

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 THIRTY

[PEACOCK'S EGG AND PEACOCK]

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 in 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.

CHAPTER THIRTY

PEACOCK'S EGG AND PEACOCK

वसिष्ठोवाच

Vasishta spoke

(Is the world a divided state of Chit, and a second reality within the Chit-state itself, like the seed etc inside the fruit?)

चित्तत्वस्य फलस्येव

When the Chit-principle, which is like the fruit,

(which exists as the world-state because of not knowing itself, like the inert fruit),

(Chit-principle does not divide itself like the fruit and stay as another world-reality.)

चितः स्वापापरक्रमात् (स्वाप अपरक्रमात्)

stays as another dream-like state which raises through ignorance, and as not the Chit-sleep of quietness;

(The world was said to be asleep (Svaapa) (as the lotus-groves) inside the Chit, ready to rise as any conceived state for any 'I-state' in ignorance.)

स्वसत्तासंनिवेशेन

by losing itself in the reality of the world bound by the space and time measures,

यः स सर्ग इति स्थितः। (47.01)

then that state is known as 'Sarga' (Creation).

देशकालक्रियादीनामपि तन्मयरूपतः

Since, even the place, time, action etc that are seen in this ignorance-bound-dream, are all of the nature of Chit alone, (like the lotuses are the lines of the rock alone, since the lines on the rock alone are seen as the lotuses),

इदमन्यदिदं चान्यदिति नात्रोपपद्यते। (47.02)

'this (Jagat) is different, this one (Jagat) is different from that (Chit)'

such statements are not valid here, (since there exists nothing but the division-less Chit).

(What is the world-state but words denoting division and wants, creating the experience-fields?)

समस्तशब्दार्थवासनाकलनाविदः

All the words with meaning referring to the objects,

and all the Vaasanaas which rise as the experience-fields;

all are just the 'seen seer seeing' units that belong to the perceiver (vidaH) (like the sculptor's conception);

*(These various concepts do not affect the Chit in any manner (like the lotuses seen by you on the stone, do not affect the stone).**(Then, is the world unreal?) (How can it be unreal? How can the unreal exist ever?)*

एकात्मत्वात् असच्चेदमिति संकथ्यते कथम्। (47.03)

how can it be stated that this (Jagat) is unreal, since it is Chit in essence (since the world is just the probable state of Chit only)!

(World-appearance is the entwined network of probable states like the unmanifest imagined lotus-grove, and is the very nature of Chit. How can it be real or unreal; it is just Chit alone.)

फलस्यान्तःसंनिवेशो नामानुक्रमतो यथा चितः स्वसत्ताघनताऽनाना नाना स्थिता तथा। (47.04)

The flesh inside the fruit is the fruit alone, and is not different from it; and is divided by names only (since it is the very nature of the fruit to stay as the outer shell, flesh etc).

Similarly, the very dense state of Chit as the 'knowing' which is 'not-many', exists as the 'many known' (and there does not exist the 'many' as a separate reality).

अनानैवापि नानैव क्षुब्धेवाक्षुभितैव च यथा फलान्तः स्वसत्ता चिदन्तः सिद्धयस्तथा। (47.05)

The inner essence of the fruit, though 'not-many', still stays as the 'many states', as if affected, yet not affected; so also, all the probable states that rise as the world-experiences are in the Chit alone.

जगन्नगरमादर्शं चितः स्वं प्रतिबिम्बितं कचतीवाऽकचदपि शिलान्तःसंनिवेशवत्। (47.06)

The 'City of Jagat' is the reflection of Chit-mirror of itself (and is the Chit-mirror only); and glitters as the Jagat, though actually not shining as the solid world, as explained in the rock-example.

परमे चिन्मणौ सन्ति जगत्कोटिशतान्यपि चिन्तामणावनन्तानि फलानीवार्पितान्यलम्। (47.07)

Millions and crores of Jagat-formations exist in the Supreme Chit-gem, (ready to become experiences) which fulfils any conception and rises as that, like even the ordinary ChintaaMani bestows countless fruits when wished for.

चित्समुद्रक एवेदं तदङ्गोत्कीर्णमाततं जगत्मौक्तिकमाभाति तदंशमयमन्यवत्। (47.08)

This Jagat-pearl is the Chit-shell alone, made of that alone, spread out as that alone, is its own essence and shines forth as if different.

अहोरात्रं विकरयन्वेदनावेदनान्यलं चिदादित्यः स्थितो भास्वाञ्जगद्द्रव्याणि दर्शयन्। (47.09)

The Chit-sun reveals the objects of the world, day and night, and creates the probable states of ignorance and knowledge by its presence and absence (as self-knowledge), and shines forth revealing the objects called the Jagats.

समुद्रकोटरावर्तपयःस्पन्दविलासवत् अनानैव च नाना चिच्छिलान्तरसंनिवेशवत्। (47.10)

The Chit state of 'knowing power' is not divided, but appears divided (by knowing the 'many') - like the deep hollow water-bowl named the ocean, though undivided looks as if divided by the waves; like the superimposition of the divided lotuses placed on the undivided rock-surface that is naturally covered by the lines.

[The 'I' can conceive only a little at a time; or rather can process only tiny bits of information at a time.

The 'I' sense, limits itself to a constricted conception-state of what is directly perceived momentarily, or rather is capable of receiving only limited information in a limited framework of space and time.

Chit-state is a fountain that can produce enormous information without stop.

The 'I' which itself is an information produced by the mind, is not capable of receiving and reacting to such an information-load, and so accepts, only some tiny information-bits at a single moment. The rest of the information that is not received becomes the past as memories, the future as wants, and the unknown as not existing at all.]

यदस्ति तच्चिति शिलाशरीरे शालभञ्जिका, यन्नास्ति तच्चिति शिलाशरीरे शालभञ्जिका। (47.11)

Whatever is perceived as existing in the present, is the superimposition of a statue (conception) on the Chit-rock, in the presence of the 'I', as a deluded probable state.

Whatever is not perceived (as a past occurrence or a future occurrence, or non-occurrence) is also the superimposition of a statue (conception) on the Chit-rock, in the presence of the 'I'.

[Chit is the 'knowing state' and 'I' is the 'knowing entity' and the world is a 'known' superimposition, like the lotuses are 'known' by the sculptor namely the 'I'.

Unlike the example, the Chit-rock itself exists as the information called 'I' and also the superimposition state of lotus-seeing. Nothing exists outside of Chit-state.

Chit is an enormous state of growing information which has no end.

The information whatever it is (as superimposition on Chit), when received by any 'I' (another information that is constant) is accepted as true, because of the 'knowing entity' who is empowered by the 'knowing state' which alone is real.

What you perceive is considered as real, because you are real.

The problem is who is the 'real you'!

Unless the 'knowing state' is there as the self, the knowing entity namely 'I' cannot receive any information at all, since 'I' is also a 'known' entity only, and is just some information maintained for long, in ignorance.

But for the existence of the 'knowing state' of Chit, no object as information-set can come into existence.

The lotuses cannot exist, if the rock with lines is not there.

Chit is the rock with the lines of probable states; these probable states exist as countless 'I's with their countless world-conceptions as the deluded state.

The world is not there at all; but is also there as the probable state of 'known'.]

भावाभावेषु यत्सत्यं चिन्मज्जाकल्पमेव तत्

Whatever realness is seen in the perceived objects, is because of the Chit-flesh only, as shown in the Bilva fruit example.

मज्जासारा पदार्थश्रीस्तन्मयं स्यात्तदेव हि। (47.12)

The essence of the Chit-flesh alone is grandeur of the world filled with objects.

Whatever is made of Chit, is Chit alone!

[The information-producing capacity, and the information-receiving capacity, both belong to the knowing-power alone, which is referred to by the term 'Chit'.

This 'knowing state' can exist as any information; that is its nature; but it itself is not any information.

It cannot be received as any information.

Brahman cannot be experienced as an outside thing.

The 'knowing state' alone exists as the 'I'; and also exists as the 'information of the world' as connected to the 'I'.

This 'I' is nothing but the conception of the body, parentage, wants, beliefs etc; so is just an information-set only; like another huge lotus seen on the lotus-less rock.

There does not exist any 'many-ness', except as the word invented in the delusion state.]

पद्मनानादिशब्दार्थस्त्यक्त्वा यद्वच्छिलोदरं नाना तद्वदिदं नाना तदेतन्मयमद्वयम्। (47.13)

When bereft of the words with meaning like 'lotuses', 'many' etc, 'the many' seen on the the rock-belly is no more there; the 'many-ness' seen here also, is similar to that (as words with meanings only).

This world is made of that Chit only, and is non-dual.

(The terms like 'lotuses', and 'many' as some imagined words with meaning, make the rock look as if covered by many lotuses, and as if divided; but if these words are discarded, then what is left back but the quiet undivided state of rock alone with its lines, and nothing else! (This is the state of a Knower).

The manifoldness seen in the world also is, just the manifoldness produced by the use of the words alone; where one sees the shapes as divided, and names them with particular sound-structures.

Actually, everything is the knowing state of Chit alone, and is made of Chit alone.)

[The 'knowing' can 'know many things' and the word 'many' also; but it is not 'many'.

When it can 'know many', it is the ignorant state; when it does not see 'many', then it is the Knower-state.

The Knower stays as one with the Chit-rock, and is unhurt; but the ignorant ones, conceive reality in the lotuses, get attracted by them, and fall over the hard rock believing it to be soft, and thus get injured.

The ignorant man is himself a lotus that is imagining the lotuses; and has no existence at all as anything; he is a false entity who lives in a false world, or rather, a dream-person drinking mirage-waters, as Ishvara says.

The ignorant are themselves the mirage-forms living happily inside a mirage-city, drinking mirage-waters, though actually it is a hard ground covered by hot sand only; and they are always getting scorched through many anxieties and frustrations.]

नानाप्येकतयाऽनाना पद्मबिम्बं शिलोदरं यथा तदविभागात्म तथेदं चिद्धनान्तरम्। (47.14)

Though seen as 'many', actually there is no 'many-ness' in the dense rock where the soft lotuses are seen, as if separated from the rock; actually, the lotuses are also the rock only, because the rock-lines alone appear as the lotuses. The dense Chit-state is also like that only.

[Sunlight is not the cause of, or dependent on, the mirage seen in the desert; yet it itself stays as the mirage in the desert; but is untouched by the mirage or the desert. The desert and mirage do not exist for the sunlight at all, in its original state. Chit is also unconnected to the ego-based world that rises as the mirage, in the ignorant mind.]

यथाऽमलपयःकोशः स्थलधियां तु भानुभाः सन्नेवासन्नित्व

For those wise men who see only the (desert-)land and understand that the flowing river of clear-waters seen in the desert to be the hot sun alone-

the mirage is there as the mirage; but is not real as the cool water-flow.

एवं चिन्नैव त्वं सदसद्वपुः। (47.15)

Similarly, you are also Chit alone in essence (the Chit shining as the probable state of Rama);

but you are neither existent, nor non-existent, but are beyond these concepts as the 'Chit-essence' (since you have transcended the unreal state of the probable state of Rama).

यथा सम्यक्पयोराशिः कोटरे कलनोन्मुखं द्रवत्वात्स्पन्दतेऽस्पन्दं तथेदं चिद्वनान्तरम्। (47.16)

The calm waters kept inside an undisturbed cavity also quiver (as the natural state of the water), since the liquidity alone makes it quiver like that; the dense state of Chit as the 'knowing', is similarly without any actual quivering.

(Either you 'know' the world as a lotus grove growing on the rock; or 'know' the rock, and stay as the rock that knows no lotuses at all.)

चिच्छिलाशङ्खपद्मौघस्तन्मयत्वेऽप्यतन्मयः

The 'conches and lotus-groups' seen on the 'ShaalaGraama stone' are actually the stone only; but yet are not the stone; since the 'shapes with names' are superimposed on the unique line-formations that belong to the stone, and are not the stone (for the ignorant).

जगद्विद्धि सपद्मादिपदार्थं चिच्छिलान्तरम्। (47.17)

Understand the Jagat also to be made of shapes like conches and lotus-groups that are seen on the Chit-stone (for the ignorant) (but Chit alone, for the Knowers).

CHIT IS NOT A ROCK-LIKE EXISTENCE

[This knowing-state is in each one of us as the 'capacity to know'; and exists as our true essence; but what we know, or rather what we want to know is the question here.

Do we know the lotuses. or stay as the lines, is our choice. What we 'know' as the 'knowing state of the self', decides our fate. To stay as the lotus imagining the lotuses, or stay as the rock where not even a single lotus can make its appearance, is the freedom given to each probable state of knowing, namely 'Jeeva'.

Chit is the dense state of nothingness which can rise as any probable state of the seer and seen.

It is the 'seeing' alone as mentioned in SiddhaGeeta in Janaka's story.]

महाशिलाघनोऽप्येष चिद्वनस्थं शिलोदरं

Even the huge rock which I quoted as an example is also this Chit-state only (as the 'known') which is the dense state of 'knowing' like the belly of the rock.

अरन्ध्रो निर्द्वयोऽच्छोऽजः

It is without holes, and is not like a carved rock having pores.

It is without duality, and does not exist as the dual-state of the rock-lines and the lotus-groves.

It is very pure and untainted by any conception (like the space is not affected by the objects it contains).

It is not produced at some time-point, like a rock; and is unborn.

संशान्तः

It does not make any noise or disturbance like the rolling rock, but is quiet and motionless.

(The world you see is your own mind-kingdom, and does not affect the knowing-state in you.

A swimmer for example, is the 'talent of swimming alone' in essence; whether he chooses to float in the pure waters or dirty mirage waters is his choice; his 'swimming talent essence' is not affected by whatever choice he makes.)

संनिवेशवत्। (47.18)

It appears as the world that is superimposed, as its probable state of knowing alone, and shines as the world-scenario.

JAGAT-BRAHMAN

(Brahman and Jagat do not exist as two. Brahman is actually the Jagat-Brahman, the knowing-state shining as the Jagat.

One who does not see the duality, but knows the Jagat-Brahman, enjoys both the Jagat and Brahman as one.)

[Examples here refer to different time modes, and should not be taken literally.]

तपतीदं जगद्ब्रह्म शरत्काल इवामलं, स्फुरतीदं जगद्ब्रह्म सौम्यः सोम इव द्रुतः। (47.19)

Jagat-Brahman burns (shines) like the (sunny) taintless cloudless autumn sky (and reveals the Jagat-state).

Jagat-Brahman shines forth as the calm pleasant cool moon, oozing nectar (druta) (as the Jagat itself).

[Brahman reveals all; shines also as all.]

ब्रह्मणीदं सुषुप्ताभं

The 'various states of experiences as the Jagat' are asleep in the Chit as it were, ready to become an experience by any agitation called the Jeeva-state.

नास्त्यनाशं शिलाब्जवत्,

The lotuses seen on the rock cannot perish, for they rise as the conceptions only (as the mind-content only).
(and are not different from the rock).

(What is not there, cannot ever perish!)

ब्रह्मत्वं ब्रह्मणि यथा तथैवेदं जगत्स्थितम्। (47.20)

The very nature of Brahman shines in Brahman as the sleeping state of conceptions (like the lines on the rock are, rock itself in essence).

(Jagat rises newly at every moment as an experience for you, like a lotus springing from the rock-surface, as if by magic.

The lotus of experience is your own making, like a face seen on the cloud, and is unreal.

But the lines seen on the rock are real, since they are rock alone in essence.)

नानयोर्विद्यते भेदस्तरूपादपयोरिव

There is no difference between the Brahman and Jagat, like there is no difference between the words 'Taru' and 'Paadapa', where both the terms refer to the 'tree' alone.

(The words Brahman and Jagat are synonymous only, and refer to the same Chit-state.)

यानीमानि जगन्तीह नान्यत्तानि चिदाकृतेः। (47.21)

All these Jagats that are seen here, are not different from the Chit-state.

भावाभावादि नास्त्येषां तस्या इव कदाचन

The existence and non-existence is not there for Chit; it is also not there ever for the Jagats.

ब्रह्मैव जगदाभासं मरुतापो यथा जलम्। (47.22)

Brahman alone is the appearance of the Jagat,

like the heat of the desert alone is the water that is seen there.

VICHAARA PRACTICE

(How to know that Brahman? It is already there; but the mirage-water is blocking the view; understand the unreal nature of the mirage; then the heat alone remains as the true state of the desert.)

ब्रह्मैवा लोकनाच्छुद्धं भवत्यम्बु यथातपः मेर्वादेस्तृणगुल्मादेश्चितादेर्जगतोऽपि च। (47.23)

Through the practice of reasoning and proper analysis, the mirage-water is understood as the heat of the sun only; similarly,

'the Meru mountain (Creation-phenomenon), all the grass and bushes (as the outside);

the Chitta which produces the world as a process belonging to ignorance (inside);

and the Jagat that looks as solid as a diamond' -

all these also turn into the pure state of Brahman ('knowing'),

if one analyzes and makes use of the reasoning-process.

[When the 'known' is analyzed, we end up in the 'knowing entity' which 'knows', and thus produces the object.

When the 'knowing entity' is analyzed, we reach the subtle state of 'knowing' or 'awareness' or 'understanding state' as the essence which is common to all the 'knowing entities'.

Since 'that nameless essence of knowing' alone, expands as the 'known-state of the world', we name it as Brahman, so that we can discuss about it with others.]

(You 'know' the world through the mind-screen; and the Jagat gets seen, as per the mind-content.)

परमाम्बुविभागेन यद्रूपं तत्परं विदुः

When one keeps analyzing even the water again and again to understand its subtleness, till the innermost essence is reached (as to how and why the water is there),

then what is left back as the nameless-state, is known as the Supreme state that forms the essence of all.

(Any object that gets analyzed, has to end up as the 'known' only as rising from the Self.)

तत्समूहस्तदेवोच्चैश्चित्तं मेरुतृणादिकम्। (47.24)

All the objects are groups of elements only, which still can be broken to see their subtle states.

Through thorough analysis, we find out that the Meru etc are there, as conceptions only on these grouped elements; or rather that conceptions alone appear as the grouped elements like the huge Meru mountain or a tiny grass; and this conceiving process which produces the conceived object, we name it as Chitta.

यत्सौक्ष्म्येऽपि हि सारात्म स्थौल्ये सारतरं हि तत्। (47.25)

When the conception itself gets analyzed, then we end up in the subtlest state of the gross object (as just something that is 'known').

(The water when analyzed, is the subtle form of liquidity alone (the loosely moving atoms); that alone is experienced as the gross water by the senses, and that alone is carried inside the more grosser objects like the pots and cups (tightly grouped atoms).)

यथा रसात्मिका शक्तिः परमाणुतयाऽनघ स्थिता जगत्पदार्थेषु पायसी ब्रह्मता तथा। (47.25,26)

The subtlest form of liquidity or wetness stays as the common essence of all the waters of the world; and the Brahman-state is also the common essence (of 'knowing that knows') in all the objects of the world.

रसशक्तिर्यथा नानातृणगुल्मलताम्भसां तथा नानातयोदेति सैवासैवेव ब्रह्मता। (47.26,27)

The subtle liquidity-state alone rises as the varieties of grasses, bushes, creepers and waters, and stays as their very essence of existence; so is the Brahman state in all.

यैषा रूपविलसानामालोकपरमाणुता गुणगुण्यर्थसत्तात्मरूपिण्यासां परात्मता। (47.27,28)

When all the varied images that are seen are analyzed, the 'sight alone' is understood as the subtle essence of all that is seen. The sight alone, which is the common essence of all the images, rises as the varieties of objects with varied qualities.

The subtle essence of even all these is the 'essence of knowing' which alone rises as even the objects that rise from the sight.

(The mountain that you see in front of you was subtly inside you only, as the Chit-probable state, and manifests as an outside-object that is seen by you, as if already there with its own past and future states. So it is, with all the objects of the world.)

PEACOCK'S EGG

[Peacock's egg contains a peacock as its essence; but is there a peacock with many limbs hidden inside the egg, as separated from the egg? Egg is just the egg, and is not divided as the various limbs of the peacock.

Egg is a state of existence, which can rise as a peacock in an outside.

We can see only the peacock with its plumage and body, outside of the egg, and do not know the inside of the egg; and so we imagine the many-limbed peacock to be inside the egg also.

We see the 'many' of peacock, and imagine the egg also as containing the 'many'.]

चिति चित्तेऽस्ति मेर्वादि तदभिव्यञ्जनात्मनि पिच्छपक्षौघकाठिन्यं मयूराण्डरसे यथा। (47.28,29)

The huge mountain like Meru etc, are inside the conception-state of the Chitta, in the Chit, like the hardness of the multitude of feathers stays inside essence of the peacock egg ready to manifest.

चिति तत्त्वेऽस्ति नानाता तदभिव्यञ्जनात्मनि विचित्रपिच्छकापुञ्जो मयूराण्डरसे यथा। (47.29,30)

The manifoldness stays inside the Chit-principle ready to manifest at any time, empowered by the Chit-state of probability; like the plumage of feathers made of varied designs, stays inside the essence of the peacock-egg.

यथा नानात्मिके ह्येव बर्हण्डरसबर्हिते विवेकदृष्ट्या दृष्टे ते तथा ब्रह्म जगत्स्थितम्। (47.30,31)

The peacock-ness inside the essence of peacock-egg is 'many' only, if you analyze through the Viveka-eye (dividing it as the peacock and the egg); so also, the Jagat stays as the 'many' in Brahman.

(The inside of the egg is just the 'ready to become a peacock state' and has the peacock only as its essence; so is the Brahman the 'ready to become any perceived state' always, and has the Jagat as its essence.)

(You can imagine the egg as having 'many parts' inside it, though the egg is not actually the 'many-parts'.)

सनानातोऽप्यनानातो यथाऽण्डरसबर्हिणः अद्वैतद्वैतसत्तात्मा तथा ब्रह्मजगद्भ्रमः। (47.31,32)

Though appearing divided as the 'many', the peacock-essence within the peacock's egg is not divided as many. Similarly, the delusion of Jagat with its manifoldness seen in Brahman also, rises as non-dual and duality states at the same time.

यथा सदसतोः सत्ता समतायामवस्थितिः यतः सदसतो रूपं भावस्थं विद्धि तं परम्। (47.32,33)

The reality of the concept that 'one is real and the other is unreal' also is the state of equal-ness only (where all these conceptions stay asleep and as one single essence), because that Supreme state alone is really existent, where these real and unreal concepts rise up when the diversity of the world is seen as real.

(Unreal can be there, if the real is there! If the real alone is there, where can the unreal exist at all?)

So, how can you say that the world exists, but it is unreal?

The reality alone is there; and real and unreal concepts also are just conceptions belonging to the delusion-state.)

नानाऽनानात्मकमिदं त्वनुभूतं नसंभवं चिज्जगद्वलनं पश्य बह्वण्डे रसबर्हिणम्। (47.33,34)

Therefore, the Jagat that is experienced as many, but is not many; such a thing is impossible (nasambhavam), as shown in the example of the peacock, where the peacock- essence stays inside the peacock-egg, as the single undivided essence; so is the agitation of the Jagat in Chit.

यथा जगति चित्तत्वं चित्तत्वे यज्जगत्तथा नानाऽनानात्मकैकं च मयूराण्डरसो यथा। (47.34)

The Chit-principle is the essence of the Jagat, and the Jagat is in the Chit-principle; the many and not-many are one in it, like the peacock-essence in the peacock-egg.

नानापदार्थभ्रमपिच्छपूर्णा जगन्मयूराण्डरसश्चिदाद्या,

The basic reality state of Chit is the essence of this peacock's egg, inside which the Jagat-peacock dances beautifully with its plumage of various feathers in the form of the delusion of many objects.

मयूररूपं त्वमयूरमन्तः सत्तापदं विद्धि कुतोऽस्ति भेदः। (47.35)

The form of the peacock has no form at all inside; there is only the Reality state!

Where is the difference?

यत्रानुदितरूपात्म सर्वमस्तीदमाततं मयूर इव बीजेऽन्तस्तदहंतादिगादि च। (48.01)

All this that is spread-out as the beautiful plumage of the peacock in the form of 'I-ness', directions etc, is not formed at all, and is in the Chit, like the unformed peacock inside the peacock egg.

यत्र नाभ्युदितं किञ्चित् सर्वं च विद्यते,

Nothing at all has risen there, yet everything exists there.

तदत्राप्यङ्गिराः स्वर्गसुखसारेण बिम्बति। (48.02)

(अङ्गानां रसभूतः - अङ्गिराः - प्राणः)

And here in the body also, 'That alone' stays as the Praana (the power of movement); and gets reflected (like a moon in the crystal-mirror), enjoying all the pleasures of heaven etc in the delusion state.

तथा च मुनयो देवा गणाः सिद्धा महर्षयः आस्वादयन्तः स्वं रूपं सदा तुर्यपदे स्थिताः। (48.03)

And also, those Munis, Devas, Ganas, Siddhas, and Maharshis, who have realized the Truth, always remain in the state of Turyaa (Knowledge-vision), enjoying their own true nature as Chit.

(Many are engaged in various practices to reach that state; some control the Praana; some control the mind.)

(For both these types of Yogis -)

एते ये स्तब्धनयनदृष्टयो निर्निमेषिणः ते दृश्यदर्शनासङ्गस्पन्दत्यागे व्यवस्थिताः,

These Yogis, who have fixed their glance on the nose-tip, stay without closing their eyes, and are engaged in renouncing completely the 'state of the seen getting seen', by the control of Praana;

नास्थिता भावना येषां स्थितानामपि कर्मसु संवित्संवेद्यसंबन्धस्पन्दत्यागे च ये स्थिताः,

and these others, who do not see any reality at all in the perceived world, and are engaged in the renunciation of the 'agitation of perceived', though they are doing the duties that belong to them by their position or station in their life;

प्राणो न स्पन्दते येषां चित्रस्थवपुषामिव मनो न स्पन्दते येषां चित्रस्थवपुषामिव।

for both these types of Yogis -

the Praana does not move, like for the person who is inside the painting as a picture (for the first-type) the mind does not move, like for the person who is inside the painting as a picture (for the second-type).

चित्तचेत्यसमासङ्गत्यागे ते स्वपदे स्थिताः। (48.04 to 07)

These noble ones are established in their own essence, and have renounced the union of the 'Chitta and the Chetya' (perceiving mechanism and the perceived).

स्पन्दात्संसाधयन्त्यर्थं तेनांशेनेश्वरो यथा तथैव चित्तचेत्यादिस्पन्दात्कुर्वन्ति संस्थितिम्। (48.07,08)

Like Ishvara taking care of the world, being established in the self-essence itself, with the Maayaa shining outside, they also stay as a part of the world, being connected to the agitation of the seer and the seen.

(How can they be in the quiet state; and yet function with the intellect, mind, body etc, in the perceived world?)

यथा ह्लादयति स्वस्थः पल्लवं रश्मिरैन्दवः

The moon, well-established in the sky, reaches forth for the tree on the ground, and caresses the tree-leaves with his rays;

तथात्मा ह्लादयत्यन्तर्दृश्यदर्शनसंगमे,

similarly, the Aatman-state of bliss keeps caressing them, even when they are engaged in the seen-seeing phenomena of the world;

बिम्बादूरं प्रयातस्य भित्तावपतितस्य च यदिन्दोस्तेजसो रूपं तद्रूपं शुद्धसंविदः। (48.08 to 10)

the moonlight that is moving away from the disc in the sky, and that which falls on the wall on the ground, is the same, and not lessened by reaching out to the earth;

so is the bliss of the self in the Knowers, who are engaged in the duties of the world.

(How to identify these Knowers? What special marks are there for the Knower?)

The Knower is like the rock with lines; how can he explain his state to those around him, who are seeing only the lotuses?)

न दृश्यं नोपदेशार्हं नात्यासननं न दूरं केवलानुभवप्राप्यं चिद्रूपं शुद्धमात्मनः। (48.10,11)

This bliss of the Chit they experience as the self, is their own private experience,

(as the existence-awareness);

it cannot be seen by the others by any significant conduct

(as a joyous expression or some intoxicated state, or the exhibition of magical powers);

it cannot be described by them also (for it is nothing like what you experience in the world);

it is not near (like a statue of a deity) or far (like an unseen Deva of the heaven),

but can only be experienced by the rise of true knowledge.

(What is that Knowledge?)

न देहो नेन्द्रियप्राणौ न चित्तं न च वासना न जीवो नापि च स्पन्दो न संवित्तिर्न वै जगत्,

न सन्नासन्नं मध्यं च शून्याशून्यं न चैव हि न देशकालवस्त्वादि तदेवास्ति न चेतस्त्। (48.11 to 13)

It is the realization ascertained through reasoning -

that there is no physical body or even the Aativaahika body, that there are no senses,

that there is no Praana, that there is no Chitta, that there is no Vaasanaa, that there is no Jeeva,

that there is no agitation also, that there is no perceiving state, that there is no perceived world;

that there is nothing that exists or not exists, that there is nothing that exists in the 'in-between state' also,

that there is nothing that is void or no-void; that there is no place or time or object;

and that 'That alone' is there and nothing else!

एतैः सर्वैर्विमुक्तं हृदि कोशशतेन च यत्रैतत्स्पन्दते दृश्यं तत्तदात्मपदं भवेत्। (48.13,14)

'That alone' is known as the 'state of the Self', which vibrates as the phenomenon of the perceived world in the 'heart' (mind-principle) of countless body-hollows, yet remains free of all these (bodies).

यच्च

'That (something)'

नाद्यं न कल्पान्तं, न वस्त्वाद्यनिलादिभिः इह चामुत्र,

which is not the beginning, which is not the end of the Kalpa (as their cause also);

which is not any object that can be affected by air etc in this world or in the after-world,

सद्रूपादन्यथा भवति क्वचित्। (48.14,15)

exists not as anything other than as the principle of existence.

जायन्ते च म्रियन्ते च देहकुम्भाः सहस्रशः सबाह्याभ्यन्तरस्यास्य नात्माकाशस्य खण्डना। (48.15,16)
Thousands and thousands of body-pots get born and die (as conceived realities);
the expanse of the Self which is outside and inside, never gets broken.

तच्च देहादि सकलमात्मैवात्मविदां वर केवलं बोधवैरूप्यादीषत्पृथगिव स्थितम्। (48.16,17)
Hey Best of Knowers! All the perceived objects of the world like the body etc, remain slightly separated
as it were, because of the incorrect understanding.

विश्वगात्ममयं विश्वं ज्ञातं बुद्ध्या सुसिद्धया प्रज्वलन्नपि कार्येषु निर्वाणो निर्ममो भव। (48.17,18)
Since the 'Vishva' has been understood as the 'Vishva filled by the all-pervading principle of Chit',
through your intellectual efficiency, by the thorough analysis as advised;
stay free of all the coverings (of ignorance) (Nirvaana), and be bereft of the 'mine' (owning nothing as
yours), by shining brightly in all the actions, (perfectly doing everything, as per the need of your position in
life as a prince of RaghuVamsha).

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजंगमं तत्सर्वं ब्रह्म निर्धर्म निर्गुणं
निर्मलात्मकं निर्विकारमनाद्यन्तं नित्यं शान्तं समात्मकम्। (48.18,19)
Whatever is seen here in the Jagat as the moving or non-moving, all that is Brahman alone,
which is free of rules and qualities; of a taintless nature; changeless; without beginning or end;
eternal; quiescent and of equal nature.

कालक्रियाकरणकर्तृनिदानकार्यजन्मस्थितिप्रलयसंस्मरणादि सर्वं
All that is there as a part of the perceived world, variously named and divided as -
Kaala, Kriyaa (rites), instrument of action, doer, cause, action, birth, Creation-state and destruction,
memories that support the Ahamtaa -
all this is Brahman alone (like the huge peacock with its plumage, is inside the egg, as one with it).
ब्रह्मेति दृष्टवत एव तवात्मदृष्ट्या भूयोऽपि किं भ्रमणमङ्ग समङ्ग एव। (48.20)
When you have attained this vision by your hard effort at Vichaara, what is there to feel apprehensive
about? (Anga! You are Samanga indeed!)
Dear Rama, you are 'Samanga' indeed, one who is always one with the inner essence without break.
(ब्रह्मैव सन् ब्रह्माप्येति।)