

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'

CHAPTER ONE HUNDRED AND SEVENTEEN  
(FINAL INSTRUCTIONS-5)  
[IS 'SMRITI' THE CAUSE OF RECURRING CREATIONS?]

Sanskrit text, Translation and Explanation

by

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**ABOUT THE AUTHOR**

Narayanalakshmi

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## INTRODUCTION

“Do memories (Smriti) cause the recurring of creations?”

This question is answered in detail by Vasishtha.

‘Smriti’ means some memories left back as thoughts of some experiences.

Can these brain-states of memories be considered as the cause for the future experiences and future worlds? Instead of stating that delusion is the cause of the ‘perceived’, why cannot we state that the mind produces worlds based on memories only, as it was stated at the beginning of the discussion?

Does not Brahmaa create worlds based on the memories of the previous world-existences, like recycled loops of Creations?

Vasishtha argues against this idea presented by Rama.

रामोवाच

Rama spoke

जाग्रत्स्वप्नात्मकमिदं मन्ये स्मृत्यैव दृश्यते सद्रूपबाह्यार्थकृता स्मृतिरेवेह कारणम्।

I observe that the Jaagrat and Svapna are of the nature of ‘Smriti’ alone (each reflecting the other, partially or fully). The cause of all this is just the ‘Smriti’ which is produced outside of the Reality-state.

[Rama says:

I understand now that this world is just the repeated experiences of Svapna as Jaagrat, and Jaagrat as Svapna; rather just going through some experiences again and again without any gap.

You have explained through the Shilaa-tale, that everything is just emptiness only.

Therefore there is nothing solid or real.

All the objects are just repeated thoughts (Smriti) of experiences.

Because of these memories only, Sat is blocked as it were; and not understood by anyone.]

वसिष्ठोवाच

Vasishtha spoke

यत्तच्चित्काचकच्येन काकतालीयवद्वपुः व्योमात्माऽऽभाति भावानां सत्तामात्रमभित्तिमत्।

That (the Jagat-perception) which is the ‘glitter of consciousness’ of the ‘nature of emptiness’ is not solid or material. It shines forth as the reality of existence in all the objects, and it is imperishable.

[Rama! What you see as the world is just the conscious awareness of something understood as a collection of objects. We know of the objects as made of sense-experiences only. Yet the objects appear real because it is Chit shining as those objects. You as the Chit-essence are rendering reality to the objects that you perceive as the body-centered world. You are the reality in essence; so what you think also is real only.

Chit-essence is not material; but is just the consciousness of the reality of the material objects. It is emptiness only; yet shines as the varied experiences of the world in a random manner, without any cause. Though it sees the objects with beginning and end, it itself is without beginning and end; and is imperishable.]

तदेतदविनाशात्म सर्वत्र परमात्मनि सर्वदा विद्यते शान्ते पयसीव तरङ्गकाः।

All this that is perceived is imperishable only, as the Chit-shine; it exists in the tranquil state of the Supreme Self everywhere at all times, like the waves in the ocean.

[Actually, the Jagat as a shine of Chit is imperishable. Jagat which is made of all the concepts of causality, beginning, destruction, solidity etc is all one undivided shine of Chit only. Jagat is a synonymous word for Chit only. If you observe the entire perceived phenomenon as the one undivided mass of Chit-Knowledge, you will not wonder about its reality or unreality. Jagat is actually the tranquil state of Brahman only.

These Jagat-experiences rise up like the waves in the ocean, as a part of the ocean itself, without affecting the tranquil state of the ocean.]

निर्निमित्तं स्वरूपात्म तदेतत्परमात्मनि सर्वात्मन्यपि निर्वाणे व्योमात्मनि निरात्मनि।

This Jagat is without any reason or purpose as such, and is the nature of the Self (Chit). It is established in the 'Supreme essence' which is the essence of all, and is itself without any superimposition. It is of the nature of empty expanse only, and is without any essence as such (of the world).

[As the very state of Chit, this perceived is also imperishable.

It is causeless. There is no purpose involved in perception. No one produces it like a potter makes a pot for some purpose. What you experience is just a random occurrence. Karma etc are all just the imagined concepts produced by ignorant minds which are stuck to the body-idea.

Actually Jagat is also pure emptiness only. I related to you the tale of the Shilaa, where I mentioned that, actually this 'something' which contains everything (world) is emptiness only. Therefore how can the Jagat be anything other than 'emptiness'? There is nothing called the world at all; except as some 'imagination process' rising in the mind at the time of perception.]

यदा यदावभात्यन्तर्येन तेन यथा तथा सर्वदा न कदाचिद्वा यत्र तत्र न किञ्चन।

Whenever it shines from within as and how, by whatever, always, or never at all, wherever; it is just nothing.

[Whatever you see or experience as a world in any form at any time, know that it is just some meaningless nothingness! It is not even worth a memory!

Like the splashing wave of the Ocean, the experience rises and vanishes off into nothingness.

What is past but your own imagination and built up stories of your life?

They are real for you only; like the dream is real, only for the person who is dreaming.

Like the dream is made of emptiness, your experience of the world also is made of emptiness only.

If you argue that all the memories in the form of some brain-waves can produce the world again and again, I say that it is not possible; because the memories are made of emptiness and shine as emptiness only. There is nothing at all that is valid as an experience that can cause something else as another experience! How can dreams have any validity, whether it is referred to as Jaagrata or the Svapna?]

तस्यैव ब्रह्मभानस्य तेनैवं ब्रह्मणात्मना स्वच्छस्यैव स्वभावस्य स्वस्वभावमनुञ्जता

इदं जाग्रदयं स्वप्नः सुषुप्तं तुर्यमित्यपि कृतं नाम स्वयं चित्वाद्ब्रह्म वात्मेति चात्मनि।

By that Brahman-essence alone, without discarding its pure nature, terminologies like 'this is Jaagrata, this is Svapna, this is Sushupti, this is Turyaa' have been invented for the Brahman-shine (its own shine). Similarly it names itself Brahman because of its Chit-nature; and names Aatman as the common essence of all.

[Who made these concepts and named them as Jaagrata, Svapna etc?

Who else is there but Chit? It itself sees the divisions and their different names also.

Like explained in the rock-story, the rock itself names the grains within it as elements, gods, demons etc; and conceives a connection to all of them as Jagat.

What is Jagat but a collection of all names and forms imagined commonly by a few minds?]

वस्तुतस्त्वस्ति न स्वप्नो न जाग्रन्न सुषुप्तता न तुर्यं न ततोऽतीतं सर्वं शान्तं परं नभः।

Actually there exists no Svapna, Jaagrata, or the state of Sushupti, or Turyaa, or nothing that is beyond that. Everything is just the tranquil and supreme expanse.

[Open the eyes of Knowledge and see O Rama! There is only the tranquil state of the Supreme. There is no Jaagrata, Svapna or anything; not even the liberation state of Turyaa or something beyond that. There is only the undivided shine of the awareness of all Knowledge.]

अथवा सर्वमेवेदं जाग्रद्रूपं सदैव च सर्वदैव च वा स्वप्नः सुषुप्तं सर्वदैव च।

सर्वदैव च वा तुर्यं तदन्तः सर्वदैव वा तदिदं वा न यद्विद्मो वयमाशान्तरूपिणः।

Or everything is Jaagrata at all times; or always the Svapna at all times; or always the state of sleep at all times, or always the state of Turyaa! Or rather, we (Knowers) do not see anything at all at any time, we being of the nature of tranquillity alone.

[Is it all the awareness awake-state of Chit?  
 Is it all the nothingness of the dream-state of Chit?  
 Is it all the tranquil unaffected sleep state of Chit?  
 Is it just the Knowledge awareness-state of Chit bereft of superimposition, delusion and illusion?  
 You can keep any name for anything! What matters?  
 Your habit is to have words as your world!

We Knowers however, always are aware of the tranquil state only.

There exists no world for us; no Jaagrata; no Svapna, no Sushupti; no Turyaa also; but only just 'that alone as that'! We cannot solve your imagined 'causality problems' made of endless 'sounds with meanings' that are invented by you! It is like imagining a ghost and inventing methods for killing it!  
 You can happily live with your imaginations! Leave us the Knowers, out of them!]

इदं फेनो न किञ्चिद्वा बुद्बुदो वा न कश्चन शून्यताम्भसि चिद्व्योममहार्णवमहोदरे।

This is not the foam or the bubbles ever, in the waters of emptiness, in the huge belly of the huge ocean of Chit-expanse.

[Chit expanse is an undivided ocean of Bodha only. All the names and forms are just imagined divisions; like the ocean is divided as foam bubbles, waves etc through the naming habit of the mind; but actually it is one undivided stretch of waters only.

Nothing called Jagat exists at all, other than that indescribable something.]

यदा संवेद्यते यद्यत्तथा तदनुभूयते सद्वासद्वा भवत्स्वप्ने व्योम्नीव सदसच्च तत्।

Whatever is understood as some cognized object, that gets experienced as that only (as conceived), in whatever way it is understood in your Svapna, but as the sheer emptiness-state only, whether it is real or unreal. So it is experienced in the Jaagrata also, whether it is real and unreal.

[In the Svapna-state, there is a random experience of some objects, which is understood by you as some perceived; and is real at the time of experience only. When you wake up, you understand that nothing actually happened; and all was just a play of the mind; and know it as sheer emptiness, and meaningless. This Jaagrata also is real when experienced only; and when the true Knowledge dawns, this will also be understood as a play of the mind; and will be dismissed as sheer emptiness.]

संविक्चनमेवेदं यथा भानं विभासते व्योम व्योमनि चिद्रूपं चिद्रूपे विततात्मनि।

This is just the glow of consciousness; the lustre alone glows like this.

Emptiness alone shines in emptiness. Chit alone shines in Chit as the spread out essence.

[Chit-state is a state of 'complete Knowledge' which appears as some perceived or other.

Like a lustrous object has lustre alone as its essence, Jagat is the glowing lustre of the Chit-state. It is not a material glow; but the emptiness which holds the knowledge of space, time, beginning, end, cause, effect etc. It is emptiness which is empty of even the concept of emptiness. How can the Jagat be something different from it? It is also emptiness only!]

This consciousness which knows the world as such, is the Knowledge-expanse which is drowned within itself. It is always in this form only. (Chit exists as the Jagat only always.)

It never rises or sets. This Jagat is its very own limb.

[This state of the awareness of the perceived is just the Knowledge essence knowing its own essence as Knowledge. It is like the ocean drowned in its own waters. There is no increase or decrease by the ever rising and setting of the waves of the worlds.

Reality exists as only the information-flow, and cannot be approached as separate from it, like some deity.

Whatever you see or know around you as the direct experience, or as the memory-store, or as the future concept; everything is just the potential state shining as everything. You cannot separate out the gold (the potential state) from the bracelet (the probable state).

You can only stay as 'That'; and can not run away from the information-flow!

You can exist as some probable state only with some perceived scene around you.

Since you are the potential state, you with the pure unattached mind can exist as the best of the probable

state, with the power of imagination. But if you are attached to the body-related images around you, you will be stuck with the same image and same stories of life forever and ever, without an end, lost in the dream-states only.

A Mukta exists as the Chit-state with purest mind as his mirror of the world; and escapes all the suffering, once and for all. He is no more a false-character (MithyaaPurusha) of a fiction written by the Vaasanaa-devil; but is the author himself of his perceived world, with all the devils at bay.

He can play around as Brahman, with Vaasanaas as his servants.

‘Do not want anything; everything is yours’!]

महाप्रलयसर्गाद्या महाप्रलयरात्रयः तस्या एवावयवतां याताः केशनखादिवत्।

The dissolution of the created worlds, and the dark nights of the great dissolution have become its limbs like the hair and nails.

[Like the hairs and nails grow and fall off, without affecting the person in any way; so also, the creations appear and disappear without affecting the tranquil state of the Chit. A Mukta just watches the world appear and vanish as information-flow at every single moment, and is not affected by it.]

तस्या भानमभानं तद्भास्वरं जिह्वमेव वा नान्यत्स्वभाववत्स्पन्द इव वायोर्महाचितेः।

The shine or non-shine of it is actually the delusion (falsity) itself shining as such.

It is not separate; but is its very nature like the movement to the wind.

[Actually, there is no Jagat existing as a real solid thing rising out of some tranquil state as a second thing. It is the Knowledge rising through delusion that shines as the reality of the world.

It is like the movement which is the very nature of the wind.

We cannot see the wind; but know of it through the movement.

So also we can know of the Chit only through the perceived state.

‘Jagat seeing’ is not the bondage; seeing it as real and solid is the real bondage.

Jagat is just a ‘form of knowledge’ which is corrupted.

The reality of the Jagat rises through delusion only.

When a learned man (an individual), studies about ‘theft’ as a subject, he knows it only in the intellect, as some form of Knowledge. He has limited power; and therefore cannot produce a thief by his studies.

But, when Chit ‘knows’ the ‘theft’, actually a perceived scene rises as a thieving person and his actions, with all the stage props inbuilt in space and time, as a field of experience.

When a learned man studies about ignorance as a subject, he knows it only in the intellect.

When Chit knows the ignorance, actually a perceived scene rises as a deluded Jeeva experiencing a world.

Delusion is actually seeing the undivided state of Chit as manifold. Therefore, ‘manifold perceivers’ are in existence perceiving the ‘manifold world-scenes’. That is all.

It is Chit studying all these subjects at once as it were!

An ordinary man has only the ideas in his head; Chit has the world itself in its head!

And we with our manifold experiences are all in the head of Chit as it were.

Chit is a tranquil state absorbed in its own Knowledge; like the ocean sunk in itself; and that state alone is named as Jagat by an imagined person inside the imagined Jagat!]

तस्मात्किंनाम जाग्रत्स्यात् कः स्वप्नः का सुषुप्ता किं तुर्यं का स्मृतिः केच्छा तुच्छा एताः कुदृष्टयः।

So what is a Jaagrat, what is Svapna, what is Sushupti, what is Turyaa, what is Smriti, what is to be sought for, what is to be rejected as lowly? These are all just the thought-modes belonging to delusion (absence of right knowledge).

[All these concepts of mind-states starting from Jaagrat to Turyaa state are all just part of the Knowledge of delusion within Chit. They are not real.

Knowledge is just pure Knowledge; it is not material; it is not divided.

What you know is just you; all that you know stays as you.

All that you have learnt from childhood till now is what defines you as the ‘you’.

All that you have learnt from childhood till now stays as the undivided Self called ‘you’.

Yet you are not just the Knowledge; but the one who holds the Knowledge, like the ocean holding the waters, like the wind holding the movement. Your Knowledge is your essence; your Aatman; Chit shining through the tiny window of your corrupted mind.

Chit is the 'entirety of all Knowledge'; and has no corrupted mind to define the world as real. It stays without the Jagat itself; but as just the knowledge only of Jagat.

Therefore, what is Jaagrat, or Svapna, or Sushupti, or Turyaa, or 'Smriti' even, which is just the memory of the manifoldness experienced at some place at some time?

These are all just the names invented by the minds which are capable of seeing divisions only!  
Nothing has the slightest reality in the least whatsoever!]

अन्तःसंवेदनं भाति स्वं बाह्यार्थतया यतः क्व द्वैतं क्व च वार्थश्रीः स्मृतिरेवमतः कुतः।

One's own inner understanding shines forth as if experienced outside with all its meaningfulness. Therefore, wherefore is the Dvaita (duality), wherefore is the grandeur of the manifold objects, wherefore is even the so-called Smriti, that you mentioned now?

[There do not exist objects also, nor any experience is a true occurrence.

All the words and meanings that refer to the objects and experiences equal the meaningless platter of an infant, and carry no value. Therefore, to refer to them as some 'Smriti' is also a meaningless act.

The world exists as the fanciful delusion of the Chit (Knowing) only.

We know of one type of world as our delusion; but there may exist other worlds where different type of objects and different type of beings might be there. It is their conceived world as Chit.

We cannot put a limit to the Chit-power by imagining the 'Smriti' of any one world might cause the Creations elsewhere also.

Some type of information processing exists as this world; some other as some other world.

Same lines of the rock might get interpreted differently by different intellects.

At once, the grains of the rock exist as variety of worlds for the variety of Jeeva-states.

'Smriti' can be only of one world, and has no value in the limitless expanse of Chit-power.]

तदिदं भाति निर्भिति तत्स्वभानं यदात्मना भानोर्नभसि भारूपमेव भूतविवर्जितम्।

Chit shines as the Jagat (made of varieties of Jeeva-states with varieties of experiences) as itself; without differing from itself; and is without the elements; like the sun shining in the sky is the lustre only (and not divided).

सद्रूपो यदि बाह्योऽर्थो विद्यते तत्तदुत्थिता स्मृतिः कारणतामेतु नामाद्यजगतः स्थितेः।

किंतु नास्त्येव बाह्योऽर्थो भूतानामत्यसंभवात् पञ्चानामादिसर्गादौ कारणानामभावतः।

If what is shining outside as objects has any reality, then the memory of it can become the cause of the existence of the world. But, there are no objects at all outside, because of the complete non-existence of elements. These five elements (which are supposed to be the material-bricks of the world), are not there at all at the beginning, because of the non-existence of the causes.

शशशृङ्गं यथा नास्ति यथा नास्ति खपादपः यथा वन्ध्यासुतो नास्ति यथा नास्त्यसितः शशी

तथाऽज्ञप्रतिभातोऽर्थो जगदाद्यहमादिकः। अप्रेक्षितोऽस्ति, नास्त्येव प्रेक्षितः सन्न कश्चन।

Like the hare's horn is non-existent; like the tree in the sky is non-existent; like barren woman's son is non-existent; like a black moon is non-existent; the world which is made of 'I' etc, (is also non-existent, and) is a meaningful reality for the ignorant only (like a mad man's hallucination).

It exists as real, because of 'non-analysis'; when analysed, is not there at all!

यथास्तीदं महाकारं न किंचिद्रूपमेव वा तत्त्वज्ञविषयं राम तथास्तीदमखण्डितम्।

This huge form of the perceived phenomenon exists without any form at all, in reality. It appears the same way for a Knower of Brahman also, as an unbroken expanse (of Knowledge, or as processed information).

[Reality is some empty canvas, where the intellect writes the picture of a world as per its processing ability, based on the dominance of any Guna.



The world you experience as filled with deaths and diseases and suffering is there for you only, because of you seeing the processed information of other intellects as real, and your intellect existing as a part of such thinking.

For the Jnaani, the empty canvas alone exists without any picture on it; and he ignores the processed information of other ignorant intellects as worthless trash.

The world is like the painting done by the per-nursery class children, each depicting some scribble with some colours as some picture. A Jnaani can only humour the children who are lost in the reality of their own painting; but he cannot truly value them as worthy or meaningful. 'Smriti' connected to such immature painting is also worthless and meaningless only.]

#### THE WORLD IS JUST THE NONSENSICAL IMAGINATION OF THE INFANT JEEVA-CHIT

[You must have observed the babies absorbed in playing with clay.

They make some meaningless shapes out of clay, and name them also with their baby-prattle (with just some sounds like booboo, tatu, gigi etc. The language we use to describe the objects also is of a similar nature only; just sounds that refer to some shapes.

The world of the ignorant is also similar to a child's world only.

They sense some sense-input, see some shape, imagine as liked or disliked as per the dominance of the Guna. A shape seen in the mirror is adored as oneself; a shape shaped as a Shiva or Vishnu or Durgaa is worshipped; a shape shaped as a snake is feared; a shape shaped as food is consumed; a shape shaped as a body-partner is loved; a shape that comes out of one's own shape is treated with affection; a shape that rots is discarded; and so on. What is this shape-adoration but an infant's idiotic play!

All these shapes are like the grains on the Shilaa; and the Chit in each Jeeva is trapped by its own 'information processing capacity', and sees a world of its own conception, as if caught inside a sorcerer's web of magic. Each Jeeva is sunk in its own conceived world and is unable to get out of it because of its likes and dislikes to shapes. A Jeeva cannot even imagine a state without shapes.

Like a slave who cannot live without his pains as a slave, the Jeeva is unable to get out of its suffering state. It is used to the births, deaths, diseases, sounds, chaos, fights; and cannot feel happy in the peaceful existence of nothingness. At least, it needs a deity's shape to hold on to, with its own shape held intact.

You imagine a godhead and love a godhead, only because you want to hold on to your own imagined identity to continue along with some shape of a deity that you favour and cherish.

What you see as a world is what you welcome as a world.

Even philosophy you seek because you can lament and comment about the ignorant state of the world!

You need and welcome the state of the world you are in; you cannot ever imagine the true state of nothingness; and you hold on to the world like the monkey trapped by the want of nuts inside a small hole, and cannot let go of the nuts to go free.

Observe the sounds of words without the meaning attached to them; then there is nothing out there as any language, any reference to objects at all. Observe the images without imagining any particularities about them, as just sensed information of some shape.

Observe the touch as some resistance of atoms between objects.

Observe the smell as some molecules sensed by the nasal organ.

Observe the taste as not the taste inherent in the objects; but as some brain sensation only.

Observe the emotions as caused by the chemicals in the brain which are under the control of the gene.

Observe your life story as not a continuous flow, but as different Jeeva-state garlanded as one (with the 'body-I info' as constant.)

Observe the world (based on the tiny 'body-I') not as a solid independent gigantic structure containing you, but as some ideas and conceptions risings from your own deep inside, the potential state of understanding.

Each and every bit of the world you see as parents, daughters, sons, friends, enemies, gods, Gurus, animals, people, diseases, suffering, joy etc etc all rise from you only as 'understanding nature of the potential state', the Self.

Where is the world? Where is anything at all? Just the Reality existing as information processing!

Be 'That' alone! Everything dissolves into you like waves into the Ocean.

The Jagat though seen is not seen as Jagat at all; but as a shine from the Brahman (Self-awareness) alone.

You the information-content also cease to exist as real!

There is no 'I', no 'you', nothing at all, but the silent working of Reality!

Then why do you not still see it so? It takes only a moment to 'remain as the Self'!

But you take millions of years to reach that state (to be your true self), because of the fear of losing the world, like an idiot not wanting the idiotic dream to end ever, though he is burning inside some fire!

Lack of dispassion means lack of Vichaara!

To talk about this is easy as an intellectual supremacy; but to be 'That' is the most difficult task ever, since it is not any task at all!

The fear of losing the info called 'I' is the one that blocks you from being 'I-less'!

Even a god would be a welcome change to hold on to the duality-sense!

Fear of truth alone is the blockage in the path of remaining as the Self!]

संविद्धननभोमज्जा यथोदेति यदा यदा नित्योदितोपचारेण कल्पितास्तमयोदया मुधा व्योम्न्येव पृथ्व्यादितया वेत्ति तदा तदा।

Whenever the 'drowning inside the floods of perception-expanse, which is equal at all times (as only the information-understanding)' occurs, its rise and setting (as framed in time and space) are imagined by the 'welcome' (attention/service) offered to it; and then the ignorant Jeeva understands the empty expanse with the superimposition of the elements like Prthvee (as solid and real).

[Jagat is just the flood of Knowledge that appears as the 'perceived' through the manifold mind-structures. When this Knowledge rises as the perceived scene of objects, what happens?

The Perceivers also rise up along with the perceived, as stuck to it.

These perceivers are just some Vaasanaa-bundles who immediately react to the perceived. They start attending to it instantly through likes, dislikes, greed, anger, arrogance, regard, disregard etc.

Though there is only the tranquil equal state of Reality which never rises or sets; the ignorant can see only the changing state of the objects. They see the presence and absence of objects. They attach causality to all the objects. They imagine a beginning and end to the imagined Jagat-form, though Jagat actually is an imagined concept only!

How much of the Jagat do you perceive with your limited body-structure and limited intellect capability?

Just that which surrounds you as the space filled with objects (that too those objects alone that are within the eye-range as the images). Maybe there is a calendar and clock to give you some numbers as the measure of the location of your body, and some memories as your material possessions.

*(What can you possess but an idea or memory?)*

Rest of the world outside of your perceived field exists in your mind as ideas only.

So what is the conclusion reached?

What you perceive at every moment is just some sensation in the mind of the touch etc; the rest of the world is a collection of imagined ideas that you have about a world, which differs from person to person.

'Sense-experiences and ideas' that make your particular Jagat, are just emptiness in essence (as just information processed as the mind-thing).

Therefore where is the so-called solid world that you are holding on to?

What value do memories have as connected to this emptiness called the Jagat?]

स्वस्यैव तस्य भानस्य धत्ते पृथ्व्यादिकल्पनात्।

The embodied Self holds on to the imagination also of the elements like Prthvee (which explains the solid nature of the objects).

[Extend your hands in front; the sense of touch tells you that there is something out there that your hands cannot pass through; the sense of sight projects an image that has a front, back and sides; sense of smell recognizes something called smell which differentiates the object from the others; sense of taste goes after it, or rejects it; sense of sound locates the object in space; and some object is understood as existing in the emptiness.

The object which stays as 'the non-material formless Knowledge essence' is experienced as a solid real object by the mind, through the medium of senses.

Instantly the Jeeva is stuck to the reality of the object and reacts to it as a solid body only. His world is made of solidity only. He cannot even imagine what it is to be non-solid. For him the world is a solid structure filled with objects made of elements, firmly placed in a fixed time-scale.]

स्वमेव भानमाकाशमात्रमेव महाचित्तिः पृथ्व्यादिव्यपदेशेन पश्चाद्व्यपदिशत्यजा।

The great Chit-expanse, the unborn Reality, later covers up its own undivided state of the nature of emptiness with the differentiation caused by the elements.

[Jagat is the shine of Chit (Self-awareness) only. Jagat as the Chit-shine is causeless; and has no beginning or end. It is just the empty-state of pure Knowledge.

Then how do we (mis)understand the objects as some meaningful things which fulfil some purposes? Who names them? Who knows the differentiation?

Who else but the Chit? What else is there?

Even the terms and qualities that refer to the objects rise from the 'Chit alone' as the Knowledge-shine.

Are there two states as first and later?

Not in the Chit-state; but in the mind-state there are two levels to cross through before an object is cognized.

First is just the sense of something out there; the mind at that state is just aware of the formless Chit only as emptiness; then it produces the idea of an object through the senses.

Then it instantly knows the object with its particularities of name and form.]

आकाश एव पृथ्वीयमिति धत्ते स्वसंविदं मनोराज्यपुरं बाल इव चिन्मात्रमव्ययम्।

The changeless ChinMaatram understands the Aakaasha (empty expanse, the potential to hold limitless objects) as the world made of five elements, like a child absorbed in his own mind-created kingdom (with its own imagined shapes and names invented by it).

किं भानं किमभानं स्यात्तस्येति न विकल्प्यते स्पन्दास्पन्दस्वभावं तद्विद्धि वातमिवाम्बरे।

One should not ask, what is its revealed state of perception, and what is its un-revealed state of perception. Understand it to be like the quality of the wind in the sky.

[You may ask, whether Chit has two states, the unmanifest and manifest, where it stays without perceptions as unmanifest, and again with perceptions as manifest.

It is like asking whether the wind can exist without movement.

Movement is the wind. Jagat is the Chit. They are not different.

There are no two separate states of Chit as manifest and unmanifest.]

यथा भाति चिदाकाशं तथेदमवभासते व्योम व्योमन्येव नीरूपं नेदं पृथ्व्यादि सत्क्वचित्।

When the Chit-expanse shines, it is understood like this (as the Jagat).

It is emptiness in emptiness; is formless. Elements like Prthvee are not real ever.

[You cannot catch Chit as separated out from this Jagat.

What you are as a name and form, what objects surround you a sense-information, and all your emotions, experiences, memories, actions, ideas exist as the Jagat is Chit alone.

Practice seeing Chit alone as all (information-flow). Do not try to reach the Chit; you are already that as your self-awareness. See the world rising from deep within you at each and every moment.

Love the entire world as the Self; not as the particularised names and forms.]

यथा भाति चिदाकाशरूपत्वाद्भातमप्यलं न सन्नासदिति किञ्चितन्न किञ्चित्च किञ्चन।

In whatever way the Chit-expanse shines forth, let it be so!

There is nothing real or unreal. It is not anything; and yet is something also.

[Whatever 'perceived' you are experiencing as a world, why bother?

Let it be there as it is! What matters what the dream is like?

It is not real, because it is just the mind producing the idea of the world.

It is real because it is Knowledge that is shining as the world.

There is nothing out there; not even an outside or inside!

Yet something is there which the mind understands as the world.

Ignore the mind-stories, and see only that which is something yet appears as the nothingness called the world. Live the story of your life as an author, not as a character in the story.]

इदमित्थमनित्थं च सद्वासद्वा यथास्थितं लोकपर्यायवृत्तान्तं प्राज्ञो जानाति नेतरः।

Whether it (was produced) is in this manner, or not in this manner; whether it is real or unreal; unbothered about such questions, the Knower understands it as it is; along with its alternate state of the world-goings on also; but not so the other ignorant one.

[You can exist only as the Chit-shine that is shining as the Jeeva-state.

Chit seeing the Jagat alone is bondage; Chit seeing itself as itself is liberation.

Chit is the mirror that shines as the reflection of the world.

Instead of identifying with the reflection, stay as the mirror alone which is also the reflection.

The 'I-less' mirror can exist as any reflection it fancies, and is never deluded by the reflection as real.]

स एव हृदयाकाशे कचन्त्या दृश्यसंविदा बाह्यं ब्रह्माण्डमित्थं च सद्वासद्वा यथास्थितम्।

The Praajna (the wise one) realizes that the perceived phenomenon shining in his own heart-expanse is the Brahmaanda seen outside like this – 'as it is'; without any differentiation; without labelled as real or unreal.

[A wise man does not waste his life in eloquent arguments about how the world came to be there. Only the ignorant see the world and believe it to be real; not so the Knower. He does not see the 'perceived' at all. For him, there is only Knowledge shining as Knowledge. There is nothing else. When the senses bring in the information of an object, and the mind explains it with some story of its own, he understands of course the sense-information; understands the story also as narrated by his imaginative mind; and yet ignores them as a child's prattle and sees Knowledge only shining as all.

The ignorant man is a helpless victim of the stories created by the mind (as the 'I' and 'mine' things); and is affected by them very much.

He cannot see the object as just sense-information.

For him, the object is out there with image, smell, taste, sound, and solidity as its innate qualities.

For him, time is real and fixed.

For him, his body is real and has birth and death as its inevitable states.

For him, Karma is there; Dharma is there; family is there; attachment is there; heaven is there; hell is there; destiny is there; Creator is there; a super powered Godhead is there; merit is there; demerit is there; Guru is there; devotion is there; bondage is there; liberation is there.

Everything is there for him, except true Knowledge!]

किमत्र बाह्यं किं वान्तः किं दृश्यं कास्य दृश्यता शिवं शान्तमशान्तं च सर्वमोमिति शम्यताम्।

What is outside, what is inside, what is the perceived scene?

Everything is the state of auspiciousness, tranquil, (seen as) non-tranquil.

Know it as the Supreme alone; and stay quiet.

['Is it then a waste to discuss philosophy even?

Should not one even analyze the theories of the various thinkers?'

Of course you have to study all scriptures and analyze their truths. Otherwise how can you have a grasp of the Reality? But you cannot forever be philosophizing about the world, in the intellectual level only.

Somewhere even the intellect has to be discarded after it fulfils the function of Vichaara!]

नो वाच्यवाचकदृशा रहितो विचारः संपद्यते स च विकल्पमयेन सिद्ध्यै

सिद्धिश्च संभवति तेन विना न काचिद्दीपं विना निशि यथा नयनोपलम्भः।

Analysis of the Reality is not possible without the viewpoints that are discussed while addressing some topic. Even though it is a mind-process, it leads towards the goal (of true Knowledge). This goal cannot be reached without taking recourse to Vichaara; like the eyes cannot see anything at night-time without the help of the light.

[When the mind is lost in the complete darkness of the belief in the reality of the perceived, the study of texts like Vaasishtam teach the student the process of Vichaara. Through the guidance offered by such studies, one should analyze thoroughly what he has read (or listened to) and find the truth by his own understanding. This truth cannot be realized by just grasping the words through intellect only.

The ability to repeat verbatim all the statements given in the Upanishads or Vaasishtam parrot-like without flaw, will not bestow any good.

It can impress others; and may act as a source of wealth, name and fame; but real knowledge is a personal realization, where words have no place at all.

Use the scriptures as guides to thought processes, like using a torch to see objects at night. That much use only do the scriptures have for a seeker of Knowledge.

When the sun rises, the lamp is of no use. When the true Knowledge rises, the scriptures are of no use.]

तस्मादपास्य परयाऽमलया धियान्तःसंकल्पकल्पनमनल्पविकल्पजालं

कृत्वा मनः सकलशास्त्रमहार्थनिष्ठमुड्डीय गच्छ पदमनुत्तममेकनिष्ठः।

Therefore, through the intellect purified by proper Vichaara practice, discarding off the enormous net-work of the 'perceived falsity' that is conceived by the imagining mind within; making the mind refined by the truth given in all the Scriptures on Brahman Knowledge; fly high and reach the excellent state with your mind centered only on 'That', the truth of the Self.