.

*(Where is the Jagat? Who sees it actually?*

*Who remembers anything? What gets carried over?*

*Every idea is just an idea and nothing more than that; just a wave in the Chit-ocean.*

*The idea can be there that 'Chit is there'; 'Moksha is there', etc.*

*The idea also can be of a disbelief in all this.*

*Any belief or disbelief belongs only to the delusion state.*

*You do not fare better, just because you believe in Chit; since even such a thought is meaningless and imagined only. There is only the 'nameless silence' which is the 'expanse of nothingness'!)*

एवं मात्रापरिज्ञानमेवात्र प्रतिबोधकं अत्रैव तु परिज्ञानं क्वाटप्रविघाटनम्।

This much of incorrect understanding alone gives an opposed view of reality.

Here the correct understanding blasts open that blocking door.

*(As long as you entertain an idea that you are bound and you have to attain the state of Chit; that itself becomes a blockage and binds you.*

*With just the right knowledge as your essence, if you remain silent without any perturbation in the mind at all times, even when engaged in the duties of the world, then that silent state alone remains as your identity.*

*There is then, only the Chit shining as the world that is perceived; and no more you or the world as separate entities. Chit, the nameless formless changeless nothingness alone is there!*

*Just 'be' that; never even entertaining the thought that you are 'That'!)*

पारिशेष्यान्न पृथ्यादि किञ्चित्संभवति क्वचित् यो द्रष्टा यच्च वा दृश्यं विमलं शिवमेव तत्।

As a consequence of the true knowledge, there is no more the trace of elements etc that rise again as the reality. Whoever is the seer and whatever is seen, is the pure taintless state of 'Shivam'.

*(When there is only the Chit, then where comes the reality of the solid Jagat made of elements?*

*All that is perceived gets reduced to just the Bodha-state (information/Knowledge).*

*There is just the Shiva in the silent state and Kaali dancing all around, as it were; rather Kaali who is merged in the silent state of Shiva, and never ever dancing her dance of differentiation!)*

मुकुरेऽन्तर्यथा बिम्बाद्विंबं भाति जगत्तथा चिद्व्योमनि स्वतो भातमबिम्बादेव बिम्बितम्।

World is like an image reflecting another image in the mirror.

In the Chit expanse, it shines by itself as a reflected image without an image outside of it.

*(What is the Jagat actually?)*

*It is an entangled network of ideas and thoughts getting reflected in various ways through the countless mirrors of minds.*

*Suppose you have thousands of mirrors facing each other, the images of the mirrors themselves get reflected again and again producing more and more reflections within each other.*

*Our ideas of relationships, philosophies, love, hatred, likes, dislikes etc; all are ideas reflected from each other's minds.*

*Actually there are no mirrors or minds in Chit-state.*

*It itself is all the mirrors and reflections creating the illusions of countless worlds.*

*Who is deluded? Who sees the worlds? No one!*

*There is only the idea of differentiation which shines as this huge world.*

*Why should such an idea be there? Because Chit is the 'power to understand'; it is Knowledge in essence.*

*It knows itself as Knowledge; and the world shines as its Knowledge-essence. Whatever you understand as the world is the Chit shining as the knowledge; without any name of Chit or Brahman.)*

मुकुरेऽन्तर्यथा बिम्बं न दृष्टमपि किञ्चन तथा चिद्व्योमगं विश्वं न दृष्टमपि किञ्चन।

The image inside the mirror, though seen is actually not anything.

Similarly, the world inside the Chit expanse, though seen, is actually not anything.

*(What is the reflection inside the mirror?)*

*Reflection has no separate existence other than that of the mirror; and it is actually the mirror in essence.*

*Jagat does not exist except as the 'understanding essence of Chit'.*

*There is only nothingness that shines as the various objects; and as just 'Knowledge' only!)*

लभ्यते यद्विचारेण यत्सकारणकं स्थितं तत्सच्छेषं तु भामात्रमभूतं सत्कथं भवेत्।

Whatever knowledge is obtained through Vichaara, and what gets proved as the reality (through proper reasoning), that alone is the truth.

Whatever is there other than that is just the appearance only, and 'non-existent' at all times.

How can it be the reality ever?

*(Like removing a thorn by another thorn, use the mind itself to destroy the mind.*

*To remove the world made of incorrect understanding, bring in the correct understanding through Vichaara.*

*Then throw both the correct and incorrect understanding away; and remain silent as the silence of*

*Knowledge only. In that state of silence, a fullness of completion is there without it getting reflected as bits and pieces of the perceived. It is then a mirror without reflections.*

*When you stay as the mirror, the reflections never bother you. Only when you stay as a reflection and forget your mirror-nature that you imagine that you are bound and thus seek the liberation.)*

भवेत्भ्रमात्मकमपि किञ्चिदर्थक्रियाकरं स्वप्नाङ्गनापि कुरुते सत्यामर्थक्रियां नृणाम्।

Though of the nature of delusion, the Jagat-state still has some meaning.

For the men, even a girl in the dream serves some purpose.

*(If 'nothing alone' is the reality, then why should the world-experience be there?)*

*Should one remain a rock and allow the body to wither away in despondence?*

*No! Who says that the world is meaningless?*

*Jagat is the expression of bliss and knowledge that is Chit alone.*

*It is the 'bliss of understanding' that is shining as the world.*

*How can you separate the Jagat from the Chit? 'That' alone is 'This'!*

*Experience the perceived world as the 'bliss of the Self' only; and not as anything different sought by the limited ego.*

*For example, when you eat a sweet, the delicious sweet gets consumed with the realization that the Chit-expression alone is the knowledge of the sweet and its taste; it is the shine of silent understanding only; and the sweet is no more a sweet but shines as the expression of Chit. An ignorant man sees an imagined taste in the sweet; a realized man sees it as a tasteless thing; but tastes the bliss of the Self in that sweetness.*

*Anything and everything a realized man experiences is the bliss of the Self.*

*He tastes nectar in all the perceived objects; rather he sees only the Self-nectar spreading out all around him and is drowned in it.*

*An ignorant man perceives only the names and forms, and tries to find happiness in them, like the foolish deer chasing the mirage-streams.*

*It is Chit's nature to shine as this world; and it has some true meaning, only when the correct understanding is there; otherwise it is just some meaningless dream experience only, where you roll about in the mirage-river of desire-fulfillment which actually is the spread out surface of scorching hot sand.)*

यत्तद्भानं तु सा चिद्भा परमं तच्चिदम्बरं इति काहं क्व विश्वश्रीः क्व त्वं दृश्यदृशश्च काः।

Whatever shines is the 'shine of the Chit alone'. It is the Supreme expanse of Chit.

*(Chit alone reveals itself as the world and you also.)* When this is so, who am I, where is the grand show of the world, what are you, and what are the so-called perceived scenes?

मृत्वा पुनर्भवनमस्ति किमङ्ग नष्टं मृत्वा न चेद्भवनमस्ति तथापि शान्तिः।

विज्ञानदृष्टिवशतोऽस्त्यथ चेद्विमोक्षस्तन्नेह किञ्चिदपि दुःखमुदारबुद्धेः।

Dear Rama! If there is the 'complete freedom' after the 'vision of the truth' as revealed by the right knowledge, then there is no pain at all for the noble hearted one.

Even if one dies and appears again, what is lost?

If one dies and there is no appearance again, then also there is peace only!

*(When established in the Chit-state, it does not matter whether the bodies live or die; for they are just part of the perceived. That is why, Naaraayana can take many incarnations as many human bodies, yet never feel bothered by their presence or absence.*

*Vasishtha also experiences the state of elements, Brahmaa, etc, without getting perturbed about their presence or absence. For a realized person of the highest state, the world is an amusement park; whereas, for the ignorant it is a thorny dark jungle filled with poisonous snakes and wild animals.)*

मूर्खस्य यादृशमिदं तु तदज्ञ एव जानात्यसौ न हि वयं किल तत्र तज्ज्ञाः।

मत्स्यो हि यो मृगनदीसलिले स एव जानाति तच्चपलवीचिविवर्तनानि।

How it is for the ignorant fool here, that only an ignorant will know; we (realized ones) do not know how it is! The fish alone which is swimming in the waters of the mirage river can know, what it is to be in the midst of rolling waves (which do not exist at all)! *(The ignorant can never understand the state of the realized. The realized can never understand the ways of the foolish!)*

अन्तर्बहिस्त्वमहमित्यपि चैवमादि सर्वात्मकं तपति चिन्नभ एकमेव।

शाखाशिखाविटपपत्रफलैकदेहः संकल्पवृक्ष इव बोधखमात्रसारः।

The single Chit-expanse alone burns fiercely as all that is there, as you and I, inside and outside.

The Self which is the emptiness and of the nature of Knowledge, shines forth like a tree in imagination with the single form made of branches, top edge, trunk, leaves, and fruits.

*(Realization, bondage, Chit, Brahman, ignorance, knowledge, realized, unrealized etc; all these are just words with some meaning; and nothing more than that. There is nothing called ignorant and realized also. Like a tree standing majestic and tall with its foliage, trunk, fruits, flowers, sprouts, leaves, birds, squirrels, snakes, ants, bees, and all that is there as part of it; and expressing beauty and bliss of the excellent kind, Chit shines as this beautiful amazing world of perception!*

*What is inauspicious here in this world which is the complete shine of the auspicious Shivam alone?)*