

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्टः

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 FORTY FOUR
(GURU SHISHYA SAMVAADA)

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.

वसिष्ठोवाच
Vasishtha spoke

[The same Jeeva states can repeat many times like some repeated number counts. After all, no person or entity exists as real; everyone is just a measure of intelligence only; and can be repeated many times in the limitless expanse of Reality.]

यथा यत्पृष्टवानद्य त्वं मामरिनिषूदन शिष्येणैव सता पूर्वमहं पृष्टो गुरुस्त्वया।

Hey destroyer of enemies! Previously you as a disciple had asked me, your Guru, in the past the very same question you are asking me now.

[When did this happen? Was Rama previously born as Rama in some other Kalpa?

If he had attained the Mukti-state of Knowledge in that Kalpa itself, how did he get born again as Rama?

Then what is the meaning of Mukti, if one is born again and again?

If such questions rise in the mind, listen to these words.

Chit can exist as anything at any time as any mind-pattern.

It can exist as many many Ramas and many many Vasishtas at any time at any place.

Jeevas are not separate entities, but only the Chit-state existing as the perceived fields.

There is no question of the same Rama being born again; or the same Vasishtha getting born again.

Chit-state is like a beautiful garden of manifold varieties of flowers.

If Rama is a lotus blooming in the lake of pure knowledge, nothing prevents the lake from having a million lotuses (Ramas) blooming all over it. Each lotus is separate; yet the same.

This is the great 'Chamatkaara of Chit-state' that no one as an entity exists in the Chit-state or Jagat-state; yet there is the appearance of countless Jeevas with countless world-perceptions!

Actually the states of ignorance and knowledge do not exist at all in the Chit-state.

Any name or form is just a mask it wears at will. Nothing stops it from wearing the mask of Rama or Vasishtha, or 'you even' again and again!]

(This is Brahman talking to itself as two intellect levels of Rama and Vasishtha.)

पुराकल्पे हि कस्मिंश्चित्त्वमात्मादिकात्मिका आसीदियं चित्प्रतिभा गुरुशिष्यात्मना वने।

गुरुस्तत्राहमभवं शिष्यस्त्वमभवस्तदा पृष्टवान्मां त्वमग्रस्थ इदमुद्धामधीरधीः।

In a previous Kalpa, in some forest, this grand power of Chit (Reality) existed as the Guru and Shishya in some forest, as you and myself discussing the same thing like this (with the same forms and same characters). I was a Guru then; and you were my disciple.

You were seated in front of me; and with your highly qualified intellect asked me this.

['In the Chit-expanse, the Chit existed as a 'Rama and Vasishtha discussion-scene', where that previous Rama asked a similar question like this; and that previous Guru Vasishtha answered that Rama like this'; says Vasishtha. He uses the terms, 'I' and 'you' just for the purposes of communication only.

Since Rama was also now established in the knowledge of his true essence, and Vasishtha was also in the same Chit-state, it is more like a scene where the Chit-state, directly manifesting as two levels of intellects, is conversing with itself.]

शिष्य उवाच
Disciple spoke

सर्वस्य भगवञ्छिन्धि ममेममतिसंशयं किं नश्यति महाकल्पे किं वस्तु न विनश्यति।

"You are the Lord of all! Shatter this great doubt of mine.

What gets destroyed in the 'Great Dissolution', what does not get destroyed?

[The word 'MahaaKalpa' is used by Rama to mean the great dissolution of the perceived world that happens at the highest level of Realization. If a person is established as the Chit-state itself, and sees yet a world around him as a dream-reality, then what is said to be destroyed, and what remains left back for the Knower of the highest grade?]

गुरुवाच
Guru spoke

पुत्र शेषमशेषेण दृश्यमाशु विनश्यति यथा यथा स्वप्नपुरं सौषुप्तीं स्थितिमीयुषः।

Son! The entire perceived vanishes without anything getting left over, like the Svapna-city vanishes when the Sushupti state rises up.

(The state of a Knower is that of a complete awakened state; yet it is sleep-like, since the world as the world is not perceived at all, like the dream is no more a dream when awake inside it.)

निर्विशेषेण नश्यन्ति भुवः शैला दिशो दशक्रिया कालः क्रमश्चैव न किञ्चिदवशिष्यते।

नश्यन्ति सर्वभूतानि व्योमापि परिणश्यति।

All the lands, hills, ten directions, actions, time, processes all get completely destroyed; and nothing gets left out. All the beings perish; even the emptiness gets destroyed completely.

[This dissolution is not the ordinary Pralaya state of the world of a Brahmaa; but refers to the complete dissolution of the perceived-state (all probable states) when the truth of the Self is realized with the highest form of intelligence. After the entire perceived dissolves off for a Knower, what gets left back? He can not exist anymore as the threefold state of the perceiver perceiving the perceived.]

स सर्वजगदाभासमुपलब्धुरसंभवात् ब्रह्मविष्ण्वन्द्रुद्राद्या ये हि कारणकारणं तेषामप्यतिकल्पान्ते नामापीह न विद्यते।

Since there is no one to perceive the world in its entirety, even the higher level of beings like Brahmaa, Vishnu and Rudra and others, who act as the cause of the existence of the world (do not get left back); their names also do not remain when the complete dissolution occurs.

[No worlds, no Devas, nothing ever remains as with name and form.

The Yogi who is established in his own essence, is the pure Chit-state bereft of all the perceived phenomena. There is no 'you' or 'I' or the world; there are no Devas; no humans; nothing whatsoever.

All the sounds refer only to the 'Self'. All the names denote the Self only.

There is only the single 'I' which knows itself as all.

The unintelligent Reality that does not know of itself, knows itself as the 'Self' as the intelligence of the highest level, as if a journey is complete. The completeness which was hankering for completeness finds itself quiet in that completeness.

This is the highest state ever possible in the Chit-expanse. It is the state of Chit-expanse endowed with the utmost purity state of the intellect. Because of this, a JeevanMukta of the highest level like a Vasishta fares better than the unintelligent Chit-state.

JeevanMukta is rather a mirror held by the Chit-state to look at itself in its full form; or rather Chit-state is a mirror reflecting the JeevanMukta; the intelligent Chit reflected in the unintelligent Chit.]

शिष्यते हि चिदाकाशमव्ययस्यानुमीयते तत्कालशेषतानेन सर्गानुभवहेतुना।

There is only the changeless Chit-expanse that is left back; as inferred by us (who are endowed with intelligence), even as we experience a creation and think of what gets left out at that time.

[Who is asking this question, of what gets left back after the great dissolution of the perceived at the state of highest realization level? One who has not realized!

It is like asking, what gets left back, when the ghost is removed off fully through proper understanding!

What gets left back?

The perceived is not at all there in the Brahman-state; so what remains when the imagined perceived is gone once for all? Only the Brahman remains!

The 'Perceived' never was!]

शिष्य उवाच
Disciple spoke

नासतो विद्यते भावो नाभावो विद्यते सतः इदं तत्कथमाभोगि विद्यमानं क्व गच्छति।
The unreal can never exist; the real cannot ever cease to exist.
What happens to all this which exists as experienced by all (as real)? Where does it all go?

गुरुवाच
Guru spoke

न विनश्यत एवेदं ततः पुत्र न विद्यते नासतो विद्यते भावो नाभावो विद्यते सतः।
यत्तु वस्तुत एवास्ति न कदाचन किंचन तदभावात्म तद्राम कथं नाम विनश्यति।
This does not perish at all, my son, (because) it does not exist at all.
The unreal can never exist; the real cannot ever cease to exist.
That which is not there really as anything or anywhere, is non-existent. So Rama, how can it perish?

क्व स्थितं मृगतृष्णाम्बु क्व स्थिरो द्वीन्दुविभ्रमः क्व स्थिरा केशदृग्व्योम्नि क्व भ्रान्त्यानुभवः स्थिरः।
How can the waters of the mirage exist? How can the illusion of the two moons stay stable?
Where does the hair roll seen in the sky (with infected eyes) be stable?
How can an illusory experience remain as stable?

सर्वं दृश्यमिदं पुत्र भ्रान्तिमात्रमसन्मयं स्वप्ने पुरमिवाभाति कथमेतन्न शाम्यति।
Son! All this perceived is illusion only, and not real.
It shines like a city in the Svapna. How will it not disappear?

शाम्यतीदमशेषेण तथा सर्वत्र सर्वदा यथा जाग्रद्विधौ स्वप्नः स्वप्ने वा जागरो यथा।
This will completely subside off at all times at all places (for the best Knower), like the Svapna state in Jaagrat and the Jaagrat state in the Svapna.

यथा स्वप्नपुरं शान्तं न जाने क्वाशु गच्छति शान्तं तथा जगद्दृश्यं न जाने क्वाशु गच्छति।
When the Svapna ends, we do not know where that Svapna-city vanished off into.
This perceived Jagat also, we do not know as to where it vanishes into, (when we realize the truth).

शिष्य उवाच
Disciple spoke

किमिदं भाति भगवन्न विभाति च किं पुनः कस्येदं वस्तुनो रूपं चिद्व्योम्नो वितताकृतेः।
Bhagavan! What shines as this, and what does not shine as this?
What is the nature of that 'Reality of Chit-expanse' which is spread out like this?
[It is indeed an amazing truth that this world exists as if, though not-existing at all.
What is the nature of that Reality which exists as if like all this; yet is not all this?]

गुरुवाच
Guru spoke

चिदाकाशमिदं पुत्र स्वच्छं कचकचायते यन्नाम तज्जगद्भाति जगदन्यन्न विद्यते।
Son! This is the Chit-expanse with its pure glittering nature. This alone is the shine of the Jagat.
(This is the Reality; where the world exists not in the least.) There is no other thing called the world.

अस्यैतद्वस्तुनो रूपं चिद्व्योम्नो वितताकृतेः रूपमत्यजदेवाच्छं यदित्थमवभासते।

This alone is the nature (form) of this reality of the Chit-expanse spread out like this.
It never discards its pure nature though it appears like this.

कचनाकचनं सर्गक्षयात्मास्य निजं वपुः व्योमात्म शुक्लकृष्णं स्याद्यथावयविनो वपुः।

The glitter and non-glitter states of the nature of creation and destruction is its very nature, like the sky having the states of whiteness and blackness, or like a person having the limbs as his own self.

[Minds are like the mirrors that reflect the shine of the Chit-awareness.

Minded tainted by the Vaasanaas reflect their taints as the Jagat in the Chit; they are the ignorant Jeevas.

Minds pure and clean, reflect Chit itself; they are the Knowers.

Worlds stay as created in the minds of the ignorant.

Worlds stay as destroyed in the minds of the Knowers.

Worlds never end for the ignorant; worlds never even begin for the Knowers.

Reality stays as the Vaasanaa-fields of the ignorant, and also as the untainted worlds of the Knowers.]

यथायं त्वं सितोदान्तरेक एवादितः कचैः तथा ब्रह्मैवाच्छात्म सर्गे सर्गक्षयेऽक्षयम्।

When you get reflected in the pure white waters, you are the same one, though reflected.

Similarly Brahman is pure untainted essence, and does not change in the creation and destruction states (which belong to the ignorant and knowing minds).

[In the tainted mind-waters, Chit shines as the Jagat. In the clean mind-waters, Chit shines as itself.]

यथा स्वप्ने सुषुप्ते च निद्रैकैवाक्षयानिशं सर्गेऽस्मिन्प्रलये चैव ब्रह्मैकं चित्तिरव्ययम्।

In the Svapna and Sushupti, there is the basic state of undisturbed sleep continuously.

Similarly there is only the Brahman state of changeless awareness at the time of creation-state (of the ignorant) and the dissolution-state (of the Knower).

यथा स्वप्ने जगद्द्रष्टुः शान्तं शाम्यत्यशेषतः तद्वदस्मज्जगदिदं शान्तं शाम्यत्यशेषतः।

As it happens in the Svapna state (where the person who is in the dream vanishes off along with the dream) the 'seer of the Jagat (Jaagrat)' vanishes off completely, (when he wakes up in Knowledge); and this world of ours also quiets down the same way without a trace (for the Knower who realizes the truth).

[A person, who has realized the truth, is in the 'fourth state of Turyaa' (as believed by the ignorant who are in Jaagrat/Svapna/Sushupti states), with his vision of Knowledge. Though he moves about in the world doing normal activities, he will not see anything as real; and will be always conscious of the fact, that every bit of the perceived is just some form of Bodha (information or disturbance in the quietness or some probable state of Reality), and is valid at the moment of experience only.

He is always absorbed in the 'present' only, undisturbed by the past or future thoughts.

Like in an animal, his memory is for survival in the world only.

He does not remember anything of the world, like the ignorant hang on to.

Jaagrat state of the world has been always described as equal to Svapna state because of its empty meaningless nature. What place do 'you' hold in this dream-like infinite expanse of the perceived? Imagine the extent of the 'space' which contains countless worlds filled with countless beings, never reaching the finish line ever! What is your tiny mind-experience worth, after all?

What is your minuscule false identity worth in the expanse of this infinity?

Any identity limited by a name and form is highly insignificant in the infinite range of perceptions that arise in the Chit-expanse as its very nature.

A man of realization knows the worthlessness of any identity; and exists as the huge space of Chit-expanse itself as his formless form. He dismisses any perceived as just some Bodha of the nature of unreal.

He has woken up from the Svapna state of Jaagrat.

The moment you wake up from a dream, the 'dream-person' along with the others in the dream and the objects in the dream, vanishes off into nothingness. You are in another world of people and objects suddenly, when waking up to the Jaagrat-world from the Svapna world.

What happened to all those people in the dream world?

Do they exist elsewhere having their own dreams?

‘Of course not’, you will say; because you have a through understanding that the dream-world was made of nothingness; and nothing of it was ever real, and those people you saw in the dream-world do not exist at all. Dream was just a mind-state only, belonging just to you.

The others in the dream were also made of your mind-content only.

What happens then, if you wake up to Turyaa-state from this Jaagrat state?

Jaagrat-world does not vanish off; but stays as it is; as if waiting to finish the dream off, till the body belonging to this world meets its death.

It is the ordinance of Brahmaa that the body will not vanish off till its death. Therefore, a JeevanMukta, who is liberated while the body is still alive, has to use the mind and the body, till the body meets its death here. This is the ordained rule of this Brahmaa of this world.

What is his state now as a man who is awake in the Turyaa state?

He sees nothing as a body; but receives only the information of a body which is like a dream-character for him. He allows it to act the usual way; and just keeps watch over all the events of the perceived, like a man watching a drama enacted on some stage.

Here, Vasishta is stating that the Jaagrat state vanishes off for a man who wakes up in the Turyaa state, like a dream-world vanishes off for a man who has woken up from the dream.

Then, do all the people cease to exist for a Knower? Will they not continue to live in their own worlds of dreams? Will not the world exist as a reality for those ignorant ones, though a Knower sees no reality in the world happenings?]

तदन्यत्रास्ति खे खाख्यं तथेत्यङ्ग न विद्महे अशङ्क्यं परखे त्वेतदस्मच्चिद्व्योम्नि संभवात्।

Dear one! We do not know that there is something else elsewhere as the emptiness named the empty state (like a Svapna world). There is not such a possibility of some empty state of the world existing outside of a perceiver, as another one’s experience, since this world exists only as the Vaasanaa-fulfilment states in the Chit-expanse.

[Vasishta explains:

A perceived world is possible only when a perceiver is there.

All the perceivers in the ignorant level are not real individuals; but are just some processes of Vaasanaa-fulfilment only.

A Realized person is alone the real one as the ‘Reality-state which is endowed with intelligence’.

As a Chit-state he is fully awake to his reality-state.

In that state there are no Vaasanaas; and no perceiver-entity.

He alone is! Rather; it alone is a he (a Purusha), the intelligent Chit-state!

‘Tat’ is now a ‘SaH’! (That is a He)

Brahman state is a ‘Purushottama’ (excellent person) with stabilized intelligence.

That nameless unintelligent state is now a ‘He’ (not a gender-word)!

It is the Chit-state which is aware of the bliss of its existence.

There is only the ‘Bodha’ of all that is seen.

Every object and person shines as a form of Bodha alone!

Chit-state which is unintelligent, shines forth in its full state of awareness with the intelligence and a vague mind-tool as if. This is the natural state of a JeevanMukta.

A JeevanMukta understands that he never lived at all as anything; and is a permanent Mukta-state without a life of any sort. He has no past or future; but only the eternal present.

If the Knower has woken up from this dream called the world, do others vanish off?

What is there to vanish, when they were never there at all?

Will not the world continue to exist, even after realization?

What world? A perceiver is a must for any perception to arise.

There is no perceiver at all in the Knower’s state. He is the Chit-state.

Like the dream people do not exist after the dream is over, the Jaagrat people do not exist for the one who has woken up from the ignorance.

Vasishta says:

Rama! 'I as the Chit-state' am not aware of any other perceiver existing as a separate entity, keeping the Jagat alive. If another perceiver is holding his dream world alive, then it is not any separate entity, but some Vaasanaa-field only that is rising as some experience.

I am a fulfilled state of all the wants and Vaasanaas.

Therefore nothing exists for me except my awareness of my own true nature.]

यथेहास्मच्चिदाकाशकचनं सर्गसंक्षये तथान्यत्संविदाकाशं नैवमित्यत्र का प्रमा।

If our Chit-expanse glitter enters another perceiver's expanse when destroyed (and stays as a world-existence), it will again vanish when it is destroyed there (by his realization-state).

Therefore, it has to be considered that such a shine is not there at all.

[If I stop imagining a world, you cannot prove its existence as another person's imagination.

An imagination in no way can act as the proof.

If you still argue that the ignorant live in their own perceived fields, and that the world continues even after a realized person wakes up from the dream; it is not correct.

If you state that Chit-expanse is still shining as a world in some other mind or minds, then it is like saying, 'I have woken up from my dream; and the people who were in my dream are still holding on to the dream-world; and the dream-world exists somewhere else as their realities'.

However, it is a proven fact that their dreams also will vanish off when they wake up some day.

That means that the dream is something which ceases to exist when you wake up.

Real never ceases to exist; unreal can never be!

Therefore, any world experienced by anyone has no stability, because it is just some mind-content only.

When this mind-content is destroyed in a Knower, how can the world of people still exist for him?

How can the world exist as another one's dream, if you have woken up from it already?

How can imagination exist as a reality, after the imagination is gone?

There were no one there; no others; no you; no I; nothing at all. It was just a momentary delusion like what Vasishta experienced when he was created by his father.

Chit in its knowledge-state knew the nature of delusion; that is all.

There is no one at all but just the silent state with its knowledge of delusion also!

How can the perceived exist for anybody, when no one is there as anybody?!!]

शिष्य उवाच

Disciple spoke

एवं चेत्तद्यथा स्वप्ने द्रष्टुरन्यः स दृश्यधीः विद्यते तद्वदन्यत्र मन्येऽस्ति जगदादिधीः।

If it is so, then we can imagine that there is another perceiver who is a different one in the Svapna; and the world can exist for him as the perceived.

[When I am living here in this world, I perceive that there are others who are different from me. Therefore, when I do some Vichaara-practice and realize the truth, and wake to the knowledge-state of Turyaa, will not others also be there who have to do the same Vichaara-practice and realize the truth and wake up?

Till they realize, will not the world exist for them?]

गुरुवाच

Guru spoke

एवमेतन्महाप्राज्ञ स्वरूपं तु न तज्जगत्त्विति भाति स्वरूपं तत्तद्देव न भाति च।

Hey great intelligent one! If what you say is true, then it is one's own nature shining as the perceived; and not a Jagat. Chit alone shines as its own nature; and does not shine also.

[There is no perceiver existing apart from the Chit-state. It is Chit shining as the Jagat.

Chit actually does not shine as another thing. Chit 'is'; and that is all!

How the idea of many can be there in a state where there is no manifoldness at all?]

न भाति न च तत्किंचिन्न च तत्किंचिदेव सत्तच्चिदाकाशकचनं के तत्र सदसदृशौ।

It does not shine; it is not anything; not anything as real also.

(*'Real' and 'unreal' are the words belonging to the delusion state.*)

It is just the shine of Chit-expanse. Where can real and unreal exist there?

विद्यते तद्धि सर्वत्र सर्व सर्वेण सर्वदा, न विद्यते च तत्किंचित्सर्व सर्वत्र सर्वदा।

It alone exists everywhere as all by all at all times. (*It is the awareness of all!*)

It does not exist at all as all everywhere at all times. (*It is the awareness of oneself only!*)

तत्सत्तत्सर्वदा सर्वमसच्चासद्धि वाखिलं तन्मयं तच्चिदाकाशं न नाशि न च नाशि तत्।

That is Reality. That exists always as all as unreal. Everything is unreal; but made of that.

That Chit expanse is imperishable; and the world is also imperishable.

यन्नाम सच्चिदाकाशं सर्गप्रलयरूपि तत्तद्दुःखायापरिज्ञातं परिज्ञातं परः शमः।

When not understood it results in pain; when understood it is the supreme quietness.

That which is referred to as the Chit-expanse is of the form of creation and destruction.

विद्यते सर्वथैवेदं सर्व सर्वत्र सर्वदा, न विद्यते सर्वथा च सर्व सर्वत्र सर्वदा।

It exists in all manners as all at all places at all times. (*It is all.*)

It does not exist in all manners as all at all places at all times. (*It is not all, because it is not manifold.*)

[What is not Brahman?

What you define as an inert object also is Chit's existence as the silent state.

It is as if all these objects are absorbed in the unperturbed Samaadhi state.

Every object and person is made of awareness alone.

Every point of space is a sanctum sanctorum of Chit-Ishvara!

Every moment is the unshaken presence of Chit-Ishvara!

There is not 'many' at all! All the sounds and names refer only to the Chit-state.

Everywhere, every point of existence is Chit-expanse, including the awareness that shines as the 'I' in all!

Everyone who utters the 'I' or does not utter it verbally, be it a Deva, or human, or an Asura, or an animal, or

a tree, or an insect, or a rock, or mud lump, or a pot or a cloth, or whatever; all these 'I's are the Chit-

expanse saying 'I' 'I' 'I'! Hear all the sounds as referring to Chit! See all the forms as referring to Chit!

Smell the Chit; taste the Chit; eat the Chit; be the Chit! Where is the so-called world?]

एष देवो घटः शैलः पटः स्फोटस्तटो वटः तृणमग्निः स्थावरं च जंगमं सर्वमेव च

अस्ति नास्ति च शून्यं च क्रिया कालो नभो मही भावाभावौ भवो भूतिर्नाशाः पाशाः शुभाशुभाः।

This great shining state is the pot, the hill, the cloth, the burst of things, the bank, the fig tree, the grass, the fire, the plant, the animal, everything that is there.

It is the emptiness, action, time, sky, earth, existence and non-existence, the birth, the living, the destruction, the binding ropes, the auspicious and inauspicious things; all these that exist; and those which do not exist also (for the limited intelligence).

तन्नास्त्येव न यन्नाम नित्यमेकस्तथा बहिः आदिमध्यमथान्तं तु कालत्रितयमेव च।

Those which are known as eternity, one, outside, beginning, middle, end, and the three modes of time; these do not exist at all. (*All these are just words belonging to the delusion-state.*)

[Eternity is valid only for those who die or live as limited by some time-span.

One is there, just to deny the two-ness.

Beginning, middle end is for the perishable objects only.

Past is just memories; future is just some non-existing imagination.

Present is also some time mode as connected to a past and future.

There is only the continuous 'is' state; an empty state of mind, which is freed of all the afflictions connected to the non-existing world!]

सर्व सर्वेण सर्वत्र सर्वदैवात्र विद्यते, सर्व सर्वेण सर्वत्र सर्वदात्र न विद्यते।

All, by all, everywhere, always exists here (as Chit).

All, by all, everywhere, always does not exist here (as Jagat).

यदैवं राम सर्वात्म सर्वमेवास्ति सर्वदा, ब्रह्मात्मत्वात्स्वप्नसंविदत्पुरन्यायेन वै तदा।

Rama! In this manner, this essence of all is always there as all.

It is the essence of Brahman alone shining as all, like the Svapna world shines forth from oneself.

तृणं कर्तृ तृणं भोक्तृ ब्रह्मात्वात्तृणं विभुः, घटः कर्ता घटो भोक्ता घटः सर्वेश्वरेश्वरः,

दृशिः कर्ता दृशिर्भोक्ता दृशिः सर्वेश्वरेश्वरः, गिरिः कर्ता गिरिः भोक्ता गिरिः सर्वेश्वरेश्वरः,

नरः कर्ता नरः भोक्ता नरः सर्वेश्वरेश्वरः, प्रत्येकं सर्ववस्तूनां कर्ता भोक्ता परात्परः,

अनादिनिधनो धाता सर्वं ब्रह्मात्मकं यतः।

The very grass piece in front of you is the doer; the enjoyer.

Being the essence of Brahman, this grass piece is the omnipresent Lord.

The very pot in front of you is the doer. Pot is the enjoyer. Pot is the lord of all lords.

Sight (all that you perceive) is the doer. Sight is the enjoyer. Sight is the lord of all lords.

Hill (any solid structure) is the doer. Hill is the enjoyer. Hill is the lord of all lords.

Man (living being) is the doer. Man is the enjoyer. Man is the lord of all lords.

As separate individual forms, the Supreme alone is the doer and enjoyer; since everything is the beginningless endless Brahman essence, the support of all.

[Why do you think that you alone are the chosen awareness-point from where Chit bursts forth as the world? Every object in front of you defined by your intelligence as inert is itself the Chit-state perceiving you (the limited form), as an object of Knowledge.

You are the 'perceived' for that silent Chit-state of a stone or a grass, which is aware of you as the perceived. You are in its silent-dream may be!

If you as the perceiver believe that you are aware of an object of knowledge, what is there to prevent the object in front of you to act as your perceiver? It has no senses, no mind, and no intelligence; so you think?

It is in its no-mind state. It is just aware of you! You and the object exist for each other.

Your body and the objects outside of it are all made of the same elements.

You can make sounds as words; and are given to more imaginations. Inert objects are silent; and are with no-imaginations. They are more in the Chit-state than you!]

तृणकुम्भादयस्त्वेते स्वया विभुतया विभुः एवरूपा स्थिता रूपं यद्विभातः क्षयोदयौ।

Even the grass piece and pot etc, pervade everywhere as the very nature of Brahman, and are the omnipresent Lord. They stay as this only as the all pervading state of Brahman, where destruction and production are seen.

बाह्योऽर्थोऽस्ति स एवेह कर्ता भोक्ता तथाविधः, विज्ञानमात्रमेवास्ति कर्तृ भोक्तृ तथाविदां,

न कश्चिच्चैव कर्तेह न भोक्ता तथाविदां, कश्चिदीश्वर एवेह कर्ता भोक्ता तथाविदाम्।

(All the view points of all thinkers are the shine of Chit-expanse only.)

For those who have the objects outside of them, he alone is the doer and enjoyer there also.

For those who hold that there is only the Vijnana, he is the doer and enjoyer as them also.

(Actually) there is no doer or enjoyer for those who hold on to such a view point; only the Ishvara alone is the doer and enjoyer for those who hold on to such a viewpoint.

सर्वमेव पदे तस्मिन्संभवत्युत्तमोत्तमे विधयः प्रतिषेधाश्च के ते सन्ति न सन्ति के।

Everything happens in that most excellent state only.

The rules and prohibitions that govern the world; which are there, which are not there?

शुद्धे द्रष्टेव चिद्व्योम दृश्यतामिव भावयत्स्वमात्मानं जगदिति पश्येत्तिष्ठेदनामयम्।

Chit-expanse imagines as if a perceived world, in its own pure state like a perceiver. It sees itself as the world and stays without getting affected by it.

सर्वा दृशो विधिनिषेधदृशश्च सर्वाः संकल्पवेदनविशेषसशेषपूर्वाः

सत्यात्मिकाः सततमेव न चैव सत्या रूपं यथानुभवमत्र यतः स्वरूपम्।

All the perceived objects with the rules and prohibitions governing them, getting observed with particular qualities, and staying as memories and Vaasanaas later, are real always for the experiencer, and not real for the other. Every individual stays as the world that he alone experiences.

इति त्वया शिष्यतया मदन्तिकाच्छ्रुतं पुरा तेन न चासि बुद्धवान्।

ततोऽनुभूयान्यजगद्भवानिहाय जातोऽसि तदेव पृच्छसि।

In this manner, you had listened to all this from me in the past. You did not understand it then. After experiencing another Jagat, now you are born here, and are asking the same question.

[It is as if the same Jeeva evolves through the repeat stories of his life.

At any moment a Jeeva exists as so many probable states from the lowest to the highest.

Whatever you choose at any moment, decides which probable state you will rise or fall to.

The potential state (Aatman) stays ready with any probable state that you can exist at any moment (as the three fold perception state). The very next (non-conscious) mind-agitation makes the choice, and the chosen perception state rises from the Aatman itself as your world-experience.

Practice the choice-less state of quietness; and stay as the witness for the natural shine of Chit.

Be the flowing river, and not the rotten grass tossed by the waves.]

ज्ञानं सदेतदखिलं श्रुतमुत्तमं चित्संसारदीर्घरजनीसितरश्मिबिम्बम्।

The true knowledge of excellence, which shines brightly like the white disc of the moon rising in the prolonged dark night of the worldly existence, has been heard by you.

जातस्त्वमभ्युदयवानमलैकबोध उत्सार्य मोहमनुतिष्ठ यथागतं त्वम्।

You are now endowed with the taintless knowledge. Throw away the delusion; get up and attend to your life duties which come to you in the course of life.

तिष्ठंस्तदात्मनि परे विमलस्वभावे सर्वात्मके तपति सर्वपदार्थमुक्तः

निर्वाणशान्तमतिरम्बरकोशकान्तो धर्मेण राज्यमनुपालय तीर्णतृष्णः।

Established in the state of Self of taintless nature of the Supreme, which burns as a fire in each Jeeva, staying free of all the words and meanings (objects), with a mind quietly resting in the Nirvaana state, feeling pleasant like the taintless hollow of the sky, freed of all the desires, rule the kingdom with righteousness.