

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER SEVENTEEN

VASISHTA MEETS SHIVA (2)
[WHICH 'DEVA' IS TO BE WORSHIPPED?]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER SEVENTEEN
VASISHTA MEETS SHIVA (2)

WHICH 'DEVA' IS TO BE WORSHIPPED?

वसिष्ठोवाच

Vasishta spoke

[Sage Vasishta, long back was an ardent devotee of the Trinities, and was engaged in the methodical worship of Lord Shiva, and lived in a hermitage in the Kailaasa Mountain itself. He was still engaged in the study of the Scriptures, and was waiting for the Great Knowledge to be revealed by Shiva himself.]

अत्रेमामपरां दृष्टिं महामोहविनाशिनीं शृणु या कथिता पूर्व मम

कैलासकन्दरे संसारदुःखशान्त्यर्थं देवेनार्धेन्दुमौलिना। (29.85,86)

In this context (of the discourse), listen to another view-point (regarding the method of deity-worship), that destroys the Great-delusion (of duality-sense), which was instructed by the Great Lord who wears the moon-disc on his head (Shiva himself), to me, in the past, inside the cave of the Kailaasa Mountain, to alleviate the pains arising from the Samsaara.

अस्तीन्दुकरसंभारभासुरः पारगो दिवः कैलासो नाम शैलेन्द्रो गौरीरमणमन्दिरम्।

तत्रास्ते भगवान्देवो हरश्चन्द्रकलाधरः। (29.86,87)

There is the 'King of Mountains' named 'Kailaasa' situated far across the reach of the heaven and is the abode of Gauree's beloved lord.

The Snow Mountain shines extremely bright, being fully heaped by the rays of the moon-digit worn by the 'Great lord Shiva'. There stays 'Bhagavaan Lord Hara', who wears the moon-digit as his crest jewel (which is out-shined by his lustre).

[Shiva is a great Yogi of the highest level, Brahman-state personified as a Shiva.

If Brahman took a form, it would be the Shiva-form only.

Gauree, the purest of the purity-state is his beloved fair-hued spouse, who is stuck to him as his very half-body, his inseparable essence. Kailaasa, the sport-ground of the perceived phenomenon, is where he stays.

His state is unapproachable to any Deva of the Heaven also.

He wears the mind-phenomenon as his crest jewel, for namesake, just to reveal himself in a form.

The perceived phenomenon where he stays, is bathed by the pure state of his mind and shines bright as the Jagat-state.

He is Hara, the great Lord who removes the ignorance of all.]

तं पूजयन्महादेवं तस्मिन्नेव गिरौ पुरा कदाचिदवसं गङ्गातटे विरचिताश्रमः

तपोर्थं तापसाचारे चिराय रचितस्थितिः सिद्धसंघातवलितः कृतशास्त्रसंग्रहः

पुष्पार्थं स्यूतस्फुटिकः पुस्तकव्यूहसंग्रही। (29.88 to 90)

एवं गुणविशिष्टस्य कैलासवनकुञ्जके तपः प्रचरतो राम मम कालोऽत्यवर्तत। (29.90,91)

Worshipping the Great God in that very hill, I lived there once in a hermitage constructed on the bank of River Ganges.

I was engaged in doing penance for a prolonged time,

was enjoying the company of Siddhas who lived in the caves of the Kailaasa mountain,

was spending time in analysing the meanings of the 'Knowledge Scriptures',

was weaving baskets for flowers to collect the flowers for worshipping Shiva,

and was collecting books of value; and thus spent time in the bowers of Kailaasa forest.

अथैकदा कदाचित्तु बहुलस्याष्टमे दिने गते श्रावणपक्षस्य रात्र्यग्रे क्षयमागते,

दिक्षु संशान्तरूपासु काष्ठमौनस्थितास्विव, खड्गच्छेद्यान्धकारेषु कुञ्जेषु गहनेषु च,

एतस्मिन्नन्तरे तत्र यामार्थं प्रथमे गते, समाधिं तनुतां नीत्वा स्थितोऽहं बाह्यमग्नदृक्। (29.91 to 94)

Once, on the eighth day of the black fortnight of Shraavana month;

after the evening-worship was over with;

when the quarters were silent as if observing the vow of wood-like silence; when the 'darkness so dense that it could be cut with a sword' filled the bowers; after the first Yaama was gone;

I woke up from my Samaadhi, and was absorbed in seeing the outside world.

अपश्यं कानने तेजो झटित्येव समुत्थितं शुभाभशतसंकाशं चन्द्रबिम्बगणोपमं प्रकटीकृतदिकुञ्जम्।

At that time, I observed a lustre suddenly rising forth which had the hue of hundreds of white clouds collected together, and which shone like a collection of moon-discs, lighting up all the quarters.

तदालोक्य मया स्मयात् अन्तःप्रकाशशालिन्या बुद्धिदृष्ट्यावलोकितम्। (29.94 to 96)

Moved by wonder, (and unable to see with my physical eyes), I observed with the power of my intellect which lights up the inside and reveals the object in front.

(Vasishta was now in a Shiva-Samaadhi; but was also in the waking world.

The form of Shiva filled the entire sky as a bright lustre; and Vasishta alone was able to see him with his knowledge-vision, and was able to converse with Shiva on an equal ground.)

यावत्पश्यामि तं सानुं प्राप्तश्चन्द्रकलाधरः गौरीकरार्पितकरो नन्दिप्रोत्सारिताग्रगः। (29.96,97)

Then when I looked through my inner vision, I saw -

‘Lord Shiva wearing the crescent moon’ along with his spouse Gauree who had held his hand with love, and both of them seated on top of the ‘Nandi who had slowly walked towards me standing on the mountain-top and stood directly in front of me’.

शिष्यान्सम्बोध्य तत्रस्थान्गृहीत्वार्घ्यं सुसंयतः अगमं सुमनास्तस्य दृष्टिपूतमहं पुरः। (29.97,98)

I called out to my disciples and got ready the Arghya and walked towards him, happy in the mind, with my eyes blessed by his vision.

(Others, who were there, saw only the blinding lustre and not Shiva.)

तत्र पुष्पाञ्जलिं दत्त्वा दूरादेव त्रिलोचनः दत्तार्घ्येण मया देवः संप्रणम्याभिवन्दितः। (29.98,99)

I offered flowers to the Tri-eyed one from the distance, and saluted him by prostrating on the ground.

ततश्चन्द्रप्रभासख्या ऋज्व्या शीतलया तया दशा सर्वातिहारिण्या चिरमस्म्यास्पदीकृतः। (29.99,100)

I became then for a prolonged time, the receptacle of his cool tender look resembling the moon-shine which could remove all the sufferings at once.

पुष्पसानूपविष्टाय तस्मै त्रैलोक्यसाक्षिणे अर्घ्यं पुष्पं तथा पाद्यमप्युपेत्यार्पितं मया। (29.100,101)

The ‘Witness of the three worlds’ then sat on the summit covered by the flowers offered by me.

I approached him and offered him Arghya, Paadya and flowers.

मन्त्रपुष्पाञ्जलयो विकीर्णा बहवः पुरः नानाविधैर्नमस्कारैः स्तोत्रैश्चाभ्यर्थितः शिवः। (29.101,102)

I worshipped him with many handfuls of flowers sanctified by Mantras.

I propitiated him with many hymns and salutations.

ततो भगवती गौरी तादृश्यैव सपर्यया संपूजिता सखीयुक्ता गणमण्डलिका तथा। (29.102,103)

Then Bhagavati Gauree, who was accompanied by her attendants and who was surrounded by her Ganas, was also worshipped by me at the same time likewise.

पूजान्ते पूर्णशीताम्शुरश्मिशीतलया गिरा तत्रोपविष्टं प्रोवाच मामर्थेन्दुकलाधरः। (29.103,104)

After the worship was over, as I sat in front of him, Shiva who wore the half-moon spoke to me, words which were cool like the tender rays of the full moon.

ईश्वर उवाच

Ishvara spoke

ब्रह्मन्प्रशमशालिन्यः प्राप्तविश्रान्तयः पदे कच्चित्कल्याणकारिण्यः संविदस्ते स्थिताः परे,

कच्चित्तपस्ते निर्विघ्नं कल्याणमनुवर्तते, कच्चित्प्राप्यमनुप्राप्तं, कच्चिच्छाम्यन्ति भीतयः। (29.104 to 106)

Brahman! You are quiescent in your mind.

You have reached the Supreme restful state.

You always do good to the others.

Is your mind well-rested in the state of the Supreme?

Is your penance going on well without any disturbance?

Have you achieved your purpose?

Have you got rid of all the apprehensions?

वसिष्ठोवाच

Vasishta spoke (to Rama)

एवंवादिनि देवेशे सर्वलोकैककारिणि गिरानुनयशालिन्या मयोक्तं रघुनन्दन। (29.106,107)

When the Supreme Lord who was the single cause of all the three worlds, addressed me like this, I answered him humbly like this.

वसिष्ठोवाच

Vasishta spoke (to Shiva)

त्र्यक्षानुस्मृतिकल्याणवतामिह महेश्वर न किञ्चिदपि दुष्प्रापं न च काश्चन भीतयः

त्वदनुस्मरणानन्दपरिघूर्णितचेतसाम्। (29.107,108)

Hey Supreme Lord! For those blessed ones who get remembered by Tryaksha (Three-eyed Shiva) himself, and whose minds are fully overflowing with the bliss of your remembrance, nothing is unattainable, and no fears torment them.

न ते सन्ति जगत्कोशे प्रणमन्ति न ये पुनः ते देशास्ते जनपदास्ता दिशस्ते च पर्वताः

त्वदनुस्मरणैकान्तधियो यत्र स्थिता जनाः। (29.109,110)

Those countries, those cities, those directions, those mountains are not there, where they do not salute you ever; the people who live there are always absorbed in your remembrance.

[Your remembrance blesses all the three time modes of life.

One has to perform meritorious deeds in the past to be a receptacle of your remembrance in the present; his past is thus purified with Saattvic deeds.

The present becomes filled with the bliss of your remembrance.

The remembrance of the present will bestow the reward of the Supreme Knowledge in the future.]

फलं भूतस्य पुण्यस्य वर्तमानस्य सेचनं तनोति चैष्यतो बीजं त्वदनुस्मरणं प्रभो। (29.110,111)

Prabhu! Your remembrance is the fruit of the tree of past merits.

It is the sprinkling of nectar for the present.

It produces the seed (for the future merits) in the presently acquired merit.

(Your remembrance at present, multiplies the merits of the past; it multiplies the present merits also, and is the seed for the multiplication of the merits of the future too.)

ज्ञानामृतैककलशो धृतिज्योत्स्नानिशाकरः अपवर्गपुरद्वारं त्वदनुस्मरणं प्रभो। (29.111,112)

Prabhu! Your remembrance is the only one that acts as the 'pot filled with the nectar of Knowledge'!

It is the 'moon' spreading the 'pleasant light of steadfastness'.

It is the 'door' for the 'city of emancipation'.

त्वदनुस्मरणोदारचिन्तामणिमता मया सर्वासामापदां मूर्ध्नि दत्तं भूतपते पदम्। (29.112,113)

Hey Lord of all beings (BhootaPati)!

I am endowed with the wish-fulfilling ChintaaMani of your remembrance;

and with the power of that ChintaaMani, I have kicked out all the sufferings, by placing my foot on their heads!"

वसिष्ठोवाच

Vasishta spoke (to Rama)

इत्युक्त्वा सुप्रसन्नं तं भगवन्तं महेश्वरं अवोचं प्रणतो भूत्वा यद्राम तदिदं शृणु। (29.113,114)

Rama! After I said this much, I saluted Lord Maheshvara who was pleased with me and had arrived to bless me with knowledge, and again spoke like this.

Listen to the conversation we both had at that time.

WHO IS THE SUPREME GOD THAT HAS TO BE WORSHIPPED?

[The worship of any deity with form or no-form is difficult, because there are strict rules that are to be followed in the worship of deities; since some particular Mantras only are to be recited for that deity; and there is the need for, only some particular types of worship-ingredients and so on.

If the worship becomes flawed by any small mistake on the side of the devotee, the worship becomes unfruitful.

Therefore, the devotee is always filled with anxiety, when worshipping any deity.

And any worship of any deity is performed for obtaining some material gain only, like family-welfare, wealth, health, position etc, and not for the sake of acquiring knowledge.

That alone is the fruitful worship of a deity, if it at once destroys all the sins of delusion and bestows knowledge as a reward of the worship.

Is there such a deity who can be worshipped without the anxiety-prone states of ordinary worship-methods performed by the ordinary people?

The word 'God' is not in usage in the Scriptures and the sacred texts that were composed by the Rishis, who were on the devotion side. God-worship is a recent trend only, and was sought by those emotional brains that were unable to grasp the abstract truths of the Upanishads.

Mortals sought to worship the immortal Devas for some material gain only.

Devas are the shining beings who live in the Heaven (another dimensional world), and the Trinities alone are worshipped by all the Devas. There are Devas of lesser powers also, who are also worshipped for obtaining some boon or benefit.

The word used for god-worship is 'Devaarchana', the propitiating of a Deva the shining lustrous form, through some particular mode of worship.]

वसिष्ठोवाच

Vasishta spoke (to Shiva)

भगवंस्त्वत्प्रसादेन पूर्णा मे सकला दिशः किंतु पृच्छामि देवेश संदेहे तत्र निर्णयम्। (29.114,115)

Bhagavan! By your grace, all my directions are complete (I have no desires);

yet, I request you hey Devesha, to give an ascertained answer for my doubt (as the final-most conclusion that cannot be questioned by any one else).

ब्रूहि प्रसन्नया बुद्ध्या त्यक्तोद्वेगमनामयं सर्वपापक्षयकरं सर्वकल्याणवर्धनं देवार्चनविधानं

तत्कीदृशं भवति प्रभो। (29.115,116)

Tell me hey Prabhu, what will be the correct method of 'Deva-worship' - which destroys all the sins, which increases all the good, which is not prone to anxieties, and which can be performed with a pleasant mind?

ईश्वर उवाच

Ishvara spoke

(Of course, there is such a deity, and of course there is such a worship, that when you worship even only for once, the entire reward of liberation itself gets obtained instantly.)

शृणु ब्रह्मविदां श्रेष्ठ देवार्चनमुत्तमं वदामि मुच्यते येन कृतेन सकृदेव हि। (29.117)

Best among the Knowers of Brahman! I will tell you about the best type of Deva-propitiation, by which one attains liberation from the ignorance, performing it just once only.

(You are a Brahmin who is well-versed in the rituals and rites that are to be performed by a Brahmin.

You are a devotee of the Trinities also, and regularly worship them in the due manner.

Your shoulders are always engaged in offering worship to the Trinities, and you are an expert in worshipping the Devas with the strength of your shoulders that get used for only the throwing of flowers on the images.)

कच्चिद्वेत्सि महाबाहो देवः कः स्यादिति द्विज।

Hey Brahmin (one who is in the penance of Brahman)!

Do you know which one is the real Deva who has to be worshipped?

न देवः पुण्डरीकाक्षो न च देवस्त्रिलोचनः न देवः कमलोद्भूतो न देवस्त्रिदशेश्वरः।

Lotus-eyed Vishnu is not the Deva! Tri-eyed Shiva is not the Deva!

Lotus-born Brahmaa also is not the Deva! Indra, the ruler of the three worlds is not the Deva!

न देवः पवनो नार्को नानलो न निशाकरः न ब्राह्मणो नाऽवनिपो नाहं न त्वं द्विजोत्तम।

Wind-deity is not the Deva; not the Sun-deity also; not the Fire-deity also; not the Moon-deity also, (and not also all the other three hundred and thirty crores of Devas).

The Brahmin also is not a Deva, the king is also not a Deva.

I am also not the Deva, you also are not the Deva, hey best of Brahmins (though our origin is divine).

न देवो देहरूपो हि न देवः चित्तरूपधृक् न देवः कमलारूपी नापि देवो भवेन्मतिः। (29.117 to 121)

The Deva you have to worship -

is not the one having a lustrous form, is not the mind brimming with compassion and goodness, is not the most beautiful form (divine), and is not the best of pure intellects also.

[The 'Devana', the lustrous shine of any Deva is artificial, since it belongs to their form alone which is bound by the measures of time and place; and can be grasped by the physical or mental eye.

Any Deva with such a form-based 'Devana' is not the Deva that deserves the name Deva.]

(कृत्या निर्मितम् - कृत्रिमं - that which is produced by an action is Krtrima, artificial; that which is natural is Akrtrima.)

अकृत्रिममनाद्यन्तं देवनं देव उच्यते

That shine (lustrous form) which is not attained by birth, or action or any effort, which has no beginning or end, that alone is worthy of being referred to by the term Deva.

आकारादिपरिच्छिन्ने मिते वस्तुनि तत्कृतः।

How can any object that is endowed with particularities of form-identity, learning, power etc, and that which is divided and limited by time and place measures, can have such a shine?

अकृत्रिममनाद्यन्तं देवनं चिच्छिवं विदुः, तदेव देवशब्देन कथ्यते,

Such a shine which is not lustrous as only a form, and which is beginningless and endless, is known as the 'Chit-Shiva (auspicious state of Chit)'; that alone is referred to by the term Deva;

तत्प्रपूजयेत्,

'that alone' needs to be worshipped for sure;

तदेवास्ति यतः सर्वं सत्तासत्तात्मरूपधृक्। (29.121 to 123)

since 'that alone' exists, all that is there as the Jagat, Jeevas and the objects (Samsaara), appear to be existing because of 'that itself' existing as their essence.

अज्ञातशिवतत्त्वानामाकारार्चनं कृतं योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते। (29.124)

For those alone who are ignorant of the principle of the real Shiva (Chit), the worship of forms etc has been prescribed. A person who is incapable of crossing a Yojana (about thirty five or forty miles), is made to cross at least one Krosha (about eight or ten miles).

[Devotion to a deity with form, brings some minimal amount of discipline in the life of a man who is running after pleasures only. 'Worship of a deity' is like a rope tied to a wild animal to bring it under control.

A man who is capable of grasping truths of the Scriptures, worships only the real deity, the self.]

इयतादि परिच्छिन्नं रुद्रादेः प्राप्यते फलं, अकृत्रिममनाद्यन्तं फलमानन्द आत्मनः। (29.125)

He (the ignorant one) gets only a 'limited fruit' (some temporary gain) by the worship of Rudra and others; whereas the 'bliss of the self' is 'Akrtrima' - not artificial and is not produced newly through some effort, (is not the fruit that is limited in place and time, and is not action-based), and is beginningless and endless.

अकृत्रिमफलं त्यक्त्वा यः कृत्रिमफलं व्रजेत् त्यक्त्वा स मन्दारवनं कारञ्जं याति काननम्। (29.126)

He who throws away the natural fruit (of the self-state) and goes after the artificial fruit (of a boon), avoids the Mandaara garden (as painful) and enters the thorny forest (believing it to be pleasant).

(What flowers do you need to worship this real Deva?)

बोधः साम्यं शम इति पुष्पाण्यग्राणि तत्र च शिवं चिन्मात्रममलं पूज्यं पूज्यविदो विदुः। (29.127)

Understanding of the truth (Bodha), (attained through Vichaara),

equal-ness of the self-awareness at all times (Saamyam), the quiescent state without agitation (Shama); these are the excellent flowers used in the worship of this 'Deva' -

'who is the auspicious taintless Chit, who alone is worthy of worship';

so state those who know the method of true worship.

शमबोधादिभिः पुष्पैर्देव आत्मा यदर्च्यते तत्तु देवार्चनं विद्धि नाकारार्चनमर्चनम्। (29.128)

When the Aatman is worshipped with the flowers of Shama' 'Bodha' etc, know that alone as the excellent worship offered to the real Deva.

Worship of a form as a Deva, is not at all the true worship.

आत्मसंवित्तिरूपं तु त्यक्त्वा देवार्चनं जनाः कृत्रिमार्चासु ये सक्ताश्चिरं क्लेशं भजन्ति ते। (29.129)

Those who discard the Knowledge of the Self, and perform the worship of the Deva with a limited form, and are engaged only in the action-based modes of worship, suffer the pains of the world for long, because of their ignorance.

ज्ञातज्ञेया हि ये सन्तो बालक्रीडोपमं च ते आत्मध्यानादृते ब्रह्मन्कुर्वन्तो देवपूजनम्। (29.130)

Brahman! The Knowers who know 'that which is to be known' also, sometime worship the Devas like Shiva, Vishnu and others when not engaged in the self-contemplation; like a child getting amused with toys.

आत्मैव देवो भगवाञ्छिवः परमकारणं ज्ञानार्चनेनाविरतं पूजनीयः स सर्वदा। (29.131)

'Aatmaa alone' is the excellent Deva shining as the shine of all the other Devas -

is the Supreme Lord staying as the essence of all,

and is the most auspicious Shiva-state and the Supreme Cause of all.

He should be worshipped continuously with the knowledge got through Vichaara alone.

त्वमेतच्चेतनाकाशमात्मानं जीवमव्ययं स्वभावं विद्धि न त्वन्यः पूज्यः पूजात्मपूजनम्। (29.132)

You are the Aatmaa, the expanse of awareness that is known as the Jeeva, which by its very nature is changeless. No one else is to be worshipped. Aatman-worship is the true worship.

वसिष्ठोवाच

Vasishta spoke (to Shiva)

चेतनाकाशमात्रात्म यथा जगदिदं प्रभो यथा तच्चेतनस्यैव जीवादित्वं तदुच्यताम्। (29.133)

Prabhu! Since the 'expanse of awareness' alone is this Jagat, and since that awareness-state itself gets the state of Jeeva, please explain as to how it is so.

ईश्वर उवाच

Ishvara spoke

[The knowing-state can exist without the object of knowledge, namely the perceived.

The knowing-state can exist as the silence of everything; it is not dependent on the object of knowledge.]

चिद्व्योमैव किलास्तीह

Chit-expanse is the knowing-state (understanding state) -

which can exist as any probable state of knowing an object, as the perceived -

that alone is there, as the perceived-state of the world.

पारावारविवर्जितं

It is limitless on both sides (this end and that end), without beginning or end.

सर्वत्रासंभवच्चेत्यं यत्कल्पान्तेऽवशिष्यते। (29.134)

Even if any perception does not occur anywhere because of the dissolution as willed by the Creator, or because of its non-existence understood through reasoning, it alone is left back even after the world ends.

यद्यत्स्वयं प्रकचति

'The knowing' is a state, which glitters as all the probable states of the 'known', by itself, (as its natural state) (like the 'reading-ability' is a probable state of all the books that can be read; but exists without the books also). (The very state of knowing, glitters as the 'known, the Jagat.)

तस्य स्वकचनस्य तु स्वयं यत्स्पन्दितं नाम तेनेदं जगदित्यलम्। (29.135)

Whatever shines as the known, is the shine of that knowing-state only, as its quivering (probable states).

That is how, this Jagat-state comes into being.

[Shiva says- You as Vasishta, are at present 'knowing' me, Shiva as an object of knowledge, as a form that belongs to Kailaasa. This very state of knowing is the Chit, which when filtered of all the perceived, stays as it is, without any perceived.

Chit alone shines as me knowing you, and you knowing me.

Chit is the common-essence that knows the object of knowledge as the Jagat through many agitation-states referred to as Praana or the mind.

'That alone' is. 'That alone' shines as you and me and all the other forms.

In a dream-state that is made of just the mind-taint, the dream-characters create each other as their objects of knowledge; similarly, this Jagat is made of beings with forms which also see other forms as per the agitations of their minds.

I rise in front of you as Shiva, because of your want of seeing me to receive knowledge.
 You rise for me a Vasishtha who is fit for receiving the knowledge given by me.
 For others who are materialistic, I may not exist at all as any object of knowledge; nor they for me.
 Duality is a play of two minds only, and not an absolute reality.]

इत्येवं स्वप्नपुरवज्जगद्भाति चिदात्मकं

This world shines forth like this, similar to a dream-city alone, as the essence of Chit alone.

एवं चिद्व्योममात्रात्म जगदच्छं न भित्तिमत्। (29.136)

That is how, the world is just the expanse of Chit-alone, the pure state of knowledge alone, and is not solid at all (solidity also is a sensed thing only).

[What happens to the dream-world of people and objects when you wake up? Where is it?

It was your mind alone that expanded as some experience.

Dream-world was made of emptiness alone.

What was inside you as some agitation, rose up as the experience of the dream-world.

So also, what is inside you as agitation of some sort, rises as your experience.

This waking-world also is made of emptiness alone.]

अत्यन्तासंभवाच्चेत्यं दृश्यं चिद्व्योममात्रकं

Since the perceived phenomenon is completely non-existent as a solid absolute reality, like a city seen in the dream (which is also not really real); whatever gets perceived, is the Chit-expanse alone!

चित्वात्कचति सर्गादौ यत्तज्जगदिति स्मृतम्। (29.137)

The Created-phenomenon shines forth, by the very nature of Chit.

That alone is known as 'Jagat', the changing pattern of the world.

[Chit is knowing-state which can know anything as a known object.

That alone is there, the 'Chit alone'!

What it knows as the known (as the Jeeva-states), is the world; there is no solid world as such, apart from this Chit-state.]

तस्मात्स्वप्नपुराकारं यदिदं भासते जगत्तत्र चिद्व्योममात्रात्मन्यन्यता नाम का कुतः। (29.138)

Therefore, in this 'Jagat' -

which shines forth in the form of a dream-city that has no solid existence, in the essence of Chit-expanse alone,

how can there be another one as apart from it?

[The 'knowing' comprises everything that can be known.

How can anything exist as the not-known, as a separate reality?]

चिन्मात्रमेव गिरयः

Mountains are Chit alone!

[If not-known as existing, at least as a concept or memory or idea or sense-information, the mountains also cannot be known, and do not come into existence for any mind.]

चिन्मात्रं जगदंबरं

This world-expanse which contains all the objects is also Chit alone.

[Unless known, the world ceases to exist.

Each mind or Jeeva, knows only some part of the world as its information input.

That much alone is its world. That much world alone is in existence, for that particular Jeeva.

For a man inside the house, the objects of the house that are directly perceived alone, produce his experienced world; the rest of the world is just a store of ideas or memory-content in his mind.

At that moment of the house-experience, he is experiencing a house-dream; when he goes out of the house, he enters another dream-world of the outside of the house, with only the memory of the house stored as a proof of existence of his house, which exists no more at his present experience of the outside.

A man of ignorance, like a blind frog, keeps hopping from one dream-experience to another, with the illusion of a huge world that he is a part of.

The world is a huge network of totality dream-worlds intricately woven together as a single stretch of world reality; as if a set of Jeevas are all dreaming the same dream, in bits and pieces.]

चिन्मात्रमात्मा जीवश्च

Jeeva is Chit alone, by nature.

[Jeeva is the limited knowing-state that knows only some little portion of the Jagat through a mind which conceives limitations.]

चिन्मात्रं भूतसंततिः। (29.139)

All the succession of beings is Chit alone.

[Each Jeeva knows just a little, and is a mini knowing-state existing along with countless other mini knowing-states.

The total network of all these tiny knowing-states shining through the many minds produces the illusion of a huge world which has been existing from a long time and which will exist also, for a long time.

The succession of the same type of minds, see again the same type of world-illusion.]

चिद्व्योममात्रादितरत्सर्गादौ सर्ववेदने भिन्नस्वर्गे पुरे वापि किं संभवति कथ्यताम्। (29.140)

In all the perceived patterns of creations differentiated as heaven, earth or nether worlds (three levels of existence based on the three Gunas),

what other thing can be there than the Chit, since 'Chit expanse' alone exists? Tell me!

(Every being - be he a Deva, or a mortal or a worm, is a knowing-state of some degree, greater or lesser.

Each mind sees a world of its own, and believes that alone to be real and true.)

SYNONYMOUS TERMS

आकाशं परमाकाशं ब्रह्माकाशं जगच्चितिः इति

'Aakaasha' (element-expanse) (that is undivided);

'Paramaakaasha' (Supreme expanse of Reality) (that is undivided) ;

'Brahmaakaasha' (Brahmaa-expanse as Brahmaa's conceiving mind) (that is undivided);

'Jagat' (the constant phenomenon of continuous change) (that is undivided);

'Chiti' (the perceiving state of Chit) (that is undivided);

(Aakaasha - काश - दीप्तौ Anything that reveals is Aakaasha. That can mean, only the Chit.)

(Jagat - गम् - ये गत्यर्थास्ते ज्ञानार्था Jagat the movement-state, the continuity of appearance and disappearance also means 'that which needs to be known' (for its existence); so 'Jagat' also means Chit, since the 'known' is only the essence of the 'knowing'.)

पर्यायनामानि तत्र पादपवृक्षवत्। (29.141)

all are synonymous terms,

like the words 'paadapa', 'vrksha' etc are synonymous (Sanskrit) words denoting the 'tree'.

[Names are many, definitions are many; explanations are many; but what is there is the Chit-state alone.

Name it as the expanse of all known objects, or the Supreme state which contains everything, or the Brahman expanse which is everything, or the changing- patterns of the known- phenomenon which forms the essence of Reality, or the perceived state of knowing. The 'knowing' contains all as its 'known'; that is Chit-expanse.

The same Chit-expanse gets divided in the world-state made of of sounds with meaning, and new terms get invented to explain the world-reality.]

CHIT ALONE IS THE JAGAT

एवं द्वौ स्वप्नसंकल्पमायाभिः स्वनुभूयते तदा किल चिदाकाशमेव भाति जगत्तया। (29.142)

In this manner, duality is experienced through the delusions of dream and conception.

That is why, Chit-expanse alone shines forth as the state of 'Jagat'.

यथैतत्संविदाकाशं स्वप्ने भाति जगद्रूपः तथेदं जाग्रदाख्येऽपि स्वप्ने भाति तदेव नः। (29.143)

Just like, 'this knowing state of Chit (as the individual Self)' shines forth as the world-form in the dream as the mind-expanse, the same Chit (as the totality of individual selves) shines forth as this waking state of the world, which is another dream of ours.

(Both the states of the dream and the waking are just the Chit-expanse in different levels of knowing.

There is no difference between the two states.)

यथा स्वप्नपुरे चित्खं वर्जयित्वेतरत्क्वचित् न किञ्चित्संभवत्येवं जाग्रत्येवं महाचितः। (29.144)

Just like, there is nothing else except 'Chit-expanse' (knowing-expanse) in the dream-city,

there exists nothing else in the waking-state also, except the 'Supreme Chit' (the knowing-expanse).

(In the dream also, you know some objects as your experience, in the waking-state also you know some objects as your experience. What difference is there?)

यतो न संभवत्यन्यच्चेत्यं किञ्चित्ततोऽखिलं चित्तं

There is only the Chit-state, and no 'perceived' at all as a separate reality.

All that is seen as perceived, is only the Chitta-state (mind-process).

संचेत्यमप्येतदचेत्यं सज्जगत्स्थितम्। (29.145)

Though perceived as real, nothing is perceived at all.

The Jagat stays as Sat (Reality) alone.

[Brahman is a state only, and not a solid entity outside of the perceived world.

Perceived world is also not a solid structure that exists outside of Brahman.

Each and every point of the perceived is just a probable state only; that means it has not happened, will not happen, and not happening.

‘Could be’ is always ‘could be’ and never the ‘is’.

Brahman-state is a state that can rise as any object of knowledge; but that object of knowledge does not become a reality outside of Brahman.

If a sculptor imagines in his mind, some particular form in the rock in front of him, he has to carve the rock and bring out his imagined form in that rock; and then only, the statue that is carved exists outside of him.

But the Brahman-state does not have anything outside of it, to carve anything as a perceived world.

It can be any experience, but it does not become any experience outside of it.

It is just a powerful state which can be anything, but not anything.

Because of this vagueness only, the perceived does not stay as a stable reality anytime; it keeps flowing off, and is referred to by the term Samsara (the flow of patterns).

Nothing happened, or happening, or will happen.

Every perceived-scene is slipping off, even as you see it.

You can hold on to nothing, and can only be a mute witness to the change, staying as the changeless Chit-state.

Brahman can be any experience of any sort, but is never the stable experience of any sort.

Brahman is always a potential unmanifest state; but never the stabilized manifest state of the world.

This potential state of the world exists, only as a mist in the Brahman-state.

I, you and anyone, anywhere, is just a probable state; and not a real state.

We are all just the perceived states that could be, but not the real states outside of it.

What can be outside of Brahman?

Like a screen that can exist as any picture, which keeps on changing its pictures as this and that, the Brahman-state exists as all that is there. In a screen of the ordinary type, the picture has to appear one after the other, in time, at some place.

In the Brahman-screen, all that is there or was there or will be there anywhere and everywhere, exists at once, as its essence.

A rock can become any statue; it is a potential state for any form that can be carved on it as imagined by the sculptor.

Brahman is a the rock, the imagination, and the sculptor; all in one.

It, at once is the perceived-state of any Jeeva that never happens really; but is always the ‘could have happened’ state.

There is only the mind-process (information processing); but no world as such.

Bodha is there; but not the world.

Brahman is there as the probable state of world; but there is no world at all, existing as a absolute independent reality fixed within the time and place boundaries.]

परमाकाशकलनं त्रिजगत्स्वयमुत्थितं स्वप्नवद्विद्धि चिद्व्योम्नि न त्वेतदद्वैतवत्स्थितम्। (29.146)

The misty quiver in the ‘Supreme expanse’ alone is the Tri-world phenomenon.

Know that it has risen by itself in the Chit-expanse, like a dream. This does not exist as duality.

[There is only the probable state; but not the real state of the world.

It is, just as it is; to be this or that; but is never anything.

It is the nature of the Reality to be this or that; and it does not split into this or that.

It is just the empty expanse that is empty of emptiness or fullness.

Like a dream-world is not really existent; but stays within the mind only as the mind’s agitations, and is never there as real, but made of emptiness; this world is also the agitation within the Reality-state, which never exists really as a second reality.]

यथा चिद्व्योममात्रात्म स्वप्ने घटपटादिकं सर्गादावेव, सर्गोऽयं तथा चिद्व्योममात्रकम्। (29.147)

The ‘pot’ ‘cloth’ etc that are seen in the dream-world, are in essence ‘only the Chit-expanse’;

so also, this created-world also is ‘only the Chit-expanse’!

[Even the dream-objects are just objects of knowledge only and are Chit in essence, as supported by the knowing state of reality. This world also is similarly ‘the known’ ‘known by the Reality’; but not really existent as a second solid reality.]

शुद्धसंवित्तिमात्रत्वाद्देहेऽन्यत्स्वप्नपत्तने यथा न विद्यते किञ्चित्ताऽस्मिन्भुवनत्रये। (29.148)

Nothing else exists except the pure awareness-state in the dream-city, so it is in the three-worlds also.

याः काश्चन दृशो ये ये भावाभावास्त्रिकालगाः सदेशकालचितास्तत्सर्वं चिद्व्योममात्रकम्। (29.149)

What all is there as the perceived pattern;

all the appearances and disappearances bound by three time-modes;

all the minds perceiving the expanse of space and time;

‘all that is Chit-expanse alone’!

स एष देवः कथितो यः परः परमार्थतः यस्त्वं सोऽहमशेषं वा जगदेव च योऽखिलः। (29.150)

‘That’ (Chit) alone is referred to by the term ‘Deva’ in the true sense, which is the transcendent principle.

‘That’ alone is ‘you’, ‘he’ ‘I’ and all that is there, and all that is perceived as this ‘Jagat’.

(Every Jeeva has the 'knowing' alone as his body; the physical body also is 'known' only and is not his real body.)

सर्वस्य वस्तुजातस्य जगतोऽन्यस्य ते मम देहो हि चेतनाकाशं, परमात्मैव नेतरत्। (29.151)

For all the objects of the world, for all others, for you, for me, the body (form) is nothing but the 'expanse of knowing the known' (Chit).

There is only the Supreme Self; nothing else!

[Something knows, and something is known; and all the names, forms, likes, dislikes, desires rise up instantly based on this 'known' phenomena. What else is there?]

संकल्पने स्वप्नपुरे शरीरं चिद्व्योमतोऽन्यन्न यथास्ति किञ्चित्

तथेह सर्गे प्रथमैकसर्गान्मुने प्रभृत्यस्ति, न रूपमन्यत्। (29.152)

When imagining something, when dreaming, whatever body is there, is not any real body; but is the expanse of Chit-expanse alone that stays as the form-based 'I' and its experience (as just the state of knowing something).

So also, this state of experiencing another, as the 'I', is there from the beginning of the concept of the past which is known as the first creation; and there is no form at all as such, for anything.

एवं सर्वमिदं विश्वं परमात्मैव केवलं, ब्रह्मैव परमाकाशमेष देवः परमः स्मृतः। (30.01)

In this manner, this entire world of changing patterns (Vishva) is just the Supreme Self.

Brahman alone is the Supreme expanse as the 'knowing essence' of all.

He alone is known as the Supreme Deva.

तदेतत्पूजनं श्रेयस्तस्मात्सर्वमवाप्यते तदेव सर्गभूः सर्वमिदं तस्मिन्व्यवस्थितम्। (30.02)

Therefore, worshipping that Deva alone leads to the Highest Good. Everything gets attained by that. That alone is the support of this world. In that alone everything is established.