

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुस्तकवासिष्ठः

# BRAHADYOGAVAASISHTA

**JNAANA RAAMAAYANAM**  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

**VAALMIKI MAHARSHI**

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY

[STORY OF SHIKHIDHVAJA AND CHUDAALAA – 9]  
[BRAHMAN IS NOT THE CAUSE OF THE WORLD]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***  
***TO***  
***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi

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

वसिष्ठोवाच  
Vasishta spoke

एवंवदति वै कुम्भे चित्तत्यागं मुहुर्मुहुः अन्तर्विचारयन्सौम्यो राजा वचनमब्रवीत्।

When Kumbha was explaining 'SarvaTyaaga' in detail in this manner, the king pondered for some time and said like this.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

हृदयाकाशविहगो हृदयद्रुममर्कटः भूयो भूयो निरस्तं हि समभ्येत्येव मे मनः। जानामि चैतदादातुं मत्स्यं जाल इवाकुलं त्यागमस्य न जानामि चित्तं द्रव्य इवोत्तम। चित्तस्यादौ स्वरूपं मे यथावद्भगवन्वद तत्तच्चित्तपरित्यागं यथावद्भद मे प्रभो।

I am trying to get rid of this mind-thing which is floating in the heart expanse, and which behaves like restless monkey jumping all over the heart-tree again and again; but it again comes alive with more vigor whenever I try to disown it. Hey excellent one! I am able to hold it as mine, but I do not know how to renounce it and free myself from it, and am like a fish struggling to free itself from the net.

Bhagavan! This Chitta is not a material object that can be thrown off like an object that I own.

Tell me the nature of this Chitta so I can get rid of it, and please explain also the ways of doing the complete Chitta renunciation.

कुम्भ उवाच  
Kumbha spoke

वासनैव महाराज स्वरूपं विद्धि चेतसः चित्तशब्दस्तु पर्यायो वासनाया उदाहृतः। त्यागस्तस्यातिसुकरः सुसाध्यः स्पन्दनादपि राज्यादप्यधिकानन्दः कुसुमादपि सुन्दरः। मूर्खस्य तु मनस्त्यागो नूनं दुःसाध्यतां गतः पामरस्येव साम्राज्यं तृणस्येव सुमेरुता।

(What is a Vaasanaa?

*Vaasanaa is some sort of incompleteness that rises because of ignorance.*

*Vaasanaa is the agitation that is some sort of incompleteness, is some restlessness, is some need, is something you want outside of you, is the want of the duality, is the inside urge that something else should be there as your companion, is the fear you cannot stay alone or without the second object.*

*Vaasanaa can be defined as the agitation that stays as the want of another, and it resides in you as a want of completion. Each Vaasanaa is a tiny incompleteness seeking its completion, the want to subside, the want to rest without any agitation. It is an agitation that wants to end the agitation.)*

Hey Mahaaraaja! Vaasanaa is the nature of the Chitta.

The term Chitta is the synonymous with the word Vaasanaa.

A man is the Chitta, the collection of these incomplete atoms searching for fulfillment; and Chitta is a continuous struggle of the incompleteness to become complete.

The completeness is never found in duality; and therefore the completeness is never found in the world as a stable state. If one Vaasanaa is completed, another rises up instantly, and the Chitta survives as this Vaasanaa-state only, without ever getting destroyed.

It is not difficult at all to renounce this Vaasanaa-agitation.

It does not need any effort at all, not even of the slightest movement.

It gives more bliss than owning the kingdom of heaven also.

It is more beautiful than the sight of a flower.

But of course it is not possible for all. The fool who exists as just the mind-agitation of desires, will never be able to renounce the mind; because the idiot survives by the idea of 'I' and 'mine' only. He cannot even imagine a state where he owns nothing and where his very identity has to be renounced as a taint of 'mine'.

For a fool, it is as difficult as a lowly person trying to own the earth, or a grass-piece wanting to become a Meru Mountain.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

स्वरूपं वेद्मि चित्तस्य वासनामयमाकुलं त्यागः स मन्ये दुःसाध्यो वज्रनिर्गलनादपि। संसृत्यामोदपुष्पस्य  
दुःखदाहानलस्य च जगदब्जमृणालस्य मोहमारुतखस्य च शरीरयन्त्रवाहस्य हृत्पद्मभ्रमरस्य च  
अयत्राच्चेतसस्त्यागो यथा भवति तद्वद।

I understand that the nature of the Chitta is Vaasanaa and agitation, and I also know that I have to renounce it all; but somehow I cannot succeed however much I try. The 'renunciation of the Chitta' is harder than swallowing a diamond.

Chitta is the flower for the fragrance of the world-phenomenon; so, how can I see the world and yet not have the Chitta?

Chitta is the fire producing the flame of misery; and my misery does not end, since it is miserable not knowing how to kill this Chitta, and that itself kindles the fire of Chitta.

Chitta is the stalk of the world-lotus, and the world cannot be dissolved off by just wishing.

Chitta is the sky, where blows the wind of delusion; and the very existence if Chitta is a delusion that deludes me as to how to get rid of this Chitta.

Chitta is the mover of the body-machine, and as long as this body is there, the Chitta will also exist as its controller.

Chitta is the bee hovering in the heart-lotus, and can never be got rid off.

How can this Chitta be renounced without any effort? Tell me!

कुम्भ उवाच  
Kumbha spoke

सर्वनाशोऽस्य यः साधो चेतसः संसृतिक्षयः स एव चित्तसंत्याग इत्युक्तं दीर्घदर्शिभिः।

Chitta cannot be renounced; it has to be completely destroyed.

Chitta is the world-reality; so to renounce the world, the reality of the world has to be destroyed; and that is possible through only the destruction of the Chitta.

'Complete destruction of the Chitta' alone, is the 'Destruction of the worldly-existence'.

That is known as the 'complete Chitta-renunciation' (ChittaSantyaaga) by the far-seers.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

चित्तत्यागादहं मन्ये चित्तनाशः सुसिद्धये अभावः शतशो व्याधेः कथमस्यानुभूयते।

I agree that the destruction of the Chitta is better than Chitta-renunciation for the attainment of the Truth-vision. How can the 'Chitta-disease' which spreads out in hundreds of ill-effects as experiences, fears, likes and dislikes be cured, and how can its absence be experienced, since any experience is a form of Chitta alone?

कुम्भ उवाच  
Kumbha spoke

अहंबीजाश्चित्तद्रुमः सशाखापल्लवः उन्मूलय समूलं तमाकाशहृदयो भव।

Chitta has no independent existence. It rises from somewhere.

Analyze the source of Chitta, and you will understand that it is founded on the feeling of 'I' only, as the conception of oneself with a name and form. The Chitta-tree grows from the 'I' seed only, and spreads out as its branches covered by leaves as the countless Vaasanaas and their experience-fields. Uproot it fully.

Then what is left back is the empty expanse of the Aatman where the tree which filled the space from horizon to horizon just vanished without trace. Stay as that emptiness only.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

चेतसः किं मुने मूलं कोऽङ्कुरः कोऽस्य संभवः काः शाखाः के च वा स्कन्धाः कथमुन्मूल्यते च सः।  
Chitta is not a tree that is standing in front of me, that I can uproot it with sheer physical force.  
I do not see it as an object; it itself is the object-seer.  
Tell me what is the root of this Chitta, what is the sprout, what is its field, what are the branches, what are the trunks, and how does it get uprooted?

कुम्भ उवाच  
Kumbha spoke

अहमर्थोदयो योऽयं चित्तावेदनात्मकः एतच्चित्तद्रुमस्यास्य विद्धि बीजं महामते ।

Hey intelligent one!  
You always have this 'I' as the central point of all your thoughts and actions.  
Even now, you are asking the question based on this 'I' only, as an entity who wants to uproot the Chitta.  
Who is asking the question? Analyze.  
The question is also rising from the Chitta alone with the 'I' as the central point.  
This 'I' is not the real you; you do not know the true self.  
The ignorance of the true nature of the Self is the seed for the Chitta-tree.  
Where does this tree grow?  
The awareness you have of the world is the fertile field where the tree grows.  
Awareness of any object is the awareness and the object rising as one.  
Nothing can be experienced if you are not aware of it.  
You are aware of the ego also; so it is also an object of awareness only.  
Ego is the seed from which the Chitta sprouts  
Destroy this seed without a trace through Vichaara.  
Are you ShikhiDhvaja, or are you the awareness which knows ShikhiDhvaja? Think.  
All that you know as yourself, as a king, husband, father, recluse, and all the qualities you attribute to the ShikhiDhvaja entity is something that is 'known' by this awareness, like 'knowing' a rock or wood as an outside object. If this object also is rejected as mind-made, then the Chitta gets completely destroyed.  
Realize the unreal nature of the world along with the ego-entity, like you understand the dreamer and the dream both as unreal when you wake up.

परमात्मपदं क्षेत्रं क्षेत्रं मायामयस्य तत् ।

Where is the Chitta tree growing?  
Whatever is 'known' by the 'I' is Chitta.  
The Knowing awareness is the field where this tree of Chitta is firmly rooted with its hundreds of conception branches occupying all the place and time boundaries that can ever be.  
Supreme self alone is the field for this delusion called Maayaa, which shows what is not there and also shows everything in the wrong way.

एतस्मात्प्रथमोद्भिन्नादङ्कुरोऽनुभवाकृतिः निश्चयात्मा निराकारो बुद्धिरित्येव सोच्यते।

The sprout is in the form of experience. World is nothing but an array of experiences that later are stored as memories. The experience is in the form of 'I am separate' from all, and is the first conception that is superimposed on the Aatman.  
This sprout alone is referred to by the term 'Buddhi' the level where the Chit itself because of the idea of separation, sees and understands a world outside of it, like a dream experienced within oneself.  
This Buddhi is of the form of ascertainment. It is not some physical limb inside the body. Buddhi is the Knowing nature (Atman) knowing the world as something real, with well-formed ascertainment.

*(Realization is not the idiotic state of believing oneself (ego) as all; but the realization of the truth that the Reality alone exists as all including the 'I'; like knowing that the matter is made only of atoms that are actually undivided in the basic level. A Knower lives not as the ego-entity, but as the emptiness wearing the costume of ego; and is always identified with the Reality state of the Self.)*

अस्य बुद्ध्यभिधानस्य याङ्कुरस्य प्रपीनता संकल्परूपिणी तस्याश्चित्तनाममनोभिधा।

The 'sprout' called 'Buddhi' when it expands with its various conceptions and ascertainment of the objects, people, likes, dislikes etc, is referred to as Chitta. Chit alone rises as the sprout of Buddhi by forgetting itself; and then it is known as Chitta, the expanded state of Chit.

जीवो मिथ्योपलम्भात्मा शून्यात्मा ह्युपलोपमः।

Jeeva is the name given to the ghostly figure which is the center of some experiences that get connected as belonging to the Buddhi state which is separated as some 'I'. This Jeeva is not any light-entity or any particular identity, but is just some emptiness where some array of experiences center around some 'I'; but is like a rock because of the dense state of experiences (and also memories of those experiences, as connected to a single 'I').

स्तम्भः कायोऽयमेतस्य स्नाय्वस्थिरसरञ्जितः देशान्तरेऽङ्कुरोद्देशे कालस्पन्दोऽस्य वासना ।

The trunk is the conception of the body decorated by the sinews, bones and blood.

It is almost like building an imaginary fence in empty sky and believing the clouds that pass through that fenced area as the 'I' and 'mine'.

After the rise of the 'I' as a conception of a separate entity that sees divisions only, and exists only as divided as an array of experiences seen as belonging to oneself, the next Vaasanaa takes over as a foundation for the reality of world-existence, from this tiny sprout.

This is the feeling of incompleteness, the basic agitation which wants to reach the completeness in the varied experiences framed in the space and time boundaries. This is the basic Vaasanaa that wants to seek a variety of experiences to reach the agitation-less state (where instead of the completeness that is sought for, more and more agitations rise up leading one towards countless experiences of joys and sorrows.)

It is the delusion state of the completeness forgetting its completeness and chasing itself outside of itself.

शाखायाश्चित्तवृक्षस्य दीर्घा दूरगतास्तताः इन्द्रियाण्यल्पभोगाश्च भावाभावात्मयोनयः विटपौघा महान्तोऽस्य शुभाशुभफलाकुलाः।

The branches of this Chitta-tree are very long; and they spread out far and wide as various experiences, in various times and places, which rise as various world-scenes.

The senses are the branches and they draw the imaginary picture of the world on the emptiness canvas at each and every agitation of the Chitta. They see the objects and give a momentary bliss of false gratification. They hold inside them the seeds for various wombs made of births and deaths, with countless side branches that rise clusters of trees themselves, and give rise to good and bad experiences.

ईदृशस्यास्य चित्तस्य दुर्वृक्षस्य प्रतिक्षणं शाखाविलवनं कुर्वन्मूलकाषे भरं कुरु।

Such is this poisonous tree of Chitta! Not even relaxing for a moment also, you have to keep on cutting its branches without tiring, and at the same time destroy the roots also with utmost effort.

शिखिध्वज उवाच

ShikhiDhvaja spoke

चित्तद्रुमस्य शाखादेः कुर्वाणोऽहं विकर्तनं कथं करोमि मूलस्य निःशेषकषणं मुने।

Even as I keep cutting off the branches one by one, how do I completely destroy the roots also Hey Muni?

कुम्भ उवाच

Kumbha spoke

वासना विविधाः शाखाः फलस्पन्दादिनान्विताः अभाविता भवन्त्यन्तर्लूनाः संविद्वलेन ते।

Senses are inert; and so, whatever branches out in various directions is the Vaasanaa only, and it fulfill or fails thus giving the fruits of joy and sorrow. Why do you seek anything as fulfillment at all?

Do not entertain any Vaasanaa at all through reasoning; they will dissolve off as soon as they rise up.

असंसक्तमना मौनी शान्तवादविचारणः संप्राप्तकारी यः सोऽन्तर्लूनश्चित्तलतो भवेत् ।

The interest in the objects and people rise up because of the belief that happiness is attained by their contact. Joy or sorrow is within only and not in the contact of the people or objects. Stay with no attachment to the objects or people. Be silent in the mind when the objects are seen. Stop futile arguments that are based on terms and their meanings. Do not run away from or chase anything, pushed by dislikes and likes. Can a canvas like or dislike the pictures that are drawn on it? Just do what you have to do in the proper manner as per the duties that belong to you at your station of life. He who follows these methods, will surely cut off the poisonous creeper of Chitta that fills his heart-expanse.

चित्तद्रुमलताजालं पौरुषेण विकर्तयन् यस्तिष्ठति स मूलस्य योग्यो निकषणे भवेत् ।

There is no fixed hour that you can adopt so as to cut off this creeper of Chitta. The work of slicing it to pieces should continue without a break, as a non-stop Vichaara process. Keep on trying again and again, even if failures are met with. He who remains chopping off the network of the 'Chitta tree creeper', using all the effort he can muster, he is fit enough to hack off the roots also.

गौणं शाखाविलवनं मुख्यं मूलविकर्तनं चित्तवृक्षस्य तेन त्वं मूलकाषणो भव। मुख्यत्वेन महाबुद्धे मूलदाहमलं कुरु चित्तकण्टकखण्डस्य भवत्येवमचित्तता।

The chopping of the branches is only a secondary act, like the day to day routine function that you have to undertake. The main object of yours should be in cutting off the roots of Chitta-tree once and for all, so that it does not sprout once again; therefore focus only on hitting at the root of the Chitta-tree. Hey intelligent one! You must focus only on burning away once for all, the root of the thorny forest of Chitta. In this manner, the Chitta will cease to be.

शिखिध्वज उवाच

ShikhiDhvaja spoke

अहंभावात्मनश्चित्तद्रुमबीजस्य हे मुने कोऽनलो दहनाख्येऽस्मिन्कर्मण्यर्थकरो भवेत्।

Hey Muni! Which fire will prove powerful in the so-called burning of the seed of the Chitta-tree which is of the nature of 'I' sense?

कुम्भ उवाच

Kumbha spoke

राजन्स्वात्मविचारोऽयं कोऽहं स्यामिति रूपधृक्चित्तद्रुमबीजस्य दहने दहनः स्मृतः।

Raajan! The enquiry of the nature of one's own Self, which is practiced by questioning oneself as 'Who am I?' is alone known as the fire, which can burn off the seed of the Chitta-tree.

शिखिध्वज उवाच

ShikhiDhvaja spoke

मुने मया स्वया बुद्ध्या बहुशः प्रविचारितं यावन्नाहं जगन्नोर्वीवनमण्डलमण्डितं नाद्रेस्तटं न विपिनं न पर्णस्पन्दनादि च जडत्वान्न च देहादि न माम्सास्थ्यसृगादि च कर्मेन्द्रियाण्यपि न च न च बुद्धीन्द्रियाणि च न मनो नापि च मतिर्नाहंकारश्च जाड्यतः। कटकत्वं यथा हेम्नि तथाहंत्वं चिदात्मनि जडं त्वसद्रूपतया तेन तन्नास्ति हे मुने। संनिवेशनिवासात्मा सर्वार्थादिः परे पदे विद्यते नान्यदन्यत्वान्नभसीव महाद्रुमः।

जानन्नपीति भगवन्नहंत्वमलमार्जनं अन्तः यत् जं न जानामि तेन तप्ये चिरं मुने।

Hey Muni! I have analyzed for long with my intellect in various manners.

I have found out that, I am not the world that I see around me or know of. I am not the earth adorned by forests and lands; or the banks of the mountain; or the jungle; or the leaves and other yields.

I am not the body with its limbs made of flesh, bones and blood, because it is inert.  
 I am not the organs of action, or the organs of knowledge. I am not the Chitta, not the intellect or the ego because, they are all inert and do not consciously act.  
 The 'I' ness is in the Chit-Self like the bracelet seen in the gold.  
 Hey Muni! Inertness is not real because it is dependent on the conscious principle to give existence to it.  
 I am not inert, since I am conscious and am aware of the inert things; they are not aware of me.  
 There is only the Reality state which is the support of any world-perception, and is the source of all the objects that are ever conceived, and nothing other than the Reality state exists as separate from it, like a tree seen in the sky is not different from the sky.  
 Though I understand all this intellectually, I do not know of that which is within as the 'Knower of all', the essence of self; therefore I have been suffering for long, hey Bhagavan!

कुम्भ उवाच  
 Kumbha spoke

एतावन्मात्रकं वृन्दं यदि न त्वं महीपते जडत्वात्तन्महाबुद्धे योऽसि तद्वद मेऽनघ।  
 If all the above mentioned collection of terms you mentioned are not the real 'you' hey king, because of their inert nature, then, tell me, hey intelligent king, what you are actually, hey Anagha!

शिखिध्वज उवाच  
 ShikhiDhvaja spoke

चिन्मात्रमहमच्छात्मवेदनं विदुषां वर यत्र भावाः स्वदन्ते ते निर्णयन्ते च येन वा। एवंप्रस्य मे लग्नं नूनं  
 मलमकारणं सकारणं वाहमिति यत्पदं च न वेद्यहम्। असदेतदनात्मीयं प्रमार्ष्टुं मलमात्मनः मुने यदा न शक्नोमि  
 तेन तप्ये सुदारुणम्।

Hey Best of Knowers! I am the one that is conscious and that which understands the world as such and such, and myself as so and so. I am that which exists as the 'I', the purest state of myself which is the center of all these conceptions that are referred to by these terms; and the objects are experienced and are ascertained as liked and disliked. I know that I am the center of all these experiences, including the body which I identify with, as my self. I know this identity is false and a taint that has attached to my pure self.  
 Why it has happened, is there a cause for such a taint?  
 How can the pure self-state be tainted in this manner?  
 I do not even know the state of the pure self, since the body-identity is always there, blocking the real self.  
 I am unable to remove this identity with the body, which I understand is false, and is not my true self; and so I suffer terribly, and feel lost, hey Muni!

कुम्भ उवाच  
 Kumbha spoke

ब्रूहि किं तन्महाबाहो लग्नं तव मलं महत् स्थितोऽसि येन संसारी सता वाप्यथवाऽसता।  
 Hey mighty armed king! You say that this taint is stuck to you, and is not getting removed by any effort in thinking also; and so you are stuck to this worldly existence. Is the taint real or unreal?

शिखिध्वज उवाच  
 ShikhiDhvaja spoke

चित्तद्रुमस्य यद्वीजमहंभावश्च मे मलं तच्च त्यक्तुं न जानामि त्यक्तं त्यक्तमुपैति माम्।  
 I know that this 'I' that is identified with my form as ShikhiDhvaja is the seed for the Chitta-seed; and that is the taint. I do not know how to get rid of it.  
 I try to get rid of it through Vichaara again and again; and again and again it rises up fresh as ever.

कुम्भ उवाच  
Kumbha spoke

कारणाज्जायते कार्यं यत्तत्सर्वत्र संभवेत् अन्यत्वसद्विचन्द्राभं दृष्टमेतन्न विद्यते। कारणाज्जायते  
कार्यमहंभावाद्भावाङ्कुरः इति कारणमन्विष्य कथयस्व ममाधुना।

What causes this, was your question.

In the world, the effect is always explained as with a cause.

This 'false I' should also have a cause; that is your reasoning. How can a false thing have a cause as such?  
For example, what is the cause for the double-moon you see in the sky with an infected eye? If you analyze  
the false thing (or cure your infection), it vanishes without a trace.

According to you, the effect should have a cause for sure. The 'I' sense alone is the sprout for this worldly  
existence which is the Chitta in other words. Search for the cause and tell me what causes this 'I' sense!

शिखिध्वज उवाच

ShikhiDhvaja spoke (after thinking awhile)

मुनेऽहमिति दोषस्य वेदने वेद्मि कारणं तद्यथोपशमनं याति तन्मे वद मुनीश्वर।

चित्तधेत्योन्मुखत्वेन दुःखायायमहंस्थितः चेत्योपशमनं ब्रूहि मुने तदुपशान्तये।

Hey Muni! I think that, this 'I' fault is caused by the experience of the world I am constantly having.  
The world is seen, and the idea that I am seeing the world accompanies this experience.

How can I not see the world when it is always there in front of me?

How can I subdue this experience of the world, hey Muneeshvara?

Chitta is always turned outward only, and is stuck to the perception of the world, and so I am a prey to  
miseries always. How can I get rid of this perceiving state of Chitta, so that the 'I' also subsides, hey Muni?

कुम्भ उवाच

Kumbha spoke

कारणं कारणज्ञोऽसि वेदनस्य वदाशु मे ततस्त्वां बोधयिष्यामि कारणाकारणक्रमम्। वेद्यवेदनरूपस्य

चेत्यसंचेतनस्य मे अकारणं कारणातां यद्यातं तव तद्वद।

How does the perception of the world occur, tell me the cause for it, since you always are an expert in  
finding the cause for everything, and believe that nothing can happen without a cause.

After your answer to this question, I will explain why the cause is not actually the cause.

As for as I am concerned, there is no cause at all for this perceived world; but you seem to know of some  
cause, and consider this as its effect. What is the cause of the world you perceive, and how does the  
perceived world gets perceived by you? Analyze and give me the answer.

शिखिध्वज उवाच

ShikhiDhvaja spoke (after thinking awhile)

चेत्यचेतनरूपस्य वेद्यवेदनसंवेदनाकृतेः इदं पदार्थसत्तेह देहादिः कारणं मुने। शरीरादितयोदेति वेदनं वस्तुसत्तया  
असत्याभासया स्पन्दो यथा पवनलेखया। असत्तां वस्तुसत्ताया नावगच्छाम्यहं यथा अहंत्ववेदनं चित्तबीजं  
समुपशाम्यति।

Hey Muni! When the perceived world gets perceived by me, and when I understand the existence of objects  
and people, everything looks very real and the body etc also looks very real.

Though I know from the Scriptural studies that everything is unreal, it is not so for the experience.

What I experience is real for me, including this body which is always there as my very identity, and it is  
because the world I see also, looks very real. Though the wind is invisible and formless, the movement of the  
objects make the wind also visible as it were. Like the wind is felt by the movement of an object, 'I sense'  
also rises by the reality of the objects that I see.

How can I see the unreal nature of the objects, when they are always proving their presence to me as real? I understand that if I see the unreal nature of the objects, the seed of the Chitta, namely the 'I' will also subside. How can I not see the world as real when it is so real and solid?

कुम्भ उवाच  
Kumbha spoke

विद्यते यदि देहादि वस्तुसत्ता तदस्ति ते अभावाद्देहसत्तादेः किंनिष्ठं तव वेदनम्।  
The reality of the objects and the body etc alone is making your 'I' rise up; so you say.  
Since the body etc are not there at all, how can your 'I' also hold forth as real?

शिखिध्वज उवाच  
ShikhiDhvaja spoke (after thinking awhile)

यस्योपलम्भ्यते किञ्चित्स्वरूपं कलनात्मकं असद्रूपं कथं तत्स्यात्प्रकाशः स्यात्कथं तमः। हस्तपादादिसंयुक्तः  
क्रियाफलविलासवान्सदानुभूयमानोऽयं देहो नास्ति कथं मुने।  
How can this body which I call myself, which moves and functions as myself be denied its existence?  
I am conversing with you also as this body only; how can it be not there?  
How can you prove the brightness as darkness?  
Look at these hands and legs, face etc; I see it and can move the limbs at my will.  
People recognize me through this face only.  
I perform so many acts through this body only. It will be always there as me till it dies.  
I experience it at all times. How can you say that it is not real, and is not there at all, hey Muni?

कुम्भ उवाच  
Kumbha spoke

कारणं यस्य कार्यस्य भूमिपाल न विद्यते विद्यते नेह तत्कार्यं तत्संवित्तिस्तु विभ्रमः। कारणेन विना कार्यं शरीरं न  
कदाचन विद्यते यस्य नो बीजं तद्द्रव्यं क्वेव जायते। अकारणं तु यत्कार्यं सदिवाग्रेऽनुभूयते तद्द्रष्टुर्विभ्रमाद्विद्धि  
मृगतृष्णाजलोपमम्। अविद्यमानमेव त्वं विद्धि मिथ्याभ्रमोदितं नातियत्नवतोऽप्येतन्मृगतृष्णाम्बु लभ्यते।  
Hey king! You already told me that everything should have a cause; and nothing can exist without a cause.  
If the effect has no cause, then it is not an effect at all, and so is non-existent; and if such a thing is seen, it is  
just some illusion or delusion of the brain alone!  
Seeing something itself is not the proof of its realness.  
The body has no cause at all; so it does not exist at all.  
If a thing has no seed as its cause, how can any object come out of it?  
If some effect gets experienced as if real, and there is no cause for it, then it is surely because of the delusion  
of the seer and is equal to a mirage river seen in the desert.  
Mirage river is an illusion produced by the heat affecting the brain of the perceiver, and is not caused by any  
mountain stream as its cause.  
What is caused by the delusion is non-existent; understand this well.  
You can believe the mirage water as real and try hard to extract water from it; but can you really quench  
your thirst in that water? It does not exist at all though seen and experienced.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

असतो द्वीन्दुबिम्बादेर्न युक्तं कारणेक्षणं वन्ध्यातनयसर्वाङ्गमण्डनं कस्य राजते।

Of course, the double moon seen by a diseased man is not real, and there is no cause for that moon to appear  
as two. It is just a sight connected problem. How can any one get any joy by looking at a barren woman's  
son who is well-dressed and decorated with ornaments?

कुम्भ उवाच  
Kumbha spoke

कारणेन विना कार्यं शरीराद्यस्थिपञ्जरं अविद्यमानमेवेदं विद्यसंभवतो नृप।  
This skeleton-cage named the body also is an effect that has no cause.  
Therefore it is not possible for it to exist, and so it is not there.  
Understand this fact, hey king through Vichaara.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

हस्तपादादियुक्तस्य शरीरस्य मुनीश्वर नित्यमालक्ष्यमाणस्य पिता कस्मान्न कारणम्।  
Hey Muneeshvara! How can you say that this body has no cause?  
This body which has hands and feet and functions as somebody in this world, is not a dead skeleton.  
It is alive and experienced always and is born from a father.  
How a parent cannot be the cause for this body?

कुम्भ उवाच  
Kumbha spoke

कारणाभावतो राजन्पिता नाम न विद्यते असतो यत्तु संजातमसदेव तदुच्यते।  
पदार्थानां च कार्याणां कारणं बीजमुच्यते सम्भवत्यङ्ग जगति न बीजेन विनाङ्कुरः।  
तस्मान्न कारणं यस्य कार्यस्येहोपपद्यते बीजाभावे हि तन्नास्ति तत्संवित्तिस्तु विभ्रमः।  
अवश्यं खलु यन्नास्ति निर्बीजं तन्मतिभ्रमः द्वीदुत्वमरुभूम्यम्बुवन्ध्यापुत्रदशासमम्।  
Raajan! The father is not existent, because that also has no cause.  
That thing from which an unreal thing rises up, is also unreal only!  
Your so-called father is another body with another 'I'; another delusion-state.  
His father was also another delusion state with another 'I'.  
You can go on like this ad infinitum, and keep on producing delusion-states alone as the cause for every other delusion state. Therefore, how can any delusion be real, if even you invent the cause for the existence of a ghost in its parents? Ghost can never be real; it is an illusion; and its parents also are illusions only.  
True! The objects that are effects are seen as having a cause and that cause is said to be the seed.  
Dear one! In the world, a sprout cannot rise without a seed for sure.  
Therefore, that effect which is seen, if it does not have a cause when analyzed, it cannot exist because the seed is absent. If such a thing is seen, then surely it is an illusion only.  
That which has no seed can never be there for sure.  
It is just a delusion of the intellect that presents an object as real, and the body also is equal to the illusions like the sight of two-moons, waters of the desert, and the son of a barren woman.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

पितामहानां पुत्राणां पितृणां च जगत्त्रये आद्यः पितामहः कस्मात्पूर्वोत्पत्तौ न कारणम्।  
Brahmaa, the Creator alone is the first cause of all the grandfathers, sons and fathers (Manu and others) in the three worlds. So how is he not the first cause of everything?

कुम्भ उवाच  
Kumbha spoke

आद्यः पितामहो यः स्यात्सोऽपि नास्त्येव भूपते कारणाभावतो नित्यं यदा भावो न कस्यचित्। कारणस्य स्वबीजस्य नित्याभावात्पितामहः अन्यः स दृश्यमानोऽपि भ्रमादन्यो न विद्यते। मृगतृष्णाम्बुवद्भ्रान्तिरूप

एवावभासते पितामहार्थकारित्वमपि तस्य भ्रमात्मकम्। पितामहोदरे तस्य मिथ्याप्रत्ययतः स्थितिः घना तव निवृत्तैव मार्जयिष्याम्यथेतरत्।

Hey king! Even that Grandfather Brahmaa, who is the first one who came before all, is non-existent in truth. He is also a delusion-state with another 'I'. He cannot be also the cause. Since the cause is absent, even his form is non-existent. When the cause is always absent, there cannot be an object rising out of it! Even the Grandfather Brahmaa has no cause as his seed at anytime. Though he is seen as another, he also is part of the perceived; and there is nothing but the delusion that makes one see him also as real. He knows that his body is not real; but you are seeing him also as real. His form also shines forth as an illusory sight like that of the mirage-river. The meaning you superimpose on his form as some Creator and the cause of this world, is also a part of your delusion only. Whatever you invent as the cause of the delusion, can only be another delusion. Understand and get rid of the delusion of the realness of the body and the world that resides in the belly of the grandfather Brahmaa, who is also a delusion state only. If any doubt still lingers, I will clear that also for sure.

तस्माच्चिदात्मकतयात्मनि चित्तोऽयं नित्यं स्वयं कचति भूमिप देवदेवः। तेनैव पद्मज इति स्वयमात्मनात्मा प्रोक्तः स्वरूप इति शान्तमिदं समस्तम्।

Hey Ruler of the earth! Since every form and name is just a result of the delusion, it has no cause as such. The Supreme shine of the Reality alone shines forth as the Knowing state which knows all the objects, and rises as the very objects themselves, without any change in itself. Every object that is seen, is the self shining as the knowledge of that object (as the very object). There is nothing other than this 'Knowing state of Reality'. And we invent a name for this as Chitta. Brahman alone is the first cause named the Lotus-born, and also all other objects too. Brahman is the causeless cause of everything and shines forth as the knowledge of all the objects. Everything you see and understand is the Reality that is shining forth as some perceived. There is nothing else, and no one else. There is no ShikhiDhvaja, or his father or even Brahmaa as real. Everything subsides by this realization; and only the quietness of perception is left back as nothing. When nothing is there, how can 'I' also be there as anything? Any 'I' is non-existent only, be it that of a king named ShikhiDhvaja or a Brahmaa who creates a world.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

आब्रह्मस्तम्बपत्यन्तं यद्ययं भासते भ्रमः अर्थक्रियासमर्थश्च तत्कथं दुःखकारणम्।

I understand now that the delusion alone shines forth from the Brahmaa onward to even a pillar, as an illusion state of the seer, seen and seeing. However, the perceived world is not something that is meaningless like a double moon or mirage, that you understand clearly as illusions. We know that we cannot bathe in a mirage river; but the actions of the world are purposeful and lead to any fulfillment that one desires. It is not illusory and meaningless. How does it cause the misery actually? How does the unreal looks like the real and bind one?

कुम्भ उवाच  
Kumbha spoke

एवं जगद्भ्रमस्यास्य भावनं तावदाततं शिलीभूतस्य शीतेन सलिलस्येव रूक्षता। अज्ञानं शिथिलीभूतमेवं नष्टं विदुर्बुधाः न नाशेन विनोदेति पूर्वसंस्थानविच्युतिः। तनुत्वं सर्वबोधस्य यत्तदेव हि कारणं सर्गोपशमसम्पत्तौ प्रतिपन्ने परे पदे। तानवं दृश्यते यस्य तस्यानुक्रमतः स्वयं पूर्वसंस्थानविगमात्प्रशमोऽप्युपपद्यते। अनेनैव क्रमेणैवं त्वमादिपुरुषो नृपः भ्रमाकारोदयं विद्धि मृगतृष्णाम्बुवत्स्थितम्। एषा पितामहाभावेऽप्यसती भूतसंततिः न कदाचन तत्सिद्धं यदसिद्धेन साध्यते। अयं भूतोपलम्भो हि मृगतृष्णाम्बुवोदितः विचाराद्विलयं याति शुक्तौ

रजतधीरिव। कारणाभावतः कार्यमभूत्वा भवतीति यत्मिथ्याज्ञानाद्दते तस्य न रूपमुपपद्यते। मिथ्यादृष्टिप्रेक्षितं तु न कदाचन विद्यते मृगतृष्णाम्भसा केन घटकाः पूरिताः।

The hardness of the water which is frozen solid by the cold still exhibits the quality of hardness only, though it is in essence water only. The ice block sustains its solidity as long as the coolness is undisturbed.

Once it is shattered by the heat, it will be seen as water only.

This delusion state of the world-perception also has become dense and solid, by the wrong ascertainment one feels in its realness. Shatter the ignorance that has hardened by the heat of Vichaara; and realize the hidden truth. The ignorance that is shattered stays as destroyed only; so say the wise.

The realness of the world that is so ascertained by one and all, will not vanish without the destruction of the ignorance. When the ignorance is slowly removed through Vichaara, the truth shines forth by itself, and the world loses its realness, and the outward inclination towards the objects also becomes less.

By practice, slowly the attraction towards the world lessens by seeing its unreal nature, and the previous ascertainment in its reality also becomes lessened, and a unique calmness rises by itself.

*(As long as the attachment to the people and the objects are not destroyed, the unreal nature of the world cannot be ascertained; and as long as the unreal nature of the world is not ascertained through reason, the attachment to the people and the objects cannot be destroyed; and the 'I' will remain constant as a center for the delusion-whirlpool.)*

Know the entire world that you rely on as caused by some inert or conscious thing, is like a flow of river seen in the desert. The entire perceived with its causal factors is just a delusion rising through the lack of right knowledge. You as a king can think back and invent a first being as the cause of it all; even then, it is just a delusion state only (like a story narrated by a nurse-maid to a stupid child).

Since the Brahmaa the grandfather is an illusion connected to yet another illusion of the world as an invented cause, he also does not exist in actuality; and since he is non-existent as a cause, this effect called the world with its beings is also non-existent only.

That which is proved by a non-proved thing is not proved at all.

What you see as the people and the objects has risen like a mirage river water; its realness will dissolve off through Vichaara like the silver-ness seen in the conch-shell vanishes when analyzed closely.

If you still see the world as real, then it is due to your incorrect understanding only, since you want to believe in its realness, though you know very well that the effect cannot be there as real in the absence of the cause.

The dormant Vaasanaas and also the attachment towards the objects of the world is making you blind towards the truth.

What is seen with incorrect understanding can never exist and will not lead to any fulfillment.

Who has filled the pots with the mirage waters ever?

शिखिध्वज उवाच

ShikhiDhvaja spoke

सद्गुराद्यस्य परमं ब्रह्म कस्मान्न कारणं अनन्तमजरमव्यक्तमम्बरं शान्तमच्युतम्।

Why cannot the Supreme Brahman be the cause of this Brahmaa and his creation also?

Why then the Supreme Brahman who is endless, changeless, unmanifest, pure like the sky, quiescent and not deteriorating, and the source of the Creator, not the main cause?

कुम्भ उवाच

Kumbha spoke

हेतुत्वाभावतो ब्रह्म कार्यत्वाभावतस्तथा अद्वैतेनातिगन्तात्मा न च कार्यं न कारणम्।

अकर्तृकर्मकरणमकारणमबीजकं अप्रतर्क्यमविज्ञेयं ब्रह्म कर्तृ कथं भवेत्।

Nothing causes the object to appear in front of you, be it a Brahmaa or a pillar, but your own want or need or the incompleteness urge. If a conscious being is there in your field of perception, then you are in his or her field of fulfillment, as another object of knowledge.

Nothing else can be the cause for anything seen, since the world scene appears at every agitation of Chitta as one's private vision.

Chit alone stays as Chitta and its field of perception as the manifold probable states of incompleteness.

If effect exists only because of the cause, then this effect called the world-appearance has no cause as such, and is non-existent except as a mind-construe network of many Jeevas.

Because of the absence of the cause, the effect is also absent.

Brahman is non-dual and transcends everything that is seen. It is neither the cause, nor the effect.

Brahman has no cause; and he is not the cause of Brahmaa also.

Brahmaa is another field of perception; that is all; however that Brahmaa is always in the self-essence and is not bound by his field of perception.

Brahman-state is bereft of all agitations and is complete. It has no need to do any action of creation also.

Brahman is a non-doer; it cannot act, or cause something for its fulfillment.

Brahman is not the action as creation, not the tool for any creation, not the cause, not the seed also.

Brahman cannot be reasoned out, since the intellect is a deluded state called Chitta; Chitta can reason out the perceived, not its source.

Brahman cannot be perceived by the mind or senses as an object of knowledge; for it alone is the support for any seeing-state of any object, as the witness-self.

How can Brahman be a creator of anything as outside of itself? How can Brahman cause something?

अकारणत्वात्कार्यत्वरहितं तज्जगद्भवेत् अद्वैतैक्यमनाद्यन्तं तदाद्यमुपलम्भनम्।

If Brahman is not a cause and cannot produce an effect also; and if you believe that the Jagat is indeed rising from Brahman, then it has to be Brahman alone which is not two or one, which is beginningless and endless, and is always the Supreme state of the Reality alone; this you have to agree to at least.

अप्रतर्क्यमविज्ञेयं यच्छिवं शान्तमव्ययं तत्कथं कस्य केनैव कर्तृ भोक्तृ कदा भवेत्।

That (Brahman) cannot be reasoned out by another person, since there is no second one ever, other than Brahman. Brahman is that which cannot be understood by the intellect which is dependent on the sense-perceptions to make its decisions. Brahman is that which is auspicious (as free of all agitations) and is quiet without any disturbance called the senses, and is changeless.

How can it create something else as its cause? Who can it belong to as a tool?

What can it use as a tool to create something else?

Where is the time and place for it to sit and create something like a potter?

How can it make something else and experience something else as the creation?

When nothing else is there but the changeless quiet Reality state which is a state of completeness, how can the incomplete state of a creation rise at all?

अतो नेदं कृतं किञ्चिज्जगदादि न विद्यते न कर्तासि न भोक्तासि सर्वं शान्तमजं शिवम्।

Therefore, this world is not at all made (by any cause). The world etc does not exist at all.

And you are not the 'ShikhiDhvaja-ego' that is in search of fulfillment; but are already a fulfilled state.

You are the Brahman in essence. Brahman alone rises as the 'ShikhiDhvaja-Chitta state'.

You as the Aatman are not the doer; and are not the enjoyer of the creation.

You are bereft of all agitations. You are all; quiescent; unborn; and the auspicious state (of the Aatman).

कारणाभावतः कार्यं न कस्यचिदिदं जगत् अकारणत्वात्कार्यत्वं भ्रमाद्विद्धि त्विदं जगत्।

Because of the absence of cause, this world is not at all an effect.

Since there is no cause, there is no effect. This world is seen because of delusion.

अकार्यत्वाच्च नास्त्येतत्सर्ग इत्थं न विद्यते यदा न कस्यचित्कार्यं कारणस्य जगत्तदा। पदार्थाभावसंसिद्धिस्तत्सिद्धौ कस्य वेदनं एवं तु वेदनाभावे नास्त्यहंत्वस्य कारणम्। अतः शुद्धो विमुक्तोऽसि कैवोक्तिर्बन्धमोक्षयोः।

Since it is not the effect, the creation does not exist like this (as an effect).

The world is not the effect of any cause.

When the 'Absence of the objects of perception' is a proven fact, what is there to perceive?

If nothing is perceived, then there is no cause for the 'I' idea.

Therefore, (understand that) you are pure. You are completely free.

What meanings do bondage and liberation have (for you, the Supreme)?

शिखिध्वज उवाच  
ShikhiDhvaja spoke

बुद्धोऽस्मि भगवन्युक्तियुक्तमुक्तं त्वयोत्तमम्। कारणभावतः कर्तृ नेदं ब्रह्मेति वेद्यहम्। कर्त्रभावाज्जगन्नास्ति तेन नास्ति पदार्थदृक्। नातश्चित्तादि तद्बीजं नातोऽहम्तादि किंचन। एवंस्थिते विशुद्धोऽस्मि विबुद्धोऽस्मि शिवोऽस्मि वा। नमो मह्यं परं चेत्यं न किंचिदिति बोधितः। पदार्थवेदनादित्थमसदेवावभासते। अहमाद्यन्तमेतेन शान्तमासे स्वकोशवत्।

Bhagavan! I am enlightened. You have excellently proved the point. Because of the absence of the cause, this Brahman does not create anything; so I have understood. Because of the absence of the creator, the world is not there; therefore, there is no perception of the objects; and therefore Chitta etc is not the seed; and so, there is no 'I' ness etc. Since it is logically proved like this; I realize that I am very pure; I am fully enlightened; I am auspicious indeed! Salutation to me, the Supreme! I have been taught that there is no perceived at all. The objects are conceived, and the unreal alone is believed to be real. I am the beginning and end. I will remain quiet, as if inside my own shell.

जगत्पदार्थप्रविभागदृष्टिः सदेशदिक्कालकलाक्रियौघा अहो नु कालेन चिरेण शान्ता। ब्रह्मेव शान्तं स्थितमव्ययात्मा। शाम्यामि निर्वामि परिस्थितोऽस्मि न यामि नोदेमि न चास्तमेमि तिष्ठामि। तिष्ठ स्वयथास्थितात्मा शिवं शुभं पावनमौनमस्मि।

Aha! It is amazing! The vision of the divided state of the Jagat with all its hosts of actions as bound by the time and place measures has subsided after a long time of struggle. Brahman alone is there as the unchanging essence of all as the quiescent state. I will remain quiet. I will remain withdrawn. I am all around myself as my own shine. I do not move. I do not rise. I do not set. I remain just as myself. You also remain as the Self as you are; my blessings to you as an elder person. I am the auspicious, the pure, the sacred silence!

*(ShikhiDhvaja had logically understood that the Brahman was not the cause for the effect called the world, and therefore the Jagat was non-existent, and therefore the 'I' as the seer also was non-existent. He felt that there was nothing more to know. He decided now to contemplate on this knowledge and resort into meditation state for long, and remain quiet in a Samaadhi state of quietness, till the body falls.)*

वसिष्ठोवाच  
Vasishta spoke

इति ब्रह्मणि विश्रान्तिमवाप्य स शिखिध्वजः मुहुर्तमासीत्संशान्तमना निर्वातदीपवत्। निर्विकल्पसमाधानपरेणाशु विविक्षितं स्वलीलयेति कुंभेन झटित्येव प्रबोधितः।

In this manner, ShikhiDhvaja rested in the Supreme state of Brahman. (Now he was free of all the doubts and had realized the truth of the Aatman, and was established in the knowledge-vision as proved through logic. He stayed for some time quiet in the mind, like a lamp in the windless place, not able to utter any words, because of the wondrous vision of the truth. He just was melting off into that wonder and was ready to enter the state of Nirvikalpa Samaadhi, but then he was instantly awakened by Kumbha in a casual manner.

*(ShikhiDhvaja had decided to enter the Samaadhi state, to be out of the perceived world. He had yet to know that the perceived world was not a thing to shun away from; but was Brahman only. He had to master the Sahaja Samaadhi state yet like Chudaala, where the Brahman awareness is always there undisturbed by the perceived; and where there was no need for any Nirvikalpa Samaadhi state of stone like existence.)*

कुम्भ उवाच  
Kumbha spoke

राजन्नज्ञाननिद्रातः प्रबुद्धोऽसि शिवः स्थितः कार्यं नास्तमयेनैव न चानस्तमयेन ते।

सकृदेव विभातात्मा नष्टानिष्टपदात्मकः कलाकलननिर्मुक्तो जीवन्मुक्तोऽङ्ग साम्प्रतम्।

Raajan! You have awakened from the sleep of ignorance; do not again enter the sleep of Samaadhi state, as if it is all over with. You are staying as the auspicious state of knowledge now.

You are seeing Brahman alone as all, with your ego dead and gone.

What is there to run away from now? Why you have to close your eyes to the perceived?

What is inside or outside in the divisionless state of Brahman-vision?

Withdrawing or not-withdrawing yourself into the Self, has no meaning for you.

You are always aware of the self now. You are not a garland of seer-seen states like the ignorant Jeeva.

It is not that you have to escape from the perceived world to enter the Samaadhi-sleep.

Dear King! Shining as the same forever, with the state of ignorance destroyed, freed of all faults of divisions, you are now a JeevanMukta. You have understood the truth of existence.

It will not matter to you even if you live as an ego-entity in the perceived world. Your vision will not falter.

Death and life have no meaning for you, since there is only the state of Brahman-awareness as your natural state of existence. You are the Brahman!

वसिष्ठोवाच  
Vasishta spoke

कुम्भेन बोधितस्त्वेवं स बभूवावबोधवान् विनिर्गतो रराजोच्चैर्महामोहसमुद्रकात्। विश्रान्तधीः क्षणेनैव

पश्यन्दृश्यस्य वस्तुनः असत्तामेव मुक्तात्मा लीलया समुवाच ह।

Instructed by Kumbha in this manner, ShikhiDhvaja became enlightened, and understood the truth as it was, and lost the idea of Samaadhi also as something special to be entered into.

He understood that Samaadhi was the natural state of a Mukta, whether with closed eyes or opened eyes.

Having got out of the hollow of the great delusion, he shone with splendor. His mind rested in the Self. He saw the unreality of the world instantly. Being liberated, he spoke with amusement.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

ज्ञातप्रायमपीदं तु यत्पृच्छामि तदुच्यतां भूयो निपुणबोधाय मम मानद मोदद। शिवे शान्ते निराभासे

पदेऽनुल्लसितात्मनि द्रष्टुर्दर्शनदृश्याख्यो विश्वात्मा प्रत्ययः कुतः।

Hey Maanada! I am honoured by your presence! Hey you giver of joy supreme as knowledge! (Modada) Though I know this, I ask you again. Please enlighten me.

You are saying that the auspicious Self-state of Aatman is quiet, and completely bereft of all appearances.

How does the three-fold phenomenon of perceiver, perceived and perception rise in that state?

Why not the Reality stay as it is; why the world of delusion should appear at all?

कुम्भ उवाच  
Kumbha spoke

साधु पृष्टं महाराज राजसे वाथ भास्वरः एतदेव हि ते शिष्टं ज्ञातुं यत्तदिदं शृणु। यदिदं दृश्यते

किञ्चिज्जगत्स्थावरजंगमं सर्वं सर्वप्रकाराद्यं कल्पान्ते तद्विनश्यति। ततः स्तिमितगंभीरं न तेजो न तमस्ततं

महाकल्पविलासान्ते सत्सारमवशिष्यते। चिन्मात्रममलं शान्तमाभातं परमं नभः समस्तकलनोन्मुक्तं युक्तं

परमया धिया यदेकोदितमत्यच्छं शान्तमाततमुज्ज्वलं परमात्मात्मकं तेजस्तिमितमितं जसिमात्रकं

अप्रतर्क्यमविज्ञेयं समं शिवमनिन्दितं ब्रह्मनिर्वाणमापूर्णमापूर्णोदितसंविदा अणीयसामणीयश्च स्थविष्टं च

स्थवीयसां गरीयसां गरिष्टं च श्रेष्टं च श्रेयसामपि।

You have asked the right question Mahaaraaja! You indeed now shine like the sun with your understanding level risen up. Whatever is still to be understood, I will explain now; listen with attention. There is a world around each of us as what we understand, according to the limited information content we have access to. All of us are seeing the same world-appearance which has similar characteristics for all of us, and appears with a past and a beginning. Whatever is seen here as filled with moving and non-moving things in its manifold varieties, will perish at the end of the Kalpa. For the ignorant, it will perish as affected by the dissolution forces, and for the Knower, it perishes instantly through Vichaara. What will be there left back, if the world is gone? That state is beyond description. It is the state which stays as a vision of truth as a no one. This is the state of a Knower always, as his Samaadhi state of unbroken Brahman-vision. It is a state as if the entire world has perished by the dissolution fires already. It is some profound state of quietness; is not bright or dark or anything that the mind can imagine. After everything ends, there is only the essence of Reality which is not in any time or place as anything. It is just a state of awareness of oneself who is not any one, or any thing. It is very quiet; and not disturbed by anything. It is some supreme expanse which looks like the perceived. It is free of all the faults of delusion, and exists not as any probable state at all. It is the supreme level of understanding, where there is no second. What you see on the surface as the divided shapes and names are not there at all, except as an extension of your own mind. What really exists is that Reality alone that is nameless and formless. It is not tainted by the perceptions that you experience within. It is very quiet though appearing as the noise of the world. It alone is spread out as this perceived. The Knower can see through the information-pattern of the world, and always know of this Reality state, which alone is producing the world through a mind channel as his identity in time and space. He is the Brahman which knows itself, though seeing the world in front. It alone shines forth brightly as the world-scenario. It alone is the common essence of all the objects, and is the support for the existence of the world. It is of the nature of Knowing only, and the Knower is always established in that state only. It cannot be proved by debating, for every one is aware of their own existence, and this fact cannot be proved. Self is self-proved. It cannot be known as an object of knowledge outside of you; for you are yourself that in actuality. It is equally present as all, in all. It is auspicious; and the entire world is auspicious without any taint. Brahman and the world are not different; Brahman is the world. It is the final state freed of all sheaths. It is complete, and needs nothing else to complete it. The vision of self-awareness also is complete in its own vision of itself. It is the smallest of the smallest since it is not at any place or time, and is the biggest of the biggest since it contains everything that can be conceived, it is the most revered one of the deities that are revered, and it is the most excellent welfare than any welfare desired by anyone.

ईदृशं तत्परं सूक्ष्मं तस्याग्रे यदिदं नभः अणोः पार्श्वं महामेरुमिव स्थूलात्म लक्ष्यते।

ईदृशं तत्परं स्थूलं यस्याग्रे यदिदं जगत् परमाणुवदाभाति क्वचिदेव न भाति च।

In this manner, that Reality state transcends all this, and is very subtle; and can only be realized as the self, and it cannot be experienced as an outside thing. It is so subtle that this sky which surrounds you as the subtle expanse that is invisible and penetrates through all, will be like the solid huge Meru Mountain that supports all the worlds, when in comparison to an atom. In this manner, that Reality state fills all and is so huge that this Jagat itself with all its world-patterns will look like a subtle atom when compared to its hugeness; or the universe cannot be seen at all as even an atom, when compared to it.

विश्वात्मकचनं नाम पदेऽसंभववेधसः तदहंवेदनं विद्धि विराडात्मा जगत्स्थितम्।

The creation which shines forth with a beginning, is the 'I' seed of the Creator, who was produced from (Aha SambhavaH) Lord Vishnu, the form of VaasuDeva, the essence that resides in all. Understand that he alone is the totality of all the beings as the Viraat.

वातस्य वातस्पन्दस्य यथा भेदो न विद्यते शून्यत्वखत्वोपमयोश्चिन्मात्राहंत्वयोस्तथा।

There is no difference between the wind and its movement, or the sky and its emptiness; so also, there is no difference between the Chit-state of Reality and the 'I' sense. The 'I' is mistaken as the ego; if this misconception gets removed, the real I shines forth as second-less, with no 'I'.

जलेऽस्ति देशकालान्ते यथोर्म्यादि सकारणं परेऽस्त्यदेशकालान्ते तथा जगदकारणम्।

हेम्न्यस्ति देशकालान्ते तथा कटकादि सकारणं ब्रह्मण्यदेशकालान्ते तथा जगदकारणम्।

The wave, foam etc are in the water as bound by time and place, and so you can say that the water is the cause of the wave etc. The Jagat exists in the Supreme without any time or place phenomena, and so it exists without any cause. Nothing like a world rises from the Reality state like a wave; but the Reality alone gets seen as the wave.

The bracelet, armband etc exist in the gold, as bound by time and place (since they are made at some place at some time), and so the gold becomes the cause of the bracelet etc. The Jagat exists in the Supreme without any time or place phenomena and so it exists without any cause. Nothing like a world gets made in the Reality state like a bracelet; but Reality alone gets seen as the bracelet etc.

ईदृशं तद्वरिष्ठं च जगद्राज्यं तदक्षतं न द्वैतममलं शान्तं जगत्तृणलवायते।

ईदृशं तत्परं श्रेयस्तस्मिन्सति यदीश्वरे जगत्पदार्थसार्थश्रीः सा सत्तामेति वेदनात्।

In this manner, that state is the most excellent, and owns the kingdom of Jagat; it never deteriorates; it is not two; is taintless and undisturbed quietness; the Jagat is just a piece of worthless grass in that state.

In this manner, it is the excellent welfare that one can attain.

When that exists, this world with its manifold objects and grandeur also is experienced as real, since that alone is this actually.

तत्सारमेकमेवेह विद्यते भूपते ततं एकमेकान्तचित्कान्तं नैकमप्यद्वितावशात्।

तस्मादिद्वितीया कलना काचिन्नाम न विद्यते आत्मतत्त्वमलं भातं तदेवापूर्णमक्षयम्।

That essence of Reality alone exists, hey ruler of the earth, spread out as the appearance of this world scenario as a single state of knowing. It alone is there as the attractive state of perception (for, who does not love his own existence)!

It cannot be referred to as the 'one' also, for this numbering presupposes the second number also as two.

Therefore, there is no chance of another second thing at all existing as another.

It alone is the essence of Aatman that sees the Jagat as all the Jeevas; it is whole and unbroken.

संस्थितं सर्वदा सर्वं सर्वाकारमिवोदितं अदृश्यत्वादलभ्यत्वान्न तत्कार्यं न कारणम्।

प्रत्यक्षादेरगम्यत्वात्किमप्येव तदुत्तमं सर्वं सर्वात्मकं सूक्ष्ममच्छानुभवमात्रकम्।

That alone is there as everything at all times at once, and rises as all the forms.

*(Reality state is just the magical state where any information can be experienced as the perceived, like any wave can rise from the ocean.)*

*Though Aatman is a source of all the information at once, Jeevas as mind-processes can know of only limited information, and consider that limited data-store alone as their world, and so they imagine the past, present and future also as per the count of information received.*

*The information gets received in an order, one after the other, and that creates the sense of past also.*

*Each Jeeva is a deep source of information as the Aatman, since the Jeeva functions because of the Reality alone as the self. Delusion of the ego and the limited structure of the form restricts the Jeeva, and the Jeeva perceives only a little of the world, and builds its delusion-mansion based on that limited information only.)*

This Reality state cannot be seen by the senses, nor can it be grasped by the hand.

It is not an information that you can understand as an outside object.

Therefore it is not bound by any law of causality also.

It is not an effect as the Jagat; nor is it the cause as some Creator.

Since it cannot be directly experienced as any object or deity also, it is some sort of most excellent state that is not anything like the perceived; all that you perceive is that alone in essence; it alone is all that is perceived; it is subtle, and quiet, and just the awareness of the true self.

आख्यानाख्यास्वरूपस्य निराभासप्रभादृशः सतो वाच्यसतो वाथ कथं कारणता भवेत्।

यद्वै न कस्यचिद्विजमनाख्यत्वान्न कारणं न किञ्चिज्जायते तस्मात्प्रमाणादि ततात्मनः।

To prove the cause and the effect, you need words with meaning to explain the causality.

That Reality is both the word and its meaning by itself, and it is all that is there as any sound or meaning or explanation also. It stays as the undivided state of perception; similar to the sight which though revealing the divisions, it itself is not divided.

How can Reality be the cause of itself, similar to where the seeing cannot be the cause of the sight?

Seeing is the sight; knowing is the world.

Brahman is unreal for those who see the duality; and is real when it is known as the non-dual state. Since both the visions are completely different, how can each be the cause of the other?

It is not the seed for anything at all, since it cannot be described at all; and so is not the cause at all; and nothing gets produced also as the world which is bound by description.

How can the indescribable produce something that exists as only the described?

Aatman alone is seen as different because of misconception.

Aatman alone is seen as the world-expanse; how can Aatman be the cause of Aatman?

अकर्तृकर्मकरणं सत्यं चिद्धनमक्षतं आत्मरूपमनाभासं स्वयंवेदनमक्षतम्। तस्मान्न जायते किञ्चित्परस्माद्ब्रह्मणो मुने।

Aatman is not any Creator, not the action of Creation, not the instrument for creation.

It is the truth which alone exists.

It is just the dense state of knowing; the source of any information a Chitta can construe.

It does not change because the Chitta sees the world through delusion.

It is the essence equally present in all.

It is not the appearance of the world that gets superimposed on it through delusion.

It is its own awareness; through delusion it sees itself as Jagat; through knowledge it stays as its own awareness as itself. Therefore, nothing gets produced from the Supreme state of Brahman hey Muni!

कथं किं लभ्यते केन यथोर्म्यादि सकारणं परेऽसद्वेशकालान्ते तथा जगदकारणम्।

How can there be a cause for this world? Where can you find it, like saying the waves are caused by the ocean? That is not anywhere in any time.

If you realize it, then the world is not at all there; if you see the world as real, then that is never realized.

How can you find the cause for this world that is seen through delusion? Therefore, Jagat is not any effect of any cause that can be described or known, and so has no cause.

शिखिध्वज उवाच

ShikhiDhvaja spoke

जलादौ यत्तरङ्गादि तत्सकारणमस्ति हि परे जगदहंतादि नाकारणमवैम्यहम्।

True! Waves have a cause in the water as moved by the wind and so on; but I do not think that the Jagat, 'I' sense etc are without the cause, the Brahman.

कुम्भ उवाच

Kumbha spoke

इदानीं तत्त्वतो ज्ञातमेतत्सत्यं महीपते इदं जगदहंतादि नेह किञ्चिन्न विद्यते।

Hey king! It is the truth that you understand through abstract thinking; and therefore, before the rise of knowledge, the ignorant cannot grasp the idea of the non-dual state at all.

The 'I' delusion is there as wanting to 'know' Brahman as the cause, and blocks the true vision.

When the 'I' is removed through Vichaara, there is no world at all that needs to have a cause.

जगच्छब्दार्थरहितं जगदस्ति शिवात्मकं व्योम्न्येव निर्मितं शान्तं व्योम्ना सूक्ष्मतरेण च।

Brahman is the Jagat without the meaning you attribute to the term Jagat.

It is the auspicious state that is without the second.

It is just made of emptiness that is subtler than what you know as emptiness; and is quiet.

यथा नभसि शून्यत्वं तथेदं जगदीश्वरे सदृशं स्वस्वरूपेण न वा रूपेण केनचित्।

Just like the emptiness is in the sky, this Jagat is in the Supreme Lord, as its own natural form, or rather as no form at all.

एवं रूपं जगदिदं सम्यग्ज्ञातं शिवं भवेत् सम्यग्ज्ञानप्रभावेण विषमप्यमृतायते।

असम्यग्ज्ञातमशिवं जगद्दुःखप्रदं परं विषबुद्ध्यामृतमपि भुक्तं विषरसायते।

If this Jagat that you see as inauspicious is understood properly, through proper reasoning, then this Jagat will be seen as the auspicious state of Reality only. By the power of right understanding, even the poison turns into nectar. If wrongly understood, the Jagat is indeed inauspicious and gives misery of the extreme type; by drinking the nectar with the idea of poison, the nectar also will turn into poison only.

ईदृशश्च यथा वेत्ति यद्यदेष चिदीश्वरः तत्तथैवाशु भवति तादृगूपतया शिवः।

The nature of Reality state is such that whatever one understands as an experience, that auspicious one stays as that experience of the world-scene for any one.

*(Reality-state, imagine it to be something like an empty magic-box, where whoever opens it finds what he wants inside there, as his particular choice-finding. That is why, all the people do not experience the same thing, because the world is not a solid independent world, but is an interwoven magical matrix where Reality exists as each mind-construe and is experienced differently by each person.*

*Why misery is experienced if the world is one's own chosen field of experience?*

*If an idiot wants to drink the mirage water, he can get only the hot sand!*

*Therefore unless true knowledge is there, even a wish fulfilling tree cannot guarantee your happiness!*

यथा ज्वाला भ्रमाज्जाता विचित्राकारविभ्रमैः तिष्ठत्यनन्यरूपैव ब्रह्मसत्ता तथैव हि।

The flames rising high from the blazing fire look like so many shapes with faces, because of one's delusion and imagination; but actually the fire has no forms and there are no faces in the flames also. Brahman-Reality is also like this only; though seen as all the faces and shapes that you can imagine, it is actually formless and no one is there actually as any real entity. Every object and person you see is the Reality appearing as some particular mind-field. World is just a grand show of interacting mind-fields like a collective dream of many minds seen as one.

यत्परं चित्स्वरूपेण स्थितमात्मनि मन्थरं तत्तेन देहदेहादिर्जगदादीव लक्ष्यते। केवलं परमेवेत्थं परमं भासते शिवं अतो जगदहंतादि प्रश्न एवेति नोचितः। यद्वस्तु विद्यमानं सत्प्रश्नस्तत्र विराजते प्रेक्षितं यत्तु नास्त्येव प्रेक्षाप्रश्नेन तत्र किम्।

That supreme Reality which is always in the awareness state, is slightly in a dull state (not clear) in the Aatman that is limited by the Jeevahood; and so is seen as the body, the embodied, world etc.

The Reality alone exists and nothing else; and that auspicious state alone shines forth without any change; therefore there is not the question of the Jagat and 'I' sense at all (because what is not seen clearly and wrongly can have no cause at all, except for the lack of proper sight).

If anything really exists, then the question of what caused it, can be answered; when it is not at all there when properly observed through reason, how can the question about what is seen can rise up?

You see the world as real, because you are unable to pierce through the illusion with a pure intellect.

संनिवेशं विना सत्ता यथा हेम्नो न विद्यते तथा जगदहंभावं विना नेशस्य संस्थितिः। अकारणत्वात् नास्तीदं ब्रह्मैवेत्थं विजृम्भते अजृम्भमाणेवेदं जगत्त्वेन संस्थितम्।

Gold has to exist as some shape or other as its natural state, and, what names you superimpose on that formless gold is your mind-problem, and not actual. Reality if seen with the mind, can be seen as the Jagat and 'I' only. Destroy the mind; the Jagat and 'I' also disappear without a trace.

What you see as the ignorant state, cannot be considered as the truth absolute; since each mind has its own explanation of the world, and truth cannot differ as per the whims and fancies of the mind. Since there is no cause, this Jagat and 'I' sense do not exist at all.

Reality alone exists without a second, and gets seen as the Jagat and 'I' because of the lack of Vichaara. Without expanding itself as the world, Reality stays as this world-appearance.

यन्मया एव तेनैव मिथः संप्रेरिताशयं चमत्कुर्वन्त्यमी भावाः पञ्चके मिथुनौघवत्।

Each one interacts with the other by superimposing realness on one another, and the magic of the world rises forth, like the subtle elements rising as solid objects by interacting with each other, or like the couple unite to produce another life, and so on.

चिन्मात्र एव चिन्मात्रं चिन्मात्रेणावधीयते नानात्मनैव नानेव स्वात्मज्ञानात्मनात्मवत्। पूर्णात्पूर्णान्युद्धरन्ति पूर्णात्पूर्णानि चक्रिरे भवन्ति पूर्णात्पूर्णानि पूर्णमेवावशिष्यते।

Chit-alone divides the Chit-alone by the Chit-alone and appears as if many selves, as the manifold Jeevas and their objects of perception.

You can substitute all the words for Chit-alone; since Chit-alone is everything.

(For example, the sentence, 'I am seeing the mountain and am happy', can also be written as 'Chit alone seeing Chit alone is Chit alone'.)

The very awareness of itself rises as if it is the inert self.

Nothing is produced newly, and nothing is lost because of this.

From the whole, the wholeness-states of Jeevas rise up; the wholeness of experiences of various sorts are made from the wholeness alone; the wholeness-objects rise from the wholeness alone; and the wholeness alone is left back.

(Reality is another term for 'Poornatva', the wholeness or the completeness.

Wholeness is Brahman; Wholeness is Jeeva; Wholeness is Jagat.

Wholeness of Jagat is seen by the wholeness of the Jeeva in the wholeness of Reality.

Whatever word is there as any thing is a synonymous word for this wholeness!

What else is there?)

चिन्मात्रमेव कचति यच्चिन्मात्रमयात्मनि अकचत्वैव तन्नाम कचितं सर्गवेदनम्।

The Chit-alone shines as it is without any change in the Aatman which is also Chit-alone.

Without shining forth, the world experience shines forth as it were, though it is actually the Chit-alone that is shining.

अहं चिता चिदैवादौ भवतीव स्वयं ततः अभवन्त्येव रूपं स्वमत्यजन्ती निरामयं तेजोमयमनाद्यन्तं

मनोरूपमनन्तकम्। सम्प्राट्संसारमाभासि भवतीव स्वयं वपुः पश्यत्यथ सदेवेदं स्वरूपत्वात्सदेव वा

भावनाद्भूततामेति दृश्यं भवति च क्षणात्। शान्तं जगत्प्रसररूपतया स्वभावशब्दार्थमुक्तमिदं अव्यपदेश्यमेकं वस्तु स्थितं निजचमत्करणावलोक रूपं जगत्स्वरहितानुभवात्मतत्त्वम्।

The Chit alone as the 'I' in all, conceives the beginning also by itself, and rises as the countless mind-fields, without losing its natural state which is unaffected, which reveals all, which is without beginning and end.

It itself turns into the revealed world scenario as the king who owns all, and sees this at all times as real, or sees itself as real. By conceiving, it sees itself as the elements, and instantly becomes the 'seen world'.

It is the quiet state undisturbed without the second, and sees itself as the Jagat, is beyond the description of any word with meaning by its very nature, is one and the only realness that is there, and sees itself as another by its own amazing power, and is the true state of the self which can be experienced only, without itself getting seen as the Jagat by the rise of knowledge.

हेम्न्यस्ति देशकालान्ते इत्थं जन्यजनिक्रमः न किञ्चिज्जायते शान्तान्न किञ्चित्प्रविलीयते। स्वसत्तायां स्थितं ब्रह्म न बीजं न च कारणं शुद्धानुभवमात्रं ततस्मादन्यन्न विद्यते किञ्चिज्जगदहंतादि तदेवानन्तमस्ति हि।

In the gold, the various ornament shapes are made in time at some place, and so gold can be said to be the cause of the ornaments; but from this Supreme emptiness where nothing else is there, nothing gets born or dissolves into it also. Brahman exists in its own nature, and is not the seed or the cause.

It is the subtle experience in each of the beings as the self; and other than that, there is nothing else like the Jagat and 'I' sense. That alone exists without an end.