

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTY ONE

(GARLAND OF QUESTIONS-4)
[A CREATOR ALONE MAKES THE PARTICULAR RULES FOR HIS CREATION]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

रामोवाच
Rama spoke

वरशापार्थसंवित्तौ कार्यकारणता कथं उपादानं विना कार्यं नास्त्येव किल कथ्यताम्।

For the events of boons and curses, what are the causal factors?

Explain this to me, since there cannot be an effect without some sort of a purpose!

[Some one with a form should have willed that the boons and curses should work.

Is the curse factor there from the Chit-level, or is it a power gained by the Sages through penance?

Is it a Siddhi obtained, or is it a part of the Jagat-existence, like causality?

Curses and boons do not exist in the modern context as such.

Yet the very presence of a BrahmaJnaani acts as a boon or curse to those around him.

Those who disrespect him, are thrown into miserable life circumstances by the increase of ignorance, and those who respect him get pushed towards better life-circumstances by the increase of knowledge.

This happens without any wilful thought of the BrahmaJnaani.

Maybe that is why the Sages keep away from the idiot minds, so as to not disturb their ignorant dreams, neither causing harm or good to anyone, even by chance.]

वसिष्ठोवाच
Vasishta spoke

स्वावदातचिदाकाशकचनं जगदुच्यते स्फुरणे पयसामब्धावावर्तचलनं यथा।

ध्वनन्तोऽब्धिजलानीव भान्ति भावाश्चिदात्मकाः संकल्पादीनि नामानि तेषामाहुर्मनीषिणः।

The shine of the purity as its essence (Chit-state) alone, shines as the Jagat.

World-form is like the rise of whirlpools in the waters of the ocean (as so many mind-whirlpools).

Like the thundering waves of the ocean waters, the objects shine forth as the essence of Chit.

The wise name them as Samkalpa etc (for the sake of explaining it to the students).

[Only the Chit-expanse of the Bodha-essence exists as all! This is the undeniable truth!

Bodha exists as the varied intellectual measures of understanding.

Curses and boons naturally belong to those who have pure intellects. Their very presence is capable of producing curses and boons; for they are the Chit-state endowed with pure intellects.

Curses and boons are also part of the Chit only.

Like an ocean rises with its turbulent waves accompanied by the thundering splashing sounds, the object-waves rise accompanied by Samkalpa, Svapna or whatever.

Conception and the existence of the object rise together like the wave and its sound.]

WHOSE CURSES AND BOONS ARE EFFECTIVE?

कालेनाभ्यासयोगेन विचारेण समेन च जातेर्वा सात्त्विकत्वेन सात्त्विकेनामलात्मना

सम्यग्ज्ञातवतो ज्ञस्य यथा भूतार्थदर्शिनः बुद्धिर्भवति चिन्मात्ररूपा द्वैतैक्यवर्जिता।

A Knower with the proper knowledge, sees the truth of the world as it is, through recourse to the practice of virtues necessary for the Mumukshu path along with the unbroken Vichaara process, as belonging to the beings with Saattvic qualities like the Devas, and developing the pure nature of Saattvic qualities. His intellect is stabilized as of the nature of ChinMaatram; and is free of the duality and oneness of objects.

निरावरणविज्ञानमयी चिद्ब्रह्मरूपिणी संवित्प्रकाशमात्रैकदेहदेहविवर्जिता सोऽयं पश्यत्यशेषेण यावत्संकल्पमात्रकं
खमात्मकचनं शान्तमनन्यत्परमार्थतः।

It is a state of awareness without any superimposition. It is of the nature of Chit-Brahman.

There is only the pure awareness of oneself; and is free of the concepts of the 'body' and 'no body'.

This sort of a state of a Knower sees that which is conceived only, as its own shine, quiet and not different from the Reality of Chit. *(He alone can have the power to curse; from the state of Chit.)*

[A person, who is established in the stabilized state of Chit-expanse, is actually the Chit-expanse in person. He has no mind, no intellect, no Vaasanaas that bind him to the perceived.

He is a 'state of existence', which is formless and nameless, and which is a witness-state to the perceived phenomena. If he wills anything randomly even, for no purpose or with purpose, it will become the reality of the perceived.

Since he has no ego, and has no selfish purpose as a gain, and since he just acts like the inert state of Chit without intelligence, anything he says is the direct Samkalpa of Chit, and not of any individual at all.

In KundaDanta story, Chit as the deities bestowed the boons on itself as the eight brothers; Chit as Gauree bestowed boon on itself as the foolish wives of the brothers; Chit as Durvaasa cursed itself as the parents of the eight brothers; Chit as KundaDanta asked the questions; Chit as KadambaTaapasa answered the questions. Chit as the Brahmaa of that creation had empowered all these happenings as bound by the appropriate rules. What is not Chit?

If you see only the state of duality, there is always the rise of confusion and hundreds of questions like why and how; but when Chit alone is there and nothing else, what 'perceived' is impossible for Chit to exist as? Anything is possible in a dream; you can die as a dream-character, and be alive also as a sleeping person. Chit can exist as any perceived, without swerving from its natural undivided tranquil state.

A Knower is like an automatic response of Chit to any perceived; since he is a frozen identity of Chit-point only. Durvaasa, the great Sage is such a Knower, who never swerves from his contemplation state of Chit. He is a walking talking Chit-state in person.

(Of course every thing and everyone is Chit; but they stay as delusion states only.)

Durvaasa is a very sensitive state of purity, so to say! Any smallest imperfection if sensed, he will automatically throw away curses like a machine operated by the Chit-state. He is an epitome of perfection. He is a 'Dur-Vaasas' because he is difficult to stay with, since no one can stay as perfect as he demands them to be. He is Durvaasa also, because he is always without the garment of body (idea).

He is the utmost purity-point of Chit-state as a mind-level. *(Mind here means the perceiving state.)*

Unintelligent state of Chit needs 'intelligent-purity point' to react to the imperfect minds; and that is 'Durvaasa-Chit state'. He is an essence of Shiva-state.

Durvaasa is as perfect as maths or physics, or any science (that has reason as its basis).

Mistakes are not forgiven ever, by 'pure Knowledge'.

Pure Knowledge-state as Sarasvatee is more unforgiving than any other Goddess.

Durvaasa is one such noble one; the most perfect Chitta-state.

(He is never a part of Shakuntalaa story as KaaliDaasa wrongly depicts!)

He is awake to the perceived, even when he sits with closed eyes as if in contemplation.

What are 'closed or open eyes of a non-existent form' to the Chit-state called Durvaasa?

He is ever alert to any shortcomings of anyone, be it a Shiva or a Vishnu or a Brahmaa.

He is the Chit-point which has the power to curse anyone, if they commit even the slightest mistake.]

अस्या (अस्य+आ) इदं हि संकल्पमात्रमेवाखिलं जगत्तथा संकल्पनगरं यथा स्वप्नमहापुरम्।

The entire Jagat-state is just the Samkalpa state of that Chit. It is like a city of Samkalpa, or a city of Svapna.

[Jagat is the totality of Samkalpa states of all the Jeevas of various intellectual levels.

In the lower intellects, this Samkalpa goes by the name of Vaasanaa.

In the higher intellects it is known as SatyaSamkalpa.

The ignorant exist as the dream-states created by the Vaasanaas.

The Knowers create their worlds as per their liking, with full control over the events.

The curses and boons of the ignorant have no effect at all, since they are themselves in the cursed state of ignorance. The curses and boons rising from a conceited mind harms oneself and also others around him, by dragging one to lower levels of existence.]

आत्मा स्वसंकल्पवरः स्ववदातो यथा यथा यद्यथा संकल्पयति तथा भवति तस्य तत्।

The Aatman (the embodied Jeeva-state like that of the Sage Durvaasa) which is the best state of Samkalpa (as Chit-state), is pure Chit in essence. Whatever that person conceives, that alone is perceived as such.

संकल्पनगरे बालः शिलाप्रोड्डयनं यथा सत्यं वेत्यनुभूयाशु स्वविधेयनियन्त्रणम्।

A child sees the rock floating in the city of his imagination.
He experiences it as real, and is able to control it also.

[It may be not possible for others. It is his imagination and he is in full control of it. Rocks can fly or talk even, if he wills it to be so. The whole thing of a rock floating is the mind-content of that child; and not different from him. For the Chit which shines as the Brahmaa-child, this Jagat is its imagined world; it can make curses and boons also a part of it, through some frozen points like Durvaasa or any other deity. What is impossible in a city of imagination?]

सवसंकल्पात्मभूतेऽस्मिन्परमात्मा जगत्त्रये वरशापादिकं सत्यं वेत्यनन्यत्तथात्मनः।

The Supreme Self understands the truths of the boon and curse rising in the tri-world of its own Samkalpa, as not different from oneself.

स्वसंकल्पपुरे तैलं यथा सिद्ध्यति सैकतात्कल्पनात्सर्गसंकल्पैर्वरादीह तथात्मनः।

Oil also can be extracted out of sand in the world made of one's Samkalpa.
(What is not in the power of imagination?)

Boons etc are also possible in the Samkalpa of a world, rising through one's own imagination.

WHOSE CURSES AND BOONS ARE NOT EFFECTIVE?

अनिरावरणज्ञसेर्यतः शान्ता न भेदधीः ततः संकल्पनाद्वैताद्वारायस्य न सिद्ध्यति।

For the ignorant one, who has not removed the superimposition (of 'I' and 'mine'), and whose idea of difference is not gone because of his Samkalpa of Dvaita, the boons etc do not bear fruit for him.

[Anybody and everybody cannot throw curses randomly; or bestow boons to the others, sitting on a high pedestal. A curse rising out of a deluded mind, or a blessing rising out of a corrupted mind never take effect. A mind tainted with duality has no power over the circumstances.]

या यथा कलना रूढा तावत्साऽद्यापि संस्थिता न परावर्तिता यावद्यत्नात्कल्पनयान्यया।

Whatever was established in the beginning, in whatever manner, (by Chit as the Brahmaa); that stays like that today also, unless it is not made different by imagination (by another Chit-point like Durvaasa, who can will otherwise!)

ब्रह्मण्यवयवोन्मुक्ते द्वितैकत्वे तथा स्थिरे यथा सावयवे तत्त्वे विचित्रावयवक्रमः।

In Brahman which is without limbs (and undivided), the two-ness and oneness are seen as if 'the reality is with limbs' (as divided); and that is why there is the concept of such strange principles like 'curses and boons'.

[Jagat is of course, Brahmaa's dream. It runs the way he conceived it to be.

However, those who are out of Brahmaa's dream and are in pure Chit-state, have the power to break his rules; and change the perceived for a Jeeva of Brahmaa's world, through curses and boons. They can override Brahmaa's rules.]

रामोवाच

Rama spoke

अनिरावरणाज्ञानात्केवलं धर्मचारिणः शापादीन्संप्रयच्छन्ति यथा ब्रह्मंस्तथा वद।

There are people, who are in the ascetic way but still stay ignorant, without yet removed of the superimposition. How are they capable of cursing? Tell me Brahman!

[Curses are rendered not only by noble ones like Durvaasa; there are ignorant people (Yogis) also who curse, though they are not in such a high state as Durvaasa. How is it possible?]

[Such things are possible because the Creator of that Creation willed it so!]

वसिष्ठोवाच

Vasishta spoke

संकल्पयति यन्नाम सर्गादौ ब्रह्म ब्रह्मणि तत्तदेवानुभवति यस्मात्तत्रास्ति नेतरत्।

At the beginning of the Creation (with the beginning and end), whatever is conceived by that Creator in the empty state of Brahman, that alone he experiences (as his world-dream); since that alone is there (as his mind-world) and nothing else to block it; (like a city imagined by a child in his mind is not interrupted by others.)

ब्रह्म वेत्ति यदात्मानं स ब्रह्मायं प्रजापतिः स च नो ब्रह्मणो भिन्नं द्रवत्वमिव वारिणः।

Prajaapati Brahmaa knows his own essence as Brahman.

He does not differ from Brahman, like the fluidity does not differ from water.

संकल्पयति यन्नाम प्रथमोऽसौ प्रजापतिः तत्तदेवाशु भवति तस्येदं कल्पनं जगत्।

Whatever this Prajaapati conceives at first, stays as that only. This world stays now as what he conceived it to be (with these rules and regularities).

निराधारं निरालम्बं व्योमात्म व्योम्नि भासते दुर्दृष्टेरिव केशोण्ड्रं दृष्टमुक्तावलीव च।

Like the hair balls seen by a person with eye-infection, or like the pearl garland seen in the sky, the world imagined by Brahmaa shines in the empty expanse as made of emptiness only. It is without any (outside) support and is independent (like a Svapna world). *(It exists as Brahmaa's mind only.)*

संकल्पिताः प्रजास्तेन धर्मो दानं तपो गुणाः वेदाः शात्राणि भूतानि पञ्च ज्ञानोपदेशनाः

तपस्विनोऽथ वादैश्च यद्ब्रूयुरविलम्बितं यद्यद्वेदविदस्तत्स्यादिति तेनाथ कल्पितम्।

This Brahmaa conceived the people (with certain shapes) and also the qualities of Dharma, Daana and Tapas (to purify their minds), the three Gunas which dominate their minds; the Vedas, the scriptures, the five elements, and the instructions of Knowledge (like Vaasishtam). *(He made the rules about curses also.)*

He conceived also that 'all that is spoken - by those Sages who perform penance; by those who can speak fluently because of the state of realization and argue off the incorrect theories of Reality; by those who know the truths of Vedas;- should be real always'.

[A person who is on the path of spirituality also, should never utter words that may become true and cause injury to others. Words of condemnation, curses, prediction of evil etc should be avoided completely.

Future events of the Jeeva-states are unpredictable and random only, as stated by Vasishta. Each moment brings in the perceived anew and sudden, like the crow and Taala leaf maxim, as a matter of co-incidence only.

Even a person, who has ascended the ladder of spirituality even a little, will have the Chit-power acting through him directly; and will cause harm to others, if the curses come out of his mouth unaware also.

It was ordained by Brahmaa, that in this Creation, the words spoken by Sages and Knowers will become true.

As previously mentioned (in the Paashaanaakhyaana), among many such truth-speakers (SatyaVaak), the words of the person in a higher level will only turn out to be the truth.]

इदं चिद्ब्रह्मच्छिद्रं खं वायुश्चेष्टाग्निरुष्णता द्रवोऽम्भः कठिनं भूमिरिति तेनाथ कल्पिताः।

He alone conceived that the Brahman-state should shine forth here as the inert and conscious objects; that the space should be a hollow so as to contain everything; that the wind should be able to move about; that the fire should be hot; that the water should be fluid; that the ground should be hard.

[Brahmaas are countless in the Chit-expanse, and their worlds float like dust motes in the light of Chit. Each Brahmaa's conceived world will be different, as per his mind-status.

Any Deva, any Sage, any Siddha, any intelligent Knower can become a Brahmaa of his own world.

This Brahmaa of Rama's world had such conceptions as experienced by Rama and others.

Any Brahmaa is the totality-state of his world, like a dreaming person is alone the totality structure of his dream-world.]

चिद्वातुरीदृशो वासौ यद्यत्खात्मापि चेतति तत्तथानुभवत्याशु त्वमहं स इवाखिलम्।

This Brahmaa is actually the principle of Chit alone. He is made of emptiness only. Yet, whatever he conceives, he experiences it in that manner, as you, me, and the entire world.

यद्यथा वेत्ति चिद्व्योम तत्तथा तद्भवत्यलं स्वप्ने त्वमहमादीव सदात्माप्यसदात्मकम्।

Whatever the Chit-expanse understands as some perceived, that becomes that only, in that manner, like the 'I' and 'you' of the Svapna state, of the nature of unreal, yet real as the Chit-shine.

शिलानृतं यथा सत्यं संकल्पनगरे तथा जगत्संकल्पनगरे सत्यं ब्रह्मण ईप्सितम्।

The dancing statues are real in the city of imagination; so also, whatever is conceived in the imagination city of Brahmaa, namely the Jagat, and whatever Brahmaa wishes for (as to be the characteristics of his Jagat), that becomes (experienced as) the truth.

(The Knower has the power to act against the rules set by Brahmaa, and can change the perceived state for that particular Jeeva through his boons or curses.)

चित्स्वभावेन शुद्धेन यद्बुद्धं यच्च यादृशं तदशुद्धोऽन्यथा कर्तुं न शक्तः कीटको यथा।

That (perceived scene), which has been understood by the pure Chit-nature, in whatever manner, (as the reality of the words spoken by a great Sage who is empowered by Chit to curse), cannot be changed by the impure (deluded minds), like a helpless worm (caught in a hook, has no power to change its scene of suffering).

(The Jeevas of a Brahmaa's Creation cannot perceive anything outside of their Brahmaa's conception.)

अभ्यस्तं बहुलं संवित्पश्यतीतरदल्पकं स्वप्ने जाग्रत्स्वरूपे च वर्तमानेऽखिलं च सत्।

'Whatever' is repeatedly practised (as the 'perceived'), (by the people of this Brahmaa's world), 'that alone' the mind sees (as the perceived); and the other objects are seen not much (like the cold fire), in the Svapna (of Brahmaa), in the form of Jaagrat (for the Jeevas), seen as the 'present'.

[We are all the fiction characters of Brahmaa's Svapna-world. We live by his rules, and have no power to make the fire as cold or the snow as hot.

We have no power to change the story, unless we get rid of the duality-delusion.

When this delusion is removed; well, there is no story at all to change!

However, you as a Knower will have the power to make a story to your liking, if you will it to be so!]

सदा चिद्व्योम चिद्व्योमिन् कचदेकमिदं निजं द्रष्टृदृश्यात्मकं रूपं पश्यदाभाति नेतरत्।

The Chit-expanse alone shines in the Chit-expanse as itself at all times, being a witness to the form of the perceived and the perceiver. Nothing else shines.

[Chit alone exists as all the life-stories of all the minds anywhere and everywhere.

A knower is the pure Chit-state. He is a mind-state that is used as a direct channel by Chit.

Usually the Knower stays empty of all thoughts and stories, since he is established firmly in the unintelligent Chit-state.

Chit-expanse directly conceives the Reality through the frozen identities of these Knowers; and has the power to change the perceived world of a Brahmaa.

These noble ones are known as the people having 'SatyaSamkalpa'.]

(How does the Knower get the power of SatyaSamkalpa?)

एकं द्रष्टा च दृश्यं च चिन्नभः सर्वगं यतः तस्माद्यथेष्टं यद्यत्र दृष्टं तत्र सत्सदा।

Since the Chit-expanse is spread out everywhere, the perceiver and the perceived are the same (as the Chit-expanse itself) (for a Knower). Therefore, whatever is seen, however much, wherever, turns out as real experience always (as willed by him).

[Brahmaa is also a state of SatyaSamkalpa only. His Creation exists as real for his Jeevas.]

वाय्वङ्गस्पन्दनवज्जलाङ्गद्रवभाववत्यथा ब्रह्मणि ब्रह्मत्वं तथाजस्याङ्गं जगत्।

Like the movement is the very limb of the wind, like the fluidity is the very limb of the water, like the swelling is the nature of Brahman, so is the world, the very body-form of the unborn Brahmaa (and inseparable).

[Wind means movement; water means fluidity; swelled state of Jagat means Brahman; created world means Brahmaa.]

ब्रह्मैवाहं विराडात्मा विराडात्मवपुर्जगत् भेदो न ब्रह्मजगतोः शून्यत्वात्वाम्बरयोरिव।

Brahman is the Viraat entity which shines as the 'I' (as the 'I' of all his people.)

Viraat's form is the Jagat. *(He is Brahman alone in the form of Viraat.)*

There is no difference between Brahman and Jagat, like the emptiness and the sky.

(Brahman is Brahmaa; Brahmaa is Jagat; Jagat is Brahman.)

यथा प्रपाते पयसो विचित्रः कणपङ्क्तयः विचित्रदेशकालान्ता निपतन्त्युत्पतन्ति च।

निपत्यैवैकयाऽऽकल्पं मनोबुद्ध्यादिवर्जिताः आत्मन्येवात्मनो भान्ति तथा या ब्रह्मसंविदः।

ताभिः स्वयं स्वदेहेषु बुद्ध्यादिपरिकल्पनाः कृत्वोररीकृता सर्गश्रीरद्भिर्द्रवता यथा।

When the water falls down from the mountain top, the lines of water belonging to various time and place factors fall and jump in varied manners. They fall down as one stream, and are free of the intellect and mind. *(It is not an intelligent action, as willed by the waterfall.)* These water drops shine within themselves with the same essence. The Conceived world pattern of Brahmaa also is like that.

[A waterfall is a continuous stream of falling water.

Though appearing to be always of the same image, it is a continuous unbroken movement of water drops alone. These water drops fall from a height, each made of the same essence; but move in different directions, fall into various places, and jump off in various directions, randomly as and when.

(Wind also can disturb them; or the changing shape of rocks; or the plants growing on the rock, or the falling stone pieces etc.)

Various streams of water alone appear like one whole mass of a waterfall.

Various states of Jeevas alone look like one Viraat-form.

Each Jeeva is a water-drop of experiences controlled by his ignorance level.

Viraat is the totality of all falling water-drops of Jeevas.

Jeevas are all 'Chit' in essence and are free of the mind and intellect. They are the delusion states which seem to drop from the state of pure Chit-state; and they go down into various perceived patterns, randomly moving through various paths. Yet they are all of the same essence and do not differ from each other.

The entire waterfall with its water drops falling through various streams is the Viraat.

World experience is a like waterfall.

Though looking the same and changeless, it is actually made of continuous change only.

These Jeeva-drops, which are without the mind and intelligence, get endowed with the mind and intellect, when they become the inevitable part of the perceived.

Mind and intellect are the necessary parts of the delusion state of the Jeevas.

Chit itself is the Jeeva, mind intellect etc; like the canvas is the very picture that gets painted on it. Canvas is actually picture-less in its pure state. Chit also is unintelligent in its pure state.

These divided Brahmaa-drops imagine the intellect etc in themselves; and have made the world-grandeur as a reality, like the fluidity in the water.

Fluidity is necessary part of the water drops which make the waterfall-image look the same always. No one notices that every drop there is a newly formed one.

The moment it is born, the water drop smashes against the rock and is gone already.

Jeevas are nothing but the Chit-state appearing as varied perception-patterns, known by the name of Jagat. Each water drop has fluidity as its common essence; so also, all the Jeevas have Chit the Understanding conscious nature, as their common essence.

Water drops do not differ from the waterfall; Jeevas are also not different from the Chit-state.

World is there for the Jeevas with incorrect understanding; for those with the correct understanding, world ceases to exist as real.]

तदेवं जगदित्यस्ति दुर्बोधेन मम त्विदं अकारणकमद्वैतमजातं कर्मकेवलम्।

This world exists like this because of the incorrect understanding. For me with the correct understanding, the action of the mind, intellect etc is without a cause, is non-dual, and unborn.

[Mind, intellect are part of the perceived only; they do not belong to the Chit-state.

A Knower uses the mind and intellect as some tools only, when necessary, without any purpose, without any ego, without any gain or loss, but only as a 'state of Chit' which rises as a perception through that 'Mukta state'.

Whatever he says, that immediately turns out to be true.

Whatever he thinks, that immediately turns out to be a perceived scene.

In his natural state, he sees no differentiation; no world; and no cause for the world too.

He is as he is; Chit shining as Chit!]

अस्तस्थितिः शरीरेऽस्मिन्याद्दृगुपाभूयते उपलादौ जडा सत्ता तादृशी परमात्मनः।

The state of the Supreme Self is like the state of the body, when it is dead; and is without intelligence and mind, like the state of inertness of the rock etc.

[What is the state of Chit like?

It is what a dead body would be like; or a rock would be like.

A Knower does not perceive the world, similar to the dead body which perceives nothing; for he also has no mind or intellect like the body that is without life. A Knower is a moving talking dead body only.

Chitta is the world. Knower has no Chitta; but is Chit alone. Brahmaa is the formless 'Chitta state' of the Chit-expanse, which dreams the world of Jeevas as already finished and over with.

Imagine a person's life (as a body). He is born; lives and dies.

This can happen, only if the concept of time is there.

If the time concept is absent, that person dies the moment he is born; rather he is not born at all. He is not there at all. This is the state of Chit-expanse, where no one is there as a Jeeva at all.

The world is non-existent in Chit-state, which cannot think of the time-flow at all.

It is always complete; as a fulfilment of all perceptions. It is empty of all, including emptiness.

'Chit-expanse shining as the knowledge of time' is the 'Jeeva living in some time-span'.

'Chit-expanse shining as the knowledge of place' is the 'Jeeva living at some place'.

Slice off the 'time and place' through Vichaara by understanding them to be just some measure-numbers only. Where is the 'so-called' 'you' with intelligent thinking? Chit alone is left back like a dead corpse.]

SLEEP OF BRAHMAN

यथैकस्यां सुनिद्रायां सुषुप्तस्वप्नकौ स्थितौ तथैते सर्गसंहारभासौ ब्रह्मणि संस्थिते।

The creation and destruction of a world in Brahman are like the (undivided) Sushupta state and Svapna state of a person in deep sleep (and appear and disappear like the dream and sleep states.)

सुषुप्तस्वप्नयोर्भातः प्रकाशतमसी यथा एकस्यामेव निद्रायां सर्गासर्गौ तथा परे।

Just like the Sushupti and Svapna are the brightness (of perceived) and the darkness (dormant state of perception) in one single state of sleep (of Chit-expanse), the absence and presence (of worlds) are like that in Brahman.

['Delusion' means that the world is there (as real) with creation and destruction as its very nature; like the dream is a part of the sleep.

'No-delusion' means that the world is not there (as real) and one is awake in Knowledge.]

यथा नरोऽनुभवति निद्रायां दृषदः स्थितिं परमात्मानुभवति तथैतज्जडसंस्थितिम्।

A man experiences the state of the stone in the sleep state; so also, the 'Paramaatman' experiences the state of inertness (in the perception-state).

अङ्गुष्ठस्याथवाङ्गुल्या वाताद्यस्पर्शने सति योऽन्यचित्तस्यानुभवो दृषदादौ स आत्मनः।

When a man is absorbed elsewhere in the mind, the touch of a finger with another finger, or the touch of air or any other object, is not felt; so is the stone etc of the Self.

व्योमोपलजलादीनां यथा देहानुभूतयः तथास्माकमचित्तानामद्य नानानुभूतयः।

The sky, stone, water etc have their own (awareness) state of their forms, so also, our minds also experience the manifoldness of objects.

[Why inert objects are there in the Chit, existing as this Jagat?

What Jagat? For you the ignorant Jeeva, the Jagat is real, like the dream is real for the dreaming person.

You stay inert like a log of wood when asleep; so also, you can say that Chit stays as the inertness of the objects while dreaming the world as 'you', the ignorant.

Or you can also say that the Chit as the 'you' is absorbed in the dream of life and so it exists as the inert part of the perceived.

The so-called inert objects are what they are always; and stay unchanged in their qualities. They are aware of their bodies without a mind and an intellect, as the very Chit-state.

We are aware of manifoldness, endowed with a mind; the inert objects are aware of their existence, without being endowed with a mind.

Our minds are made to think and understand; and we are able to perceive manifoldness.

The inert objects cannot perceive anything outside of their existence.

That is all the difference is there between the inert and conscious things of this world!

We are inert with an inert mind. They are inert without an inert mind.

Why think of stone etc alone as inert? Are you also not inert?

Who is conscious? No one! Not even the Chit!

Everything is as it is; without the divisions and terminologies of inertness and consciousness.

No one is inert; no one is conscious.

What are inertness and consciousness as belonging to objects?

Day means 'no night'. Night means 'no day'. Conscious means 'not inert'. Inert means 'not conscious'.

Both are states which exist together with opposing meanings.

Chit is not inert or conscious; it is just what it is; indefinable!]

काले कल्पेषु भ्रान्तयेता यथाहोरात्रसंविदः तथासंख्याः परे भ्रान्ति सर्गसंहारसंविदः।

In a single day (Kalpa) of Brahmaa, we have the experience of divided spans of days and nights (numbering a lot). In the Supreme also, the perception of creation and dissolution states stay beyond numbers.

[Time and place are just the measures that belong to a particular mind: are not the same for all. There is no single clock or calendar that rules all the worlds.

In the few minutes of measure of the human brains, so many insects finish off their whole life-span between birth and death.

In one Kalpa-time of Brahma, the beings in his creation go through millions of birth and death experiences. In the Chit expanse, countless Brahmaas rise up like water sprays in the ocean, as just a momentary existence only.

What is the measure of what? The infinite state of Chit is immeasurable!]

आलोकरूपमननानुभवैषणेच्छामुक्तात्मनि स्फुरति वारिघने स्वभावात्।

आवर्तवीचिवलयादि यथा तथायं शान्ते परे स्फुरति संहतिसर्गपूगः।

Like the whirlpools and waves etc rise up in the ocean by its very nature, the heap of creations and dissolutions rise up in the tranquil state of the Supreme, which is free of the sight, form, thoughts, experience, wants, desires etc.

[This 'something' (what we refer to as 'Reality'), which stays nameless and formless, cannot see, cannot think, cannot experience, cannot want, and cannot desire. A Knower in the state of Chit also cannot think, cannot experience, cannot want, and cannot desire. He is as inert as a stone; but is the most 'awake' of all.

Curses and boons...? They just are part of the perceived as belonging to the ignorant.

If he curses... or blesses...? It is like a rock that spoke out by the magic of Chit!

It curses itself; it blesses itself! What else is there but the Chit?]