

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SIXTY NINE
(THE GREATNESS OF 'VASISHTAM-BASED VICHAARA')

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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.

INTRODUCTION

(‘Nirvaana Prakaranam discourse’ actually is nearing its finish at this point.

There is nothing more to teach.

Vasishta has exhausted himself in explaining ‘Brahman’ to the maximum level.

There is nothing more for Rama to learn also.

Classes are over. Now the exam-hall of life is waiting.

Rama is ready. He regularly did his homework, and is thorough with his lessons.

He knows as much as his teacher; and his future life will teach him more.

Have you all, who have patiently read all these Prakaranas attained the same state as Rama?

If not, then read again and again, analyze again and again, and reach the level of Rama.

Wake up to your true nature, and live the dream of the world as JeevanMuktas.

Do not discard the truths of this book as another text read and finished with.

So says Vasishta, ending his long discourse on Jnaana.)

वसिष्ठोवाच

Vasishta spoke

विज्ञातमप्यविज्ञातमात्मज्ञानमिदं भवेत्भवतां भूरिभागानां सम्भूयाभ्यसनं विना।

For many of you who are unable to comprehend my instructions on the subtle Reality state, though you have understood this knowledge (intellectually), still, it will remain as ‘not understood’ only, if you do not keep practicing the Vichaara process (till the knowledge becomes actual realization) through repeated discussions with the others who are in the same journey of knowledge.

योऽयमर्थं प्रार्थयते तदर्थं यतते तथा सोऽवश्यं तमवाप्नोति न चेच्छान्तो निवर्तते।

(You should not give up the knowledge-path feeling disheartened by the difficulty felt in comprehending the abstract truths.)

He, who is after any achievement, will try hard to achieve it; and surely will achieve it; otherwise he will quietly retreat (if not qualified to do so).

(Have you tried hard to understand the subtle concepts properly and realized them as part of you? If still you are afflicted with the anxieties and agitations of the mind, then try harder; maybe you were only reading this text for merit and not as a text to be understood. Or if you are not really after realization, but have read this text for just time-pass, or as a fulfillment of a Saattvic Vaasanaa only, then better retire from the effort.

If you have studied this text and yet nothing of the Knowledge has entered you along with extreme dispassion towards the world, then it is not the fault of the text; but your own lack of sincerity.

Even after reaching the end of discourse, if you still are not able to be rid of the ‘I’ sense and have not been able to look at the world as non-existent, then you have not tried hard sincerely to understand the subtle essence of Vasishta’s teachings, or you are afraid of the dispassion state itself, where you will yourself dissolve off along with your family members and others. Then why continue still; retire from reading this text and drown inside your family-pleasures and pains. Why struggle for something that you can never attain? If you lack the qualities of the Mumukshu, how can you ever attain the Moksha?)

तस्मादस्मान्निवर्तध्वमसच्छास्त्रविचारणात्शान्तिं प्राप्यस्यथ सच्छास्त्राज्जयलक्ष्मीं यथा रणात्।

(By the study of this great scripture itself) you will attain the peace (and clarification) resulting from the cessation of all the doubts; and will reach your intended goal, like winning over the ‘Goddess of victory’ in a battlefield. Therefore, stop reading and analyzing all other philosophies which are against such rational wisdom, and present false theories.

(If no ‘stabilized knowledge-state’ has been attained by you through the study of this text so as to make it your natural state of existence, then no other scripture will do you any good. This is the only text that talks reason; others talk about just theories.)

विवेके चाविवेके च वहत्येषा मनोनदी यत्रैव वाह्यते यत्रातत्रैव स्थितिमृच्छति।

(The non-comprehension may also be there because of the non-development of Viveka.)

The mind-stream moves on either in the path of ‘Viveka’ or ‘the absence of Viveka’.

Wherever it is taken through effort, it gets settled in that place.

(If you really want to benefit from this text, make the mind get interested in understanding the truths presented by it, with extreme effort, and practice discriminating the real from the unreal at all times.)

अस्माच्छास्त्रादृते श्रेयो न भूतं न भविष्यति ततः परमबोधार्थमिदमेव विचार्यताम्।

There is, there was, and there will be, no other scripture that leads to the greatest good (Moksha), except this 'MahaaRaamaayanam'. Therefore, if you are after the 'Knowledge of the Supreme Truth', then analyze the instructions given in this text itself, again and again.

स्वयमेव विचार्येदं परो बोधोऽनुभूयते संसाराध्वश्रमहरो न त्वेतद्वरशापवत्।

This text allows you to analyze everything by the light of reason yourself, and will make you experience the 'supreme understanding' as an outcome of such a reasoning process only. It will instantly free you from the exhaustion of the journey in the tedious path of Samsaara. And of course, this text is not going to give you the 'boon of realization' by its study (as a merit-fruit) or give a curse (if you do not study it).

(This text is not some Puraana or Mantra book, that if you recite it you will gain merit, and get your worldly desires fulfilled as by a meritorious act of charity etc. This text just makes you think in the correct way. You need not just believe these truths blindly like swallowing the words of your favorite saint or deity, without question. You can analyze each and every verse in the light of your intellect, and only after you realize it as your own experience and are satisfied, then and then only, you should accept the truths given here.)

यन्न पित्रा न वा मात्रा न चापि सुकृतैः कृतं श्रेयस्तद्वः परिज्ञातमिदमाशु करिष्यति।

That great good (freedom from delusion), which cannot be bestowed by your father, mother, or other well-wishers, gets done by this scripture immediately to you all, if you just understand what is taught here (and make it your natural state of existence).

(What is the main teaching of this text? This text instructs about the 'Knowledge of the Aatman', the essence of all Knowledge-forms. The understanding of your true essence can only free you from the delusion of Samsaara.)

भवबन्धमयी साधो विषमेयं विषूचिका आत्मज्ञानादृते दीर्घा न कदाचन शाम्यते।

This chronic disease which is terrible and gives you death at the end, binds you forever to this worldly existence, and lasts for long. Without the treatment of 'AatmaJnaana', it never subsides.

(What is this delusion? This is the delusion which makes you believe that you are the body made of elements and that you are bound by birth and death. This delusion gets removed by this great scripture, by giving the correct understanding about your own self.)

महामोहमयी माया मिथ्यैवाहमिति स्थिता शास्त्रार्थभावेनाशु मुच्यतां परशोच्यता।

This great deluding power called Maayaa, stays as the appearance of the false 'I' (as the body-identity). Let the great grief (of death and life) which rises because of that Maayaa, be got rid off, by understanding the meanings of the instructions given in this scripture.

यात् माऽऽपातमधुरं व्योम व्योमैकरूपिणीं शून्यं वायुं लिहन्तोऽन्तर्लेलिहाना इवाहयः।

Licking the emptiness which is pleasant at the time of contact only, do not seek the world-phenomenon made of pure emptiness, like the hungry snakes licking the empty air (darting their tongues out).

(You must have seen the snakes putting their tongues out and licking the empty air. You who are chasing the sense objects are also putting your tongues out to lick the emptiness only. Sense pleasures in the form of bodily contacts and bodily possessions, appear to be pleasant at the moment of contact (or as memory) only. This pleasantness also is something imagined by your mind. There is only the emptiness of all, that you see as the world. It is not the emptiness as referred to by the material emptiness; but is pure nothingness.)

यान्ति वो दिवसाः कष्टमविज्ञातगमागमाः व्यवहारे हि तैरेव प्रतिपालयतां मृत्तिम्।

The days pass away in suffering only! We are not aware of their coming and going at all.

We wait for the death only, by being absorbed in the countless affairs of the life (concerning the family and the material possessions).

*(Have you ever paused to observe what sort of a life you are leading?
Childhood, youth, and old age pass off like waves; and before you know it, you will be on the death-bed,
crying for the world you are going to be forced out of.)*

तावदाश्वासनैषास्ति भवतां भयभागिनां दिनानि कतिचिद्यावन्नायाति मरणावधिः।

For people like you, who are afraid of the death waiting at the end, this text alone offers consolation for a few days, where the death has not still caught you yet.

(Why do you think you are happy now? Because you are not facing death yet! You can keep on celebrating birthdays again and again happily; keep away the thought of the one single death day; drown yourself in endless sense pleasures; but you cannot get away from the death waiting for you at every moment of your life. Like a person licking a tiny drop of honey eagerly, when a sword is still hanging over his neck, you people are also enjoying the life like idiots, and are not trying to get rid of the death! Without wasting these precious few days, engage yourself in understanding the truths instructed by Sage Vasishtha.)

आगच्छन्त्यां मृतौ कष्टं परितापमवाप्स्यथ तं यत्राङ्गाङ्गविच्छेदः शीतचन्दनलेपनम्।

When death is close by, you will attain such a wretched state, that even if your limbs are sliced into pieces, it has to be experienced as the application of the sandal paste (because of the consolation of staying alive).

(When you are on the death-bed and counting the last breaths, you would be glad even if your limbs are sliced off to keep you alive! Such is your pathetic state!)

क्रीणन्ति प्राणपण्येन धनं मानं घनभ्रमाः यथाशास्त्रैः कथं बुद्ध्वा न क्रीणन्त्यजरं पदम्।

The 'fools with their completely insane brains' acquire wealth and prestigious positions, even risking their lives also. Why do they not acquire the deathless changeless state, by understanding what is given in this scripture? *(Is knowledge so bitter?)*

(You strive hard and acquire wealth of all sorts. You are ready to buy anything with your money. You enter battle-fields and risk you life also to win over kingdoms. Yet, you do not strive hard to understand this scripture and win over the deathless state! Are you not foolish?)

पदं परमप्रयत्नेन क्रियते यैश्चिदम्बरे कथं तैः सह्यतेऽज्ञानशत्रुपादः स्वमूर्धनि।

(What is true wisdom?)

Those men of true wisdom make the highest effort and step into the Chit-expanse, for how can they bear the foot of the enemy called ignorance on their heads?

(If you have experienced even a glimpse of that Knowledge-state, then you have indeed attained the benefit of this text. You have killed that ignorance which was trampling you under its foot.)

निर्मानमोहमापन्ना गतिं गच्छत माधमां क्रियते स्वात्मबोधेन मूलकाषो महापदाम्।

Having attained the pure intellect-state that is removed of the body-pride and the delusion connected with it, do not fall down to the worst state possible ever (of delusion).

Through the understanding of one's true essence, the root itself gets cut off from the great calamities (of continuous experiences of perceptions as various identities).

(This identity connected to the body will lead you to the worst state ever possible.

'You are not the physical body'; understand this truth and come out of the delusion.)

प्रलपन्तमहोरात्रं युष्मदर्थेन मामिमं यं प्रदृश्येदमाकर्ण्य स्वात्मनैवात्मतापर्यताम्।

(Though I have nothing to gain anymore, I am striving hard to explain the truths to you with great effort.)

Please look at me (with sympathy)! I have been prattling without a break, day and night for your sake!

Please listen to what I say, and do me the favor of trying to understand your true nature; and do attain the state of Brahman.

(We have almost reached the end of the text; still you are just listening to the words only in the surface-level, and are not rising to the level of Brahman-state. Have pity on me, who am trying to save you from the disease called the 'belief in the death'.)

अथैव न चिकित्सां यः करोति मरणापदः संप्राप्तायां मृतौ मूढः करिष्यति किमातुरः।

If one does treat the death-calamity now itself (when the intellect is functioning well), then what can that fool do when death is nearby and he is troubled (by the loss of the functions of all his limbs)?
(If you do not cure it now, when still you are young and have a brain which is functioning properly, when else can you bring about the cure? When you are nearing death where you cannot even control the basic functions of the body, what can you do then?)

अस्माद्ग्रन्थादृते ग्रन्थो नान्यः स्वात्मावबोधने नूनमर्थकरो ग्राह्यस्तिलस्तैलार्थिनामिव।

Except this great text, there is no other text that can fulfill the purpose of the attaining the 'Knowledge of the Aatman', like oil can be got only from the sesame seeds; this fact should be understood well (if you want your knowledge-quest fulfilled).

(Study this text now itself, when you have still not attained the 'vegetable state' on the death-bed.

Do not waste your time in serving fake saints. Do not waste your time in studying countless theories and philosophies which only aim at putting down the theories of opponents.

Oil cannot be obtained from mere sand particles! True Knowledge cannot be obtained from any other text that just debates on the mind-made theories of scholars.)

आत्मज्ञानमिदं शास्त्रं प्रकाशयति दीपवत्पितेव बोधयत्याशु कान्तेव रमयत्यलम्।

This scripture reveals the 'Knowledge of Aatman' like the lit lamp of light (and removes the surrounding darkness of ignorance); teaches like a father (with extreme patience); pleases the mind like a beloved woman (with its unique stories and anecdotes).

(This scripture which is in the dialogue form of Vasishta and Rama instructs the truth like an affectionate father; pleases like a beloved partner with its wonderful stories; destroys the ignorance in the heart like a lamp removing the darkness.)

विद्यमानमपि ज्ञानं जातं शास्त्रगणान्न यत्तुर्बोधं मधुरं तत्तु ज्ञास्यन्तीतो न संशयः।

The 'knowledge of the Self' is always there (as one's existence-awareness) (but is mistaken as the body-existence). This 'Knowledge of the Self' that removes the delusion is sought for in many other Scriptures, yet is not easily grasped from them, and is very difficult to understand. But such a knowledge easily gets absorbed from this scripture in a pleasing way (because of its simple narrative technique); there is no doubt about it.

(Of course, there are other texts which also teach this AatmaJnaana; but not through such beautiful stories and easy explanations.)

इदमुत्तमाख्यानं मुख्यानां शास्त्रदृष्टिषु सुखेन बोधदं ह्यमपूर्वं न तु किञ्चन।

Among all the scriptures which instruct about Aatman, this text is the most excellent of all.

It is easily understood; and is pleasing to the heart. There is nothing here that is not there in those other texts.
(Not that it teaches some new knowledge, which does not belong to Upanishads or any such texts. The same Knowledge given in the Shrutis is explained here through beautiful pleasing stories.)

नानाख्यानकथाचित्रं विनोदेन विचारयेत् इदं शास्त्रं परं याति पुमान्नास्त्यत्र संशयः।

One must analyze this text which contains many unique stories, in an amused manner.

There is no doubt that a man will attain the supreme state by this method.

(The method of AatmaJnaana is very simple, according to Vasishta.

You just understand the concepts hidden in the stories; that is all!

Knowledge will naturally rise in you like the Sun that ends the night.)

यो ह्यपि न संप्राप्तः पण्डितैरविखण्डितैः स इतः प्राप्यते बोधः सुवर्णमिव सैकतात्।

This knowledge has not been obtained by even the 'learned scholars who have no match', but is obtained here like the 'gold from the sand mixed with gold powder' (purified and taintless).

(True! There have been many philosophers and scholars who have discussed about Brahman and Aatman; but the knowledge obtained by them is not complete, and is tainted by their attachment to their own viewpoints and theories.)

शास्त्रकर्तारि मङ्कल्यं न कदाचन कुत्रचित्शास्त्रार्थ एव तन्नित्यं युक्तियुक्तानुभूतिदे।

Never should one plunge into doubts about the composer of this scripture, anywhere (wondering about the source of his knowledge). Only the truths given in this scripture are to be daily plunged into, for they contain the correct methods of understanding, and will make the truth get understood as one's own experience.

(This composition is the work of a person (Maharshi Vaalmiki) who has experienced the truths himself. Through this work, the same truths which he had to master through difficult scriptures are given by him in a way that is easy to understand. For example, a person climbing the mountain through thorny bushes and stony paths reaches the peak with much difficulty; and later feeling compassion for other climbers constructs an easy path for them. So walk the path constructed by the great Rishi with faith and reverence.)

अज्ञानान्मत्सरान्मोहादविचारिभिरेकता अवहेलितशास्त्रार्थैः कर्तव्या नात्महन्तृभिः।

Being prompted by ignorance, envy, confusion, and disrespect the truths in this scripture, one should not develop friendship with those who are averse to the path of Vichaara, and who are the 'killers of the Aatman'.

(There are these lazy seekers who never want to make the effort of thinking at all; but want to stick to some great saint by doing his personal service; and believe that the very presence of a saint will take them to Moksha. However, no god or deity or saint can give Self-knowledge as a boon.

Knowledge is possible only through Vichaara.

If the seeker thinks that the 'Supreme knowledge' can be obtained by worshipping the portraits of gods and saints or doing service to a saint, he is wrong.

Do not get diverted by such people who will discourage you from Vichaara. Those fools are actually killing their own self. By getting attached to the forms and names of great thinkers and gods, they wallow in envy, ignorance and confusions only. They are just images attached to images. Keep away from them all.

Even Rama did not attain the state of Knowledge through any boon of Vasishta. He spent the nights of the discourse also, in doing the Vichaara of what Vasishta had taught that day.

Wanting to attain AatmaJnaana without the practice of Vichaara is equal to the effort of filling the ocean with handfuls of sand. Penance, worship of deities and saints, austerities, tours to holy places, nothing will bestow AatmaJnaana except Vichaara.)

जानाम्येव यथैवेमा यदहं त्वं यथा धियः तथा बोधितकारुण्यात्स्वभावो हि ममेदृशः।

I (as Vasishta-identity), know the intelligence level of the people here; I know also what sort of a person I am, and what level you are in. Feeling compassion for you all, I am giving these instructions. It is my nature to be so!

(It is not that I am sitting here like a fool wasting my time on worthless people.

I know what your intellectual capacity is, and what levels all these people are in. I know what I am also (as the most excellent Jnaani). In my level of the Supreme, there is no need for me to sit here and daily give discourses day in and day out. It is only because I am acting through the mind called Vasishta and am moved by compassion towards you all, I am engaging in this knowledge-discourse. I also am fulfilling the command of my father Brahmaa.)

युष्मत्संविल्लवः शुद्ध एवं वक्तुमिह स्थितः अहं नरो न गन्धर्वो नामरो न च राक्षसः।

(Who am I? What am I?)

A 'tiny point of your own principle of consciousness which is very pure', is talking like this here (as the 'Vasishta-image'). I am not any human, or Gandharva, or an Amara, or a Raakshasa.

(Or, if you want more clarity about who I am, then understand that I am a tiny point of your own Self talking like this here, thus fulfilling your Vaasanaa for Moksha.

I am not any Deva or supernatural being, who has arrived here to magically transform you all into realized beings. I am also not a human desirous of fame and adoration. I am also not a Raakshasa who is trying to deceive you for my benefit.)

संविन्मात्रा भवन्तो हि तद्भावोऽस्त्यतिनिर्मलः स्थितोऽस्मीति भवत्पुण्यैर्ननु नास्मि न चापरः।

You all are just the pure principle of consciousness. That state is extremely taintless.

Am I not here by your own merits? I am also not anything else other than your own essence.

(Maybe your merits have made me discourse on this great scripture; and I may be just your merits themselves manifesting in the form of Vasishta.)

श्यामायमाना नायान्ति यावन्मरणवासराः सारः संहृतानां तावद्वैरस्यं वस्तुदृष्टिषु।

Before the 'death-days' arrive and darken your intellects, quickly gather the essence of truths in this scripture, and find the essencelessness in the 'object perceptions'.

(Start now the practice of what you have learnt so far.

First develop disinterest in all the sense objects, like explained in the Vairaagya Prakarana.)

इहैव नरकव्याधेश्चिकित्सां न करोति यः गत्वा निरौषधं स्थानं सरुजः किं करिष्यति।

If a chronically ill person does not treat the 'hell-resulting disease' (of ignorance) here itself, then what will he do after going to the medicine-less land (of hell, where one has no opportunity for gaining knowledge)?

(Do not postpone the practice. After death, you do not know where you will end up as what!)

सर्वभाषेषु वैरस्यं न यावत्समुपागतं भावानां भावना तावत्तानवं नोपगच्छति।

As long as one does not get rid of the 'idea of essence' in all the objects, the 'idea of the existence of all the objects as real and binding', will not diminish.

(If you feel natural disinterest in the sense objects living and inert both, then the Vaasanaas will slowly thin out by themselves.)

आत्मानमलमुद्धर्तुं वासनातानवाहते नास्त्युपायो महाबुद्धे कश्चनापि कदाचन।

Hey intelligent one! To uplift oneself to the highest level of knowing one's true nature, there is no other method anytime other than the 'thinning out of the Vaasanaas'.

(Only through the thinning out of Vaasanaas, can your mind become pure enough to do proper Vichaara.)

भावास्तु यदि विद्यन्ते तद्धिते वस्तुभावना किं त्वेते नैव सन्तीह शशशृङ्गादयो यथा।

If the objects really exist (as your possessions and family connections), then one should remain attracted to the objects by desiring one's welfare; but, they are not there at all, like the hare's horn etc.

(Why are you attached to the objects, living or inert? Can't you realize that the so-called objects are not real objects but are just the 'changing patterns of sense-information' that are coloured by the mind?

If they really exist, then of course there is some logic in getting attached to them; but when nothing is there, what are you getting attached to and what for?)

सर्व एव जगद्भावा अविचारितचारवः अविद्यमानसद्भावा विचारात्विशारवः।

All these objects of the world (like the wheels of the mind-chariot) are in movement, because of not getting analyzed. These objects which appear as real get their spokes shattered through Vichaara.

(Then, why do you perceive objects and people as real? Because you do not analyze at all!

You from childhood have been trained not to think; and accept the world as it is, as defined by the senses.

You keep away Vichaara because it will destroy the beautiful world that is kept intact by your mind through its imagination power! Like a chariot on the move, the mind-chariot moves about in a beautiful solid world constructed by the senses. If you poke the wheel with the rod of Vichaara, then the wheel will get shattered and the mind-chariot will be in pieces.)

प्रामाणिकविचारेषु न विद्यन्ते कृतेषु ये कथं सन्ति जगद्भावास्ते के सन्ति सदैव वा।

When these objects of the world are proved as non-existent through rational analysis, how can they exist again (as real) and what objects do indeed exist at all times (as real)?

सर्व एव जगद्भावाः कारणाभावतो भृशं सर्गादावेव नोत्पन्ना यच्चेदं भाति तत्परम्।

All the perceived objects of the world (are non-existent, because they) do not have any cause at all; so they are not produced at the beginning of the creation also. What shines like this is the Supreme only.

(Analyze and tell me, if there can be a cause for the objects that you perceive. You will find no cause, however much you think. Whatever shines as the world is the understanding essence called Chit.)

पदे सर्वेन्द्रियातीते मनः षष्टेन्द्रियात्मनां भावानां कारणं नास्ति मनःषष्टेन्द्रियात्मकम्।

(Why do the objects have no cause?)

The objects (living and inert both) are grasped by the mind and the senses (six senses) only.

In that Supreme state which is beyond the grasp of senses, there is no cause that can be of the nature of mind and the senses (the six senses).

(The world that you perceive is based on the picture presented by the six senses (mind and the five senses), as the conceptions superimposed on the changing sense-patterns. If something has produced this world, then we cannot perceive it with our six senses, for it is not a sense-pattern and it cannot be conceived by the mind. It is beyond the reach of the six senses.

How can something which is beyond the grasp of senses create something which is grasped by senses?

Therefore these sense-created objects have no cause in the Supreme.)

भावानां विविधाख्यानामनाख्यं कारणं कुतः कुतो वस्तुन्यवस्तुत्वं व्योमन्यव्योमता कुतः।

How can 'that which cannot be described' (as having qualities), be defined as the 'cause of these objects', which are described only with various qualities?

How can the real become unreal? How can the emptiness become some thing?

(Can you describe that cause of this world, if you believe it to be there really?)

You cannot describe that cause through words which belong to this sense-perceived world. How can an indescribable thing produce this world that can be described only with qualities?

How can this unreal thing have a cause which is real? How can the real produce the unreal?)

साकारस्य हि साकारं वटधानादिवद्भवेत्बीजं तद्वस्तु साकारं जायतेऽन्यत्कुतोऽन्यथा।

न किञ्चिदपि यत्रास्ति बीजमाकृतिमन्मनाक् तत आकृतिमद्विश्वं भवतीति विडम्बनम्।

(Cause and effect should be similar in nature.)

For an object with form, the cause also will be with a form, like the seed of a fig tree.

'That which is with a form' comes out of a seed with a form. How else can it be otherwise?

When there is no trace of anything called a 'seed with form' (as the cause of the form-based objects) in the least, then to state that this world with a form rises out of it, is a sheer mockery!

कार्यकारणभावादि तस्मिन्नहि परे पदे वाचालत्वेन यन्नाम कल्प्यते मौर्ख्यमेव तत्।

There is nothing called the 'cause and effect phenomenon' in the Supreme state.

If that is invented by the power of oration, then it is the peak of stupidity only.

सहकारिनिमित्तानामभावे हि न कारणात्कार्यं भवेदन्यदेति बालैरप्यनुभूयते।

Even children know that the effect cannot be produced from the cause in the absence of concomitant and instrumental causes.

तन्मात्रवेदनं भूयः पृथ्व्यादीनां च कारणं किमस्ति कथ्यतां छाया कथमास्ते वदातपे।

The cognition of the object alone is not the cause of the subtle elements called 'Prthvee' etc.

Tell me what is there as the cause (for the world) (like the clay is seen as the material cause of the clay pot)?

How can the shade exist in the sunlight, tell me!

(Just because the world gets perceived, the cause also does not get perceived along with it, like the clay seen as the cause of the clay pot. How can 'Chit' be a cause for a completely different effect called the world?)

World is a movement of patterns, world is a sense-attained knowledge, world is a heap of conceptions; but the 'Chit' is none of these; how can it produce what it is not? The world is therefore completely non-existent and is a product of delusion alone, like the double-moon seen by the infected eye.)

वयमात्मान एवेमे खात्मानः खात्मका जनाः तथा स्थिता यथा स्वप्ने भवतां स्वप्नमानवाः।

We all are made of emptiness only (without any body-form) and are the Chit-expanse in essence (some probable states of experiences). These people are also emptiness in essence. They stay like this as the dream-persons seen in your dream.

तस्मान्न जायते किञ्चिद्विश्वं नापि च विद्यते इत्थं चिन्नभ एवाच्छं प्रकचत्यात्मनात्मनि।
Therefore, there is nothing called Vishva, which gets born; and it does not exist at all.
The Chit-expanse alone in this manner shines forth in itself through itself.

विश्वाकाशं चिदाकाशे विष्वग्विश्रान्तिमागतं स्पन्दो द्रवत्वं शून्यत्वमनिलेऽम्भसि खे यथा।

The expanse of the world rests in the Chit-expanse from all the sides (without differing from it); like the vibration in the wind, like the fluidity in the water, like the emptiness in the sky.

(Chit expanse, the principle of Knowledge alone shines as the knowledge of all the objects.

It is not here, there or anywhere; it is all that is perceived anywhere, at anytime, and is the single knowledge-state without division.)

देशाद्देशान्तरप्राप्तौ निमेषेणातिदूरतः संविदो यद्वपुर्मध्ये चिद्व्योम्नो विद्धि यद्वपुः।

That (understanding) awareness which is there within a second, in-between the perception of one point of cognition to another point of cognition at a distance, that is the nature of Chit-state.

(If you observe the subtle silent interval between two cognition points, that alone is the Chit-state, the state where there is a glimpse of this pure awareness without the taint of perception.

This in-between state of awareness is not different from the perceiving states.

When you see the ground first and the moon next, there is a subtle tiny interval that separates the two perceptions. This tiny interval is the state of non-perception. This awareness alone shines as the perception of the ground and the moon, like the motionless wind alone exists as the wind moving from one point to another. This awareness actually is the nature of the object, or rather the object is made of this awareness only. Unless you are aware of the moon, and the moon is part of the awareness itself, how can you perceive the moon? All the objects are the shine of this pure 'awareness state' only!

Awareness (Self) alone exists as the undivided state of the perception as the 'you experiencing an object'. So, what is there to get attached to as wanted, or discard something as not-wanted, when everything is the Chit-alone shining as all the experiences of the objects?

Is it better to love all as the Self without any shape-identity, or is it better to entertain attraction for to some particular shapes only as your dear and near, based on the body-identity of yours? Understand the excellence of the supreme taintless love of the Jnaani for all, as compared to your love for few chosen ones based on the body-identity only.)

स स्वभावो हि सर्वेषामर्थानां ते च तन्मयाः तादृशास्तन्नभोरूपास्तेन विश्वमतो नभः।

(Every object is some information-content that is understood by you. You as the 'understanding potential' exist as the experience of some object as a probable state. Therefore, every object is the shine of this 'understanding power'. It is the Self-awareness that is shining as the awareness of an object. And this awareness is not any solid material but is just emptiness only. It is not the emptiness as defined by material emptiness. It is the emptiness where the perception of emptiness is also not there.)

This (Chit) is the very nature of objects. All the objects (including the physical bodies of all) are made of that only. That is why, the objects of the world are said to be made of emptiness; that is why the world is defined as emptiness.

स्वभावस्य परा वृत्तिर्मनागेवाशु तस्य सा स्वभावादभिन्नैव सेदं जगदिति स्थिता।

'That' (perceived) which is understood as different from its nature (Chit), is its nature (Chit) alone which is not different from it even in the least; and exists as this world.

(Every object is the shine of awareness alone; yet is understood wrongly as separated from the awareness. The 'source of understanding' and 'what gets understood'; both are the same.)

जगच्चिन्नभसोस्तस्मान्न कदाचन भिन्नता एकमेव द्वयो रूपं पवनस्पन्दयोरिव।

There is no difference at all at any time between the world and the Chit-expanse.

Like the wind and its movement, the two are of a single nature only.

(The perceived object which is understood as different is actually of the nature of knowledge alone; and does not differ from the pure consciousness.)

देशादेशान्तरप्राप्तौ विदो मध्ये हि यद्वपुः शान्ताशेषविशेषात्म तन्मुख्यं नेतरद्विदुः।

That 'nature of understanding' which is glimpsed as staying in-between one point of cognition to another point without the ideas of any particularities attached to the objects, is the reality as such and not any other thing.

(In-between the perception of two objects, there is a subtle state which does not have the thoughts of the qualities of the object. When the perception process takes place, at first there is pure awareness only; then later it rises as the qualities that make up the object.)

स स्वभावोङ्ग भूतानां तत्र तिष्ठन्ति पण्डिताः तस्मान्न विचलन्त्येते नित्यध्यानाद्वरादयः।

Dear Rama! That alone is the nature of all objects that get perceived.

The great men of wisdom who have controlled their senses, like the Devas Hara and others, do not swerve from that state, being established continuously in its awareness.

(‘Those who have realized that state’ always exist in the perception-less state of pure awareness alone. The presence or absence of the objects makes no difference to them. They stay as the ChinMaatram and do not ever perish like the ignorant.)

आभासाकाशनमेवेदं भामात्रमवभासनं विश्वमाकाररहितं स्वभावं विदुरव्ययम्।

This (world) is just appearance made of emptiness (reflected in the Chit-mirror). It is pure awareness (Bhaa) and is made of awareness only.

(The world is just the knowledge shining as the knowledge without any dividing factor in-between.)

The world has no form. *(How can ‘knowledge’ have a form as located in space and time?)*

The world is of the nature of the imperishable. *(How can ‘knowledge’ perish ever?)*

न जायते न म्रियते न भूत्वा भावि कुत्रचित् अनन्यदेव चिद्व्योम्नः शून्यत्वमिव खाज्जगत्।

The world does not get born, or perish; does not become, or will not become anything anywhere.

(It is just the knowledge that exists as the ‘continuously changing coherent information patterns’ referred to as ‘Kaala and Niyati’.) The world is not different from the Chit-expanse at all, like the emptiness is not different from the sky-expanse.

न विश्वमस्ति नैवासीन्न च नाम भविष्यति इदमाभासते शान्तं चिद्व्योम परमात्मनि।

There is no world (Vishvam); it was not there; and it will not be. This (what is seen as the world) shines in the Supreme essence of Chit-expanse, the quiescent state of silence (as silence only).

चिन्मात्रमेव कचति स्वप्ने पुरतया यथा तथैव जाग्रदाख्येऽस्मिन्स स्वप्ने कचति स्वयम्।

Chit-expanse alone shines as the city etc in the dream-state. Similarly, that alone shines by itself in this dream (Svapna) called the Jagat (which we refer to as Jaagrat-state).

सर्गादावेव भावानामसत्तेत्यस्ति देहकः कुतस्तस्माच्छरीरत्वं स्वप्न एव नभश्चितेः।

At the beginning of the Creation (if a beginning is conceived), there was the absence of all elements that produce a body (form).

(There was no Creator with a form who created this world, for then his form will be bound by space and time, he will have a body made of elements, and he would need another outside cause as his cause.)

Therefore, how can the ‘body-ness made of elements’ be there now?

This is just the Svapna of the empty-expanse of Chit.

स्वयंभवाख्यं शरीरं स्वं पूर्वः स्वप्नो महाचितेः इत उत्थानस्तदनु स्वप्नात्स्वप्नान्तरं स्वयम्।

That form which is known as the SvayamBhu (Brahmaa, the Creator, the Aakaashaja) is the first (previous) Svapna of the great Chit-state. Since we all have appeared from that (Svapna) only, we are all just the dreams within the dream. *(The perception-state is just a succession of dreams inside a huge dream.)*

गण्डस्योपरि जातानां स्फोटानामत एव नः परमेण प्रयत्नेन न मनो नाम यास्यति।

That is why for us, who are like the boils erupting in the throat, the mind does not reach the Supreme (through the method of correct understanding) even with supreme effort.
(It is identified with boil alone, which is not different from the throat.)

ब्रह्मैवास्त्यपुरुषः सत्यवच्चानुभूयते स्थितं ततः प्रभृत्येव त्वलीकमिदं ततम्।

(Brahmaa is a huge dream-cloud and is the huge Viraat, where the Rudra dances with the Kaali as the 'Ahamkaara and Jagat-appearance'.
This huge 'Viraat cloud' is made of countless mini 'Viraat dream-clouds'.
These 'Viraat dream clouds' are made of countless 'Jeeva dream-clouds' which keep on dreaming the dream of life within the dreams as various 'Vaasanaa-identities'.
All the dreams are made of emptiness only, and exist as 'dreams within the dream of Brahman'.)

Brahmaa though of an unreal form is experienced as real (as the Creation-state).

From that time onward, this unreal thing stays as a reality that is spread out in front of us.
(Brahmaa's dream itself is unreal. We also are some unreal dreams inside his dream.
But we are lost in the dream world, believing it to be real.)

All the dreams are made of emptiness only, and exist as 'dreams within the dream of Brahman'.)

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आब्रह्मस्तम्बपर्यन्तमलीकं जायते जगत्तथा स्वप्ने तथालीकमेवाशु विनश्यति।

From the Brahmaa onward to the inert pillar, this world is born as unreal only.

It perishes also falsely, like in the Svapna. (What goes or comes actually?)

(Wake up in knowledge, and the world will dissolve into nothingness. Not that it will materially vanish off; but you will understand its meaninglessness, like you understand the meaninglessness of a dream. Where is the cause for the dream-world? Which intelligent creator could have created it, outside of you? So also, this Jaagrata-world also is not created by any one, other than the Chit-expanse.
Chit alone exists as the Jagat-experience.)

Chit alone exists as the Jagat-experience.)

चिद्व्योमैवेत्य विश्वत्वं यथा स्वप्ने विनश्यति अनुदित्वैव विश्वत्वं जाग्रदाख्ये तथैव च।

(Who is the creator of the Svapna-world?)

Chit-expanse alone attains the state of Vishva-state, and perishes as it happens in a Svapna, without the world actually getting born; so also, it is in the state called Jaagrata also.

अनुभूतमलीकं चाप्यलीकं सत्यवत्स्थितं संविदेव यथा स्वप्ने नगरादितयोदिता।

Though the world is experienced falsely, the false state (of the perceived) stays as the 'Samvid-reality' (and is real as the 'Samvit', and this 'Samvit' itself rises like the city etc, as it happens in the dream.

साकारेव निराकारा स्थिता तद्वज्जगत्तया संविदाकाशमाकाशादणु मेरोरणुर्यथा।

The formless (Chit) itself stays as with a form (Jagat), as the world-phenomenon. This 'expanse of the Consciousness' is subtler than the space, like the atom inside the Meru is subtler than that.

(Chit is subtler than space like an atom is subtler than a solid mountain.
Chit cannot be labeled as subtle also, because it is beyond the subtle and non-subtle perceptions, because it cannot be compared with anything else for it is second-less.)

Chit cannot be labeled as subtle also, because it is beyond the subtle and non-subtle perceptions, because it cannot be compared with anything else for it is second-less.)

किल यत्तस्य नाम स्यादाकाशादणुता कुतः कारणाभावतोऽन्यस्य नाकार उपपद्यते।

Actually, what 'subtlety of space' can belong to it as its nature (as mentioned in the previous verse)?

(What can you compare it with?) Since there is no cause as such, no other thing can be quoted as the example (except the gross space which is subtle compared to the other objects).

सर्गादेव योऽजातो जातोऽयं जगतः कुतः यदेव वेदनाकाशे पुरं स्वप्ने तदेव नः।

The world which was not produced at the beginning itself, how can it be produced from another world?

(Another world also cannot be its cause.) We are like the city seen in the 'understanding-expanse of Svapna'.

भेदः स्वप्नाद्रिचिद्योम्नोर्न शून्याम्बरयोरिव यदेव चिन्नभो नाम तदेव स्वप्नपत्तनम्।

The hard rocky hill seen in the Svapna and the subtle emptiness of Chit-expanse do not differ at all, like the emptiness and the sky are one and the same and are not different (since the qualities like hardness etc are conceived only in the emptiness, and are empty only).

Whatever is Chit-expanse, that alone is the city in the Svapna also (and is sheer emptiness).

(The same is true of the Jaagrat-Jagat also.)

यदेव स्पन्दनं नाम स एव पवनो यथा स्पन्दास्पन्दैकरूपात्मा वायुर्व्योमोपमो यथा।

Whatever is felt as the movement, that alone is the wind. The wind moves and does not move also.

The emptiness example is also like that only (where the emptiness is said to be not different from the sky).

(Understand the subtle truth explained through these example; do not literally imagine the Chit expanse as some wind or sky.)

तस्माच्चिन्नभ एवेदं जगदाकृति लक्ष्यते सर्वं शून्यं निरालम्बं भासनं चिद्विस्वतः।

Therefore, the Chit-expanse alone is seen as the form of the world (as the emptiness in the emptiness).

Everything is pure emptiness (not material emptiness, but formless silence of perceptions); is without the need of any other support; and is the shine of the 'Chit-Sun'.

शान्तमेवेदमखिलं निरस्तास्तमयोदयं सकृद्विभातममलं दृषन्मौनमनामयम्।

The entire phenomenon that is perceived as the world is actually the quiet state of Knowledge, without any rising and setting. It instantly shines as the perceived. It is taintless (without qualities or particularities).

It is as silent as the inside of a rock. It is without any affliction.

तस्माद्द्वयं कथं भावाः कुतो भावाः क्व भावधीः क्व द्वैतं क्वैकता क्वाहं क्व भावाः क्व च भावनाः।

Therefore tell me, how objects rise up, where are the objects, where is the idea of objects?

Where is duality, where is oneness, where is this 'I', where are all the objects made of elements, where are the perceptions?

नित्योदितो व्यवहरन्नपि निर्विकारो द्वित्वैक्यमुक्तमतिरुतमशीतलोऽन्तः।

निर्वाण आस्व विगतामयशुद्धबोधबोधैकतामुपगतोऽङ्ग न सन्ति भावाः।

Dear Rama! Always be in the full awareness of your true nature of Chit-expanse, unaffected by anything though immersed in the world-affairs, with your mind free of the 'oneness and twoness theories'; and being endowed with excellent coolness within, 'remain' without the coverings of any ignorant sheath, having attained oneness with the Supreme essence of Knowledge of pure awareness, and stay freed of all the afflictions; because there are no objects (inert and living things both) as real and binding.