

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY ONE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA – 10]  
[JAGAT IS NON-EXISTENT]

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.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

शिवे जगदहंतादि मुने नास्तीति वेद्यहं सर्गवेदनमाभाति कथमेतद्वदाशु मे।

Hey Muni! I understand that Jagat and the 'I' sense do not exist in the auspicious Brahman state.  
How then does the world gets seen; explain this to me.

कुम्भ उवाच  
Kumbha spoke

विस्तारं तदनाद्यन्तं तत्संविदिव तिष्ठति तत्तद्भुवनमत्यच्छं तत्तन्मात्रं जगद्वपुः। न विज्ञानमयोऽर्थोऽस्ति न बाह्यो  
नापि शून्यता वेदनामात्रसारत्वाद्यथा चित्सार उच्यते।

Brahman is beginning-less and endless, yet spreads out as it were as the vastness of conception.

What is the world but what one experiences as the world.

The form of the solid world is just the conception of each mind.

Even the idea of the world, the understanding state, the knowing state, the witness state, the objects, people, creation, dissolution, Vichaara, bondage, liberation, 'I' sense, Chitta etc are all just conceptions only; and not really there at all, except like the idiotic story narrated by a nursemaid to an idiot child.

There is no conscious understanding, no outside, no emptiness-state as Shoonya; all these view points are also conceptions built on conceptions; word-mansions built on word-mansions, with the sound and meaning also conceived only.

Something gets experienced as it were, and explained as it were with invented sounds with meanings. Since there is only the state of something known, it is known as the essence of Chit.

द्रवत्वं सलिलस्येव चिदचित्त्वमकारणं स्वात्मनीशमनन्तं तद्यथास्थितमवस्थितम्।

Liquidity is the essence of water; what is not liquid is not called water.

Chit is also the essence of the world.

Unless the knowing is there, how can the known world be there?

(For example, the world does not exist when it is not known while sleeping, when in Coma, when dead as such.)

World can exist only when the Knowing principle is there to know it and render meaning to it.

A world is seen as real because Knowing thing is real.

Knowing can exist without knowing the world; but the world cannot exist unless it is known.

Water is not the cause of the liquidity, and the Chit also is not the cause of this inert-world scene.

The Reality is endless and exists as the Knowing state only in itself, as the essence of all, and exists as it is.

The world is just a misconceived knowing state; and not an effect caused by the Reality.

The 'Knowing state knows only itself'; that is all there is as the state of Reality.

The world also is its knowing state alone, as the ever forming conceptions.

When the reality-vision is blocked by these conceptions, it leads to miseries which are actually the conception-torture chambers built with conception bricks.

When the unreal has existence at all, how is it possible to frame a question like how it gets seen?

How can what you have imagined have any reality except as your own imagined reality?

Stop imagining if you want the imagination to not trouble you.

Conception is the world; to see it as real and search for its cause is foolishness.

See the very same conceived world with the back up of knowledge; that is liberation; that is amusement.

Do not run away from the self which alone shines as the world that you see.

Love the self which is all around you as yourself with no second one.

Kill the imagining mind with reason, and exist as the deathless birthless formless Reality with Sattva-state of Chitta.

प्रतियोगिव्यवच्छेदाभावतः सत्त्वभावयोः असत्त्वात्तेन परमे स्वच्छभावव्यवस्थता।

Brahman and the world! Existence and non-existence!

How can non-existence disprove the existence, or be caused by Existence?

How the unreal be caused by the real?

There is no contradictory principle that can oppose the Reality itself.

How can the unreal stand against the real? Unreal cannot exist; real cannot cease to exist.

Since the Jagat is not an independent reality seen outside of Reality, it has no existence other than the Reality itself, seen that way. Realness of the Jagat exists as a misconceived state of Reality only.

Since existence cannot be opposed by non-existence, the world as the unreal state can not exist at all, unless it is supported by the existence-principle named Reality.

It is proved that existence alone exists, not the non-existent world.

यदि कारणतापत्तियोग्यं शान्तं पदं भवेत् अनिङ्गितमनाभासमप्रतर्क्यं कथं भवेत्।

If the quiescent state itself changes into the world reality as a cause by itself staying as the effect, like the clay and the pot, then how can it be the indescribable, unseen, and be beyond the grasp of arguments?

अतो न कारणं नैव बीजं ब्रह्म कदाचन कार्यस्य कदाचिन्नाम तेन सर्गो न विद्यते।

Therefore, Brahman is never the cause, the seed of something called the effect named Jagat.

Since the Existence is not the cause of the second, the world cannot exist at all as opposed to the Brahman.

If the world is real, then it will become the second reality, which is not possible.

If the Brahman changes into Jagat, then Brahman, the existence itself will have to change into another thing named non-existence.

If Brahman is the cause of another thing, its changeless nature is affected, and it cannot be the Reality.

Jagat is just a flow of information pattern; if some knowing state does not know of the information, information will cease to be.

That some thing which knows, is the essence of the world which gets known; and cannot be its cause.

The world has no existence except as the conceived.

When the truth is known, the conceived world loses its realness, and Brahman alone is left back, as aware of itself through the screen of the Jagat-pattern. This is liberation.

न चान्योपपत्तिर्हि सर्गयास्योपपद्यते चिन्मात्रकादृते तस्माज्जडसर्गो न विद्यते।

There is no other way to draw any other conclusion about this Jagat, except as the essence of knowing, the Chit alone. Jagat is inert; information that is received as the world and the body is inert.

Inert can have existence when known by a conscious principle alone.

Therefore, the awareness that is conscious of the inert alone exists.

The 'inert Jagat' has no existence; and so is not real at all.

Why the question rises as to how Jagat gets seen? How can you generalize your own personal wrong understanding? I do not see any Jagat at all! Where is it?

If you see the rope as the snake, and question again as how the snake came to be, what answer can be given?

Change your irrational thinking; and the snake will not be there at all, even as a concept.

Realization is the change of vision; not the change in the self.

Ego does not 'become' Brahman; but the ego dies and Brahman is there as before, not blocked by stupidity.

यदिदं दृश्यते किञ्चित्चिद्धनमिवोत्थितं अहंभावजगच्छब्दार्थरसरञ्जनम्।

Whatever is seen as the world is actually like the dense state of Chit (though it is not dense or light).

You know this information, you know that information; and believe in their realness; that is the world you see.

The information produced by the senses, and the mind-made explanations as the thoughts, keep bombarding the self which is identified with the information called the 'I'.

World is what you know through a tainted mind-channel.

Chit is just dense knowledge alone. That is why self is said to be in all, because it 'knows' all.

Without the self knowing some thing, nothing can exist as the world.

Whatever is there as the 'I' sense, or something termed as the Jagat centered round that 'I', is flavored by the Reality alone as their main ingredient. Any object can exist because of the 'knowing' only, namely the Aatman. Brahman is the essence of all essences; quote the Upanishads. He is the excellent essence.

Love the world as the self; love the self that is rising as the ego, as the objects around you, as so many probable state of yours as all the Jeevas.

Whom can you hate or love as special? All is self; and the world just turns into a nectar of self-love.

Wear the costume of ego, and enjoy the beauty of Brahman shining forth as all, the existence, auspiciousness and Beauty. Nothing can be liked or disliked, for it is the Self alone shining as all.

कार्यं न कारणाभावात्पदार्थे तूपपद्यते द्वित्यैक्याद्यात्मकं व्योमपुष्पवत्स्वानुभूतितः।

The effect called the world cannot exist, since there is no cause for it, like the pot having the clay as the cause.

Brahman does not turn into the Jagat; or becomes different, or exists with the second reality as the Jagat.

Jagat-reality is a delusion-state; and is removed by ruthless Vichaara, accompanied by dispassion. The conscious-inert duality seen in the object gets described as one, as two appearing as one, as twoness, and so on. Why bother to explain the world at all, for it is just some information content produced by the mind.

Each mind sees its own world through its own conceptions.

Like the flower seen in the sky, the Jagat is just a personal experience only of the objects (information brought forth by the senses). Why all see the same world then? It is because the same Aatman through a creator-mind (totality mind, or totality brain) sees the same objects as the many Jeeva-eyes.

वस्तु नाशैकनिष्ठत्वान्न वा जमुपपद्यते उपलम्भकरो नाशो जन्मनस्तस्य वा कुतः।

The objects do not stay as permanent realities at any time.

When the Aatman is aware of them, they come into existence, and vanish off when not aware; including the body-ego. The Aatman never vanishes ever. How can that which is real can cease to be?

Aatman is not an information, or an object that gets sensed. Objects do not produce the Aatman.

Mind cannot produce the Aatman at will; it can conceive the ego only which rises and vanishes as a memory. The Knowing state is not an object that gets destroyed.

How can Reality cease to exist, or cause its own death? How can existence cause its own non-existence?

How can Aatman make itself get born and die? How can it see its own birth or death?

What is death after all, but some information of a motionless body?

Brahman (the Knowing) reveals the dead body as an inert life less thing; and that is referred to as death.

Dead body is just an information that the particular experience field is closed off for that particular mind that had used the body till then. Matter has to die (since it is just made of cells), or change. The mind instantly continues its Vaasanaa experience in another world-scenario, like moving off to the next dream.

Aatman just continues its knowing of another delusion state.

Death is also an illusion that belongs to the mirage city called the Jagat.

No one is there to get born or die; except picture-patterns produced by the mind in various ways.

अथ चैनं सदा सन्तं नित्यं नष्टं च वेत्सि वा पदार्थोद्यं तदेवेत्थंमेकरूपेऽपि किं व्यथा।

If you still want to believe these hosts of objects living and non-living as always getting produced and perishing as their very nature, then still what can you do about it? What problem is there for you in seeing the oneness of essence in all?

उपलम्भस्तु यश्चायमेषा चित्तचमत्कृतिः चित्तत्वमात्रसत्तास्ति द्वित्वमैक्यं च नास्त्यलम्।

Whatever is received as the Bodha of the world by your mind, it is just the amazing nature of Chitta.

Without anything as base, just the conceptions alone construct a massive world with a beginning and end.

There is only the Chit, the 'knowing principle' that is really existent; and there is no duality or oneness for sure.

अतः पदार्थसत्ताया अभावे सति भूपते असंभवाद्भावनस्य नाहंताभावनास्ति ते।

अहंभावासंभवतश्चित्तमन्यत्किमुच्यते इति चित्तमहंरूपं नास्त्यतो न च भिन्नता।

Hey king! Therefore it is proved that there is no realness in the objects you see. If there is nothing out there as real, then who is seeing what? Where is the 'I' that is made of only the see-seer states?

If the 'I' sense is not there, then what else is there as the Chitta?

Therefore, Chitta and the 'I' ness do not exist at all; and there is no separation also as the seer and the seen.

निर्वासनः शान्तमना मौनी परनभोमयः सदेहो वा विदेहो वा भावस्थोऽप्यचलोपमः।

Be free of this incompleteness agitation called the Vaasanaa. You are already the fulfilled state.

There is nothing else to be attained by you as different from you.

Be of a quiet mind. Be silent without any agitation.

Be always aware of the self as the supreme state of emptiness.

Whether with a form or without a form, be like an unshaken mountain in the awareness of the self, even when you are amidst objects.

संबन्धाच्छुद्धिदृष्टेः पदार्थाभावसिद्धितः भावनाभावतश्चित्ते नास्त्येवाहमिति स्वयम्।

The pure state of Chit cannot connect to the inert world as a part of it; and therefore, since Chit alone is there, the objects do not exist at all; and if the objects are non-existent, then there cannot be an 'I' as connected to them in the Chitta, and so there is no Jeeva-state at all acting as the Chitta; and only the true self is left back which is without a second.

एवं ब्रह्मेति वेदार्थभावनादनुभूतितः चेतितार्थैकसत्यत्वाच्चिन्तानाम क्व विद्यते।

In this manner, when one is experiencing as a natural state the true vision presented by the Vedic statements that contain profound truths, and is established in the vision of the single state of Reality shining forth as the countless probable states of perception, what is there left out as any worry?

Thoughts will rise as tools of perception, and not as a wasteful torrent of meaningless concepts based on the realness of the world.

Like a walk in the magical garden where everything is illusory, the world opens up as a beautiful poetry of Reality, and no more frightens the Knower.

तेनासि निर्मलमकारणमादिमुक्तं तद्ब्रह्म शाश्वतमशेषमनेकमेकं शून्यं निरामयमसत्सदनादिमध्यं सर्वं जगच्चिदपि ब्रह्म यथास्थितं तत्।

You alone are that Brahman state of Reality, with the ego completely destroyed.

You are taintless, since you are not affected by any perceived object, since the known cannot injure the Knowing state. You are causeless Brahman, and are not the cause of this Jagat.

You are not bound ever, and so are always liberated.

There was never a time when you were not there.

There is nothing that is needed to complete you; you are always the unchanging completeness.

You are one though you look like many.

You are the emptiness where emptiness also is not there as any emptiness.

You are not affected by any perceived.

You are the Jagat that shines as unreal. You are the Aatman that shines as real.

You are beyond these terms of Sat and Asat.

You are the Jagat which is without beginning or middle.

Jagat has no past or beginning except as a concept conceived by Chitta.

Jagat is causeless and is the shine of Reality as self-awareness (Chit).

Brahman is as it is; and nothing else exists except Brahman; and That thou art!

*(There is no Brahman which became bound as a Jeeva and reverts back to its original state.*

*Nothing at all happened as a Jeeva-state.*

*Brahman is just the two states of wrong knowing and right knowing; the first one is experienced as Jagat by an impure Chitta; and the other one stays as the Brahman with a purified Chitta state of Sattva and is the most excellent. No one is liberated or bound.)*

शिखिध्वज उवाच

ShikhiDhvaja spoke

चित्तं नास्तीति मे बोधो यथा युक्त्या स्फुटं भवेत् तामन्यामथवा ब्रूहि बुद्धं न निपुणं मया।

I still am unable to grasp the idea that Chitta does not exist at all. Explain this very topic or anything else that can make me understand this.

If Brahman is seen, the world should not be seen, since it is Chitta only that shines forth as this. How can Brahman and world both can be seen at once, since the truth and untruth cannot be experienced a once.

If Chitta is not there, the Knower should be like some living statue which sees no world. But it is not so! You are seeing the world and me also, though you are a Mukta. How is it possible?

कुम्भ उवाच

Kumbha spoke

चित्तं नास्त्येव हे राजन्कदाचित्किंचन क्वचित् यच्चेदं चित्तवद्भाति तद्ब्रह्माभिधमव्ययम्।

Hey Raajan! Chitta is not there at all at any time at any place not in the least; whatever is shining like the Chitta-state in the form of the world is the Reality alone which is referred to by the term Brahman, and which is changeless.

अतोऽज्ञानात्मकं यत्तज्जगदेव न विद्यते तत्राहंत्वंतदित्यादिकल्पिताः कलनाः कुतः।

Therefore, the Jagat which is a form of ignorance does not at all exist.

Where can the imagined concepts of 'I' 'you' 'that' exist at all?

नास्त्येव जगदेवेदं यच्चेदं किंचनोदितं ब्रह्मैवास्तीह सकलं केन तद्बुध्यते कथम्।

This Jagat is not there at all; whatever is seen like this is Brahman alone as everything.

There is no you or I or anyone. Who can know it and how?

महाप्रलयसर्गादावेदेदं नोदितं जगत् निर्देशस्त्विदमित्यत्र त्वद्बोधाय मया कृतः उपादानात्मकादीनां

कारणानाणामभावतः अकारणं च भावानामशेषाणां त्वसंभवात्।

I had to use the word Chitta, so as to explain the truth to you.

Jagat does not at all rise at the beginning of creation, or end at the time of dissolution; for there is no material cause, instrumental cause, agent etc that can create a Jagat; and the objects cannot come into existence at all because of the absence of any cause.

Who was there before creation to act as an agent, what material could he use, what purpose can be there, what incomplete state can be there as the reason for the Creation? Therefore, no cause can be there for what is seen with incorrect vision, except ignorance. 'Chitta' term also is an invented one that belongs to the incorrect vision only, and forms the central essence of the incorrect vision.

The entire world does not exist at all, but as a sky rising mansion built brick by brick of conception from a very long time; or rather the information mansion of the world exists as a the step by step information processing of a very long stretch called the time.

Knowing alone is there; know the truth or know the imagined also as supported by the truth; that is all.

एवमज्ञानबुद्ध्यात्म जगतस्मान्न विद्यते तस्माद्यदिदमाभाति भासनं ब्रह्म नेतरत्।

Therefore, the Jagat of the nature of ignorance is not existent at all.

Therefore, whatever you see is Brahman alone, and nothing else.

*(Look around you; whatever object is there as living or inert is some need or some want that has materialized for you as your perceived objects. Want alone is your perceived field, which is within you only and not outside of you, like a dream-scene; and you are imagining the ego as you, though you are the Brahman who can see anything it wants. You stop the 'wanting itch'; and detach yourself from the dream and the dreamer-ego; see how the ego and the world exist as depending on each other only; and stay aloof as Aatman only, not even thinking I am Aatman. Silence alone will result inside and outside and everywhere.)*

अनाख्येऽनाकृतौ देवे करोतीदमिति त्वसत् भाषितं नोपपत्त्यात्म न सत्यं नानुभूयते।

Brahman has no name that can describe him as an entity, and it is not some shining entity with a form.

To say that he is the Creator of all this, cannot be true.

Brahman cannot be grasped by the mind, intellect or senses like a deity in front; and so cannot be grasped by the ordinary people who cannot reason. The form based minds cannot see anything else but form alone as reality.

How can the formless state of Reality can be grasped by a form-believer?

They describe Brahman itself as a deity that creates the world; how is it possible when the Reality is beyond time, place concepts, and is the emptiness of silence alone?

अनाख्योऽप्रतिघः वात्मा निराकारो य ईश्वरः स करोति जगदिति हासायैव वचोऽधियाम्।

Brahman is not a name of the Reality; it is just a term that refers to the indescribable reality state.

*(Brahman means something that evolves, something that expands, something which knows itself as a loop-state. This looping is experienced as right and wrong knowing; that is all there is.)*

Brahman has no purpose or want that makes him (it) create a world for him to exist and get worshipped as the Lord of all. He cannot be injured by the heat, cold or whatever, and has no need to protect himself and stay in a heavenly mansion and create a world of his choice.

He has no form also; so he does not have limbs to use as tools.

He has no mind also; no intellect also; and cannot think also.

If anyone says that he is the Lord who creates this world and is the supreme cause, then it is indeed the words uttered by the insane, and has to be laughed at.

अनेनैव प्रयोगेण राजंश्चित्तं न विद्यते जगदेव न सत्साधोकृतश्चित्तादि तद्रतम्।

Through this manner of reasoning using logic, Chitta is proved to be non-existent.

Hey Saadhu! Jagat itself is not there, since nothing could have caused it; and so where is the possibility for Chitta to exist as belonging to it?

Jagat cannot be caused; so Chitta is not there. Chitta is not there, so Jagat is also not there.

चेतो हि वासनामात्रं वास्ये तु सति वासना वास्यं जगत्तदेवासदतश्चित्तास्तित्ता कुतः।

Mind the conceiving function of Chitta is made of Vaasanaas only.

If any incompleteness urge is there as some want, then the Vaasanaa also can come to be there.

Jagat is just a mansion made of conceptions to fulfill this incompleteness, namely the thirst for information. All that you have around you as objects and people are just some information sets you like or dislike; and accordingly you are happy and sad by the presence and absence of those information-sets. Jagat is non-existent except as your own making; so how can Chitta be existent?

यदिदं कचति ब्रह्म स्वयमात्मात्मनात्मनि कृतं तस्यैव तेनैव चित्तमित्यादिनामकम्।

Since Jagat is non-existent, Chitta is non-existent, and whatever you see as the conceived phenomenon is Brahman alone, which is the Aatman itself seeing itself in itself. That alone has given rise to the conceptions of Chitta etc.

*(Imagine pure nothingness; and just a wrong thinking rises from the Aatman as 'I' am; and from that basic wrong thinking, the second thing comes into existence as 'I' and the world; and the manifold shapes are seen and named as such and such; and connections are made here and there like a spider connecting its web to all points; and in an instant the Aatman is ascertained that it is a bound Jeeva searching for peace, caught in its own web of conceptions; and this search for peace rises as the world of wants and fulfillment; and liberation want also rises as a want of peace; and terms like Chitta, Brahman etc get invented to explain the liberation; and knowledge is sought for; and the right thinking suddenly rises from nowhere and the entire spider-web of conceptions stand dissolved off with emptiness alone as before.)*

जगद्दृश्यमिदं वास्यं तदेवोत्पन्नमेव नो कारणाभावतः पूर्वमेवातश्चित्ता कुतः।

What you see as the Jagat is the false sense of incompleteness that resides in Aatman (as a probable state).

That is not at all there in Aatman which is complete in itself.

Jagat is not produced at all as the effect of some cause that was there before.

So where is the possibility for Chitta-state to exist?

अतश्चिद्व्योममात्रात्म परमाकाशनामकं स्फारं वेदनमेवेदं कचत्यस्ति कुतो जगत्।

Therefore, there is only the Chit-state of Reality which is the empty expanse of 'just knowing'.

That 'knowing' alone shines as this world.

Where is the world that binds you when the ego and Vaasanaas are completely gone?

Whatever is seen as the world with the ego destroyed is just your own shine as Aatman, like a skin you cover yourself with. The world stays as the Aatman-form.

You stay as the Viraat (totality) of your perceived world, whatever it is, as per the mind-content.

You as ShikhiDhvaja see yourself as a king and a husband and a ruler according to the story narrated by your mind. Live along that story as a made-up character; but never be that character as identified with it.

You remain as the Viraat-form of your perceived world. You are deathless and birthless as the Aatman. When anything that is perceived is your shine alone as the Aatman, what is there to run away from or be attached to?

Just be the witness, and stay as a canvas for the pictures that run on you.

यत्किंचित्परमाकाश ईषत्कचकचायते चिदादर्शो न जातत्वान्न चित्तं नो जगत्क्रिया।

Something like some world-scene that is in front of you is some shine of that Supreme expanse of Chit alone (as some limited information content as a mind-field) that is reflected in the Chit-mirror. Chit alone reflects itself in itself and the magic of the perceived rises up from nowhere as if real, and is Brahman alone.

Jagat is not an independent reality that exists as an effect produced by a cause.

Therefore, there is no Chitta and no effect called the world also.

अहं त्वं जगदित्येषा प्रतिपत्तिर्न वास्तवी मिथ्या स्वप्न इवाभाति नूनं मेऽशेषकारिणी।

Where is 'I' or 'you' as anything at all except as Bodha-form, the variety of information exchanged between minds? Everything is Brahman rising as information; what is yours or mine in this totality of Reality-state?

All the 'mine' and 'yours' that are connected to the 'I' and 'you' and the limited idea of the world that you own, are not real; it is what you believe in and what you conceive as per your limited boundary of time and space.

The world you see is not created by an entity for you to experience as your fated destiny.

Your world is what you conceive as your liked and disliked.

It is like a dream that is made of your own thoughts and deep rooted impressions.

The world is an endless down-pour of information that binds and tortures the concept of 'I', which is identified with the information of the body.

वास्यस्य जगतोऽभावाद्यतो नास्त्येव वासना अतस्तदात्मकं चित्तं कीदृशं क्व कुतः कथम्।

That which resides (Vaasya) as the Jagat-reality (incompleteness) is non-existent; that means that there is no Vaasanaa also as some want. Therefore, how, where from what, in what way can Chitta which is made of wants come into existence? For the one with true vision, the world is Brahman-field; and not a mind-field.

अप्रबुद्धैरवगतं चित्तं दृश्यमिदं जगत् असच्चित्तं निराकारं पूर्वमुत्पन्नमेव नो।

Those with the lack of knowledge have something called Chitta as a never ending fountain of wants, and see a world also as their perceived reality. They live inside their own illusory worlds of an illusory Chitta. Actually there is no Chitta at all; it has nothing at all as its nature, and has never been there before also so that you have to destroy it with effort. Why make an effort to destroy what is not there at all at any time?

Know that it is not existent; that is all!

नोत्पन्नं कारणाभावात्सर्गादावेव सर्वदा। लोकशास्त्रानुभवतो न च दृश्यस्य वस्तुनः अनादित्वमजत्वं वा स्थैर्यं वाप्युपपद्यते साकारास्यास्य जगतः स्थूलस्य प्रतिघाकृतेः समस्तकारणाभावात् लोकशास्त्रानुभूतिभिः युज्यन्ते न निराकर्तुं न महाप्रलयादयः।शास्त्रानुभववेदार्थसिद्धान्तैस्ते त्रयोऽपि वा प्रलयाश्च न सन्तीति वक्तुं नक्तक एव च। लोकः शास्त्राणि वेदाश्च प्रमाणं यस्य नो मतेः असद्भ्यो ह्यतिमूढः स सज्जनस्तं न संश्रयेत्।

The creation was never produced since there is no cause for it. How?

If the Jagat was an effect from a cause, then both should have the same qualities.

Brahman is formless, eternal, and unborn and imperishable, and emptiness beyond the grasp of senses; but according to the common experience and also according to the sciences that analyze the world-phenomenon, the world is not beginningless, unborn, or imperishable or stable, and is observed to be solid and made of forms and is only sense-detected; and therefore, there are no causes like material, instrumental that can produce the effect called Jagat; since it needs matter alone as the cause, and matter is not stable; and is not Brahman-like.

Jagat has an end at the dissolution time and will cease to exist according to the common belief and science books of the yore; and cannot be denied.

For anything to be observed as unstable or with a beginning and end, something stable has to be there which knows it. Reality can never perish and can never be the cause of the perishable Jagat.

If a materialistic person still holds on to the idea and goes against the common experience and scriptures and says that the Jagat is stable and imperishable and has no beginning and end, then he is indeed insane only.

He who has no trust in the statements of the Vedas, Scriptures and the common experience, and talks nonsense believing in the material state of the world (that matter alone is real), is foolish beyond description, and a man after truth should avoid him; for he is after pleasures only, and can never disbelieve in the realness of the Jagat.

न च सप्रतिघस्यास्य दृश्यस्याप्रतिघं क्वचित् कारणं भवितुं शक्तं साकारस्य निराकृति। इत्थमालक्ष्यमाणं तत्तदेवं सततं मुने न च नार्थक्रियाकारि भवेन्नेत्थमिदं जगत्।

The perceived world is always perishing and changing without stop; how can a changeless principle be the cause of a perishable thing, or how can the formless cause a form to come into existence?

Hey Muni! Brahman alone exists and the Jagat is non-existent; yet the Brahman will be seen as this Jagat-reality always for the ignorant; and the Jagat will not lose its purposeful actions or its stability for them.

तस्मादिदं निरंशस्य चिद्व्योम्नोऽप्रतिघाकृतेः निराकृतेरनन्तस्य पूर्वात्पूर्वनिरंशतः ब्रह्मणः सर्वरूपस्य शान्तस्यात्तस्य यत्समं स्वत एवात्मकचनं सर्गप्रलयरूपधृक्। स्वकं वपुश्च तेनैव ज्ञातं जगदिव क्षणात् क्षणान्तरानुबुद्धं सदब्रह्मैवास्ते

निरात्मनि। ब्रह्मेदमतः सर्वं क्वचिन्न जगदादिधीः क्वाचित्तादि क्वचित्तादि क्व द्वैतैक्यादिकल्पना। सर्वं निरालम्बमजं प्रशान्तमनादिरित्यात्म यथास्थितं सत् इदं तु नानेव च चाप्यनाना यथास्थितं तिष्ठ सुकाष्ठमौनम्।

Therefore it is proved that Brahman is without parts, is the Chit-expanse, is imperishable, is formless, is endless, is never produced by any other thing previously or before that as a part of it; is all that is seen, is quiescent, and is equally in all, shines by itself as its very nature, and shines forth as creation and dissolution also for the ignorant.

Brahman knows its own form instantly as the Jagat through ignorance and also as the non-dual state of pure Brahman state through knowledge of the self, the very next second.

Therefore, everything is Brahman and the world is not seen at all, as in the ignorant level.

What meaning is there in the terms 'Chitta' etc, or in the terms 'no Chitta' etc, where can rise the imagination also of duality and oneness?

Everything is the Reality state only, which is not supported by anything, which is birth-less, which is quiescent, which is beginningless; and exists as it is; it looks like many but actually there is not many at all as it is; remain silent like a log of wood unaffected by the perceived.

शिखिध्वज उवाच

ShikhiDhvaja spoke

नष्टो मोहः स्मृतिर्लब्ध्वा त्वत्प्रसादान्महामुने स्थितोऽस्मि गतसंदेहो विश्रान्तमतिरात्मवान्। ज्ञातज्ञेयो महमौनी तीर्णमायामहार्णवः शान्तोऽहमनहंरूपो ज्ञः स्थितोऽस्मि निरामयः। अहो नु सुचिरं कालं प्रभ्रान्तोऽहं भवाम्बुधौ स्थानमक्षयमक्षुब्धमधुना प्राप्तवानहम्। एवं स्थिते मुने नास्ति साहंतादिजगत्त्रयं मूर्खबुद्धमिदं भाति यत्तद्ब्रह्मेति वेद्म्यहम्।

The delusion is gone, by getting my remembrance back again by your grace; hey MahaaMuni!

I now am firm in the knowledge with all doubts cleared, with my intellect at rest, and aware of the Self.

I have known what is to be known. I am now silent as my quiescent state.

I have crossed over the huge ocean of Maayaa; feel at peace; have no 'I' ness and I now stay unaffected by the perceived as the Aatman-awareness.

Aha! For long time I was lost and was tossed about in the Bhava-Ocean; now have reached the shore of stability which will never vanish!

When in this state, I understand that there is no tri-world also along with the 'I' sense and its accompaniments, which is real only for the fool, and shines actually as Brahman alone.

कुम्भ उवाच

Kumbha spoke

जगदेव न यत्रास्ते तत्राहंत्वंविभासनं इत्थमम्बरसंसारः क्व कुतः कीदृशः कथम्।

Where, from what, in what way, and how the division sense of I and you be there, or this Samsaara made of emptiness be there?

यथास्थितव्यवहृतिर्मौनी शान्तमना मुनिः सौम्यार्णवोदरावर्तपरिस्पन्दवदास्व भो।

Acting in the world as it is, attending to the duties that falls to one's lot, remaining silent and not-reacting to the outside patterns with likes or dislikes, remaining calm in the mind always, taking to the ascetic practice of silence of the self, just be the natural vibration of the ocean of quiescence, hey dear one!

ब्रह्मरूपमिदं शान्तमित्थमस्ति यथास्थितं अहं जगदिदं चेति शब्दार्थात्म नभोमयम्। इदमाद्यन्तरहितं सर्वसंसारनामकं चिच्छमत्कृतिनामात्म नभः कचकचायते।

There is only the state of Realty that is spread out as this, like the ocean with its rising waves; and it is very very quiet actually; and no disturbance called the Jagat is there at all. The conceived terms with meaning like Jagat, I, you, etc are just empty sounds with no meaning for nothing like Jagat, I or you exist at all.

What you see around you as something named Samsaara is just the magical nature of Chit, where emptiness alone glitters in this manner as the varied colours of the mind-screens. There is only the ‘nothingness something’ of Reality which has no beginning or end.

संनिवेशदृशः शान्तौ तदस्ति कनकं यथा जगदाद्यर्थसम्शान्तौ ब्रह्मेदं विद्यते तथा।

If the shapes are not conceived as this and that on the gold, the gold alone is left back.

When these meaningless sounds like Jagat etc lose their meaning, then Brahman alone is left back without even that sound called Brahman.

यथा स्वयंभूः संकल्पः स्वयं नाम तथैव हि एतौ स्ववेदनायतौ बन्धमोक्षौ व्यवस्थितौ।

Creation and creator as the self-born also are conceptions only. Creator experiences himself as the Creator, as some tiny wave of Brahman Ocean, and experiences the created beings as his sub-waves, as the state of totality and divided selves; both co-dependent on each other. The Creator experiences the bondage and liberation through all his sub-selves, like dreaming many dreams simultaneously as many dreamer-states. Such Creator-waves are like water-droplets in the limitless ocean of Reality.

Any conception can rise as any state of perception, as shown in the Aeindava story.

Aeindavas though themselves were just the wavelets of the original Brahmaa-wave as his created beings, became other creator waves with more sub waves as their created beings. In their creation also, another wave-let also can become a creator-wave with sub-waves of itself. Conceptions can have no end ever.

Conceptions within conceptions within conceptions..! This is what the world is made up of.

The Knowers exist and enjoy the perceived as Brahman in Brahman; the ignorant exist as divided pieces of Vaasanaas and see only the Jagat as their reality.

Some wave-lets of this Creator-wave rise as liberation Vaasanaas, and dissolve off the dreamer-states and stay as the ocean itself, outside the boundary of Creation itself; as a wave-let realizing its ocean-ness.

Any thinking being of any world is not denied of his freedom to think, be it a demoness or worm like Karkati, or a Prahlaada of the demon-clan. Creation is also a story narrated by the mind of the Creator; and any one who is able to conquer the realness of the story stays liberated always, crossing over the rules laid by their Creator, as birth, death etc.

अहमित्येव संकल्पो बन्धायातिविनाशिने नाहमित्येव संकल्पो मोक्षाय विमलात्मने।

‘I am so and so’; this conception which belongs to mind-narrative leads to bondage and destroys one; and he remains forever as only a dreamer passing from one dream to another.

‘I am not so and so’; this conception which makes one be freed of the fiction of life-story, leads to liberation for the one who is the purified state of the Aatman.

You do not have to run away from the life-story by physically running away to a forest or cave; it becomes another story then; you have to just disown your fiction-character in the life-story narrated by the mind; then the story itself runs away from you.

यद्बन्धमोक्षसंकल्पशब्दार्थानां सदा सतां स्वरूपवेदनं तत्सत्केवलत्वं च कथ्यते।

When the meaning of the terms bondage and liberation also are observed as meaningless conceptions, by virtue of staying in the self-awareness, then that state is known as ‘Kevalatvam’; the ‘just left over’ state.

अनहंवेदनं सिद्धिरहंवेदनमापदः सोऽहमेवानहमिति शुद्धबोधो भवात्मवान्।

‘Not I’ conception leads to the goal of knowledge-vision; ‘I am’ conception leads to the suffering states of Vaasanaa-fields. ‘I am that alone; and not the I’; this is the correct way of thinking; and stay as the Aatman -state alone; as the pure ‘knowing state’; as the pure witness of oneself rising as the perceived.

असंकल्पनमात्रेण सम्यग्ज्ञानोदयात्मना संकल्पः क्षीयते सिद्धयै स्वयमेवासदात्मकः।

Only through non-conceiving (not superimposing imagined characteristics and qualities on anything or anyone), and being always alert to the knowledge vision of Brahman as all, the conception state diminishes slowly, since the conception is unreal anyhow by its very nature. Gradually, the knowledge state will become natural by practice. What is imagined if removed, truth alone is left back.

अप्रतर्क्ये स्वरूपे हि नास्ति कारणता शिवे कारणाभावतः कार्यपदार्थोऽपि न विद्यते। पदार्थाभावसंसिद्धौ वेदनं नोपपद्यते कारणाभावतो नित्यमहंभावस्य नोदयः। अहंभावानुदयतः संसारः कस्य कीदृशः संसाराभावतः सर्वं परमेवावशिष्यते।

The auspicious state is beyond the reach of words and because of this nature, it cannot be proved to be a cause, since it cannot be described by any word; and since the cause is absent, the perceived world which is said to be an effect is also non-existent; since it is proved that the effect as the perceived does not exist, the conception (reaction and action towards the perceived with likes and dislikes) does not arise; and since no conception is there, the ‘I’ sense also does not rise ever; when the ‘I’ sense is absent, what sort of Samsaara can belong to any one as a bondage or suffering? When the Samsaara is absent, the Supreme alone is left back.

यदिदं भासते तत्सत्परमेवात्मनि स्थितं परं परे परापूर्णं सममेव विजृम्भते। तेन निस्तिमितं सर्वं

शिलाकीर्णमिवाचलं विद्धि रश्मिमयाकारमिव ब्रह्म जगत्स्थितम्। पुरः संकल्पके नष्टे संकल्पनगरस्य यत् रूपं तद्विद्धि जगतः खादच्छं सदसन्नमयम्। छायापुरुषवत्स्पन्दि शान्तं निर्मननं जगत् जगच्छब्दार्थरहितं यः पश्यति स पश्यति।

Whatever you see as the shine of the Jagat, before or after the attainment of truth-vision is just the same supreme Reality-state as it is with no Jagat as a second Reality. Nothing new comes because of the knowledge-rise. It is the same always; the supreme is in the supreme, filling itself by itself.

Therefore, know that everything is just the tranquility; and like the natural carvings on a mountain, the shine of Reality itself produces various reflections through its luster.

Brahman’s shine alone is the Jagat; nothing moves, nothing gets produced; nothing appears at all.

Just the tranquil state alone is there; no I, no you.

When the vision of truth rises, the Jagat will appear subtler than space, and the real alone looking like the unreal also; as what gets left back of the conceived city, when the conception ceases to be.

Jagat as what you see with conceived eyes as made of all sorts of concepts and narratives is not there at all.

Actually what is shining a Jagat is the tranquil state that is completely silent without any thought, and the movement seen is like the shadow-figure of a man which moves when the mind moves. The ‘Jagat -term’ loses its meaning in such a state. He who has such a vision, is the one who truly sees the Jagat as the shadow of Aatman; rest are the blind who are lost in the shadow-world.

रूपालोकमनस्कारा नीरसागमभावना सम्यग्ज्ञानावबोधस्य निर्वाणं वै विदुर्बुधाः।

When the true knowledge rises as a constant vision, then all the forms and other things which are seen become essence less, like seeing imagined lines on the undivided expanse.

The world loses its reality and attraction. One is established in the unwavering quiescent state always.

Vaasanaa is the agitation that wants the agitation to stop; therefore a Knower who has no Vaasanaas, is always in a fulfilled state and has no attraction towards the Jagat-objects.

This alone is known as the Nirvaana state, where Brahman alone exists with all the coverings of conceptions removed.

यथास्ति वातो निःस्पन्दो यथास्ति खगतोपि वा यथा हेमासंनिवेशमस्ति ब्रह्म जगत्तथा।

The quietness where the wind has stopped moving, where the luster naturally is there as a part of the sky without any source of light, like the gold which is without any shape; so exists the Jagat as Brahman for the Knower.

नीरसा असदाभासा जगत्प्रत्ययकारिणः रूपालोकमनस्काराः सन्तीमे ब्रह्मरूपिणः।

All the forms, events and information-sets that rise as the Jagat become essence-less for the Knower, because he has realized the unreal nature of all, and he is always in the awareness of Brahman alone as his natural state.

ऊर्मिशब्दार्थरहितं यादृग्म्बु बहून्यपि सर्गशब्दार्थरहितं तादृग्ब्रह्म निसर्गवत्।

The ocean when it is seen as a whole, the term 'wave' becomes meaningless, and the water alone gets understood as a single stretch, even if countless waves rise from it.

The term 'Sarga' also loses its meaning, when Brahman is seen as the wholeness bereft of any world phenomenon, like nature is alone seen as the essence of the world.

Jagat is the natural state of Brahman; like nature is the natural state of objects.

सर्ग एव परं ब्रह्म परं ब्रह्मैव सर्गदृक् सर्गशब्दार्थरहितो वाक्यार्थस्त्वेष शाश्वतः। ब्रह्मशब्दार्थसंपत्तौ सर्गशब्दार्थधीः कृता सर्गशब्दार्थसंसिद्धौ ब्रह्मशब्दार्थधीः कृता।

'Sarga' (the sliding pattern called the world) alone is Para Brahman; Para Brahman alone is the Sarga that is seen. The statement of the Upanishads as 'All is Brahman' becomes the established eternal vision, where the Sarga-term loses its meaning completely.

The meaning of the term 'Brahman' is actually the meaning which you get by uttering the term 'Sarga'; since Brahman is what is left back when all the names and forms slide away and dissolve off.; the meaning of the term 'Sarga' is actually the meaning which you get by uttering the term 'Brahman', because Brahman is what expands as Sarga. Either see the 'Sarga' as the expanded state of Brahman; or see the Brahman alone with all divisions dissolved off through Vichaara.

समस्तशब्दशब्दार्थभावनाभावनोदयं शुद्धं तिष्ठति चिद्व्योम ब्रह्मशब्देन कथ्यते।

Chit-expanse is the 'Knowing' which stays as all the objects with names.

Chit-expanse is the original root-sound that forms the basis for all the sounds and their meanings, and remains unaffected by the variation in the sound forms as pot or cloth or cow or Deva.

Therefore whatever sound is there, it gives the meaning of Brahman alone.

सम्यग्दर्शनसंसिद्धावुभयोरप्यवेदने यच्छिष्टमजरं शान्तं ततो वाग्विनिवर्तते।

When the proper vision of truth is stabilized, the sound and the meaning both dissolve off, and what is left over is the not-deteriorating, quiescent expanse, with not the least disturbance; and the sound itself reverts back unable to reach that state, since no words can describe that state.

संशान्तसर्वात्मकवेदनौघमस्तीदमेकात्मकस्वस्वरूपं यथास्थितं सर्वजगत्स्वरूपं पाषाणरूपं च परं ज्ञरूपम्।

If Jagat is hard like the diamond stone, then actually as it is itself, this Jagat state is Para Brahman as the known, and is hard as a diamond since it is Brahman's knowing itself.

If Para Brahman is emptiness, then this Jagat with all its hosts of experiences subdued, is the single essence of Para Brahman and is emptiness only

शिखिध्वज उवाच  
ShikhiDhvaja spoke

एवं चेतन्महाबुद्धे यादृशं कारणं परं कार्यं तादृशमेवेदं जगदित्येव वेद्म्यहम्।

If this is so, hey wise one, like the cause is supreme, the effect, namely the Jagat also should be supreme and real like Brahman; so I conclude.

कुम्भ उवाच  
Kumbha spoke

यत्र कारणता तस्य कार्यं तदुपपद्यते यन्न कारणमेवादौ तस्मात्कार्यं कुतो भवेत्।

If there is a cause, then its effect will take on the qualities of the cause.

That which is not at all a cause in the first place, how can an effect rise out of it?

नेहास्ति कारणं किञ्चिन्न च कार्यं कदाचन विद्यमानमिदं सर्वं सर्वं शान्तमजं जगत्।

There is no cause nor an effect ever; whatever is here like this is all that is there which is the quiescent unborn Jagat.

जायते कारणात्कार्यं यत्तत्कारणवद्भवेत् यन्न जायत एवेह तस्मिन्सदृशता कुतः।

The effect that is caused by some particular cause, will be like the cause similar to where the pot will carry some characteristics of the clay; but, for that which is not born at all from any cause, what similarity is there?

बीजमेव न यस्यास्ति तत्कथं वद जायते अप्रतक्यमनाख्यं च यत्तस्य क्वेव बीजता।

Where the seed itself is not there, how can anything be born out of it?

And how can that which cannot be reasoned out or described be a seed for anything else?

देशकालवशात्सर्वं हेतुमन्तः प्रमाणगाः अकर्तृब्रह्मविषयः प्रमा कारणयोः कथम्।

Since all the objects are bound by the measures of time and place, they have a purpose and are proved to be bound by causality laws. Brahman is a non-doer, has no purpose and is not bound by the measures of time and place; how can causality be proved?

अकर्तृकर्मकरणे नास्ति कारणता शिवे तस्मात्तत्कारणं नास्ति जगच्छब्दार्थवेदनम्।

Since there is no agent of action, or action or tool, there is no causality that can be connected to the auspicious state of Reality. Therefore, it is not the cause for the experience of something called Jagat.

ब्रह्मैव त्वं स्वरूपं सद्यत्स्थितं धारयस्व तत् असम्यग्दर्शिविषयं तदेव जगदाचितम्।

You alone are Brahman in truth; hold on to that Reality as the self; whatever is seen with an incorrect understanding is alone the Jagat that is made of the overflowing conception-states.

चिन्मात्रमजरं शान्तं यदेकं तत्प्रमीयते तेनैवायं जगद्ब्रह्म सच्छान्तं बुद्ध्यते वपुः। अन्यथैव च यो भावश्चेतसः

पृथिवीपते स एव नाशः कथितः स्वानुभूतश्च पण्डितैः।

That which is Chit-alone, that which does not decay, that which is quiescent and one only; that has to be grasped through Vichaara and proved as the Self. Through this practice only, Jagat is seen as Brahman and understood as the truth. Otherwise, hey king, the misconception of the impure mind which is experienced as the realness of Jagat as apart from the Self, is named as destruction by the wise.

चित्तं नाशस्वभावं तद्विद्धि नाशात्मकं नृप क्षणनाशो यतः कल्पचित्तशब्देन कथ्यते।

Chitta is of the harmful nature that leads towards destruction hey king; if even for a second also the Self is forgotten, that is equal to the forgotten state of suffering for a Kalpa span (creation-span) and is known by the name of Chitta.

असंकल्पनमात्रेण सम्यग्ज्ञानोदयात्मना संकल्पः क्षीयते सिद्धयै स्वयमेवासदात्मकः।

By not conceiving realness in the 'seen', and by the rise of the true knowledge through Vichaara, the conception which is by nature not real, will vanish off and truth alone will shine forth.

नाम्नैवाङ्गीकृताभावं यदि विश्वं हि कथ्यते विद्यमानं कथं तत्स्यान्ननु तामरसेक्षण। हस्तावुक्षिप्य यो ब्रूते शूद्रोऽस्मीति भृशं गिरा कथं स विप्रो भवति विप्रत्वं त्वस्य कीदृशम्। विवृतधातुरत्युच्चैर्मृतोऽस्मीति विरौति यः मृतिमेवागतं विद्धि जीवनं तस्य संभ्रमः।

Hey lotus-eyed one! That which keeps vanishing the next moment is named as 'Vishvam'; non-existence is proved by the very term 'Vishvam'; how can it exist at all?

If a man rises both his hands and loudly shouts 'I am a Shudra (unclean in the mind and body)', and is proving his Shudraness at all times, then how can he be a Brahmin (absorbed in Brahman), and how can he have Brahminic qualities? With all the limbs failing if a man laments aloud 'I am dying' then think of him as dead alone; life is just namesake for him. Jagat proves its unreal nature by its very nature of non-realness.

भ्रमाकृति यदस्तीह दृश्यतेऽलातचक्रवत् मृगतृष्णाद्विचन्द्रादिबालवेतालकादिवत्। तत्कथं किल नाम स्यात्सत्यं श्रमभरात्मकं अज्ञानभ्रान्तिरेवान्तश्चित्तमित्येव कथ्यते। अज्ञानमुच्यते चित्तमसत्सदिव संस्थितं असंवेदनमज्ञानं ज्ञानं संवेदनं भवेत्।

What is experienced as Chitta and its conceptions is illusory only, and is seen like the wheel that appears in a rotating torch; is like a mirage river, or the double moon, or the ghost imagined by a foolish child.

How can the state loaded with miseries be the truth?

The delusion caused by ignorance is alone known as the Chitta.

Ignorance itself is known as the 'Chitta'. Because of the Chitta, the unreal looks like real.

Self-forgetting is ignorance; self-awareness is knowledge.

अज्ञानसत्त्वसंवित्तेर्ज्ञानात्संवेदनात्क्षयः। जलज्ञानं मुधाभ्रान्तिः साधो जलमरीचिषु नैतज्जलमिति ज्ञानात्संवित्तेः प्रविलीयते। इदं चित्तमिति प्रौढं यदज्ञानमलं हृदि नास्ति चित्तमिति ज्ञानात्समूलं विनश्यति। यथा रज्ज्वां भुजङ्गत्वमज्ञानभ्रमसंभवं न सर्पोऽयमिति ज्ञानाद्भृदि रूढादत्प्रणश्यति तथात्मनि मनोभूतमज्ञानभ्रमसंभवं चित्तं नास्तीति विज्ञानाद्भृदि रूढाद्विनश्यति चित्तं मनोऽहमित्यन्तर्यावदज्ञानसंभवं।

The ascertained realness seen in the perceived is ignorance; and it vanishes by the correct knowledge of the truth. Hey Saadhu! Believing the mirage water to be real is idiotic delusion only; and it vanishes off by the knowledge that there is no actual water in the mirage river. The dirt of ignorance which stays thick and hard inside the heart in the form of 'this is Chitta' perishes completely along with all its roots, by the knowledge that there is no Chitta.

The rope is seen as a snake because of ignorance, and when the understanding firmly rises as 'this is not a snake', the ignorance vanishes fully; so it is with the sights of delusion rising through ignorance that fills the mind (as the realness of the conceived world).

That which rises through ignorance that there is a mind within as the 'I', is Chitta. By the ascertained realization that Chitta does not exist at all, the Chitta also vanishes off.

न चित्तमस्ति नो चैवमहंकारादिसंयुतं किंचिदेव जगत्यस्मिन्संविदेकान्तनिर्मला। तया संकल्पचितादि  
कृतमासीद्विमूढया अद्यासंकल्पतः सर्वं परित्यक्तं प्रबुद्धया।

There is no Chitta; and not the Ahamkaara and the objects surrounding it also in the least in this Jagat; there is only the Knowing state which alone is and which is taintless without any fault of duality or ignorance. That alone 'knows' itself as the conception of Chitta etc when the Self-awareness is forgotten as it were; and when the conceptions stop and the self-awareness rises through Vichaara, everything gets renounced completely.

संकल्पेन यदा याति त्वसंकल्पेन गच्छति पवनेन महाबाहो ज्वालाज्वालमिवानले।

Hey mighty shouldered king! That which rises through Samkalpa (conception) goes off through non-conception; the flames that rise high in the blazing fire by the wind get extinguished when the wind stops blowing.

आत्मतत्त्वैकघनया ततया ब्रह्मसत्तया जगत्सर्वमिति व्यासं समुद्र इव वारिणा।

There is only the dense state of Aatman that alone is spread out as the conceived Jagat.

Aatman alone rises as the countless probable states of incompleteness called Jeevas, Chitta-states, minds and the forms and the experience fields, when it is turned outward away from itself.

Brahman alone is the entire Jagat-state, like the ocean is all the waters.

To stop the existence of all the probable states of incompleteness, Aatman has to stop conceiving realness in the Jagat; that kills the Chitta conception; and that kills the 'I' conception; and Aatman alone is left back knowing only itself. When it knows itself as itself, then even the world that is seen looks like itself without division, without the conception-interference.

नाहमस्मि न चान्योस्ति न त्वं नैते न चित्तकं नेन्द्रियाणि न चाकाशमात्मा त्वेकोऽस्ति निर्मलः।

I am not there; no one else is there; you are also not there; not even these other objects are there; there is no Chitta-thing; no senses; no empty expanse; Aatman alone exists as its purest state as just the awareness.

घटाद्याकाररूपेण स एवायं विलोक्यते इदं चित्तमयं चाहमिति कैव कुकल्पना। न जायते न म्रियते

किंचिदस्मिञ्जगत्रये केवलोऽयं चिदुल्लासः सदसद्भावनात्मना।

Whatever is seen as a pot or a cloth or any shape with name, understand that it is Aatman alone, your own shine as Aatman. Why have the idiotic imagination that this is Chitta, this one is different from me, and so on?

Nothing gets born or dies in this tri-world; there is just this joyful existence of Chit with the play of real and unreal states (like searching for oneself by blindfolding oneself with an imagined Chitta).

सर्वमात्मा परंब्रह्म सकृत्प्रकटमाततं द्वित्वैकत्वे न विद्येते न भ्रान्तिर्न संभ्रमः। सर्वेन्द्रियगणाकारे सन्नेवासि सखे  
ततः न दह्यसे महाबुद्धे न च क्वचन लिप्यसे।

Everything is the knowing principle called Aatman; the Para Brahman the Reality state; it alone instantly exists as all this of all time-modes, all at once, with no one and nothing happening, yet giving an illusion of a huge time span with limitless world-existences. Twoness or oneness do not exist at all as the Brahman and the Jagat.

Brahman is the source of all information called Jagat. Jagat is its essence.

Brahman is like some emptiness which is conscious and knows only; and any information can rise out of it looking real and as if outside of it. If an understanding rises as to how this Jagat appears from nowhere, the information does not look any more as Jagat that is separate from Brahman, but only as Brahman as information. The Jnaani never loses sight of this truth; and he erases off the information of his own identity; and stays as the Brahman only with Chitta turned into Sattva, the tool of Brahman, or rather the eye of Brahman.

Friend! You are Brahman alone! You alone are spread out as the eye looking through the holes of senses; like the light spread out through the window holes. You shine as the world that you are aware of. You will not burn any more by the hot sand that looks like water, hey intelligent one, and you will not be tainted by any perceived, since it is you alone that is all.

न ते विनश्यति सखे न च किञ्चिद्विबर्धते निर्मलाकाशरूपस्य कैवल्यानन्तरूपिणः। इच्छानिच्छात्मिके शक्ती येतरापि त्वमेव च न ह्यंशुव्यतिरेकेण शशाङ्क उपलभ्यते।

Friend! Nothing will go off, nothing will be gained, when you are the totality of the perceived itself (where some information-pattern as the presence or absence of the object rises from you alone and is known by you).

You are the taintless expanse of self-awareness. You are the only one that is there as Brahman; and you alone rise as the limitless information-states as the Jagat known by you.

See the world as your own reflection as the Sattva state of Aatman.

What you desire to do, what you avoid, whatever decisions you take, whatever you seek as your pastime, is your personal choice acting as the Sattva-mind, and any perceived scene whatever you choose or avoid, will not taint you in any manner, since it is you alone shining as that ray of Aatman. A moon cannot get divided by its rays.

अजमजरमनाद्यजस्वभावं सकृदमलं विलसद्कलैकरूपं विगलितकलनं कलाख्यलीलं सदुदितमाद्यमजं तदात्मतत्त्वम्।

What is the Truth of Aatman?

It is unborn, does not age, and is beginningless; and is not like the body which is born, ages and has a beginning, and so dies also. Aatman is the same always.

It knows the body as an information. It sees the actions of the body; but never sees death as any information.

The deathless cannot see death; it never ceases to be, by the deterioration of the matter-entity.

It continues forever as experience fields of incompleteness through ignorance; or just exists as itself through knowledge. It is existence alone, and at once exists as all the experience fields.

Division of time and place is just a conception, not real. Aatman has no fault of division.

It knows itself or does not know itself; these are the two probable states that rise as if divided.

Each of these give rise to countless worlds of Knowers and countless existences of ignorant states.

Knower is Brahman itself rising as his perceived field with the full awareness of the Self as the natural state.

Aatman is beginningless and is unborn.

Nothing at all happens or occurs in time; no one is there; no ignorance no bondage.

Information when stretched is a life that is lived in time and place; that is all.

Ignorant states exist as stretched out information content called the Vaasanaa-filled mind.

Knower has no mind and is in no time or place ever. He is not an information; he is Brahman as if with a mind.