

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FORTY TWO

[STAY AS 'THAT ONLY' IGNORING 'THIS']

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 FORTY TWO

STAY AS 'THAT ONLY' IGNORING 'THIS'

रामोवाच

Rama spoke

(What is the seed of the seed of the seed of the seed of this Samsaara creeper?)

परमाकाशकोशाद्रिरूढलोकान्तरद्रुमं तारकापुष्पशबलं देवासुरविहंगमं विद्युन्मञ्जरितोपान्तनीलनीरदपल्लवं
सर्वर्तुरम्यचन्द्रार्कगणरम्यकदन्तुरं ससाब्धिवापीवलितं सरिच्छतमनोहरं चतुर्दशविधानन्तभूतजातोपजीवितं
जगत्काननमाक्रम्य स्थितायाः कृतजालकं ब्रह्मन्संसृतिमृद्वीकालताया वितताकृतेः जरामरणपर्वायाः
सुखदुखफलावलेः प्ररूढमूलमालाया मोहसेकजलाञ्जलेः -

किं बीजं, अथ बीजस्य तस्य किं बीजमुच्यते, अथ तस्यापि किं बीजं, बीजं तस्यापि किं भवेत्।

सर्वमेतत्समासेन पुनर्बोधविवृद्धये सिद्धये ज्ञानसारस्य वद मे वदतांवर। (91.01) to (91.07)

The 'Supreme expanse of Chit' is like a 'huge mountain with its high reaching invisible peak', and is limitless with its possible states of perceptions.

Countless worlds of all the modes of time exist simultaneously in it, like the trees filling the wild jungles on the mountain. Stars of all the worlds (the eyes or pupils of the perceiving Jeevas) shine like the flowers filling the forests. The 'birds of Devas and Suras', like the 'Knower and the ignorant states', fly all over these forests eating the abundant fruits (of joys and sorrows). The water-bearing clouds, like the Vaasanaa-based desires, are the countless leaves of these trees (worlds) flashing with the clusters of lightning of momentary pleasures. Hosts of suns and moons (witness states and mind-states), namely the flowers that bloom in all the seasons, cover the edges of the branches, and it looks as if the forests are smiling with their shining teeth. The seven oceans are like the seven tiny wells surrounding these trees; and hundreds of rivers like some tiny streams, flow towards these oceans. These forests support limitless species of beings that are mainly categorized as fourteen. Hey Brahman! The 'creeper of grapes', namely the 'sliding patterns of the 'Samsriti' has covered the 'world-forests' and has intertwined all over like a net, and has spread-out far and wide. It has nodes of ageing and death. It yields the fruits of pains and pleasure. Its garland-like roots have pierced deep into the ground firmly. It grows by sprinkling the water of delusion.

What is the seed for this grape-vine? What is said to be the seed for that seed?

What is the seed for that also? What else becomes the seed for that also?

For my better understanding and for acquiring the essence of knowledge, please explain to me all this, hey the Best of orators.

वसिष्ठोवाच

Vasishta spoke

(Samsaara's seed is the body-identification. The seed of the body is the Chitta.)

अन्तर्लीनघनारम्भशुभाशुभमहाङ्कुरं संसृतिव्रततेर्बीजं शरीरं विद्धि राघव। (91.08)

Raaghava! Know 'the body' (identity with the body) as the seed for the ever-growing creeper of the world-phenomenon. This delusion of the body as the 'I', contains concealed within itself, the huge sprout of the collection of all the good and bad occurrences.

शाखाप्रतानगहना फलपल्लवशालिनी तेनेयं भवति स्फीता शरदीव वसुन्धरा। (91.09)

Because of that seed only, this 'creeper of Samsaara' grows enormously; spreads out densely with branches extending everywhere; and gets filled with leaves and fruits like the Earth in the autumn-season.

(What is the seed for this body-identification?)

भावाभावदशाकोशं दुःखरत्नसमुद्रकं बीजमस्य शरीरस्य चित्तमाशावशानुगम्। (91.10)

The 'seed for this body' (body-identification) is the 'Chitta', which is a slave of desires, which is a store-house of all gains and losses, and which is a 'casket holding the gem of suffering'.

चितादिदमुदेत्युच्यैः सदसच्चाङ्गजालकं तथा चैतत्स्वयं स्वप्नसम्भ्रमेष्वनुभूयते। (91.11)

This body with its web of limbs with its past and future formations (as a continuously changing structure) rises up from the Chitta alone.

(In the dream it happens daily, where the mind creates a new body in each dream-state, for its own experience.)

यथा गन्धर्वसंकल्पात्पुरमेवं हि चेतसः सवातायनमाकारभासुरं जायते वपुः। (91.12)

The 'body rising from the mind' is experienced by all, in the variety of dreams one has.

Just like an illusory city rises by the will of the Gandharvas, the body also rises from the Chitta that shines forth with a conceived shape that is decorated with the windows (eyes/senses).

यदिदं किञ्चिदाभोगि जागतं दृश्यतां गतं रूपं तच्चेतसः स्फारं घटादित्वं मृदो यथा। (91.13)

The entire world of experiences which is perceived in this manner is the extended form of the mind alone, similar to all the clay objects like pot etc getting made from clay alone.

(What is not the mind? Everything is made of conceptions, ideas, memories, wants, and thoughts alone.)

TWO SEEDS OF CHITTA – PRAANA AND VAASANAA

(Praana is the movement, the flux that exists as the Chitta, which exists as the world-form, and this Chitta conceives the 'body-identification' which becomes the cause of all the delusions of Samsaara'.)

द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारिणः एकं प्राणपरिस्पन्दो द्वितीयं दृढभावना। (91.14)

There are two seeds for the tree of the mind, which supports the creeper of thoughts. One is the vibration of the Praana; the other is the intense Vaasanaa (intense desire for some experience). *(This moves; and that rises.)*

यदा प्रस्पन्दते प्राणो नाडीसम्पर्शनोद्यतः तदा संवेदनमयं चित्तमाशु प्रजायते। (91.15)

When the Praana vibrates by the contact of the nerves, then the 'Chitta made of the essence of awareness' gets produced. *(Chitta is inert; and is empowered by the awareness-essence.)*

यदा न स्पन्दते प्राणः शिरासरणिकोदरे असंवित्तिवशात्तेन चित्तमन्तर्न जायते। (91.16)

When the Praana (quivering state of Reality) does not vibrate in the hollow made of the nerve-routes, the Chitta also does not get produced because of not being able to perceive the outside.

(Praana is necessary for the Chitta to get activated.)

प्राणस्पन्दनमेवेदं चित्तद्वारेण दृश्यते जगन्नामागतं व्योम्नि नीलत्वादिवदीदृशम्। (91.17)

The 'vibrating Praana' alone perceives something called the world like this through the 'door of the Chitta', like the blueness perceived in the empty expanse of the colourless sky.

प्राणस्पन्दनसुप्ता च तच्छान्तिः शान्तिरुच्यते प्राणस्पन्दनात्संविद्याति वीटेव चोदिता। (91.18)

संवित्स्फुरति देहेषु प्राणस्पन्दप्रबोधिता चक्रावर्तैरङ्गणेषु वीटेव करताडिता। (91.19)

That quietness where the Praana-vibration is asleep (non-active) is known as the 'Quiescent-state' (Shaanti). By the 'vibration of the Praana' alone, the 'awareness' as a 'perceiving mechanism' starts vibrating, like 'a ball getting thrown by the hand. The 'perception-function' shines forth in the bodies, prompted by the 'vibration of the Praana' alone, like the ball thrown by the hand moves back and forth in a circular way across the courtyard.

(A game of seeing something and superimposing something on that something, starts the game of perception; and later, there are superimposed ideas alone that are left back as the world-scenario.)

This alone is the power of Chitta that functions by the power of Praana.)

सती सर्वगता संवित्प्राणस्पन्देन बोध्यते सूक्ष्मात्सूक्ष्मतराकारा गन्धलेखेव वायुना। (91.20)

The 'all round perception (of Chitta) which is everyone's experience' occurs, because of the 'vibration of the Praana', like the streak of fragrance carried by the wind spreads all around; and it is subtler than the subtlest in nature.

(You cannot catch it, since you are a form of Chitta alone. You yourself are nothing but the Chitta-fluctuation that is empowered by that very Praana-vibration. But you have the power to control this Praana.)

संवित्संरोधने श्रेयः परमं विद्धि राघव कारणाक्रमणं यत्र क्षोभस्तत्र न विद्यते। (91.21)

Raaghava! Know that the 'excellent welfare of liberation' is attained when the perceived is under control (and one does not suddenly react to it with panic or excitement).

When the cause (Praana) itself is brought under control, the 'agitation of the Chitta' also is absent.

संवित्समुदितैवाशु याति संवेद्यमादरात्संवेदनादनन्तानि ततो दुःखानि चेतसः। (91.22)

When the awareness rises as the perceiving-state, it instantly rushes towards perceptions (or exists as the perceptions perceived by the perceiver). 'Perceptions with the superimposition of joys and sorrows', bring about countless sufferings to the mind (in the form of failures, disappointments, sorrows, deaths, diseases and so on).

संसृष्टान्तरबोधाय संवित्संतिष्ठते यदा लब्धं भवति लब्धव्यं तदा तदमलं पदम्। (91.23)

When the 'perceiving state of awareness' remains asleep to the reality of the outside, and is aware of the inner self only, then the faultless-state that has to be attained becomes attained (freed of the Samsara).

तस्मात्प्राणपरिस्पन्दैर्वासनाचोदनैस्तथा नो चेत्संविदमुच्छ्रानां करोषि तदजो भवान्। (91.24)

संविदुच्छ्रानतां चित्तं विद्धि तेनेदमाततं अनर्थजालमालूनविशीर्णजनजीवकम्। (91.25)

If you do not bloat up the 'perceiving-consciousness' with the Praana-vibration and also the Vaasanaa-forces, then you are the 'Unborn state of Reality' (your original state of the self). Know the 'bloomed up state of the perceiving-consciousness' as the 'Chitta'. This living populace is shattered and cut into pieces by untold sufferings, because of the widely spread-out Chitta only.

योगिनश्चित्तशान्त्यर्थं कुर्वन्ति प्राणरोधनं प्राणायामैस्तथा ध्यानैः प्रयोगैर्युक्तिकल्पितैः। (91.26)

Yogis (following the Yoga-method) stop the 'movement of Praana', to quieten the mind through the practice of Praanaayama, meditation and other methods as instructed by various teachers.

चित्तोपशान्तिफलदं परमं साम्यकारणं सुभगं संविदः स्वास्थ्यं प्राणसंरोधनं विदुः। (91.27)

'Praana-control' is said to result in the 'composure of the mind which causes supreme equanimity, is blissful, and leads to the state of self-awareness.

VAASANAA

(वसतीति वस्तुः - Vaasanaa makes reality reside in the object.

आत्मसत्तया वासयतीति वासना - makes the 'idea of identity with the body' reside in the mind.)

ज्ञानवद्भिः प्रकटितामनुभूतां च राघव चित्तस्योत्पत्तिपरमां वासनाजीवितां शृणु। (91.28)

Raaghava! Now listen to the 'Supreme knowledge' of the 'production of the Chitta', where it revives by the appearance of the Vaasanaas. This has been directly experienced and revealed by the Knowers.

दृढभावनया त्यक्तपूर्वापरविचारणं यदादानं पदार्थस्य वासना सा प्रकीर्तिता। (91.29)

That is known as a Vaasanaa, where an object is sought for, with intense longing (based on the body-identified ego and its needs) disregarding the prior cause (self-essence) and the subsequent consequences of the action.

(वासयति, देहादिभावेन आत्मानं भावयति इति वासना)

भावितस्तीव्रसंवेगादात्मना यत्तदेव सः भवत्याशु महाबाहो विगतेतरसंस्मृतिः। (91.30)

Hey Mighty-armed Rama! Whatever the self (Reality-essence) intensely longs for; it becomes that alone immediately, disregarding other store of memories (gained through the study of Scriptures).

तादृग्गुणः स पुरुषो वासनाविवशीकृतः यत्पश्यति तदेतत्तत्सद्वस्त्विति विमुह्यति। (91.31)

The 'embodied self of such a nature' is under the control of the Vaasanaa, and is helpless to act against it. Whatever object he perceives, he believes that to be real, because of delusion.

वासनावेगवैश्यात्स्वरूपं प्रजहाति तत्भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव। (91.32)

Being dragged by the Vaasanaa helplessly, the self discards its true nature.

With a misconceived vision, it perceives everything through delusion, as if intoxicated.

असम्यग्ज्ञानवानेव भवत्याधिपरिप्लुतः अन्तस्थया वासनया विषेणैव वशीकृतः। (91.33)

Only the man with incorrect understanding gets afflicted by the mental and physical ailments, because of the Vaasanaa within, like a man who has consumed poison.

असम्यग्दर्शनं यस्मादनात्मन्यात्मभावनं यदवस्तुनि वस्तुत्वं तच्चित्तं विद्धि राघव। (91.34)

This 'incorrect understanding', by which one identifies with the non-self, and sees the unreal as real, is known as the 'Chitta', Raaghava!

दृढाभ्यासपदार्थैकवासनादतिचञ्चलं चित्तं सञ्जायते जन्मजरामरणकारणम्। (91.35)

The 'highly fickle natured mind' rises up as a cause for 'birth, ageing and death' because of the intense repetition of the Vaasanaa for the objects of desire.

यदा न वास्यते किञ्चिद्वेयोपादेयरूपि यत्स्थीयते सकलं त्यक्त्वा तदा चित्तं न जायते। (91.36)

After renouncing everything, when nothing in the form of acceptance and rejection resides within, then the mind does not get produced.

अवासनत्वात्सततं यदा न मनुते मनः अमनस्ता तदोदेति परमोपशमप्रदा। (91.37)

When the mind does not produce thoughts continuously because of the Vaasanaa being absent, then raises the state of 'no-mind' which bestows the state of Supreme-quietness.

यदा किञ्चिन्न संवितौ स्फुरत्यभ्रमिवाम्बरे तदा पद्म इवाकाशे चित्तमन्तर्न जायते। (91.38)

When nothing rises forth in the consciousness like a cloud darkening the sky, then the mind does not get produced like a lotus cannot bloom in the sky.

यदा न भाव्यते भावः क्वचिज्जगति वस्तुनि तदा हृदम्बरे शून्ये कथं चित्तं प्रजायते। (91.39)

If one does not think of any object in the world at all, in that void space of the heart, how can the mind ever arise?

एतावन्मात्रकं मन्ये रूपं चित्तस्य राघव यद्भावनं वस्तुनोऽन्तर्वस्तुत्वेन रसेन च। (91.40)

Raaghava! This alone is my ascertained opinion that the 'innermost belief where one attributes reality and essence to the objects' is alone the Chitta.

न किञ्चित्कल्पनायोग्यं दृश्यं भावयतस्ततः आकाशकोशस्वच्छस्य कुतश्चित्तोदयो भवेत्। (91.41)

If one does not entertain the thought of an object as fit to be conceived as a perception at all, and is as pure as space within, how can the Chitta ever rise in him?

THE STATE OF ACHITTA (NO-CHITTA)

यदभावनमास्थाय यदभावस्य भावनं यद्यथावस्तुदर्शित्वं तदचित्तत्वमुच्यते। (91.42)

Firmly established in the 'non-thinking (of external objects)', when one has only the 'non-existence of the objects' as his conception, that is supported by the 'true understanding of everything', then it is known as the 'No-Chitta' state.

सर्वमन्तः परित्यज्य शीतलाशयवर्ति यत्त्वृत्तिस्थमपि तच्चित्तमसद्रूपमुदाहृतम्। (91.43)

After renouncing all the desires and attachments inside, when 'coolness alone' prevails without any sort of agitation within, though engaged in normal thought-processes, then the Chitta is said to be non-existing. (No-Chitta means the extreme purity state of Sattva.)

वासनाया रसाध्यानाद्रागो यस्य न विद्यते तस्य चित्तमचित्तत्वं गतं सत्त्वं तदुच्यते। (91.44)

If one has no attraction towards the objects of the world, being forced by the idea of joy superimposed on the objects by the Vaasanaa, then his Chitta is said to have attained the state of 'No-Chitta', and is known as 'Sattva' (not the SattvaGuna, but the extremely pure state of the Self that transcends 'goodness' also).

घना न वासना यस्य पुनर्जननकारिणी जीवन्मुक्तः स सत्त्वस्थश्चक्रभ्रमवदास्थितः। (91.45)

He who does not act forced by the dense Vaasanaas which result in repeated births, is alone known as a JeevanMukta. He is established in the 'purity-state of Sattva'. He remains in the world like the rotating potter's wheel (just attending to whatever needs to be done, without getting affected, like a wheel is not bothered about the various type of pots that are created through it).

भृष्टबीजोपमा येषां पुनर्जननवर्जिता वासनारसनिर्हीना जीवन्मुक्ता हि ते स्थिताः। (91.46)

Those who live in this world freed of the 'lingering taste of pleasures superimposed on the objects by the Vaasanaas', will never have repeated births again like the crushed seeds; they remain here as the JeevanMuktas.

सत्त्वरूपपरिप्राप्तचित्तास्ते ज्ञानपारगाः अचिता इति कथ्यन्ते देहान्ते व्योमरूपिणः। (91.47)

Their Chittas have changed into Sattva-state; they have reached the state beyond the intellectual knowledge; they are the 'No-Chitta' states. At the fall of the body (Praarabdha-residue) they continue to remain as the 'Supreme expanse of Brahman'. (What matters to them whether the body is there or not?)

द्वे बीजे राम चित्तस्य प्राणस्पन्दनवासने एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वेऽपि नश्यतः। (91.48)

मिथः कारणमेते हि बीजे जन्मनि चेतसः जलाङ्गीकरणे राम जलाशयघटाविव। (91.49)

Rama! Two seeds are there for the mind; 'vibration of the Praana' and the 'Vaasanaa'. Even if one gets destroyed, both perish immediately. They both together act as the seeds for the birth of the mind Rama, like the waterfall (Praana) and the pot (Vaasanaa) both are necessary for bringing the water (of experience).

घना च वासना यस्य पुनर्जननकारिणी बीजाङ्कुरवदेते हि संस्थिते तिलतैलवत्
अविनाभाविनी नित्यं कालाकाङ्क्षिक्रमे तथा। (50,51)

In him, who has the dense Vaasanaa which results in repeated births, these two which cannot exist without the other, remain concealed within, like the seed with the sprout, like the oil-seed with the oil, which are waiting only for a suitable time for manifesting.

सर्वमुत्पादयत्येतच्चित्तकः संविदात्मकः यथाप्राणेन्द्रियानन्दमानन्दपवनावुभौ

चित्तस्योत्पादिके सार्धं यदैते वासने तदा आमोदपुष्पवतैलतिलवच्च व्यवस्थिते। (51,52,53)

The 'Chitta-thing' alone produces everything with its perceiving-nature (making imagined narratives out of the inert flow of sense-perceptions). At first, the Praana vibrates, then the senses get activated, and the sense of joy rises, like the wind and the joy both are experienced as one; and these two Vaasanaas (the Vaasanaa for pleasures and the Praana) together cause the rise of Chitta, staying together like the fragrance and the flower, like the oil and the oil-seed.

वासनावशतः प्राणस्पन्दस्तेन च वासना जायते चित्तबीजस्य तेन बीजाङ्कुरक्रमः।

वासनोत्प्लवमानत्वात्संवित्प्रक्षोभकर्मणा प्राणस्पन्दं बोधयति तेन चित्तं प्रजायते। (53,54,55)

Because of the Vaasanaa for pleasures, Praana-vibration occurs; because of the vibration of the Praana, Vaasanaa manifests. The Vaasanaa overflows, and the agitation of awareness rises; and the sprouting process starts inside the 'Chitta-seed'.

प्राणः स्पन्दनधर्मित्वात्स्पन्दते स्पृष्टहृद्गुणः संविदं बोधयंस्तेन चित्तबालः प्रजायते।

एवं हि वासनाप्राणस्पन्दौ द्वौ तस्य कारणं तयोरेकक्षये नाशो द्वयोश्चित्तस्य राघव। (55,56,57)

The vibration of the Praana awakens, and the Chitta is produced.

Praana vibrates, and by the contact of the Vaasanaa-tainted heart, awakens (disturbs) the 'pure awareness'; and, because of that the 'Chitta-child' is born. Therefore, both the Vaasanaa and the vibration of the Praana together form the cause for that Chitta.

Raaghava! If even one of them perishes, both will get destroyed.

CHITTA-TREE

सुखदुःखमनःस्पन्दं शारीरकबृहत्फलं कार्यपल्लविताकारं कृतिव्रततिवेष्टितं

तृष्णाकृष्णाहिवलितं रागरोगबकालयं अज्ञानमूलं सुदृढं लीनेन्द्रियविहंगमं

वासना क्षयमानीता चित्तवृक्षं क्षणेन हि प्रपातयति वातौघः कालपक्वफलं यथा। (58 to 60)

The 'Chitta-tree' keeps shaking as the joy and sorrow continuously; bears the huge fruit of the body; is covered by the leaves of actions; is surrounded all over by the creepers of actions that bear results; is enveloped by the huge serpent of Trshnaa; is the abode of the crane (that is waiting to catch the fish) namely the disease of attraction; has the roots of ignorance firmly supporting it; is very strong and firm; the birds namely senses rest on that tree always. This tree within a second falls down lifeless, if the Vaasanaa is destroyed, like a powerful storm makes a ripened fruit fall.

CHITTA-DUST

पाण्डुरीकृतसर्वाशं स्थगिताखिलदर्शनं विलोलजलदाकारमज्ञानावकरोत्थितं

तृष्णातृणलवव्याप्तं स्तम्भाकृति शरीरकं स्फुरत्तनु तनुक्षुब्धं सुखमुत्प्लवनं प्रति

अन्तःस्थितमहालोकमपश्यत्प्रविलीयते पवनस्पन्दरोधाच्च राम चित्तरजः क्षणात्। (60 to 63)

The 'Chitta-dust' covers all the directions and makes them look faded; blinds one from seeing anything; is like the floating dark thick cloud; rises from the wasteland of ignorance; is filled with the worthless grass-pieces of Trshnaa; appears like the huge pillar of the body; rises as short short whiffs of air (thoughts) and is always unstable; moves in any direction easily; blocks the sight of the Sun (self-knowledge).

Rama! This Chitta-dust dissolves off instantly, when the Praana is controlled.

SAMVIT EXISTS AS THE 'SAMVEDYAM' FOR THE IGNORANT

(*'Samvedyam' is the seed for these two. 'Samvit' is the seed for that also.*)

WHAT IS SAMVEDYAM?

वासनाप्राणपवनस्पन्दयोरनयोर्द्वयोः संवेद्यं बीजमित्युक्तं स्फुरत्स्तौ यतस्ततः।

हृदि संवेद्यमाप्यैव प्राणस्पन्दोऽथ वासना उदेति तस्मात्संवेद्यं कथितं बीजमेतयोः। (63,64,65)

For 'these two the Vaasanaa and the vibration of Praana-wind', the perceived world of objects (Samvedyam/likes and dislikes superimposed on the sense-patterns in a narrative-form) is said to be the seed, and it rises instantly wherever these two are there.

Because of remembering (Aapya) the perceived world of objects (Samvedyam), inside the 'Heart' (the self-awareness state), the 'vibration of the Praana' rises and then the 'Vaasanaa' also (as the 'wants' related to the body-based Ahamkaara) rises along with it.

That is why, the 'Samvedyam' is said to be the seed for these two.

संवेद्यसंपरित्यागात्प्राणस्पन्दवासने समूलं नश्यतः क्षिप्रं मूलच्छेदादिव द्रुमः। (65,66)

By renouncing the 'Samvedyam' as unreal, both the vibrating Praana and the Vaasanaa immediately perish along with their root, like the tree cut at its root (so as to never to sprout again).

(What is the seed for the 'Samvedyam'?)

संविदं विद्धि संवेद्यं बीजं धीरतया विना न सम्भवति संवेद्यं

तैलहीनस्तिलो यथा न बहिर्नान्तरे किञ्चित्संवेद्यं विद्यते पृथक्। (91.67)

The 'awareness state of the self alone' (Samvit) acts as the seed for the perceived.

Like the oil cannot be there in the oil-less seed, Samvedyam (the superimposed likes and dislikes on the perceived sense-patterns) cannot occur without the 'Samvit (Self-state) losing its stabilized state (by forgetting one's true nature)'. The 'Samvedyam' (the perceived world of objects produced by the particular Vaasanaa) does not exist separately as an independent structure either inside or outside.

संविदस्फुरन्ती संकल्पात्संवेद्यं पश्यति स्वतः,

स्वप्ने यथात्ममरणं तथा देशान्तरस्थितिः स्वचमत्कारयोगेन, संवेद्यं संविदस्तथा, (68,69)

The 'pure awareness state' (Samvit) shining forth through the (particular Vaasanaa-based) conception (Samkalapa), perceives the world- phenomenon (Samvedyam) by itself (as its very nature), like seeing one's own death in the dream or like visiting another country in the dream-state, because of its own amazing power. The 'waking state perception' also (which is the Samvedyam of the Samvit) is similar to that.

स्ववेदनं स्वसंकल्पात्संविदो यत्र वर्तते, (69)

Where the self-awareness (Sva-vedanam) rises through Viveka (as Moksha) for the 'Samvit', there also it is through conception only, similar to the dream.

[The non-dual principle of Chit is bereft of the Vichaara and Viveka-states which belong only to the 'Samvedyam state of the perceived Jagat'.]

जगज्जालमतो भाति तदिदं रघुनन्दन यथा बालस्य वेतालः ससंकल्पोद्भवात्भवेत्। (91.70)

Therefore, the 'Grand show of the world-scenario' shines as a conception-state only, hey RaghuNandana, like the ghost rising along with the conception of a child (which is deluded).

पुरुषत्वं यथा स्थाणोः संवेद्यं सम्विदस्तथा, यथा चन्द्रार्करशमीनां दण्डता रेणुता तथा

यथा नौस्थाचलस्पन्दः संवेद्यं संविदस्तथा। (71,72)

The 'perceived world' (Samvedyam) that the 'Samvit is aware of' - is like seeing a man in the inert pillar, or like the sunlight or moonlight that is coming through a window is seen as a rod made of floating dust- particles. The 'perceived world' (Samvedyam) that the 'Samvit is aware of' - is like seeing the movement of the mountain when one is travelling on a ship.

एतन्मिथ्या हि दुर्ज्ञानं संयग्ज्ञानात्त्विलीयते रज्ज्वामिव भुजङ्गत्वं द्वीन्दुत्वं स्वीक्षितादिव। (72,73)

This (Samvedyam) is a 'misconceived understanding'; it disappears through the rise of the 'correct understanding', like the snake vanishing in a rope (when seen in proper light) or the two-moon perception disappearing by the proper vision.

THE RIGHT UNDERSTANDING

शुद्धैव संवित्त्रिजगत्संवेद्यं नान्यदस्त्यलं इत्यन्तर्निश्चयो रूढः संयग्ज्ञानं विदुर्बुधाः। (73,74)

'Pure awareness alone is the perceived scene of the Tri-world; there is nothing else other than that'; when this truth becomes ascertained within, then it is known as the 'right understanding' by the wise.

पूर्व दृष्टमदृष्टं वा यदस्याः प्रतिभासते संविदस्तत्प्रयत्नेन मार्जनीयं विजानता।

तदमार्जनमात्रं हि महासंसारसंगतं तत्प्रमार्जनमात्रं तु मोक्ष इत्यनुभूयते। (74,75,76)

Whatever is there as previously perceived or not perceived, which shines as the very nature of the 'Reality state of awareness' (Samvit), should be erased off with effort, by the wise person (and should be reasoned out as unreal). The non-erasing of it alone is the attachment that one has for the 'Great Samsaara'. The erasing of it alone is experienced as the 'state of liberation'.

[A Mukta is supposed to not see the world at all. Of course, a rock or log of wood also does not see the world. Does Mukti make you inert then?

No, says Vasishtha! A Mukta is the 'most awake and aware state' that can ever be. He is always alert. His mind is not wavered by attachments and attractions. His intellect is in its peak functioning capacity. Yet he does not see the world because he is not fooled by the conceptions construed by the mind. His Chitta is dead and he is a pure Sattva-state only.

He just is aware; that is all. He is not inert; but yet he does not see the world as seen by the ignorant.

If all the fools see, believe and live inside a ghost city, and if a clever man through reason understands that the ghosts are non-existent and are only imagined, then he will not react to the ghosts which are seen but are not really there. That means he does not see the ghosts at all, like the others do.

He is like a rock through which ghosts pass through, but he is not inert like a rock.

This state is explained by Vasishtha now.]

संवेदनमनन्ताय दुःखाय जननात्मने असंवित्तिरजाड्यस्था सुखायाजननात्मने। (76,77)

The (Samvedanam) 'seeing of the perceived world alone' (as real), leads to the countless pains of many births. Not seeing it (as a conscious part of it), but yet not staying as inert, leads to the happiness of the 'unborn state of the self'.

अजडो गलितानन्दस्त्यक्तसंवेदनो भव असंवेद्यप्रबुद्धात्मा यस्तु स त्वं रघूद्वह। (91.77)

Remaining as the non-inert and oozing with the overflowing bliss, renounce the perception itself.

When you are fully awake in the 'Truth', and are not seeing the world (as real), then that state alone is the 'real you', Rama!

[Reality-state is the state of knowing; it knows but does not see the world through the mind-glasses.

Reality-state does not have a mind or intellect. Is it inert? No! It is the essence of awareness itself.

A Mukta who has destroyed the inert Chitta, is no more the inert body or inert Chitta, but is the Reality-state of overflowing awareness that never sets. He is just an existence, just the quiescent state, just the bliss state; the most conscious thing that ever can be; but he does not 'see' the world like the ignorant seeing the world.

Ignorant are just inert Chittas and the inert bodies. A Mukta is not inert at all.]

रामोवाच

Rama spoke

[An inert thing like a rock cannot be conscious of the world. A conscious person who perceives the world cannot be inert. How can a Knower be not-inert and not-conscious also?]

अजडश्चाप्यसंवित्तिः कीदृशो भवति प्रभो असंवित्तौ च जाड्यं तत्कथं वा विनिवर्तते। (91.78)

Prabhu! How is it possible that the non-inert (Ajada) and the non-conscious (Asamvit/not conscious of the world) exist together? How can the inertness gets removed from the non-perceiving state (of a Mukta)? (How can he be conscious of everything, yet stay inert-like without reaction to the perceived-world?)

वसिष्ठोवाच

Vasishtha spoke

यः सर्वत्रानवस्थास्थो विश्रान्तस्थो न कुत्रचित् जीवो न विन्दते किञ्चिदसंविदजडो हि सः। (91.79)

That Jeeva who is completely bereft of attachment everywhere, who does not rest his mind anywhere else; and who does not attain anything whatsoever from the perceived world, is non-perceiving (Asamvit) and also non-inert. (The reaction of the Chitta is absent in him, because he is a 'Destroyed Chitta-state'.)

संविद्वस्तुदृशालम्बः स यस्येह न विद्यते सोऽसंविदजडः प्रोक्तः कुर्वन्कार्यशतान्यपि। (91.80)

'Conscious state of perception' (Samvit) is supported by the perceived objects alone (when they are seen as really existing outside of you) (by the function of Chitta). If such a perception-state is absent, then he is said to be non-seeing and also non-inert, though he is engaged in hundreds of works.

(When you are not identified with the body, and the Chitta is dead, what connections can you have with the idiot-world and its people?)

संवेद्येन हृदाकाशो मनागपि न लिप्यते यस्यासावजडाऽसंविज्जीवन्मुक्तश्च कथ्यते। (91.81)

He, whose awareness-expanse (the quiescent state of the self) (Hrdaakaasha) (stabilized intellect state), is not tainted (affected) by the perception-state (Samvedya) in the least, then he is known as a JeevanMukta who is non-inert and non-conscious.

यदा न भाव्यते किञ्चिन्निर्वासनतयात्मनि बालमूकादिविज्ञानमिव च स्थीयते स्थिरं,

तदा जाड्यविनिर्मुक्तमच्छवेदनमाततं आश्रितं भवति प्राज्ञो यस्माद्भूयो न लिप्यते। (91.82,83)

When he does not conceive anything in the mind because of the complete absence of Vaasanaas, and remains stable within and is reaction-less within, like a new born child or a dumb (non-thinking) person seeing the world; then he becomes the abode of the pure awareness-state that is completely freed of the inertness, and he never again gets tainted by the perceived world.

समस्तवासनात्यागी,

He has renounced all the Vaasanaas.

[He is without the mind-equipment which produces the desire-fulfilment fields of perception.

The ignorant exist as part of the Vaasanaa-fields only, as the desire-fulfilment processes only. Mukta is outside of these Vaasanaa-fields and has to move through the mind-fields of others only, and so is not affected by these ghost-fields.]

निर्विकल्पसमाधितः,

He is always in the Nirvikalpa Samaadhi state of unperturbed self-state (even when his so-called body is engaged in hundreds of duties that fall to his lot, as a part of the life-story he is going through).

नीलत्वमिव खात्स्फार आनन्दः संप्रवर्तते। (91.84)

Bliss alone oozes out of him and expresses itself as the virtue-state of Sattva. His inner bliss that shines as the virtues, is like the pleasant blueness that rises from the empty expanse of the sky.

योगिनस्तत्र तिष्ठन्ति संवेदनमसंविदः तन्मयत्वादनाद्यन्तं तदप्यन्तर्विलीयते गच्छंस्तिष्ठन्स्पृशञ्जिघ्रन्नपि,

The 'Yogis (Knowers) of the highest level' stay in that state, not receiving or reacting to the information called the world, though aware of the information called the world, and stay as just the Reality-state which is beyond the level of the Chitta, and which is beginning-less and endless, till the body-information as connected to their (body-based) awareness dissolves off.

When that information of the body ceases to be, then even this state also is transcended, and they are free of the information of the world also.

Even while moving from place to place, or standing at one place or when in contact with the objects, or smelling the objects, and so on (through the varied functions of the ten Indriyas), they are in that state only of 'not receiving or reacting to the information-flow called the world'.

[They are seen as the 'information of virtues' only for the others like the blueness alone is seen as the sky.

Actually a Mukta is just the Reality-state that is not any information, but is just aware of the information called the world, and is not affected by it in the least, like an inert object stays unaffected by the stories of life led by the people.]

तेन स उच्यते अजडो गलितानन्दस्त्यक्तसंवेदनः सुखी। (91.85,86)

That is why, he is said to be non-inert, oozing only the bliss of quiescence, freed of the perceived and happy.

एतां दृष्टिमवष्टभ्य कष्टया यत्रचेष्टया तर दुःखाम्बुधेः पारमपारगुणसागर। (91.87)

Rama! You are the ocean of all virtues! Attain such a pure vision by making effort to the best of your ability, by ignoring all the difficulties that rise up as attachments and delusions, and cross over the ocean of sufferings.

यथा बीजाद्दृक्षो व्योम व्याप्नोति कालतः तथैवेदं स्वसंकल्पात्संवेद्यमसदुत्थितम्। (91.88)

Just as the tree comes out of the seed and spreads over a large area in course of time, similarly, this unreal perceived phenomenon (Samvedyam) rises by one's own conception (Samkalpa) (by the seed of body-identification). (How does this small concept of 'I am the body' increase into a world-form so huge?)

[A body is not just the physical form, but the entire perceived-field conceived by the mind is one's body-shape, like the shape of a shapeless amoeba. A Jeeva is the Viraat, the totality-structure of his perceived field. What all the Jeeva knows as the world is the world of that Jeeva; or rather that world alone is that Jeeva-state.]

यदा संकल्प्य संकल्प्य संवित्स्वं विन्दते वपुः तदास्य जन्मजालस्य सैव गच्छति बीजताम्। (91.89)

The perceiving-consciousness (Jeeva-samvit) (that conceives the information called the world and reacts to it), conceives and conceives more and more, again and again, and increases the store of information called the world, and gets a body that is widespread as a ‘huge perceiving-field made of its own information of people and objects’. This alone acts as the seed for the countless births.

[A Jeeva has no identity, but is just a Kshetrajna, the Knower of his perceived field.

He and his perceived world, both form one single unit of perception.

So, who takes birth again and again? No one, actually! The Vaasanaas keep producing fields of perception one after the other and a Jeeva is there as a part of that Vaasanaa-fulfilment. The food creates the food-eater; not the other way.

If one has to escape this perpetual machine of Vaasanaa production, one has to get rid of all the Vaasanaas, destroy the conceiving Chitta, and realize the ‘Truth of the self’.

Then, the Reality-state alone is left back, and there is no more the torture of the Vaasanaa-fields.

Either be a nameless formless inert machine-part of a Vaasanaa-field, or be completely out of it and stay as the true self that is not inert in the least.]

(Why all this is like this, is because it is the very nature of the Reality-state to be like this!)

जनयित्वात्मनात्मानं मोहयित्वा पुनःपुनः स्वयं मोक्षं नयत्यन्तः संवित्स्वं विद्धि राघव। (91.90)

(स्वयं मोक्षं नयत्यन्तः संवित्स्वं - अन्तः हृदिस्थं आत्मतत्त्वं वेत्ति इत् वित् पश्यत् सत् स्वयं मोक्षं नयति।)

Raaghava! Understand that, producing itself (with limitations) by itself, deluding itself again and again, the awareness-state of Reality itself, takes itself towards liberation also, by knowing its essence.

(Then, all the people should at once get liberated? Is it not so?)

Not so; because everyone is lost in their own Vaasanaa-fields, and never bother to analyze the Truth of the self!)

यदेव भावयत्येषा तदेव भवति क्षणात् न भवद्भूमिकामुक्ता समायाति चिराद्वपुः। (91.91)

Whatever it conceives, it becomes that itself, instantly (as the ‘seer and seen’ of the Vaasanaa-state); but, unless you are out of the stage of experiences (of attachment etc), it never reverts back to its original state.

देवो नासौ सुरो रक्षो यक्षः किं किन्नरो जनः आत्मैवाद्यविलासिन्या जगन्नाट्यं प्रनृत्यति। (91.92)

Reality-state is not a divinity, or a Deva, or a demon, or a supernatural being, or a Kinnara or whatever. The Reality-state, the Aatman alone dances this dance of the world, with its ‘enticing ancient partner Maayaa’ (and is seen as all these Devas, demons, Naras etc).

[Its quivering-state alone exists as the Praana; and Praana with its Vaasanaa-counterpart produces the Chitta which exists as the form of the world. Each agitation is a ‘gesture of dance of that Reality’, and the world instantly gets produced as some ‘Jeeva-state of experience’. This alone is the dance of the Chit-expanse (ChidambaraNrtya).]

बद्ध्वात्मानं रुदित्वा च कोशकारकृमिर्यथा चिरात्केवलतामेति स्वयं संवित्स्वभावतः। (91.93)

Binding oneself and suffering like the silk-worm, (or like an actor on the stage lost in his own character-depiction), the ‘Reality state of awareness’ (Samvit) attains a wretched state by itself, by its very nature, and after a long span of time, attains its ‘original state bereft of everything’ (Kevalataa) (by random chance).

(‘Time’ is a part of the perceived-field and so is endless. It is always there ending everything, but it never stops existing.)

जगज्जलधिजालानां संविज्जलमलं गता एषैवापूर्वदिक्चक्रं स्फुरत्यद्र्यादितां गता। (91.94)

This ‘Reality state of pure awareness (where no perception is present)’ (Samvit), becomes a tainted awareness (with perception) like the water that is contaminated with salt, and fills the entire ocean of the world; and shines as the wondrous sphere of directions (space); and becomes the (solid) objects like the mountain etc.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः इत्यस्या वीचयः प्रोक्ताः संवित्सलिलसन्ततेः। (91.95)

Sky, Earth, wind, space, mountains, rivers, directions; all these are said to be the ‘waves of these ever-moving waters’ of the awareness-state (Samvit).

(Whatever you see is the wave of that Reality only; even you the seer are also a wave of that Reality-ocean!)

संविन्मात्रं जगत्सर्वं द्वितीया नास्ति कल्पना इत्येव सम्यग्ज्ञानेन संविद्गच्छति नान्यताम्। (91.96)

‘Knowing-state (Samvit) alone is the entire world; there is not ever another conceived second principle.’ Through the attainment of this correct knowledge, the ‘(tainted) Samvit’ attains the (non-dual) state as not different from it.

(What is the non-tainted state like?)

यदा न विन्दते किञ्चित्स्पन्दते न न वेपते स्वात्मन्येव स्थितिं याति संविन्नो लिप्यते तदा। (91.97)

When nothing is gained or accepted as real, when nothing quivers as some agitation connected to the world, when no shaking is there as a reaction to any world-event, when the self-state is established firmly, then the awareness-state (Samvit) connected to the world is not tainted.

अथास्याः संविदो राम सन्मात्रं बीजमुच्यते संविन्मात्रादुदेत्येषा प्राकाशमिव तेजसः। (91.98)

‘Pure knowing-state alone’ (Sat alone) (pure self-awareness) is the seed for this ‘knowing the perceived-state’ (awareness of the world-state), Rama!

This world scenario rises from the ‘pure knowing state’ like the light rising from the fire.

[To ‘know’, yet ‘not know anything but oneself as real’ is the Mukti state.

To ‘know’, yet know only the conceived reality of the world as real, is the bondage state.

Both states belong to the knowing-state only.

One is the right knowledge; the other is the wrong knowledge.

You as the ‘knower of the rope’ are liberated; you as the ‘knower of the snake’ are bound.

You are the ‘knowing state’. Know the right thing. That is all you have to do, to be happy always.]

TWO TYPES OF KNOWING-STATES

द्वे रूपे तत्र सत्ताया एकं नानाकृति स्थितं द्वितीयमेकरूपं तु विभागोऽयं तयोः शृणु। (91.99)

There are two natures for this ‘Reality-state of knowing’ (Sattaa). One exists as the divided state of shapes with names. The second is of one form only. Listen to their differences.

घटता पटता चैव त्वत्ता मत्तेति कथ्यते सत्तारूपविभागेन यत्तन्नानाकृति स्थितम्। (91.100)

The pot-ness, cloth-ness, you-ness, I ness; all these shapes with superimposed qualities (as sense-created information) are the divisions that are seen in the ‘undivided state of knowing’. Reality thus stays as many.

[The Knowing-state ‘knows’ the shapes as names and forms of many varieties; and conceives connections to them, and weaves a story of life out of them, and gets the name of Chitta.

The Knowing-state ‘knows’ the divisions and believes itself also as divided.

It is like the canvas believing itself to be the pictures painted on it; or the screen identifying with the movie depicted on it.

This stupidity is the delusion-state.

How can you know the fire and by that knowledge, burn like the fire?

You as the ‘Knowing’ can never be affected by what you know.

When you know this simple truth, you stay liberated.

That is, you stay as the canvas only and not as the divided pictures shining over the Chitta.]

विभागं तु परित्यज्य सत्तैकात्मतया ततं सामान्येनैव सत्ताया रूपमेकमुदाहृतम्। (91.101)

Discarding away the divisions (as mind-conceived), when the ‘Knowing state of Reality’ (Sattaa) exists as the single principle of existence (without thinking itself as divided) and knows itself as the ‘common essence of all’, then it is the single form of the Reality-state.

[Canvas is the common-essence of all the pictures that appear on it.

‘Knowing’ is the common-essence of ‘all that is known’.

‘Known’ cannot exist without the ‘Knowing-state’.

‘Knowing-state’ can exist without the ‘known’.

‘Knowing’ is real, ‘known’ is unreal.

If you know how to read a book, you are not the book you read, and you can stay without reading anything also.

The ignorant exist as the fiction-characters in books; the Knower exists as the reader who is free to read, or not read also.]

विशेषं संपरित्यज्य सन्मात्रं यदलेपकं एकरूपं महारूपं सत्तायास्तत्पदं विदुः। (91.102)

‘That state of the pure awareness (of knowing)’ (the Sattaa) (the Vastu-tattva)

which just exists as itself, by discarding ‘all the particularities’ that form the basis of the division seen as the world, which is untainted by the divisions, which is of ‘one single undivided state of knowing’ only, which alone exists as the huge form of the world that is known - is the ‘state of Reality’.

[(व्यावहारिकतत्त्वं तु न वास्तवम्)

The realness felt in the affairs of the world exists only when experiencing; and has no absolute realness.]

रूपं नानाकृतित्वेन सत्ताया न कदाचन असंवेद्यं संभवति तस्मादेतदवस्तुकम्। (91.103)

The ‘Sattaa’, the ‘Reality’, the ‘Knowing state’ exists as the varieties of divisions of shapes and names, and these divisions do not exist ever as ‘not-known’ (Asamvedya). Unless known, they cease to exist, and so are not real.

(The world-scenes get made freshly as and when you see them again and again, as construed by the mind with its storage of memories and wants. ‘Knowing’ produces the objects. Or rather, ‘Knowing’ itself stays as the ‘known objects’.)

एकरूपं तु यद्रूपं सत्ताया विमलात्मकं न कदाचन तद्याति नाशं नापि च विस्मृतिम्। (91.104)

‘That Knowing state’, which is of one single form, and completely taintless in essence, never perishes and never gets forgotten. (When you know a tree or a stone, they do not erase ‘you’ off.)

[You always are aware of your own existence, even when you are aware of many objects around you; and you as the existence-awareness never cease to be, whether the objects are there or not.]
SATTAASAAMAANYATA STATE

कालसत्ता कलासत्ता वस्तुसत्तेयमित्यपि विभागकलनां त्यक्त्वा सन्मात्रपरैको भव। (91.105)

'Time' is real, I am stuck inside a measure of time, I was born in time, I will die after some time; all these misconceptions rise because of the belief in the absolute existence of 'Time', whereas it is just a measure concocted by the mind to locate an object, and time-span is stretched or contracted at the whim of the mind. This is 'Kaala Sattaa', the reality of time.

The belief that the objects are made of parts and particles, and that alone is the reality of objects; such a misconception is the belief in 'KalaaSattaa'.

The objects exist independently of the seer, is the misconception that exists as the 'VastuSattaa'. Discarding the misconceived ideas of divisions like the realities attributed to time and place (past present and future), the objects with parts, and the objects with independent qualities, you stay absorbed in the division-less state of the 'Knowing only'.

(However, even the factors like time etc are not really there actually; so even the 'discarding of these things as unreal' is also a delusion only.)

कालसत्ता स्वसत्ता च प्रोन्मुक्तकलना सती यद्यप्युत्तमसद्रूपा तथाप्येषा न वास्तवी। (91.106)

It is indeed the 'excellent state' where one is freed of the misconceptions that attribute reality to the time-factor and to oneself as limited by time and place. Even this is not real; because there is not even the least division of oneself getting freed of something else.

विभागकलना यत्र विभिन्नपददायिनी नानाताकारणं दृष्टा तत्कथं पावनं भवेत्। (91.107)

Any concept of division instantly brings forth various levels of divisions; and forms the cause of the 'idea of many'! Then how can it be considered as sacred?

सत्तासामान्यमेवैकं भावयत्सकलं वपुः परिपूर्णपरानन्दी तिष्ठाभरितदिग्भरः। (91.108)

Therefore, do not maintain any idea of the perceived at all as something that you see or do not see. Be aware always of the common essence of all (SattaaSaamaanya) which is the state of knowing only, and be filled completely with the bliss of quietness, and fill all the directions as one single stretch of (undivided) 'knowing state only'.

(Even the term SattaaSamaanya, the common essence of all, is not correct, because there is no division of 'all' also in the Reality-state.)

सत्ता सामान्यमात्रस्य या कोटिः कोविदेश्वर सैवास्य बीजतां याता तत एव प्रवर्तते। (91.109)

सत्तासामान्यपर्यन्ते यत्तत्कलनयोञ्जितं पदमाद्यमनाद्यन्तं तस्य बीजं न विद्यते। (91.110)

Rama! You are talented in understanding any abstract truth!

Even 'transcending the point of Sattaa Saamaanya' is that 'state which acts as the seed and spreads-out as all this'. That 'state which is beyond the Sattaa Saamaanya' is without beginning or end, is freed of all faults and is the source-state of all, and it has no seed.

सत्ता लयं याति यत्र निर्विकारं च तिष्ठति भूयो नावर्तते दुःखे तत्र लब्धपदः पुमान्। (91.111)

Even the 'idea of existence' dissolves off, and there remains only the state which is completely without any flicker of division; when the embodied being attains that state, he does not revert back to the painful existence of Samsaara.

तद्धेतुः सर्वहेतूनां तस्य हेतुर्न विद्यते संसारः सर्वसाराणां तस्मात्सारं न विद्यते। (91.112)

It is the cause of all causes; it has no cause as such.

It is the true essence of all essences, and it is without any essence.

तस्मिंश्चिद्वर्षणे स्फारे समस्ता वस्तुदृष्टयः इमास्ताः प्रतिबिम्बन्ति सरसीव तददुमाः। (91.113)

Inside that 'extensive Chit-mirror', all these perceived objects are reflected, similar to the trees on the bank getting reflected in the river-waters.

सर्वे भावा इमे तत्र स्वदन्ते स्वादुवारिधेः षड्रसा इव जिह्वायाः प्रकटत्वं प्रयान्ति च। (91.114)

All these objects gain the taste (joy) in that 'ocean of taste' (Self-state), and get revealed like the six tastes in the tongue.

तस्मादच्छतरस्यापि चिदाकाशस्य वै पदं सर्वेषां स्वादुजातीनामलमास्वादनं च तत्। (91.115)

Therefore, though the state of the Chit-expanse is extremely pure, it is of the most excellent taste that can be there among all the objects that are tasty (since the minuscule joy one feels in the tasty objects rise from the Self alone, which is the limitless ocean of bliss).

(आनन्दादद्येव खल्विमानि भूतानि जायन्ते, आनन्देन जातानि जीवन्ति, आनन्दं प्रत्यभिसंविशन्ति - श्रुति)

जायते वर्तते चैव वर्धते स्पृश्यतेऽथवा तिष्ठन्ति गलन्तीह तत्राङ्ग जगतां गणाः। (91.116)

Dear Rama! All the various groups of 'Jagats' get born, remain, evolve, get experienced, stay, and dissolve off in 'that state' only.

तत्तद्गुरु गरिष्ठानां तत्तल्लघु लघीयसां तत्तत्स्थूलं स्थविष्ठानामणीयस्तदणीयसां

दवीयसां दविष्ठं तदन्तिकानां तदन्तिकं कनीयसां कनीयस्तत्तज्ज्येष्ठं ज्यायसामपि

तेजसामपि ततेजस्तमसामपि तत्तमः वस्तूनामपि तद्वस्तु दिशामप्यङ्ग दिक्परा

तन्न किञ्चिच्च किञ्चिच्च तत्तदस्तीव नास्ति च तत्तद्दृश्यमदृश्यं च तत्तदस्मि न चास्मि च। (117 to 120)

It is heavier than the heaviest; is lighter than the lightest.

It is huger than the hugest; is subtler than the subtlest.

It is farther than the farthest; is nearer than the nearest.

It is younger than the youngest; is older than the oldest.

It is brighter than the brightest; is darker than the darkest.

It is the real object among all objects; it is the supreme direction among all the directions.

It is not anything; it is something. It is there as if, and not there also.

It is perceived and not perceived. I am that, and not that also.

(It is all that world is, and not anything as the world also; and is indescribable.)

राम सर्वप्रयत्नेन तस्मिन्परमपावने पदे स्थितिमुपायासि यथा कुरु तथानघ। (91.121)

Rama the 'Taintless'! Somehow get established in the 'Supremely sacred state' making utmost effort, that is possible.

तदमलमजरं तदात्मतत्त्वं तदवगतावुपशान्तिमेति चेतः

अवगतविततैकतत्स्वरूपो भवभयमुक्तपदोऽसि तच्चिराय। (91.122)

That state is faultless and does not age, getting stuck in 'time'.

When that state is attained, the mind becomes completely quiet.

When you realize that nature of yours which alone is spread-out as all this, then you exist as that

(Supreme) state which is without the fear of the world-existence for ever (staying as the timelessness itself), and you will never revert back to this painful existence ever.