

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK THREE

[STRANGE STORY OF GANDASHAILA (2)]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

WHY I CANNOT CONCEIVE THE WORLD I LIKE

‘If conception alone is the world we see as superimposed on the sense-information, and if the world-scene is just a story created by the mind, then why I cannot change the world I see, to my liking?’ asks MahaaSena to MuniPutra who was able to conceive a universe inside a small rock.

This is the next topic that is discussed in this section.

As the question itself shows, you cannot change the world to your liking, because you are not authoring it, but are acting as a character inside it. How can a character inside the fiction have the power to change the story-trend? The author of the story alone has the power to write the events of the story.

Author alone has the supreme control over your story also.

Who is the author of your story?

Your own desires, attachments, wants, needs, imaginations make up the events of your story.

Your subtle deep rooted desires alone write your life-story.

Your ‘I’ ego writes the story. Your ignorance writes the story.

Tripuraa writes your story as the illusion-deity.

That is why you cannot change your story through any conception.

How can a tiny dot in the painting change the whole of the painting?

You are helpless and limited by your own time and place boundaries.

MahaaSena was MahaaSena still, and was crying for his world of the past.

His curiosity to visit the rock-world caused his old world to collapse.

His belief in the realness of the world-appearance pushed him into his sadness state.

We also cry like him caught in the traps of story-situations.

We cry for every death and laugh at every birth like idiot- puppets held in the hands of Tripuraa.

Our conceptions never become true experiences; we are the tiny dolls thrown into the already existing conceptions of delusion.

To get out of it, we must kill the author named delusion, and get out of the story first.

Outside of the book, when you just stay not as the character inside the life-story, but as only the light of knowledge, the book writes itself any story that is conceived. Any story can be conceived, any time and place can be conceived, if you stay as Tripuraa the knowledge-light.

MuniPutra was a shine of Knowledge-Tripuraa; MahaaSena was a shine of Delusion-Tripuraa.

MuniPutra was Brahman shining with the power of Tripuraa in control.

MahaaSena was an illusory character trapped in the Tripuraa-dream; how can his conception ever turn into true experience? How can a non-existent thing have any power?

How can an imagined ego make a change in the perceived phenomenon?

Be the truth; the story narrated by the mind vanishes and you as Brahman can write any story you want.

Stay as the truth of Brahman alone; any story can be yours; any conception even if impossible will turn into a true experience.

What is not possible for the excellent Knower who has transcended even Tripuraa!

दत्तात्रेय उवाच
Dattaatreya spoke

इत्याकर्ण्य मुनिवचो विचार्य शुभया धिया जगत्स्थितिं स्वाप्नसमां ज्ञात्वा शोकं जहौ द्रुतम्। धैर्यमालम्ब्य निःशोको भूयोऽपृच्छन्मुनेः सुतम्। मुनिपुत्र महाबुद्धे त्वं परावरदर्शनः। न तेऽप्यविदितं किञ्चिन्मन्ये स्यादिति लेशतः। पृच्छामि यदहं तन्मे कृपया वक्तुमर्हसि। भावनाप्रभवं ह्येतत् सर्वं वदसि तत्कथम्। मया भूयो भावितं च न बहिः सर्वथा भवेत्। त्वया तु भावनासिद्ध्या शैले लोकः प्रकल्पितः। अथापि देशः कालश्च युगपद्विविधः कथम्। तथा सत्यमन्यतरत् कतमं तन्ममेरय। इति पृष्टो मुनिसुतः प्रवक्तुमुपचक्रमे।

Hearing the words of the young Sage, the king analyzed the state of the Jagat with an auspicious mind (without the agitation of anxiety and attachment), and understood everything to be only dream-like experience which gets falsified in a higher level of waking up, and discarded his grief.

He courageously faced the situation he was in, and feeling no more grief for the world that was there twelve billion years ago as his, he questioned MuniSuta again. 'Hey wise one! Hey MuniPutra! You have the knowledge that transcends this world-reality. I am of the opinion that there is not anything that you do not know. Please answer this question of mine without feeling offense. You said that all this that is seen as the world is produced by conception only. How is it possible? If I again conceive my world that was billion years ago, it is not going to change anything. But you have created a complete world inside the hill, by your power of conception. Even then, how is it that the place and time are different in both the worlds at the same time? How is it having a different reality; explain this to me.'

(All that we conceive does not manifest as our experience. We are sort of forced into what gets experienced. If conception alone is the world that each one experiences, then why cannot we experience what we conceive it to be?)

MuniSuta answered his query like this.

मुनिपुत्र उवाच
MuniPutra spoke

सङ्कल्पो भावना प्रोक्ता सिद्धाऽसिद्धेति सा द्विविधा। सिद्धिर्विकल्पाऽसम्भेदोऽविकल्पस्त्वेकनिष्ठितेः।

(When you conceive something you wish for, what blocks the conception from its manifestation? It is the realness you feel in the world-appearance.

When you believe the world to be solid and believe yourself also to be a limited form with birth and death, how can the conception become real? Your basic idea of the world itself is wrong. Unless you know the working of the world-mechanism, you cannot change the experience through any conception.

For a Yogi, the world is just a changing pattern in emptiness; nothing is real for him, including his own existence as a form. He exists as the emptiness of Brahman itself and just wishes for a change of pattern, and it becomes his real experience.

As a tiny Jeeva-picture in the canvas, you cannot change the entire picture of the canvas; but as the canvas itself, you can exist as any painting.)

Well-conceived imagination is Samkalpa; it is what you as a mind believe the perceived to be, as 'this is how it is'; and it is of two types, that which manifests as the experience, and that which does not.

When the conception has to manifest as a true experience, then it should be without the oscillating state of 'this should happen' and 'this will not happen'.

(When an ignorant person conceives anything, he has two types of conceptions colliding with each other.

One is the basic conception that 'this world is solid and I am a physical entity born into this world', which is false and is a conception based on ignorance (like looking at the snake in the rope as real and attacking it.)

Based on this false assumption, when another wish is conceived, that this should happen like this, how can it become real, like wishing for the snake to go away? You can wish something on the rope-thing, but not on the snake-thing which is non-existent.)

If it is disturbed by two types of conceptions rising as the one wishing it to be so, and the other not knowing the true nature of conception-based world, then the conception cannot manifest as the perceived experience, since there rises a 'non-contact' between the conception and its realization.

(Wishing to bathe in the mirage river cannot manifest as a real experience.)

If the conception rises as a single state without agitation (with the complete knowledge of reality) then the realization of the conception occurs without any problem.

(Realizing the reality and then conceiving some particular experience is like finding the real river, and wanting to bathe inside it.)

ब्रह्मभावनया पश्य जातं जगदिदं ननु।एतत्सर्वैः सत्यरूपं भावितं सुदृढत्वतः।तथा स्वसङ्कल्पभवे नास्ति कस्यापि भावना।विकल्पसंभेद एषोऽसिद्धा तस्माद्विभावना।

(Why do we see the world as what it is now? It is already there when a person is born into it, with the already fixed rules conceived by some one else, say a Creator.)

This world is the conception of a Creator (Brahmaa); is it not so!

All the minds in his creation firmly believe in the realness of this world, as per his conception.

(Suppose you create a world as per your conceptions, then the world you create will work as per the rules set by you, and all the people in your creation will see that world alone as real. They have no power to conceive against what you have conceived already. Only if someone understands the truth behind the conception of yours, he can ignore your rules, and make a world of his own as per his rules, and thus falsify your rules.)

The minds of the creation accept what is experienced alone as real, and do not ever believe that what they conceive will be realized. *(Their minds are bound by the idea of limitation, and they act and think as the inert bodies only.)*

This sort of non-contact between one's belief and one's conception cannot be realized as an experience; therefore, the conception does not get realized by you, since you believe that it cannot happen because of your limitation as a Jeeva stuck inside a world.

(This belief is not a conscious thought process; it is the basic essence of all Jeevas. Their minds always are in the anxious state, and their wishes never get fulfilled as such, like a trembling hand cannot sculpt a proper statue. At every hit of conception, the stone shatters into pieces and brings in disappointment and sadness. MahaaSena wished for his world to come back for his own selfish purposes only.

He was unhappy to be alone, and so wanted the same pattern of life as before where his brother was alive. He was afraid to face the change that had happened.

For him, his brother was real, his family was real, and so his conception to go back in time could not materialize.

MuniPutra on the other hand had not wished for his mother to come back or change the story of life in anyway, which did not exist as real for him. For him the story of life was some nanny's idiotic story narrated to an idiot child. He just had created an experience of a world inside a rock, where a day spent there will equal twelve billion years in the outside world of his father. He could just jump in and out of the rock, and will constantly be in the company of his of father in his woken up days.

Ignorant wish only for the something connected to their body-centered story of life.

When the story is not there at all, how can any change happen in it?)

भावनाया संसिद्धिरत्र बहुधा संस्थिता भवेत्।जन्मना मणिना तद्वदौषधेन च योगतः तपसा मन्त्रसिद्ध्या च वरेण च भवेन्नृप।जन्मना ब्रह्मणः सा वै मणिना यक्षरक्षसां औषधेन तु देवानां योगिनां योगतो भवेत् तपसा तापसानां सा मान्त्रिकाणां तु मन्त्रतः विश्वकर्ममुखानां च वरप्राप्त्या हि साऽभवत्।

(Some do change the events connected to their life story.)

Of course, the realization of one's conception is made also possible in many ways because of birth (Devas), through gems like Chintaamani, through magical herbs, through the power of Yoga, through the performance of penance, through magical chants, or through boons got by propitiating deities and so on, hey king.

For example, Brahmaa can conceive any world he desires, for his very nature is to create.

Yakshas and Rakshas, the super-beings own some magical gem, and achieve their wants through the power of that gem. Devas have the KalpaVrksha to fulfill their wants.

Yogis (like Bhushunda) have excellent power of Yoga. Rishis perform penance, and get what they want.

Sorcerers get their conceptions realized through sorcery.

Devas like VishvaKarma get their conceptions fulfilled through boons obtained from Trinities.

(These powers are ordinary, and are the conception-powers based on the realness of the world.)

संकल्पितं तथा भाव्यं पूर्वविस्मरणे सति।स्थिरं तावद्भवत्येव यावत्पूर्वं नहि स्मरेत्।एवमेव निर्विकल्पभावना यदि सुस्थिरा।

(How can the conception be realized by anyone without these powers also?)

Erase the previously painted picture of the world seen in the canvas without any regret, and paint a new picture. You cannot overwrite a painting on what is already there.)

Whatever is conceived should be so conceived without remembering the previous thought of the world. The conceived becomes real when the previously experienced conception is not remembered.

(As long as the realness of the world and your life-existence is not forgotten, the conception will not materialize. For the Brahman-Knowers, the very thought materializes as truth, because there is no ego-identity at all. There is not even the conceiving-idea.)

In this manner, the agitation-less conception is realized as a true steady experience.

अनिच्छया विकल्पस्य यावत् संभेदनं नहि तावत्सा भावना सिद्धा साधयेद्वै महाफलम्।

When there is no 'non-contact' of the conception and the realization by the unwillingness to transcend the limitation of the 'I', the conceived becomes a real experience, and bestows great fruit.

संभेदान्तु विकल्पेन न सिद्धा तव भावना। भावनां साधय क्षिप्रं यदि स्रष्टुं समीहसि।

Only because of the non-contact, whatever you conceive does not get actualized.

Therefore practice the right way of conception, if you want to create something.

TIME AND PLACE DIFFERENCES

शृणु राजन् देशकालद्वैविध्यं वदतो मम।अव्युत्पन्नोऽसि लोकस्य व्यवहारैह्यतस्तव।एतच्चित्रं भासते वै शृणु सम्यग्ब्रवीमि ते।

Listen Raajan! I will explain the varied nature of place and time measures. You are ignorant of it, since you are stuck to the reality of your own world.

It is indeed a very strange and amazing fact, that different worlds experience different time and place measures. I will explain it to you now.

जगद्भावस्वभावोऽयं विविधत्वेन भासनम्।

The nature of the world-appearance is to shine in different ways.

(Division alone forms the basic essence of this world-appearance.)

एक एव हि सूर्यस्य प्रकाशो द्विविधः स्थितः दिवान्धानामन्धकार इतरेषां तु भासकः।जलं मनुष्यपश्चादेः

श्वासस्य प्रतिरोधकं मत्स्यादीनां बहिः श्वासप्रतिरोधो जले नहि।अग्निर्दहति मर्त्यादींस्तं भक्षयति तित्तिरिः

वह्निर्नश्यति तोयेन स जले ज्वलति क्वचित्।एवं सर्वे जागतास्तु भावा द्वैरूप्यतः स्थिताः एवं

सेन्द्रियवृत्तान्तास्त्वन्ये केऽपि निरिन्द्रियाः।

(Whatever appears as single is actually experienced as different only, for different beings.)

Sun is a single source of light only; but his light stays as two different things. For those who are blind at night (like owls), it is darkness only, but for the others who see in daylight (other type of beings) he shines bright only. Water blocks the breathing of humans and animals; for the fishes and other water-based beings the breathing is blocked on the outside, and not inside the water. Fire burns the humans and others, but the Tittiri bird eats it. Fire is extinguished by water; but burns in water also sometimes (like the Vadava fire).

In this manner, all the things of the world exist as two different states; so also, some beings own sense actions, some have no senses (or a few senses only).

स्वभावतो विरुद्धा वै शतशोऽथ सहस्रशः अत्रोपपत्तिं वक्ष्यामि समाहितमनाः शृणु।

एते हि चाक्षुषा भावाः चक्षुर्विकृतिमात्रकाः।न चाक्षुषादंशतोऽन्यद्दृश्यमस्ति क्वचिद्बहिः।यथा पित्तप्रदुष्टाक्षो पीतं प्रपश्यति यथा तैमिरिकोऽन्यस्तु पश्यत्येकं द्विधा स्थितम्।एवं विचित्रदुष्टाक्षाः पश्यन्ति विविधं जगत्।अस्ति पूर्वसमुद्रस्य मध्ये कारण्डकाह्वयः द्वीपस्तत्र जना भावान्नकान् पश्यन्ति वै सदा।एवं रमणकद्वीपे सदा पश्यन्ति

वै जनाः व्यत्यस्तमूर्ध्वाधरतो निखिलं भावमण्डलम्।एवमन्येषु द्वीपेषु विविधं भावमण्डलं जना नेत्रस्वभावेन पश्यन्ति खलु सर्वदा।तत्र तेषामन्यथा तु दृश्यते यदि कुत्रचित् नेत्रं सुसाध्योषधेन पश्यन्ति प्राग्वदेव हि।अतस्तु

चक्षुषा यावद्दृश्यते जगतीतले तावद्भवेच्चाक्षुषोः पीतवत् पित्तचक्षुषः।एवं घ्राणादीन्द्रियाणामंशा गन्धादयोऽपि

हि।मानसाश्च मनोमात्रास्तथैवाखिलजागताः।क्रमोऽप्यक्षस्वभावोत्थस्ततः किञ्चित्बहिर्नहि।

Hundreds and thousands of examples are there where things act against their fixed nature.

I will explain how it is proved; listen.

(You believe that people see the same world always; it is not so.)

The objects that are seen outside as various shapes and colours are produced by the variation in the sense of the eye (and also the physical eye which is a sight channel).

Except for what is presented by the eyes, there is no other thing that is seen outside other than what the eyes present it as. A man whose eyes are affected by the bile-based disease sees everything as yellow; the man whose eyes are affected by the Taimirika illness sees everything as double. In this manner, the people with different eye-ailments see the world also as different (as having different shapes and different colors).

There are islands named Kaarandakas (basket-like) inside the eastern side of the Ocean; they see all the objects as red only. The people who live in the Ramanaka island see all the objects upside down only always. Similarly in many islands situated on the far off side of the ocean, the people see a different type of world made of different shapes and colours, because of the differences in their eyes.

If they are seeing wrongly anything anywhere, then if their eyes are treated with proper medicine, then they see the world as before; but if one sees the world with the infected eyes, he will see that only what the eyes present as, like a man affected by the excess of bile sees the world as yellow only.

Similarly, the sense of smell also produces differences in smells (and tastes also) because of some ailment connected to the nose. It is the same with the other senses too.

How we define and understand our experiences differ as per the capability of the minds.

Whatever is seen as the world looks different as per the capability of the senses and the mind.

(Time and place measures are also experienced differently for different minds.

Time is nothing but the time taken for information processing; it differs from animal to animal; and also from world to world. There is no single clock and calendar for the perceived world as a fixed measure.

Time and place measures also are conceived by the mind; and each Creator conceives the particular time-measure for his own creation, as per his fancy.

That is why the single day of the rock-world people was some twelve billion years of the outside world.)

Whatever you see as fixed is nothing but what the senses show and the mind believes (as directions, names of places and people, time-span etc); nothing is outside of the mind.

THAT WHICH IS OUTSIDE IS NOT YOU

(‘Outside and inside’ are just the concepts of the mind.

What is ‘inside’ alone appears as what is the ‘outside’. ‘Outside’ is just what is already ‘inside’.

What your mind believes and conceives, that alone rises as an outside picture.

The world you see as situated in an ‘outside’ is presented by the functions of the mind and the senses only.

What you believe is the ‘already preset conceptions’ of the others with their own beliefs and conceptions.)

शृणु राजन् बहिरिति यल्लोके भाति केवलं तदाद्यं सर्वजगतां जगच्चित्रस्य भित्तिवत्।

Listen king, whatever shines as an outside is just a pre-painted canvas (that you see from the time of your birth in this world); like a canvas with a painting of the entire world already made (where you as a body-image also become part of it as a tiny picture, by your body’s birth). *(You are now inside the painting, as a part of the painting and see a world outside of you, the body-entity.)*

तस्य बाह्यस्य वक्तव्यमपादानम्। ध्रुवं ननु शरीरं स्यादपादानं नेतरद्भवितुं क्षमम्।

तस्यापि बहिराभासादपादानं कथं न तत्। पर्वताद्बहिरित्युक्ते पर्वतो न बहिर्भवेत्।

The outside world that is described so by the mind has to be erased off (denied) first.

(Let us start with the body-object, first.) The body first of all, is fixed as a permanent object by the mind and is not easy to get rid off; for it cannot become another. However, since it is also seen as an object outside like a pot or cloth, how can it be not removed (as another object seen outside of you)?

(What is the meaning of saying ‘outside of you’?

‘Outside’ presupposes an ‘inside’; so you believe that you are the body with an inside and the world is seen outside of you. What is outside is outside only; it is not that, of which it is outside.

What is outside of you, cannot be the ‘you’.)

We usually use words like ‘outside of the mountain’ (outside of the city, outside of the house, etc.)

(When you say something is outside of the house, the house itself is not in the outside.)

When you say something is outside of the mountain, the mountain is not in the outside.

(Mountain is different from what is outside of it. When you say that you see the body outside, then you are not outside, but the body alone is outside of you, and the body is not ‘you’.)

Since the body is seen outside of you, how can it be you?

BHAASAKA AND BHAASYAM; THE LLUMINANT AND THE ILLUMINED)

(Aatman is the Bhaasaka, the Illuminant and is not the Bhaasyam, the illuminated.

Aatman is the Bhaasaka; and the body (and its connected world) is Bhaasyam.

Aatman, the existence-awareness that is the real you, shines as the body-awareness; and identifies with the body as the self, because of delusion.

It is like the light revealing the pot-image and saying 'I am the pot.'

Body does not make you exist; you exist and see the body as you, because of ignorance.

Aatman needs no other light to reveal it. It is revelation itself.)

यथा घटो भासते हि बहिस्तच्छरीरकं भासकाद्बहिरित्येवं वक्तुं वापि न संभवेत्।

Still, you cannot say that the body that is seen outside of you is exactly in the outside, like a pot that is outside (since you sense the body always). *(The body seems to be a part of you; it an outside object that is always connected to your perceived world, and acts as the center for all your perceptions.)*

You seem to 'shine' as a body outside of you (like a mirror shines as a reflection, as outside of it)

दीपसूर्यालोकबहिर्गतानां न हि भासनम्।

The outside things are seen by the light of the sun or the lamp, and do not shine outside the range of light (since you cannot see them in darkness.) The body also cannot be seen outside the range of your awareness.

(You illumine the body. The body is seen by the light of your awareness. You are aware of the body.

When you are not aware of it in Svapna and Sushupti, it ceases to exist for you in those states.

Others see your sleeping body as another object of their sight, as their mind-conception only.)

अतस्तु भासकस्यान्तर्भास्यमस्तीति युज्यते।

The body is seen and experienced by you even without the external light.

So it is not like a pot that is outside. It is there within the one who shines as a body; so it is proved.

(Body is an irremovable object connected to the Jaagrata state, like a taint stuck to the mirror.

Ordinary mirror reflects the outside objects; and the outside objects are seen inside the mirror.

But awareness (self) has no outside of it; it is aware of the outside.

Therefore the objects like the body etc, shine as the self-shine only, like the reflection is the mirror-shine.

Like the sky that is reflected in the mirror, the world (including the body) is reflected inside the Aatman-mirror, as the mirror only.)

भासकं तु न देहादिः।भास्यत्वात् पर्वतादिवत्।

That which illumines the existence of the body etc, is not the body etc.

The body etc are the illumined ones like the mountain etc.

What is revealed by the light of the self is not the self.

Light reveals the objects; objects do not reveal the light.

That which reveals anything by its shine is not revealed by the objects like the body etc.

(Body does not make you exist; you exist and see the body as you.

If the body is not seen by you (as after its death), you do not cease to exist.

Light always shines independently; it just reveals the presence or absence of objects; objects do not produce the light. Self also shines always as the awareness and reveals the body and other objects of the world, as per the taint it carries.)

न सर्वथा यत्तु भास्यं भासकं तद्धि युज्यते।

That which does not shine by the shine of other things is alone the Illuminant.

Illuminant cannot be the illumined ever.

That which does not need the support of another object for its existence is independent of all other objects.

That light by which objects are seen, does not exist because of the objects.

Objects like the body do not make the self exist.

Self is the awareness-light by which the body etc get revealed.

भासकस्यापि भास्यत्वे भासकस्यानवस्थितिः।

Light does not need another light to reveal it.

That Illuminant which illumines other things does not need another Illuminant to illumine it.

If the revealing one has to be revealed by something else, then that has to be revealed by something else, and that by something else; and a non-finale state becomes the result.

(Light just shines; and the objects are seen as absent or present.

You do not need another light to see the light.

Self means the awareness you have as your own existence.

Self is the Illuminant which reveals the body etc. It needs no other Illuminant to reveal it.

You know that you exist and you see the objects. Objects do not make you come into existence.

Body is not causing you to exist. You exist and are seeing the body in an outside.

Can that which is revealed by the light reveal the light itself?

That which is revealed cannot reveal that which reveals it.

Light reveals the objects. What reveals the light? It shines by itself.

The object is not revealing the light.

Light and the object remain as a part of each other.

Light exists as the revelation of the objects. It is not in need of another light to stay revealed.

Then, it is like saying, this light is seen by the second light; and that light again is seen by the third light and so on. Where is the end?

Light needs no other light to make it get seen. Self is not in the need of the body to make it exist.

Your existence is not affected by the presence or absence of the body.)

स्वस्यैव भासकत्वं च भास्यत्वं न हि युज्यते।

The same thing cannot illumine and be illumined also; it is not proper.

(Light reveals all, illumines all. It cannot itself be revealed or illumined.

You cannot switch on another light to see the sunlight for example.

Self also reveals the world; shines as the world; it does not shine because of the world (and the body).

Mirror exists with or without reflections; reflection does not make the mirror to exist.)

अतस्तु भासकं शुद्धं भासकैकस्वरूपकं तच्च भारूपमेवेह पूर्णमेकरसात्मकम्।

Therefore, that which reveals all, is pure because it is not illumined or revealed by anything else.

It is independent of the objects it illumines.

(You know that you exist. This self-awareness alone reveals the body etc as if outside, like reflections look as if they are outside of the mirror. This self-state does not need an external agent to reveal it.)

It is of the nature of revelation only, since by its very presence the world rises into existence.

You as the self are present always, and the world stands revealed, like the presence of the light itself makes possible for the images to rise as the illumined.

You exist; this you know always. This awareness of one's existence is the Aatman.

Aatman is the Illuminant that illumines the body and other objects of the world.

(If the self is not aware of the world, how can anything exist at all?

The body, mind etc exist because by the presence of this self-awareness.

You know that you exist always; and so the world exists as illumined by you.

But the world is not outside of the self like the objects are seen outside of the ordinary light.

The world exists as the reflection in the mirror of the self, within itself.)

Aatman is just the shine which makes all other things shine forth by its mere presence.

Aatman is whole without the need of a second object to reveal itself, and is of the single essence of revelation only, since the reflection of the objects does not break it into many (like the space is not broken by the objects it contains).

(Space expanse permeates all the objects and is not divided by the many pots.

Pots may look like having an inside and outside, but the space inside and outside is not divided by the presence of the many pots.

So also, the self state of self-awareness (the awareness of existence in all the beings with or without language) permeates all, and is not divided by the many bodies. Bodies may look like having an inside and outside; but Self (Aatman) is not divided as the inside and outside.

Like the body seen inside the mirror is permeated by the mirror only, and is not separated from the mirror, the world is also permeated by the Self and is not separated from it.

Ordinary light reveals the objects outside of it.

Self reveals itself as all the objects, like a mirror alone is all the objects.)

तेन व्याप्ता देशकाला भासनात्तस्य पूर्णता।

The time and place measures are pervaded by that alone, and so it is complete, since it is not limited by any place or time. It is complete because it is not in need of limitations to exist.

(Body-identity is incomplete, because it needs to be limited always by the measure of time and place.

Even a deity becomes limited by such a need of space and time.)

(World is not only made of sense-produced objects; but is divided by the space and time concepts also.

Self is a potential state from which any information can rise as an object-perception.

The object is described as living or inert, liked or not-liked by the mind.

Mind is also is a name given to this process, and is not a part of the body or Self.

Mind is just a function of information-processing.

Self alone shines as the mirror of the world, and is pure; but the taint that covers it as ignorance makes the world appear different for different minds.

The mind processes the information one by one, and makes a narrative; this is known as the time and this conception creates the sense of past, present and future, though the information-potential (Aatman) exists at once as all, as a single essence of all.

Self is not in time; the information processing happens in time, like numbered, and gives rise to the idea of time. Place is the location of an object where objects have to be placed next to each other without overlapping each other. Information of objects get located in numbers in the space-expanse.

Time and space exist as the two main concepts of division; and are just the measures of the information processing done by the mind. Mind is just a name given to this function of information processing.

The time and place also get reflected in the Self-mirror as a part of the reflections of the objects inside it.

Mirror is just an illustration to explain the self; self is not a mirror actually.

Self cannot be defined. It exists as the awareness of existence in all.

It cannot be defined or described by words,

Words also are revealed by the Self alone. You exist; and so the world made of names and forms exists as your shine, as per the taint-measure of the mind.

World is a taint reflected in the Self. Taint is known as the mind.

Mind is the foolishness that imagines the coolness in the mirage river and runs for it.

If this foolishness is gone, the mirage becomes an amazing amusement.

When the mirror remains without the taint, then it is known as Aatma-Saakshaatkaara.)

अभारूपस्य चाभानाद्भारूपैकरसं हि तत्।अन्तर्बहिर्वा यत्किञ्चित् भारूपोदरसंस्थितम्।अतस्तन्नापादानं स्यात्

शृङ्गस्येव हि पर्वतः।

(The world is not absolute and is not self-shining. It cannot exist by itself, unless one is aware of it.

Million years of past also cannot exist unless you are aware of it as a reflection in your own self.)

If the Self is not the existence pure, how can it exist even? If it is not awareness, how can it be aware even?

You cannot deny your own existence which is aware of everything else, including itself.

That which is not shining cannot shine at all; so the self is of the nature of shine only.

Whatever shines outside or inside is inside the belly of that shine only.

Therefore it cannot be denied like the mountain cannot be denied by the peak as if it is outside of it.

Peak cannot exist but for the mountain, it is part of the mountain; it is not also outside of the mountain.

Peak cannot deny the existence of the mountain.

Body and other objects cannot disprove the existence of Aatman.

Aatman is; and everything is. Aatman alone is; and nothing else.

Peak is the mountain itself; and is not different from the mountain.

Mountain alone is. What is a peak other than the mountain!

Illuminant alone shines as the illumined also.

Aatman is divisionless!