

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND SEVEN
(STORY OF VIPASHCIT-33)
[BHAASA CONCLUDES HIS SPEECH]

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.

वाल्मीकिरुवाच
Vaalmiki spoke

यदा विपश्चिदित्युक्त्वा तत्र तूष्णीं स्थितः क्षणात्समवोचत्तदा रामस्तमनिन्द्यमतिस्त्वदम्।
Vipashcit related all these events of his life and remained silent.
Immediately, Rama of blameless intellect spoke like this.

रामोवाच
Rama spoke

एवं पश्यत्यसंकल्पो योऽन्यसंकल्प आत्मनि मृगश्चेद्दृश्यतां यातः कथं सर्गे वद प्रभो।
In this manner, though not conceived, a person of another Samkalpa comes into vision like this deer in this world. How is it possible? Tell me O Prabhu!

[This deer is a form of Vipashcit who belonged to another world with its own lands and oceans. It was his Svapna world. We belong to another world of a different Samkalpa of a different Brahmaa. How the deer was able to enter our world existence?
Vipashcit then tells the story of how Indra was cursed by Durvaasa; and how as per that curse, the world belonging to that Indra was to be destroyed by the fall of a huge dead body. Since Durvaasa is a 'Satya Vaak' (his words will become true), such a thing had to happen, breaking the rules of the worlds existing separately as different Samkalpa worlds.]

विपश्चिदुवाच
Vipashcit spoke

महाशवं यत्पतितं यस्मिञ्जगति भूतले तां भुवं पूर्वमिन्द्रेण यज्ञगर्वेण गच्छता पादेनाभिहितो व्योम्नि दुर्वासा
ध्यानसंस्थितः गतासुरित्यविज्ञानातेनासौ कुपितोऽशपत्।
You know how that huge dead body fell on some land in some world. In that world (before the dead body fell), in the Chit-space, once Indra was walking there filled with the conceit of performing Sacrifices of untold grandeur. Blinded by arrogance, thinking that it was a dead body, he kicked Durvaasa who was absorbed in contemplation.

शक्र शक्रावनितलं ब्रह्माण्डप्रतिमं शवं अचिरेण महाघोरं तव चूर्णीकरिष्यति मामिमं शवबुद्ध्या त्वं
यदतिक्रान्तवानतः शापेन मम तां पृथ्वीं शीघ्रमासादयिष्यसि मृगार्थं।

(Durvaasa got angry and cursed in anger.)

“Hey Shakra Shakra! A huge terrifying dead body of the size of Brahmaanda will crush your world very soon, since you stepped on me thinking that I was a dead body. By my curse, later you will attain that world very soon in the form of a deer, to live that Vipashcit-deer.”

तेन मुनिना तथा देवेति सद्यथा तत्तया कथयाऽऽयातं सदैव विषयं दशाम् ।

Because of the words of the Sage, where the 'Deva-deer' had to live along with me as a deer, it happened that way; and because of that curse getting fulfilled in Indra's life, I became a deer that was seen by you all.
(The sage's curse connected two characters of different worlds; so that the deer could appear in the courtroom of Dasharatha.)

[Durvaasa was a Sage who could not be patient with mistakes done by people in high positions. Indra had no need to kick even a dead body if it was on his path. He needed to be punished for his arrogance. As Chit-state acting through a mind called Durvaasa, the events were fixed in such a way that Vipashcit could end his wasteful journey in the courtroom of Dasharatha, in the presence of Vasishta. Indra in the form of a deer would live with Vipashcit in the form of a deer, and both would benefit from each other's company. Vyaadha's body will cause the destruction of Indra's world; a price Indra had to pay for his arrogance.]

वस्तुतस्तु न चैकं सन्न द्वितीयं न चाप्यसत् सा तथा प्रतिभोदेति किं सत्किमथवाप्यसत्।

Actually, there is not one world of one Samkalpa that is real and a second one that is not real. There is only the grandeur of Chit (shining at once as all)! What is real or unreal?

[There is only one single state of Chit; and nothing else.

There is only one state of Knowledge-shine.

Samkalpa, mind, Jeeva, world are terms that get used by those who are stuck to forms.

Which is real or unreal when there is nothing but Brahman alone?

Chit is sparkling show of continuous information-sparks only, with the mind making its own narratives of this world and that world.]

अन्यच्च राघव मां तां युक्तिं त्वमपरां शृणु एतस्मिन्नयसंदर्भे सुस्फुटप्रतिपत्तये।

And another thing is, Raaghava, listen to this version of truth, in this context of discussion, for a better understanding of everything.

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्ब्रह्म तस्मिन्महाभाग किं न संभवतीह हि।

Hey meritorious one! What cannot happen in Brahman-state, from which everything rises, by what everything exists, which is everything, and which gets known from everything.

[Every object, every name, every sense perception, every thought, every idea, every movement, every act, every mind, every Jeeva is – one single state of Brahman.

What cannot happen there? Who can write rules for the ‘dreams’ that Chit has, and exists as?]

संकल्पजातं नान्योन्यं मिलतीत्युपपद्यते संकल्पजातमन्योन्यं मिलतीत्युपपद्यते।

संकल्पजातमन्योन्यं मिलतीत्यवगम्यते सर्वात्मनि हि यत्रैव च्छाया तत्रैव चातपः।

Different objects belonging to different Samkalpa-worlds do not mix up; is also right.

Different objects belonging to different Samkalpa-worlds mix up; is also right.

Different objects belonging to different Samkalpa-worlds mix up; is also experienced.

In that state which is the essence of everything, where there is shade, there is sunlight also (shining together as various shapes) (mixed up or not mixed up) (like the sunlight shining through the gaps of the dark foliage of the tree).

[Rules and exceptions both exist together.

Sunlight and absence of sunlight (shade) both are the same shine of Brahman.]

न संभवति चेतत्कथं सर्वात्मतामियात्,

कस्मात्संकल्पनगरं न मिथः श्लिष्यतीति सत्, मिथश्च शिल्प्यतीत्येवमपि सत्,

सर्वरूपिणि न तदस्ति न यत्सत्यं, न तदस्ति न यन्मृषा सर्वथा सर्वं सर्वत्र सर्वदा सर्वरूपिणि।

If it does not happen so, how can it be the essence of all beings?

Why not ‘worlds of different conceptions should mix together’, be true?

They do not mix together, this is also true.

There is not anything which is not real in that which is everything (everything is real as Brahman).

There is not anything that is not false in that which is everything (as superimposed on emptiness), at all places, in all ways, as all, at all times, in all the things.

अहो नु विषमा माया मनोमोहविधायिनी विधयः प्रतिषेधाश्च यदेकत्र स्थितिं गताः।

Aha! Maayaa is terrible; deludes the minds in many ways; where the rules and prohibitions both are found at the same place.

ईदृशी ब्रह्मसत्तैषा यदेवात्मानमात्मना।

This is how the reality of Brahman (BrahmaSattaa) exists as the essence of all contradictory things.

तया अनादिः सादिश्चेत्यविद्येत्यनुभूयते।

That common essence (Sattaa) alone makes one experience Avidyaa as beginning-less (as Brahman) and with beginning (as Jagat).

न ज्ञप्तिमात्रकचनं यदि स्याद्भुवनत्रयं तन्महाकल्पनष्टानां सृष्टिः स्यात्कथमञ्जसा।

If the world was not a shine of knowledge (information-flow), then how can the creation start immediately when it gets destroyed at the MahaaKalpa?

(Knowledge is never destroyed; the information of dissolution is followed by the information of Creation immediately. What is there as real, but as what is processed by the mind as some narrative-information?)

कथमग्नेः कथं वायोः सत्ता भूमेः कथं भवेत्। तस्मात्स्वभावकचनमात्रात् न अन्यदृते जगत्।

How can fire, air, or Bhoomi come into existence (except existing as some information understood by the Chit-power in Jeeva)?

Therefore, except as a shine of one's nature (Brahman's natural shine), there is no Jagat as another reality.

(The world you see is rising from you alone as the Chit-shine, at each and every agitation of the mind. You are the Creator of your world, as coloured by your intellect-level, as a part of the totality-level also.)

WHO CAN PROVE ANYTHING TO A STUBBORN FOOL?

शास्त्राण्यनुभवो लोका आमहाकल्पवादिनां येषां प्रमाणं नो सर्वं प्रशस्तैस्तैरलं सताम्।

Scriptures of Vedanta, personal experiences of the Knowers, examples of events well-known to all the wise ones, statements of all the orators from the beginning of Kalpa, all these do not act as the proof for the fools! Enough of talks with those praiseworthy good beings (who will not listen to reason)!

(For those who believe in duality and the reality of the material world, or god, we have nothing to say to them; and we do not want to waste time arguing with them, or try to convince them of the truths that we have realized.)

ज्ञप्तिदृष्ट्यानया सर्वं प्रमाणीभवति क्षणात् नान्यया तनु,

तेनैवमेव सारं विदुर्बुधाः। शुद्धा ज्ञप्तिर्ब्रह्मसत्ता त्वविद्यास्मीति चेतनात्स्फुरतीयं जगद्रूपा वातश्रीः स्पन्दनादिव।

From the level of Knowledge, everything becomes proved instantly; not by other view points, which are flimsy. Therefore, this alone is the essence of the truth that, 'There is only the pure knowledge-state as the reality (BrahmaSattaa), which shines in the form of the knowledge of Avidyaa (as I am the Avidyaa-form), like the beautiful wind shines forth as movement.'

[JAGAT IS BRAHMAN

Reality is not 'that' shining as 'this' or 'this' coming out of 'that'; but just 'this' alone.

This Jagat is what the Brahman is; like the movement is what the air is.

There is no state where you can stay as some blind thing without Jagat-perception.

There is no 'unmanifest Brahman state' separately existing as out of the Jagat-perception.

Actually, there is no Jagat; Jagat is just an imagination through delusion.

This delusion is also Brahman.

A 'Knower of Brahman' does not stop seeing the world, and turn into some emptiness where nothing exists. What good it does except staying as the state of a conscious stone piece which sees nothing? (So is the so-called Nirvikalpa Samaadhi; a rock-like state!)

Realization is not a magic wand that erases off the perceived.

You will understand that the 'perceived' is just the imagination of the mind.

You will no more be fooled by that which is not there at all.

Even if it is there as seen through the glass-screen of the mind, you will know its worthlessness and meaninglessness.

You will be always awake to the truth that the 'perceived' is not real.

Wind cannot be there without movement; Brahman cannot be without the Jagat as 'perceived'.

Brahman is the Jagat. All around you, including you is the shine of Brahman!
 Where else can you search for it?
 Why there is Jagat? Because of the absence of correct knowledge!
 Therefore, develop the correct knowledge; then, Jagat will not be seen; and Brahman alone will be seen!

VIDYAA AND AVIDYAA EXIST TOGETHER AS ONE

Darkness is the absence of light.
 If you bring in the light, darkness is never there even as a word with meaning.
 Knowledge is Brahman; no-knowledge is the 'reality of the perceived'.
 Bring in knowledge through Vichaara; that is Mukti; that is Turyaa.
 What matters whether the mind sees the 'perceived' or not?
 When you know that the ghost is non-existent, will you fear it any more?

Brahman is the Knowledge of Avidyaa.

Brahman is both Avidyaa and Vidyaa, like the shade and the darkness are complementary to each other.
 Presence of sunlight presupposes the absence of sunlight also.

Absence of Vidyaa is Avidyaa.

A Knower also has to exist with a mind; and the mind will of course use the senses and create a view of some objects; but his mind which is cleansed by the Ganges waters of Knowledge never again corrupts the sense-input with its imagined misconceptions. It is free of hatred, attachment, desires, wants, etc etc; and just acts as a lifeless machine decoding the sense-perceptions.

A Knower acts almost like a machine when among the perceived objects; as if without a mind. He is unaffected by anything and everything the mind projects as the objects (inert or alive).

He is asleep in himself always.

HAUNTED HOUSE CALLED BRAHMAN

Brahman is a haunted house; ghosts (perceived objects) are part of the haunted house. The ghosts will be seen whether you like it or not.

Will they not disappear for a Knower?

No; but these ghosts of perception do not affect him any more.

They do not exist at all for the Knower; he knows that they are unreal, and freely walks through the ghosts, since they are made of emptiness alone.

This is the gist of the whole text of Vaasishtam- Reality is 'Real appearing as unreal'.

GAME CALLED BRAHMAN

Brahman exists as the 'game of the Jagat'.

Avidyaa-lady is the opponent facing you in this game.

Those who can outwit this Avidyaa-lady are the winners.

You keep on playing (like Vipashcit, or Vyaadha); you will never win over her.

Stop playing; she vanishes along with the game-board.

Game is over! That is Mukti!

Even when you see the game; and her sitting there waiting for you to move your coin, you will not play; and will ignore her calls. That is Saadhana.

Through Vichaara-practice, burn off the coins and the game-board; you are the winner!

Brahman the winner is 'Knower'; Brahman the loser is 'the bound Jeeva'. Both are Brahman.

Brahman is the game of Avidyaa!

Brahman is the Avidyaa; Brahman is the game: Brahman is the winner; Brahman is the loser. Brahman is all!

The game never stops! How can Brahman cease to be?

You have to stop playing; and ignore the game.

That is all! You are free!

Avidyaa lady will always win if you are after her, believing in her reality (as Jagat).

If you turn away from the game, she will also stop playing, and will become your slave as Vidyaa.

Brahman-state has to exist as Avidyaa or Vidyaa. Brahman cannot exist without his power.

Choose the Brahman-state you want to be!]

HOW TO DEFEAT THIS AVIDYAA-LADY?

न कश्चनेह म्रियते जायते न च कश्चन, मृतोऽहमिदमस्तीति प्रतिभैव चिदात्मिका।

Nothing ever dies here; nothing gets ever born.

The understanding that rises as 'I am dead' 'this is here' is alone the Chit-state.

[What is the first and foremost move that Avidyaa lady makes in this game?

She presents to you a dark vision called 'Death'.

Why do you believe in death? Because you believe in birth!

You believe that you are a physical structure which was born and will die for sure.

You grow up with the idea that you will die someday.

You try to hold on to lands, wealth, fame; you try to hold on to youth; but since you believe in death, you have to die someday.

Stop believing that you are a name and form.

You are the very power of Knowledge that understands a concept called death also.

Convert 'death' into just a 'Bodha'; just a knowledge connected to the body.

Convert the knowledge of 'I am the body' into 'I know the body'.

Understand that what is in front of you is just a mind-imagined world and life.

In a constant change of sense-patterns that appear and disappear, mind has built the concepts of life and death.

There is nothing that lives or nothing that dies; it is just some sense-experiences that continuously keep on appearing and disappearing.

Mind alone makes a mountain of the mole-hill that senses see.

Mind alone imagines a huge Brahmaanda even by the tiny information that is directly perceived by you.

You are Brahman that has the Bodha of death and life.

If you know of water, you do not become wet; if you know of fire, you do not burn.

If you know of death, you do not die; if you know of life, you do not live.

You just remain as you are; just a Knower!]

मृतिरत्यन्तनाशश्चेत्तत्सा निद्रा सुखोपमा पुनर्दृश्योपलम्भश्चेन्ननु जीवितमेव तत्।

तस्मान्नेहास्ति मरणं तन्नैवेहास्ति जीवितम्।

If the death is a complete cessation of all, then that (final) sleep is equal to happiness (if you believe that Moksha is the cessation of perception).

If one again sees the 'perceived', then it is life only. Therefore there is no death; there is no life also.

[Who is not afraid of this so-called death?

However, if death is just a cessation of all the perceptions and a state of nothingness, then, is not death the best form of Mukti? Is it not a blissful state then? Why not welcome it?

Everything that the mind (brain) sees will die along with the death of the physical body.

No more perceptions! The disgusting world is gone forever! Best of all freedoms!

No! This is not the Mukti that is sought by the wise!

They ignore the concept of death as just a part of the 'perceived'.

They 'know' the 'death-concept' as a coin moved by Avidyaa.

They will not move a coin of 'I will die' as a reply to her move.

They always 'watch' the never-ending game; but never play!

Actually no one experiences 'death'.

You just see other physical bodies stop functioning and remaining motionless. Does any one ever see his own death? As long as you keep on perceiving, there is no death.

If you believe in the words of your Guru Vasishta, then you must know that 'a person whose Vaasanaa-field gets over in one form (as if through death), instantly sees another Vaasanaa-field with another form (as if born), in that very space of the so-called death-event. Anyhow, Space is also an imagined concept of the mind!

You will not die if you have Vaasanaas, and will be just non-stop dream-states only (as no fixed identity).

You will not die if you have no Vaasanaas, and will be out of the dream of birth and death!

As long you as some form or other are alive to the perceptions, then where is death except as a name given to the change of forms?

One train stops; and another train starts moving; you as the traveller continue your journey with a new ticket of new identity. Journey never ends. Life never ends. This is bondage.

This never-ending journey is Jagat. The ignorant keep on travelling.

A Knower just rests! He is not a traveller; but the cessation-state of all journeys.

He does not 'die'; he does not 'live'! He Exists!]

कस्मिंश्चिन्मात्रकचने द्वयं वाप्यस्ति नैव वा, चेतितं द्वयमप्यस्ति नास्ति द्वयमचेतितं,
चेतितं चैकमेवास्ति स्वस्त्यनन्तमतश्चितः।

In some shine of consciousness, there is duality; or not there also.

If perceived, duality is indeed there; if not perceived, duality is not at all there.

If perceived (with knowledge), there is only oneness.

That Chit-state alone exists as the Knowledge-form, as the endless and the well-being.

[The duality of Brahman and the Jagat is also the knowledge belonging to some mind.

It is also a shine of Chit.

The understanding of non-dual nature of Brahman is also some knowledge shine of some mind only. It is also a shine of Chit.

Duality is there when the 'perceived' is understood as a separate thing.

When the 'perceived' is not there (as in a Knower), there is no duality.

For a Knower, the 'perceived' is oneness only; there are no two things as Brahman and Jagat.

He sees Brahman only; and not the Jagat.

The ignorant see the gold (Brahman) and bangle (Jagat) as different.

The Knower sees the gold (Brahman) only.

Gold alone is the bangle. Gold can exist as the bangle (or some shape) only.

Brahman exists as the Avidyaa form of Jagat.

Avidyaa is Brahman's power; Brahman's Knowledge.

You can never see the end of this Avidyaa, which is Brahman in essence.

Brahman is Avidyaa (Vidyaa) swelled up as Jagat. Brahman is the swelled up form of Jagat.

If you want to get out of Avidyaa; stop swelling up as the world.

You will stay as what you are; just the pure existence which is not even 'Brahman'.]

चिन्मात्रव्यतिरेकेण किं नाम वद जीवनम्।अदुःखमक्षयत्वात्तदतो दुःखं क्व कस्यचित्।

What is life other than what is understood as Bodha by the Chit-essence (within you)?

Since Chit is painless and unending, where is any pain for anyone?

[What is life? What you understand as the world!

My family, my house, my friends, my country, my wealth, my troubles, my god, my merit, my problems, my happiness...; your world is what has swelled up as this.

You the understanding essence called Chit has swelled up as the form of Jagat –'your world'.

You are the Brahman of your world.

As Brahman, the so-called pain also is an 'understanding' only!

Why will the 'pure state of understanding' be painful?

All that is there around you, and as you, is just the painless swelled up form of Brahman.

Every atom of the 'perceived' is Brahman!

See Brahman, smell Brahman; touch Brahman; hear Brahman; taste Brahman; think Brahman; be Brahman!

What is not Brahman?

Life for a Knower is a swim in the cool river of Brahman! A nectar bath!]

WHAT IS AN OBJECT?

वाच्यं सवाचकं सर्वं यत्र चिन्व्योममात्रकं तदन्यत्तदनन्यच्च के ते तत्रैकताद्विते।

The form (that is referred to), and the name connected to it (sound which refers to it), are all just the Chit-expanse alone (as the 'known'). What is there to say as-'different from that', 'different from that also'?

Where is one or two-ness there?

[When everything that is seen, smelt, heard, touched, tasted, thought, understood is Brahman, where is the difference seen?

When every point of the 'perceived' is a drop of nectar (Bodha), where is the difference in the nectar drops that keep on rising one after the other as it were?

It is one whole ocean of Brahman; not even drops are there as different!

Everything is Brahman! What else is there?

What you understand is the world!

You 'the understanding one understanding the world' is Brahman.

Nothing else is there but 'Just the pure Jnapti as Jnaanam'!]

आवर्तादि यथा तोये शरीरादि तथा परे, तत्सत्तासंनिवेशात्म कारणानन्यखात्म च।

Just like the patterns seen on the water, the forms (bodies) are in the Supreme (as not different from it).

The essence of all situations (connected to all forms and names) lies in the cause which is not other than the emptiness of Chit (which is always uninjured).

चिद्धानमात्रमव्यग्रं खमेवाप्रतिघं जगत्, आश्चर्यं सुघनं व्यग्रं द्रव्यं सप्रतिघं स्थितम्।

Jagat (perceived world) is the undisturbed uninjured empty state of Chit-shine only.

It is amazing that it stays as a solid, changing object that is of a perishable nature.

[The formless non-solid eternal state of Brahman understands the forms and solid structures of perishable nature; is it not a wonder!?

Like a king amuses himself in the guise of a beggar, Brahman is disguised as the Jagat which has all the qualities that are contradictory to its pure state.

The king is the beggar. Brahman is the Jagat!

Is the king different from the beggar? Is the Jagat different from Brahman?

Are there two, or one, or one becoming two, or two becoming one, or one appearing as the other, or one coming from the other...?

The king alone stays as the beggar; find the king hiding behind the beggar!

Brahman stays as the Jagat; find the Brahman hiding behind the Jagat!

Avidyaa is his costume-designer!

A Knower sees the 'king'; and gets all the wealth that belongs to the king.

The ignorant sees the 'beggar' and gets all the wretchedness that belongs to the beggar.

The Knower is actually the king-Brahman! The ignorant is actually the beggar-Brahman!

There is only the Brahman; no king; no beggar!

This is the amazing paradox presented by Avidyaa-Brahman!

Play the game; and be the 'winner-Brahman'!]

तथेते भूतिभूर्नास्ति वर्तमानानुभूतिभूः, तत्र भ्रान्त्या पिशाचोऽयं भाति खात्ममिति बुध्यताम्।

There is nothing called past event that is the object of experience; nor is there the present event of experience. Understand that there is the only a ghost made of emptiness that gets seen through delusion.

[What is a life actually?

Life is experienced as the memory of events that are branded as past; a vague idea of future events that are branded as future; and a fleeting moment of present, with the past as the foundation and the future as the building.

Memories are just mind-made ideas; a made-up story of the mind. Future is also an imagination.

Where is the real experience?

We live a life in a world-house built by imagination only!

All that you think as past is just empty thoughts; not existing anymore!

All that you think as future is also just empty thoughts; not existing now!

The present is also empty, because it is gone already.

It is pure emptiness that has become the ghost called life and holds you under its sway!

Where is the 'Jagat'? Where is the so-called 'life'?

Life is just a ghost imagined by the mind! Kill the mind; the haunted house named Jagat will vanish off.

There will be left back only the silent temple of Brahman; the auspicious state of Shivam!]

यथैतत्खं तथैतत्खमेतत्खमिति खं स्थितम्।

Empty-expanse (Chit) alone stays as this empty expanse (Jagat) in whatever way the empty expanse is there (as imagined by you), in the same way as that empty expanse (as nothingness).
(*You are the Brahman that stays as your Jagat.*)

तथेतो भूः इतो भूतं इतोऽन्यदिति खं परम्।

Whatever you see (as Jagat) downwards from here is the earth-ground, from above onward as the sky with its atmosphere, and all around as the directions etc (as defined by the position of the sun and the moon), is the Supreme expanse (Knowledge) only, as sheer emptiness of all.

[What your ideas are about the world, as your understanding; that alone is the world you experience. Your understanding power is Chit. You yourself are the Chit which is the Jagat that you know.]

यैव चिद्धा जगत्सैव नैकतात्र न च द्विता।

That which is the shine of Chit (as the understanding shining through the Buddhi-level), 'that alone' is the Jagat; there is no oneness or two-ness (as Brahman and Jagat as two things, or one existing as two, or one rising out of another).

न च प्रतिघता काचिन्न चाप्रतिघरूपता, सर्वमप्रतिघं दृश्यं यथा भूतार्थदर्शिनः।

There is no destruction (nothing perishes); and there is not anything called imperishable state (as opposed to perishable state). (*What is there to perish as comparison?*)
Everything is the faultless state of the perceived for those who have the vision of the truth as it is.

तज्ज्ञतातज्ज्ञते चेह न सती नाप्यसत्स्थिती सत्ये सदसती चैकं काष्ठमौनमतोऽखिलम्।

There is nothing called knower and ignorance states also; there is no existence or non-existence also. In truth, the existence and non-existence, both are the same (as Bodha).
Everything is just the silence of the wood. (*Hush! That alone 'is'!*)

यद्दृश्यं ब्रह्मतानन्तं तदेव परं पदं इदं सर्वं परं ब्रह्मात्रमित्येव संस्थितम्।

What is perceived is the state of Brahman; that alone is the Supreme state.
All this stays as Brahman alone.

एवं नामैष चिद्धातुः कचत्येवं यदात्मनि यस्येदं कचनं व्योम्नो रूपमप्रतिघं जगत्।

In this manner only, the Chit-principle which shines as the essence of all (as the potential state rising out as some probable state of experience, through the screen of the intellect) in the Self, for whomsoever Jeeva, in the sheer emptiness-expanse, is seen as the Jagat, as its uninjured state.

सर्गाद्या मृतजीवानां सर्वत्रैवाङ्गुलेङ्गुले असंख्याः सन्त्यसंख्यानामदृश्याप्रतिघामिथः।

The worlds seen by the so-called dead people exist beyond numbers everywhere in each and every inch of space, for countless people who stay unaffected by each other.

[Every one dies; so you believe.

Imagine! Every person who dies sees a world around him immediately.

In that very place, where the dead body lies motionless and rotting, there is a world seen by the un-dead mind of that person, there itself.

Instantly he will be seeing another world with another identity, in a ready-made body of any age (mostly as a young person), with a ready-made family in a ready-made country with a ready-made past.

Since everyone dies, since every point of space in your world is a place where some one would have died some day in the past, each point of space is a world seen by a dead person.

You cannot see that world, of course. You will see only the empty space.

But, if you have some X-ray vision like Vasishtha, you will see countless worlds overlapping each other, one existing within the other, in very the empty space around you.

You are also a person dreaming a life here, now, in a place where your previous dead body is seen by others of that world; and it may be just that the lives belonging to the entire past are sprouting over the succession of dead bodies only, from the beginningless beginning.

The world you see as a live person is just made up of your past dead bodies only; so it seems!

That is why Shiva sees the world as ashes maybe! For that great one, the 'perceived' itself is a cremation ground, where he dances the wild dance of life, on the spread out stage of ashes!

Jagat is the dance in the arena of Chidambaram, the Chit-expanse!

How can Chidambaram be without its dancing Shiva (the Shivam state, not the 'Shiva image' that you imagine in your mind as some entity)?! How can Brahman be without the Jagat?

Life is nothing but a sprout coming out of death. How many deaths? How many lives?

Can anybody keep a count of all deaths and all lives?

Each world exists inside some formless thought-structure, unseen by other minds.

In the very room you are sitting, how many worlds might be floating like the dust motes in the sunlight?

What are 'you' in this huge Brahman-Jagat? And what are you holding on to as dear and near with your tiny name and form, which is nothing at all in this huge expanse?

What bondage, what liberation, what at all...? Keep quiet! Merge into silence!]

SIDDHA-LOKAS/ WORLDS OF THE REALIZED

अन्योन्यं सिद्धलोकास्ते स्वं यत्र प्राप्य संगताः परस्परं न पश्यन्ति मिथः प्रोता अपि स्थिताः।

The worlds of the Siddhas, who have realized the Self, stay together; yet do not know of the other, though interwoven to each other.

[What happens when you understand the truth and make it your essence?

If you realize, the perceived will not vanish off.

You will not become something like the imagined state of unmanifest Brahman which is some rock-like consciousness that will know of nothing, and stay happy as some 'nothingness'.

For attaining such a state, you need not do any Saadhana; just be ignorant and die off; 'perceived' will vanish off anyhow at death; at least for that particular name and form!

There is only one state of Brahman; just the Brahman state

If you see the 'perceived' as some trap and want to run off somewhere where there is no 'perceived', like the Vyaadha, then, no one can help you. Your vision is corrupted; that is all!

Knower does not see himself also as a Knower.

What is there to know?

If you 'know' something else, then it is Jagat! Know yourself; it is Brahman state.

'Perceived' is for you the 'perceiver' alone!

You cannot run away from you own imagination of Jagat!

What happens when you realize? If you are stuck to any world as a name and form, you continue to be there in that world as that name and form for others.

A Jeeva's life is an instant of completed book, read by him page by page; minute by minute.

A Knower is in the completed state of the book. (Poorna-state)

His life is read by those others who are part of his Svapna.

They alone see his 'minute to minute' life.

He sees no life. He does not read his life-book page by page.

He has burnt off his book through the fire of knowledge.

His body is dead already and vanished; as it happened to Leelaa when she was with Goddess Jnapti.

But others see his life; see the death of his body; cremate him; and worship the mud that his body was! They are in their Jagat! The Knower is in his Jagat!

What is the world of a Knower? When others stop seeing his life (as connected to his form in that life-dream); he instantly is in a world of Siddhas.

Siddhas are the identity-less Chit-state beings.

They are just Vaasanaa-less experiences of Chit-state!

How it is to be someone made of pure Chit and yet experience a life?

The life of a Siddha is a book authored by Chit itself; a free state to write any story it likes!

Chit has of course no will; no personality; no mind; yet countless pure lives unfold from the pure state of Knowledge. Those are the Siddha Lokas, the worlds of Knowers.

Knower has no identity with a form or name; yet can experience anything he feels like.

His mental-state is known as 'Sattva' (not Saattvic but) the pure state of Brahman. Brahman need not exist as the wretched life of the ignorant only; but is the amazing worlds of the Knowers also.

What are Siddha Lokas like?

Each Knower is a Brahman-state which appears as Jagat of his knowledge.

Whatever knowledge he has acquired will become his essence.

He will perceive a world as a shine of his knowledge.

Such worlds are countless; yet exist as private worlds of each Knower and cannot be accessed by others; unless permitted. Like the worlds of the ignorant, these Siddha worlds stay overlapping each other in the emptiness of Chit-expanse.

There is a huge difference in getting stuck to Svapna worlds as dream characters as the ignorant do; and being awake as the Knower and creating the Svapnas you like. That is how Naaraayana is in Vaikunta of his own conception; Shiva is in his Kailaasa of his own conception. One is world of luxuries of all sorts; another is a world of dispassion; both are Knowers; both are in Chit-state; both know that their worlds are made of emptiness only; yet they live as Vishnu and Shiva; Brahman in form with full awareness! So do the other Knowers of Brahman!]

DRSHYA-SHREE/ THE GRANDEUR OF THE PERCEIVED

भवत्याकाश एवैषा दृश्यश्रीर्गगनात्मिका।

This grandeur of the 'perceived' is of the essence of spread-out empty sky.

(Be it of a Knower or the ignorant, the 'perceived' is just emptiness spread out in empty expanse.)

अनन्यदृष्टा चिद्रूपा स्वप्नवत्स्वात्मद्रष्टृका।

It stays as the empty expanse of Chit only. It is seen as not different from it.

Like a dream, it is not different from oneself who sees it.

(Worlds of Siddhas differ as per the difference in their personality-traits.)

एषा हि संपरिज्ञाता तिष्ठत्यपि यथास्थितं भामात्ररूपनिर्वाणा निशान्ताऽप्रतिभाकृतिः।

This grandeur of the 'perceived' when well-understood, stays as it is, as the knowledge-shine only (for the Knower), without any sheaths (superimposition) (as the Nirvaana state), like the non-shine of the darkness at the end of the night. *(Thick dense darkness is nowhere at the dawn of the Sun; so is the realness of the 'perceived' for the Knower.)*

शान्ताशेषविशेषात्म यथास्थितमवस्थितं सदसद्वा जगज्जालं परिज्ञानेन शाम्यति।

With all the differentiation removed, it stays as it is (as the silent undisturbed state of Reality).

This network of the Jagat, be it real or unreal, subsides through the correct knowledge.

[Words like 'real' or 'unreal' have no valid meanings in the state of the Knower.

Everything is real for him as Brahman; everything is unreal for him as the 'perceived'.

What real? What unreal? Only Brahman is!]

यथाब्धिजलबिन्दूनां क्षणविक्षेपसंगमं चिदणूनां तथा ब्रह्मवारिधौ स्फुरतां मिथः।

The water drops in the ocean join and separate within moments. The Chit-atoms (Jeevas) (with their world-conceptions) also join and separate within seconds in the Brahman-ocean.

[There is only the endless stretch of Brahman ocean!

Tiny drops of Jeevas rise up as dreamers; vanishing the moment they are formed. Each drop collides with the other; forming waves of many measures called the worlds. All the worlds fall the moment they rise up; and the ocean keeps on quivering as the waves and the water drops!]

स्वप्नवद्भाति सर्गश्रीः सर्गादौ चिन्नभोमयी अतः सर्वमिदं ब्रह्म शान्तमित्युपपद्यते।

The grandeur of the Sarga shines forth like the emptiness of the dream (without any cause or purpose).

All the worlds are just of the nature of Chit-expanse only.

Therefore, it is concluded that everything is the tranquil state of the Brahman.

VIPASHCIT CONCLUDES HIS SPEECH

दृष्टान्यनन्तविभवानि मया जगन्ति, भुक्तानि कार्यपरिणामविजृम्भितानि

भ्रान्ता दिशो दश बहूनि युगानि, यावज्ज्ञानादृते क्षयमुपैति न दृश्यदोषः।

I have seen endless states of luxuries; experienced pains and pleasures in many worlds as a result of my own actions. I have wandered all the ten directions for many Yugas; and found out that 'except through knowledge this fault of perception cannot be destroyed'.