

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER FORTY TWO

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (01)]

[PROBING THE TRUTH OF AATMAN]

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 in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER FORTY TWO

PROBING THE TRUTH OF AATMAN

वसिष्ठोवाच

Vasishta spoke

इदं पूर्वं परित्यज्य क्रोडीकृत्य मनःखगं शान्तमात्मनि तिष्ठ त्वं शिखिध्वज इवाचलः। (77.02)

First renounce all this that binds you, cuddle the mind-bird tightly to the bosom of the self, and remain peaceful in the self-state, like how ShikhiDhvaja renounced everything, and stayed without swerving even a little from his self-state.

रामोवाच

Rama spoke

कोऽसौ शिखिध्वजो नाम कथं वा लब्धवान् पदं, एतन्मे कथय ब्रह्मन्भूयो बोधविवृद्धये। (77.03)

Who is this ShikhiDhvaja? How did he attain the Supreme state?
Please tell me everything hey Brahman, for the expansion of my knowledge.

वसिष्ठोवाच

Vasishta spoke

द्वापरे भवतां पूर्वमिदानीं च भविष्यतः तेनैव सन्निवेशेन दंपती स्निग्धतां गतौ। (77.04)

The husband and wife couple (ShikhiDhvaja and Chudaalaa), who excessively loved each other, was there in the Dvaapara Yuga of the previous Kalpa! Again they will be there again in the coming Dvaapara Yuga of this twenty eighth 'four-fold Yuga unit'.

रामोवाच

Rama spoke

यत्पूर्वमासीत्भगवंस्तदिदानीं तथैव हि भविष्यति किमर्थं वै वद मे वदतां वर। (77.05)

Hey 'Best of the eloquent'! Why should the same thing which occurred before, happen again? Tell me!

वसिष्ठोवाच

Vasishta spoke

जगन्निर्माणनियतेरेतस्या ब्रह्मादिसंविदः ईदृश्यावस्थितिर्नित्यमनिवार्यस्वभावजा। (77.06)

This is the Niyati, the rule that always belongs to any Creation of the world of any Creator, that any Jeeva-state can be repeated as a natural course of events; and it cannot be prevented.

*(Some trees give out abundant fruits in a similar way many times.
Some trees give fruits once only, and do not repeat it again.)*

यदन्यद्बहुशो भूत्वा पुनर्भवति भूरिशः,

Whatever has happened many times, will again happen many times.

अभूत्वैव भवत्यन्यः पुनश्च भवत्यलम्। (77.07)

Something might occur which has never occurred at all so far, and again may get repeated more times.

अन्यत्प्राक्संनिवेशादयं सादृश्येन विवल्गति,

Something different may look similar to a previous event also.

सदृशा विषमाश्चैव यथा सरसि वीचयः। (77.08)

Similar events and different events rise up like waves in a lake.

ता एवान्याश्च दृश्यन्ते व्यवस्थाः संसृतौ तथा,

The very same occurrences or different ones are observed to be happening in this worldly-existence.

तस्माद्राजेव भूयोऽपि वक्ष्यमाणकथेश्वरः भविष्यति महातेजास्तद्वृत्तान्तमिमं शृणु। (77.09,10)

Like a previous king, the king of the story that I will relate now, who shone with the lustre of self-knowledge will come into being. Listen to this story now.

CAN YOUR FORM AND LIFE-STORY BE REPEATED AGAIN AND AGAIN?

Egocentric bodies or rather images that are produced by the light and eye combination, are just mathematical possibilities and not real individuals.

Mind-patterns are nothing but the Praana-agitation measures.

Those very same images, those very same mind-patterns, those very same world-patterns, those very same 'ego-yous' can again and again be repeated in the limitless possible state of Reality.

A realization Vaasanaa can appear or not appear in any one of them; or not appear ever also.

If you, as this ego-centered image entity, have somehow caught the scent of Aatman-quest, then you are out of this perception-game. Then, you are outside of it all, where nothing has happened, nothing is happening or nothing will ever happen. You go off to the timelessness zone of the Reality state, where perceptions are absent, though seen as before.

'You' who are here, are no more a 'you' or 'I'.

You are just 'That' shining as some mind-field, 'that itself' as all.

It is like the emptiness that is awake in a dream, which is half-way.

If the same Chudaalaa, or ShikhiDhvaja, Rama, or Vasishta, or any mind-field of any time and any place, or even you as an image and mind-field, get repeated again and again in some perceived world as someone, why should 'you' bother? It is not this 'you'!

You are dead as a mind-field; but are the 'untainted eternal one' as the Knowledge-shine.

You are just the Reality-state that is acting as it were, not as a mind-field, but as the Sattva-field.

You as the realized one, are the Brahman shining as the perceived; and, not the Vaasanaa shining as the perceived-state.

You are taintless as the Aatman-shine.

So, what if ego-states get repeated a million times even?

What can Reality not exist as?

Any character mentioned in any fiction also, can be really existent somewhere.

Who is there to say 'No' to the Reality state?

It can exist as any entity, as any mind-field, again and again, or not again and again also.

'Randomness' has no rules.

Reality is not bound by rules; this is the 'Niyati', that 'nothing binds it in any way'.

Both the physical objects and the conscious entities, both the seen and the seer, (both the observed and the observer) arise at once, as a part of each other at any random quiver of Reality, which always exists as the flux-state only, like the quivering ocean.

Some waves are low, some waves are high, some waves do not rise at all, some waves get repeated, some waves are slightly repeated, some waves are new and different; some are not waves at all.

Who can explain Reality?

The more you explain, the explanation itself turns into a perceived field by itself, as a mind-construe, as a seen-seer state. That is why, all philosophies and science-views have to be silenced at the threshold itself of the 'Supreme state of Knowledge'; and 'Silence alone' has to be there, beyond even the meaning denoted by the term 'silence' also.

No word can hint at Reality even slightly. It is beyond the grasp of the intellect.

'Only when you die as the mind, that the 'silence' falls by itself.'

'You are not there at all as any entity'

This revelation of knowledge is alone the Supreme state of Knowledge.

STORY OF SHIKHIDHVAJA AND CHUDAALAA

द्वापरे पूर्वमभवदतीते ससमे मनौ चतुर्युगे चतुर्थे सर्गेऽस्मिन्कुरुणां कुले

जम्बूद्वीपे प्रसिद्धस्य विन्ध्यस्यादूरसंस्थिते मालवानां पुरे श्रीमान्छिखिध्वज इतीश्वरः। (10,11,12)

This king named ShikhiDhvaja (one who has the flag with the symbol of the peacock), was born previously in the Seventh Manu's era, in the fourth four-fold Yuga unit, in this Creation, in the dynasty of Kurus, in the city of Maalava (Ujjayini), which was close to the well-known Vindhya Mountain situated in the JambooDveepa.

धैर्योदार्यदशायुक्तः क्षमाशमदमान्वितः (12)

He was courageous and generous in conduct; was endowed with the qualities of forbearance and self-control.

शूरः शुभसमाचारो मौनी गुणगणाकरः

He was very brave. He always engaged himself in auspicious enterprises. He was a man of few words and a mine of virtues.

आहर्ता सर्वयज्ञानां जेता सर्वधनुष्मतां (13)

He performed all types of Sacrifices (Yajnas), for the welfare of the people in his kingdom. He conquered all this enemies wielding the bow.

कर्ता सकलकार्याणां भर्ता पूर्ववपुर्भुवः

He constructed many lakes and wells for his people. He was the beloved lord of the earth, like the Sun who rises in the East.

पेशलस्निग्धमधुरो विदग्धः प्रीतिसागरः (14)

He conversed in a pleasing manner. He was adept in the administration science. He was an ocean of love.

सुन्दरः शान्तसुभगः

He was handsome. He was always clam. He was endowed with auspicious markings.

प्रतापी धर्मवत्सलः

He was valorous. He was fond of righteous acts.

वदिता विनयार्थानां दाता सकलसंपदां (15)

He taught politeness to others, by being a model himself. He gave his wealth in charity.

भोक्ता सत्सङ्गसहितः सुश्रोता सकलश्रुतेः

He enjoyed the company of the noble. He listened attentively to the discourses on Scriptures.

वेदासौ माननाशून्यः

He knew Vedas; but was not proud of his learning.

स्त्रैणं तृणवदस्पृशन्। (77.16)

He ignored women like worthless grass and did not seek pleasure in their company.

पितरि स्वर्गमापन्ने बाल एवोत्तमौजसा कृत्वा षोडशवर्षाणि स्वयं दिग्विजयं वशी

नूनं साम्राज्यसंपत्त्या भूमण्डलमयोजयत्,

When his father departed to the heaven, he was still a child only; but at his sixteenth year itself, he conquered the lands all around and became an emperor of a huge kingdom acclaimed by all.

अतिष्ठद्विगताशङ्कं पालयन्धर्मतः प्रजाः स धीमान्मन्त्रिभिः सार्धं यशसा शुक्लयन्दिशः। (77.17,18,19)

He ruled the kingdom in a righteous way and kept his people happy with the guidance of his wise ministers, and whitened all the directions with his taintless fame.

(He came to know about a beautiful princess named Chudaalaa and may be had a glimpse of her also somewhere at sometime; and he lost his mind to her immediately. He started pining for her.)

अथ गच्छत्सु वर्षेषु, वसन्ते प्रोल्लसत्यलं, पुष्पेषु जृम्भमाणेषु,

Years passed; and he grew up to be a handsome young man.

Spring arrived. Flowers bloomed all over, filling the land with intoxicating fragrance.

स्फुरत्सु शशिरश्मिषु मञ्जरीजालदोलासु विटपान्तःपुरान्तरे, (20)

The moonlight spilled all over inside the harem where the pretty maidens played around on the swings, it was as if the tree branches moved in the wind, being covered with clusters of flowers with humming bees;

रजःकर्पूरधवले, वलद्वलकपाटके,

the entire place looked misty white with the camphor dust;

the door panels made of leaves moved to and fro in the wind;

आमोदविलसत्पुष्पगुलुच्छकवितानके, (21)

roofs were decorated with the fragrant flower-clusters;

गायत्सु गहनेषूच्चैर्मिथुनेष्वलिनां मिथः,

bees in pairs hummed loudly in the joy of union;

आवाति मधुरे वायौ शशिशीकरशीतले, (22)

the wind blew pleasantly; the moon rays brought a pleasant coolness;

कदलीकन्दलीकच्छतलपल्लवलासिनि

the air was filled with the mild smell of wet plantain trees and Kandali bushes;

कान्तां प्रति बभूवास्य वसच्चेतः समुत्सुकम्। (77.23)

and his mind was lost in the thoughts of a princess whom he loved dearly.

क्षीबं कुसुमसंभारसौगन्ध्यमधुरासवैः मनो नान्यास्पदं चक्रे सवसन्तमिवोदितम्। (77.24)

Like the forest in spring, getting intoxicated by drinking the sweet liquor of the thick fragrance of the abundant flowers, his mind got intoxicated by her thoughts, and would not think of anything else.

उद्यानवनदोलासु लीलाकमलिनीषु च कदा प्रणयिनीं मुग्धां हेमाब्जमुकुलस्तनीं (25)

करिष्ये कामिनीमङ्के पर्यङ्के कुङ्कुमाङ्कितां, (26)

‘When will I hold my guileless charming beloved,

who has breasts like golden lotuses and who has her body painted with Kumkuma,

on my lap while lying on the bed,

while seated on the swing in the garden, while sporting in the ponds filled with lotuses!’

कदा कमलवल्लीनां दोलास्वलिरिवालिनीं आलोलां तां निवेक्ष्यामि बालां भुजलतानुगां, (26,27)

‘When will I keep watching that young girl like a bee watching its partner,

even as she swings joyously in the swing made of lotus creepers, and moves gently,

accompanied by the creeper of her shoulders!’

मृणालहारकुन्देन्दुवृन्दवल्ल्यभिलाषिणी मत्कृते मदनातप्ता कदा स्यादिन्दुसुन्दरी, (27,28)

‘When will that lady who is beautiful like the moon, will pine for me and will cover herself with abundant moon-like jasmine flowers woven on lotus stalks, unable to bear the heat of her passion!’

इति चिन्तातत्परो भूत्वा कुसुमावचयोन्मुखः विजहार वनान्तेषु कुसुमोपवनेषु च

वनोपवनलेखासु लीलाकमलिनीषु च वल्लीवलयगेहेषु विविधोद्यानभूमिषु (28,29,30)

In this manner, he started pining for her, looking wearily at the heap of fallen flowers;

and moved aimlessly in the forests, in the flower gardens, in the clusters of trees in the city-outskirts, in the lotus-filled garden ponds, in the garden houses made of creepers, and in various parts of the vast garden areas.

वनोपवनविन्यासवर्णनावलितासु च शृङ्गररसगर्भासु कथास्वरमतोन्मनाः (30,31)

हृदि हारलसत्कायविलोलालकवल्लरीः कुमारीः पूजयामास सुवर्णकलशस्तनीः। (77.31,32)

Lost in romantic thoughts (unmana), he felt interested in listening to romantic stories and the detailed descriptions of the forests and gardens; and spent time with young girls with breasts like golden lotuses who moved like creepers decorated by the flower garlands.

एतन्मन्ये विदुर्भव्या मन्त्रिणो नृपनिश्चयं, इङ्गिताकारवेदित्वमेव मन्त्रिपदं परम्। (77.32,33)

I believe, all these signs came to the notice of the ministers;
since the wisdom of the minister lies in understanding the king's mind by the outward signs only.

अथ तस्य विवाहाय मन्त्रिवर्गो विचारयन् सुराष्ट्राधिपतेः कन्यां

ययाचे यौवतान्वितां नवयौवनसंपन्नां भार्यात्वे विधिनोत्तमाम्। (77.33,34)

(युवतीनां समूहो यौवतं)

Then, the group of ministers consulted each other and approached the king of Suraashtra, and requested him to offer his 'daughter who was just in the threshold of youth and who was attended by a host of young girls of her age', to their king in marriage in a proper ceremony.

उपयेमे स तामात्मसदृशीं प्रतिमामिव चूडालेति भुवि ख्याता नृपतिसुन्दरी। (77.35)

सा तं भर्तारमासाद्य रेजे फुल्लेव पद्मिनी। (36)

The king married the princess renowned in the world as Chudaalaa (shone with the crest-jewel of wisdom), who was like his own reflection. She also, shone like a bloomed lotus in her husband's company.

नीलनीरजनेत्रां तां चूडालां स शिखिध्वजः स्नेहाद्विकासयामास सूर्यो देवो यथाब्जिनीम्। (77.36,37)

ShikhiDhvaja loved his wife Chudaalaa who had eyes beautiful like the lotus; and made her bloom like a lotus by the Sun-deity, with the rays of his affection.

अवर्धत तयोः प्रीतिरन्योन्यार्पितचेतसोः हावभावविलासाद्यैरङ्गैर्नवलतेव सा। (77.37,38)

They had offered their minds to each other, and their love for each other increased day by day.
She shone like a newly bloomed creeper, by the extreme love and affection, he showered on her.

सुमन्त्र्यर्पितसर्वार्थः स सुखी सुस्थितप्रजाः राजहंस इवाब्जिन्या रेमे दयितया तया

अन्तःपुरेषु दोलासु लीलाकमलिनीषु च उद्यानेषु विहारेषु लतापुष्पगृहेषु च

कदम्बवनलेखासु चन्दनागुरुवीथिषु मन्दारदामलोलासु कदलीकन्दलीषु च

पुरान्तेषु वनान्तेषु दिगन्तेषु सरस्सु च जंगलेषु जनान्तेषु जंबूजम्बीरजातिषु।

बभूवाह्लादकं सर्वं तयोरन्योन्यचेष्टितम्। (77.38 to 42)

The king relegated all his kingly responsibilities to his ministers, saw that his people were well-cared for, and happily spent time with his queen like a royal swan with the excellent lotus, in the harem, by sporting in the swings, in the lotus-filled ponds, in the gardens, in the garden paths, in the houses made of flowers and creepers, in the Kadamba forest-paths, in the sandalwood and Aguru forest paths, in the swings made of Mandaara flowers, in the plantain and Kandalee grooves, in the outskirts of the city, in the outskirts of forests, in all the direction-ends, in various lakes, jungles, in the villages, and in the groves of Jambu and Jambeera fruit trees.

सद्वर्षयोर्धुरवरैर्धुभूम्योरिव कान्तयोः, नित्यमेवावियुक्तत्वात्प्रियत्वाच्चेष्टितस्य च

मिथः कलाकलापस्य कोविदौ तौ बभूवतुः स्वरूपमेकमेवैतौ दधतुर्मित्रतां गतौ। (77.43,44)

It was like the love of the ground and the earth, where the abundance of fresh crops rise by the shower of rains on the ground that is tilled by the able bullock pair;
they both spent time together always relishing each other's company, and had similar tastes and interests in life; were both of same intellectual level, and so could discuss equally on all subjects of interest; and learnt from each other without any conceit;

and by the excellent friendship that developed between them, they took each other's nature fully into them.

अन्योन्यहृदयस्थत्वादिव संक्रान्तमक्षतं

They both were like a single soul endowed with two bodies, since each one completely filled the other's heart, and there was no chance of any conceit or arrogance that could separate them.

सर्वशास्त्रार्थवैधग्यं चित्रायपि मुखात्प्रभोः बालः कालादिवागृह्य साऽसीत्सर्वार्थपण्डिता,

नृत्यवाद्यादि यावच्च चूडालावदनादसौ अशिक्षत बभूवाथ कलानामतिकोविदः। (77.45,46,47)

Like a young boy masters all the Vedas in the span of twelve years (Kaala) from a Guru by serving his Guru with devotion, she mastered various arts like sculpturing, painting etc from her husband and became learned in all the sciences; he also mastered all the art forms like dancing, singing etc from Chudaalaa, and became an expert in all these arts.

अमावास्यामिवेन्द्रर्कावन्योन्यविलसत्कलौ मिथो हृदयसंस्थौ तौ द्वावप्यैक्यमुपागतौ।

तौ संस्थितावेकरसावन्योन्यं दयितावुभौ। (77.47,48)

Like the moon and the sun united together on a new-moon night, have all their digits mixed as one, these two were so united at heart, that though appearing like two, they had become one only. These two lovers existed as made of a single essence only (like the milk mixed with water).

पुष्पामोदाविव अभिन्नौ

Like the flower and its fragrance, they both were never separate;

भूतलस्थौ शिवाविव

were like Shiva and Shiva living on the earth;

वैदग्ध्यसुन्दरमती सर्वशास्त्रार्थपण्डितौ

their intellects shone with the beauty of wisdom; they were learned in all the ancient Scriptures;

कार्यार्थं च भुवं प्राप्तौ कमलाकमलाधवौ

were like Kamalaa (Goddess Lakshmi) and Vishnu (Lord of Kamalaa), who had descended down to the earth to fulfil some purpose;

स्नेहात्प्रसन्नमधुरौ समविज्ञातवादिनौ

because of extreme love towards each other, their conduct was sweet and pleasant towards each other; and they both were able to clear any doubt in any Scripture together or alone;

अनुवृत्तिपरावास्तां लोकवृत्तान्ततद्विदौ कलाकलापसंपन्नौ लसद्रसरसायनौ

they both revered teachers, Brahmins and other Knowers;

they had understood all the subtle ways of the world as explained in the Scriptures;

they were excellent in all art-forms; they were the elixir oozing with the nectar of virtues;

शीतलस्निग्धमुग्धाङ्गौ शशाङ्कौ द्वाविवोदितौ। (77.49 to 51)

and they were like the twin- moons that had risen at once, spreading the cool pleasant shine on the earth.

रेजे लसच्च रतिभोगविलासकान्तमन्तःपुरेषु मिथुनं तदनुत्तमश्रि

ब्रह्माण्डखण्डकुहरेष्विव राजहंसयुग्मं विकासिमदमन्मथमन्दचारि। (77.52)

These two lovers ShikhiDhvaja and Chudaalaa, sported in the harem with various acts of affection and love; and shone forth as models of excellent love and friendship;

by enjoying every moment of life as a delicious experience;

like the pair of royal swans sporting joyously by moving slowly inside the lakes of SatyaLoka, the excellent piece of Brahmaanda.

एवं बहूनि वर्षाणि मिथुनं निर्भरस्पृहं रेमे यौवनलीलाभिरमन्दाभिर्दिने दिने। (78.01)

In this manner, for many years, the two of them who were filled with extreme love for each other, enjoyed the undiminished joy of youthful sports each and every day.

AGEING BRINGS WISDOM AND DISPASSION

(Ageing brought forth the fear of death; and their minds now analyzed the world-life where nothing remained stable. They thought like this;

'We both are ageing now; soon death will be our end, and we will be separated from each other some day. Though endowed with all riches and learning, we both will also become food for the death-deity'.)

अथ यातेषु बहुषु वर्षेष्ववृत्तिशालिषु शनैर्गलिततारुण्ये भिन्नकुम्भादिवाम्भसि। (78.02)

After many years passed like this, like recurring patterns of water, and when the youth dissolved off slowly like the water from the crack of a mud-pot, (they thought like this),

तरङ्गनिकराकारभङ्गुरव्यवहारिणि पातः पक्वफलस्येव मरणं दुर्निवारणं, (03)

'All our experiences in the world are fleeting, and vanish away as soon as they rise, like the splashing waves of the ocean. Like a ripe fruit has to detach from the tree and fall on the ground as an inevitable process of nature, we both also cannot avoid death.

हिमाशनिरिवाम्भोजे जरा निपतनोन्मुखी, आयुर्गलत्यतिविरतं जलं करतलादिव, (04)

Whether one wants it or not, the old age attacks every living being, and destroys him like the hail stones falling over the lotus and crushing it. Life keeps leaking away, like the water held in the hand.

प्रावृषीव लतातुम्बी तृष्णैका दीर्घतां गता,

Like the Tumbi creeper growing abundantly in the monsoon, the 'thirst to enjoy life' keeps increasing, even as you keep enjoying the objects more and more.

शैलनद्या रय इव संप्रयात्येव यौवनं, (05)

Like the mountain river speeding down the chasms, the youth goes off in no time.

इन्द्रजालमिवासत्यं जीवनं जीर्णसंस्थिति,

('Have we lived any life or not', is a doubt that pricks the mind always);

for everything looks so unreal, as if it was a fake experience produced by some expert sorcerer; (for nothing seems to be left back, except memories).

सुखानि प्रपलायन्ते शरा इव धनुश्च्युताः, (06)

Whatever pleasures we have enjoyed, are gone already, like the arrows shot from a bow.

पतन्ति चेतो दुःखानि तृष्णा गृध्र इवामिषं,

Miseries caused by the desires, pounce on the mind like hungry vultures after meat, and break it into pieces.

बुद्बुदः प्रावृषीवाप्सु शरीरं क्षणभङ्गुरं, (07)

The body we love and pamper is ready to die at any moment, like a foam bubble of the monsoon stream.

रंभागर्भ इवासारो व्यवहारो विचारगः,

Whatever enterprises we do in the world, whatever achievements we own, prove meaningless when analyzed, like the emptiness of the plantain trunk that is made of just the overlapping plantain leaves.

सत्त्वरं युवता याति कान्तेवाप्रियकामिनः, (08)

Youth moves away fast as if angered (by the arrival of the old age), like the girl walking away from her lover feeling offended by his union with another girl.

(Life is nothing but the successive memory-states of experiences.

Every moment slips away before you know of it, even.)

बलादरतिरायाता वैरस्यमिव पादपम्। (78.09)

Everything loses its taste like a dried-up tree.

(We have to find that thing which is always there and which bestows excellent bliss that never diminishes.)

तदिह स्याच्छुभाकारं स्थिरं किमतिशोभनं यदासाद्य पुनश्चेतो दशासु न विद्यते, (09,10)

We have to find that thing which is always there, and which bestows the excellent bliss that never diminishes'.

इति निर्णय युगं तत्संसारव्याधिभेषजं चिरं विचारयामास शास्त्रमध्यात्मसंमतम्। (78.10,11)

Analyzing the unstable ways of the world like this, they started in their prolonged quest for the cure for the disease of world-illusion, as supported by the Knowledge-Scriptures.

(Slowly dispassion developed in their minds and they sought to understand the Knowledge-Scriptures with the help of the learned Brahmins and Rishis of that time.)

QUEST FOR AATMAJNAANAM

आत्मज्ञानैकमात्रेण संसृत्याख्या विषूचिका संशाम्यतीति निश्चित्य

Deciding that, through the Aatma-Jnaana (understanding the inner essence) alone, the 'cholera of Samsrti' (the sliding patterns of illusion produced by delusion) will subside,

तावास्तां

they both, from then onward, were -

तत्परायणौ

always analyzing the truths related to Aatman-knowledge,

तच्चित्तौ

were always thinking about it,

तद्गतप्राणौ

made it as the only purpose of existence,

तन्निष्ठौ

were always trying to grasp the abstract thoughts that referred to it,

तद्विदाश्रयौ। (78.12)

(अध्यात्मशास्त्रविद एवाश्रयः)

and discussed the same with many Knowers, trying to grasp its essence.

तदा तदर्चनपरौ तदीहौ तौ विरेजतुः (13)

Then, they both decided that, the Aatman alone was the most adorable deity to be worshipped, and so they somehow wanted to realize it, and were always in the self-quest only.

तत्रैवातिघनाभ्यासौ बोधयन्तौ परस्परं

They were always engaged in the intense practice of Vichaara, and discussed with each other, the abstract truths;

तत्प्रीतौ तत्समारम्भौ

were attracted only by that,

were in the process of understanding it at each and every moment of their existence;

अन्योन्यं तौ बभूवतुः। (78.13,14)

were together and supporting each other, in this enterprise also.

CHUDAALAA'S VICHAARA-PATH

(However, Chudaalaa's path of Vichaara led her fast towards her goal, very soon.)

अथ साविरतं राम रमणीयपदक्रमान् श्रुत्वाध्यात्मविदां वक्त्राच्छास्त्रार्थास्तारणक्षमान्,

She attentively listened without a break, to the discourses on the Aatman that was offered from the mouths (words) of many realized Sages, and understood how the Vichaara had to be practised in an easier way (ramaniyapadakrama), (without the bother of asceticism, penance or disciplines); and understood from them, the abstract truths hidden in the Upanishad statements, and how through intense Vichaara, one could easily capture 'that truth' as one's natural vision;

इत्थं विचारयामास स्वात्मानमहर्निशं

she, thus analyzed the mystery of existence day and night without a moment's break, (unlike the king who attended to it as some contemplation practices attended with some Mantras, and practised various disciplinary methods);

अव्यापृता व्यापृता वा धिया धवलयेद्वया,

she practised her Vichaara-thoughts at all times, whether she was engaged in the routine affairs or not (for one can analyze any perceived scene that is in front, since Vichaara-thinking does not need time and place as specified);

she analyzed the Aatman with a purified intellect that was kindled by sharp Vichaara, like this -

('Purified intellect' is when you see yourself, the ego-entity outside of yourself; like a reflection seeing itself from outside of it, from the level of a mirror.

Such an intellect (which observes the 'I') is already in the witness-state, by such a practice of Vichaara, where it is outside of the mind-entity.

What did Chudaalaa's intellect do?

Each and every perceived scene of objects and people was instantly seen by her intellect, as a rise of the seer-seen state only, from outside of itself, as an audience watching the 'Chudaalaa-entity image' reacting with other images.

Staying in the state of purified intellect freed of all ego-concepts, she analyzed the seer-seen state of Chudaalaa-entity, as an outsider who was not a Chudaalaa.

Her intellect raised above the level of the body-activities and analyzed each and every scene of the perceived, and shattered it to pieces as nothing but some Bodha (information) conceived by the mind, that was based on the ego-idea.)

CHUDAALAA'S VICHAARA-PROCESS

प्रेक्षे तावदात्मानं किमहं स्यामिति स्वयं,

'let me observe by myself and think it out as to -

What this Aatman is, and why it rises as the 'I'

कस्यायमागतो मोहः कथमभ्युत्थितः क्व वा। (78.14 to 17)

and analyze (the cause and the means of how it came to be)

if this Aatman is not the (limited) 'I',

then how did this delusion of the wrong 'I' came to be, for whom, and from where'.

WHO AM I ACTUALLY?

(I know myself as a body, and recognize the image seen in the mirror as representing me. This body-image is named as Chudaalaa, and I am the wife of ShikhiDhvaja, both recognized by each other as the physical bodies only.)

AM I THIS BODY?

देहस्तावाज्जडो मूढो

This body is not conscious by itself; it is inert and made of elements alone, like any other inert object; *(The body that is made of elements, be it of whatever shape, male or female is inert, and cannot act independently.)*

नाहमित्येव निश्चयः,

it is a proven fact that I am not this inert body;

आबालमेतत्संसिद्धं मतौ चैवानुभूयते। (17,18)

(मतौ- बुद्धिवृत्तौ)

but it is experienced as oneself from a child to an adult,
and one cannot think of oneself as not this inert body ever.

(However, the fact that the body is an inert object made of elements, cannot be denied; it differs from the other inert objects like rock etc, because of the functions of Praana activating it as a moving automaton. It is not independent in its actions and moves by my will only.

Who am I? I am a thinking person, and can act independently, and this body moves by my will.

So, I must be different from this body.

What else is there as me? I am able to see the world through my senses, and move the limbs of the body to do any work. Senses are divided as the organs of action and organs of knowledge.)

कर्मेन्द्रियगणश्चास्मादभिन्नावयवात्मकः,

The 'group of organs of action' is made of different parts and does not differ from the 'body-I';

अवयवावयविनोर्न भेदो जड एव च। (18,19)

and since these limbs also do not differ from the body, they are also inert only;
(so it is proved, by the common experience).

बुद्धीन्द्रियगणोऽप्येवं जड एवेति दृश्यते प्रेर्यते मनसा यस्माद्यष्ट्येव भुवि लोष्टकः। (19,20)

Even the 'group of organs of knowledge' also is also observed to be inert only;

for it is made to function by the mind-commands only,

like the inert mud-lump is made to move on the ground, with the help of a stick.

(Mind moves and the body moves; like the stick's movement pushes the stone in the intended direction.

What is this mind? Is it me, by any chance? Am I the mind that directs the actions of the body?

Mind is what?

There is no organ called mind inside, but the term 'Manas' just refers to the process of thoughts within as 'Mananam'. It is just the agitation within, which we later understand as the thoughts.

Sometimes, without the thoughts also, the action rises up, as an automatic movement of the body forced by the body-instincts.

Mind is an agitation inside, which later on is explained as a thought.

Am I that agitation?

No; this agitation is just the Praana-force within, which rises as the thoughts.

Praana is also inert only.

How can just a movement inside, be me?

It belongs to me, but I am not that.)

(Mind alone rises as the sense perceptions, and also as the superimposition of the conceptions on the sense perceptions. Mind, senses are all inert only; and cannot be 'me' who am able to witness the actions of the mind as outside of me, as a perceiving tool.)

मनश्चैवं जडं मन्ये संकल्पात्मकशक्तिमत्

Mind is also, I believe, is inert only, and it functions as a conceiving mechanism only.

क्षेपणैरिव पाषाणः प्रेर्यते बुद्धिनिश्चयैः। (20,21)

Mind does not act by itself and is controlled by the decisions made by the intellect, like a stone thrown by the sling moves in a particular direction.

(The intellect directs the mind in a purposeful way, and the mind activates as the senses, and the inert body with its inert limbs performs some work.

Therefore, the deciding function which sorts out the thoughts of the mind, is the one behind all the actions performed by me.

Am I the intellect, then?

No! I am someone else for whom the intellect makes decisions; and it is outside of me, and is not me.

Intellect also, is a tool used by me.

Intellect functions as some process which forms conclusions; but it also is made of inertness only.

Who am I then? For whom is the intellect working for?

Who benefits from its conclusion-drawing power?

It is me, Chudaalaa?

Who is this Chudaalaa?

It is what people know me as through some sound-structure 'chu daa laa', like a rock is labelled as a rock and a tree is labelled as a tree; and similarly I am also labelled as a female being, and given the sound-structure Chudaalaa, to recognize me as different from others.

I believe that I have parents, that I have a family, that I am married to a noble king, and am learned in many sciences and so on. All these ideas form the person called 'Chudaalaa'.

Countless memories, the ideas suggested by others, my own emotions, beliefs, learning etc all make a Chudaalaa a 'Chudaalaa-entity'. This is the 'I-sense', I believe in.

This is 'Ahamkaara', the 'Hm' sound of my existence, as Chudaalaa.

This 'I-sense' is Ahamkaara; and is just made of a set of ideas that I have about me, and is always connected to the form I recognize in the mirror as Chudaalaa.

Therefore, the master for this intellect is the 'Ahamkaara'.)

बुद्धिर्निश्चयरूपैवं जडा सतैव निश्चयः

Intellect functions as some process which forms conclusions; but it also is made of inertness only.

खातेनेव सरिन्नूनं साहंकारेण वाह्यते। (21,22)

The Intellect is led by the Ahamkaara, like the stream is forced to move through the path taken by the canal.

(The intellect functions for this Ahamkaara only!)

अहंकारोऽपि निःसारो जड एव शवात्मकः,

But, this Ahamkaara is essence-less (is not alive at all), and is like a dead entity.

(It has no existence at all as an independent entity, and cannot understand or act in any way as an independent character.)

जीवेन जन्यते यक्षो बालेनेव भ्रमात्मकः। (22,23)

Like a ghost imagined by a child through delusion, this (Ahamkaara) gets produced by the Jeeva (the limited Brahman-state).

(What is the Ahamkaara?

Ahamkaara (ego) is just the idea I have about me.

If the idea is gone by loss of memory, I will not exist as a Chudaalaa at all; but I will be still there as a 'no one'. This Ahamkaara belongs to a living entity, a Jeeva which lives by using all these tools.

From the senses to the Ahamkaara, all are the perceiving tools for the Jeeva-entity.

This Jeeva has no name or form; but just experiences everything through these tools.

This Ahamkaara is produced by a living entity, the Jeeva, which lives a life centered on the body.)

(What is the Jeeva?

Jeeva is not an apparition or spirit contained inside the body, but is the entire experience-set, the entire information-set, with the 'body-I information' as the central point of all information, with the 'space and time information' denoting its location.

Jeeva is just a connection imagined in the broken sense-information set.

Jeeva is conceived along with the perceived experiences, as a part of the experience itself.

Jeeva-state is always the perceived state of someone experiencing something; and it never reaches its death, till the delusion is removed completely.

Bodies made of matter may deteriorate and cease to be, but the Jeeva-state never dies and it exists as the succession of experiences only. Each experience is separate at every moment of sense-perception, and the consequent conception of the object; yet a continuity seems to exist which is aware of all these experiences as a connected chain.

Jeeva-state is also inert; and has no stability at all.

It is also just an array of experiences, rising one after the other.

It is made of unconnected experiences only; yet, what connects them all?

What knows them all, so as to form an illusion of a life-story as a Jeeva?

This illusion of connection alone forms the support for the intellect and the mind.

Intellect sorts out the connections, mind makes a story of these connections.

All a part of the ghostly entity called Jeeva, which is non-existent actually.)

जीवश्च चेतनाकाशो

Jeeva is the expanse of consciousness (that experiences a world).

(Jeeva is the imagined hero or heroine of an imagined life-story experienced through an imagined mind identified with an imagined body-image.

Since the Jeeva is dependent on the body-image for all its experiences, it has to discard the dead body and move to another body-image, same or different, to continue its experience-function.

But, the body is so fragile, that it can meet its end, at any time.

Jeeva holds on to the body, like the dew drop holding on to the tip of the tiny-grass moving in the wind.)

वातात्मा

This Jeeva-state seems to exist by the power of Praana.

(Jeeva hangs on this Praana-thread to bind it to a body. Jeeva is the centre of all experiences of a life that is lived through the functions of the intellect, mind and the body.)

हृदये स्थितः

It is situated at the central essence of my existence.

सुकमारोऽन्तरन्येन केनापि परिजीवति। (78.23, 24)

It is very fragile, and can be removed from the body by a slightest mishap.

This Jeeva must be supported by something else which is more real.

(There is something which is quietly hiding behind, and connecting all the broken experiences of a Jeeva!

What is it? What knows everything, yet is not known?)

(Chudaalaa tried hard to catch that subtle thing which was behind this Jeeva-state also.)

अहो नु ज्ञातमेतेन

Aha! I got it! I am able to grasp what is this Aatman-state is!

चेत्योल्लेखकलङ्किना जीवो जीवति जीर्णेन चिद्रूपेणात्मरूपिणा। (78.24, 25)

(चेत्योल्लेख – description of the object-world according to the different impressions caused by its appearance)

Jeeva lives by the taint of the perception-state which has been for long, and which is revealed by the Aatman, the nature of awareness (or ‘knowing’) (or the self-awareness).

(Aatman is what ‘knows’!

The ‘knowing’ also is a word belonging to the perceived; there is no word to describe it at all.

It is Chit; something which makes possible the Jeeva-state to exist, by connecting all its experiences by its presence, like a thread woven through pearls, to make a Jeeva-garland.

At the most, we can use the word ‘conscious’, to refer to it, though even that is not a proper term to describe it. The term ‘conscious’ is just an opposing word for the term ‘inert’.

What is this Chit?

Chit ‘that which knows’ is there; and all this rises by itself. It alone shines as all this.

It alone shines as the Jeeva-state by imagining itself to be the experiencer of the experience.

It alone forgets itself as it were, and imagines itself to be a Jeeva caught in a life-story; and suffers.

That alone is the true self.

That alone is the real ‘I’ which cannot be referred to as the ‘I’ also.

It is not the ‘I’ as the ego named Chudaalaa with an imagined life story of a queen.

It is just the Reality-state which gives meaning and connection to the ‘Chudaalaa Jeeva-state’.

Chudaalaa is just some wrong Bodha existing by the power of this Aatman, that is the same in all.

Different groupings of the elements make so many objects as living and inert; and the experiences rise with the Jeeva as an experiencer.

Aatman exists as the huge garland made of the garlands of countless Jeeva-experiences.

Jeeva-experience is just an agitation, and no experience happens at all.

Since all the Jeeva-states are just imaginations rising from nowhere; Aatman alone is there without divisions. This truth remains concealed because of the identity with the ego.)

चेत्यभ्रमवता (जीवः)

This Jeeva-state made of just the broken states of experience of an ego-entity, is a deluded state only, which rises by the absence of true knowledge.

(Jeeva-states of all the Jeeves-entities exist as the various fragrances of the same flower namely the Aatman.)

जीवश्चिद्रूपेणैव जीवति, आमोदः पवनेनेव खातेनेव सरिद्रयः। (78.25,26)

Such a ‘Jeeva-state called Chudaalaa’ comes into being, because of this Chit-state alone, like the fragrance carried by the wind, or the flow of stream by the hollow canal.

(Jeeva-state is just a flow of perceived states sliding along the changeless emptiness of Chit.

In the above-given examples, the flower and the fragrance or the stream and the canal are different objects.

But, Chit does not exist separated from the Jeeva.

In fact, the Jeeva-state does not exist at all, as any real thing.

Chit alone is there; and the Jeeva-state is its natural shine.

Jeeva-state is the mirage that is the natural state of the hot desert.

Chit sees itself as a mirage and deludes itself, as it were. Delusion is the Jeeva-state.

Chit alone ‘is’, with not even the name of Chit. Reality-state cannot be described with words.)

असत्यजडचेत्यांशचयनाच्चिद्वपुर्जडं

(चयनात् - तादात्म्यसंसर्गाध्यासात्)

The Jeeva-state attached to the 'body-I' is unreal, inert and is part of the perceived; by identifying with the Jeeva-state centered on an inert body as the 'I', the Chit-state gets deluded as it were, and stays as inert.

महाजलगतो ह्यग्निरिव रूपं समुज्झति। (78.26,27)

(Because of the delusion, and lack of Vichaara) Chit discards its taintless nature and becomes inert-like, like the fire reflected inside the ocean imagines itself as the water; (or like the fire inside the heated water becoming one with the water).

सद्वासद्वा यदाभाति चित्समाधौ सति स्वतः स्वरूपमलमुत्सृज्य तदेव भवति क्षणात्। (78.27,28)

(चित्समाधि - चेत्यैकाग्रता)

Chit alone, as the realness of all, shines as the real and unreal state of the world also, by becoming one with the agitation-state within itself (Chit-samaadhi); and, by itself, discards its untainted state completely, and exists as the perceived with an 'I' attached to it, instantly.

एवं चिद्रूपमप्येतच्चेत्योन्मुखतया स्वयं जडं शून्यमसत्कल्पं चैतन्येन प्रबोध्यते। (78.28,29)

This is how, the Reality-state, though is without divisions, turns towards the perception-state, and becomes one with the perceived that is revealed by itself, and reveals itself as this empty state of Jeeva which is unreal, and inert; and enlightens it with consciousness.

(Consciousness is just a word used for this revelation of the perceived, where the perceived gets some meaning and realness. Consciousness is not the property of Chit.

'Consciousness' is word that belongs to the perceived as opposed to the word 'inert.'

Chit is not conscious, as understood in the perceived world of conscious and inert states.

Chit just exists as the revelation of this world-experience.

It exists as the information-set called the world, and as its knower-Jeeva.

The world-information alone is known as the mind, intellect, and senses also.

This world-experience alone is known as the Jeeva-state.

Believing it as real is delusion; knowing it as unreal is freedom.

Chit is neither a delusion-state nor a knowing-state.

It just 'is'; and the world 'is' as its lustre, like a gem with its lustrous nature.)

CHUDAALAA REALIZES THE SELF VERY SOON

(This understanding of Chudaalaa was not just an intellectual understanding of the Aatman, but was the actual dissolving of the 'I' in the Aatman by the intense thinking-state of contemplation.

A student who reads these Vichaara-thoughts should again and again practise this thinking method, and reach the state of realization like Chudaalaa.

For her, it was just a Vichaara done for a few hours may be; for she had no attachment to the body or its connected objects, and she raised to the state of Aatman easily. For those, who are attached to the body and its connections, attainment of the self-state will take, may be years, as what happened for ShikhiDhvaja.

Contemplation-practice, 'Nidhidhyaasana' is not just the closing of the eyes and reciting a Mantra, but the intense probe of the Aatman, through absorption in the Vichaara, with no other thought disturbing it in any manner. The mind naturally stays dead, if the Vichaara is intense.

Mere intellectual comprehension of these words will be like the Vetaala-existence (word-excellence) as shown in the king and Vetaala conversation.

Chudaalaa reached the subtle state of Aatman through Vichaara; yet, she continued her Vichaara further, without stopping there, so that the Knowledge-vision would become her natural state.)

(Aatman cannot be remembered by the mind as the ego, nor can it be seen by the senses as in a mirror or portrait. It had to become the very state of existence.

Aatman must now be always shining as the Chudaalaa-mind without identifying with it as the 'I'.

Aatman should be the 'no-I state' with an 'I' costume.

How to do that? Chudaalaa thought further about this mysterious Aatman.)

इति संचिन्त्य चूडाला केनैषा चित्प्रचेतनी इति संचिन्तयामास,

Having done Vichaara like this, Chudaala then wondered how to make this self-state as her natural state of existence which will not vanish away, after the Vichaara-practice is over with.

चिरायेत्थं व्यबुद्धत। (78.29,30)

And after a long time, (after repeated Vichaara in the same style), she reached a state where Aatman alone shone forth as a Sattva-mind that was wearing the costume of a Chudaalaa-mind.

CHUDAALAA EXCLAIMS AT THE REVELATION STATE OF THE AATMAN AS THE SELF

अहो नु चिरकालेन ज्ञातं ज्ञेयमनामयं

Ah at last! After a lot of thinking, I am able to grasp that which is without afflictions.

यद्वै विज्ञेयतां कृत्वा न कश्चिद्दीयते (कश्चित् हीयते) पुनः। (78.30,31)

After reaching this level of understanding, there is no falling down again.

(Even if I do not remember it or do Vichaara on it, there is no swerving from this state.)

एते हि चिद्विलासान्ता मनोबुद्धीन्द्रियादयः, असन्तः सर्व एवाहो द्वितीयेन्दुवपदस्थिताः। (78.31,32)

All these, namely the mind, intellect, senses etc are part of the play of the Chit only.

Ah! All these do not exist at all!

They are like the double-moon phenomenon seen by the infected eyes.

(All these terms like Chit, mind etc are needed for the deluded student only; and have no meaning at all, in the Truth-vision.)

MAHAA CHIT

महाचिदैवेकास्तीह महासत्तेति योच्यते (32)

MahaaChit is the single state of Reality that exists as all the Jeeva-states at once, and is the one that is referred to as the Supreme essence (MahaaSattaa) which alone exists, (because of which everything else gets its realness, though unreal in nature).

निष्कलङ्का

Delusion alone is the state of a Jeeva; but the Chit state of Reality is not affected by this delusion-state, and stays taintless; (she is not bound by delusion as a Jeeva-state).

समा

She is equally present in all (like the ocean is present in all its waves equally).

शुद्धा

She is extremely pure (for she never is divided into many).

निरहंकाररूपिणी

She is the self in all; but is not the ego-I.

(Her presence alone rises as the false 'I' called Ahamkaara.)

शुद्धसंवेदनाकारा

She is something like the pure awareness-state (that is without the taint of the 'I' and the 'perceived').

शिवं

She is the most auspicious one (where even the term 'auspiciousness' loses its meaning).

सन्मात्रमच्युतं (33)

She alone is the Reality whatever it is;
and no change occurs in this Reality because of the perceived state.

सकृद्विभाता

She is instantly known, for she is the self in all.

(Who does not know that he or she exists?)

विमला

She is taintless, because the delusion never affects this state.

नित्योदयवती सदा

She always is the rising state of the self, and never sets.

(When does anyone feel his or her non-existence?)

सा ब्रह्मपरमात्मनामाभिः परिगीयते। (78.34)

She is referred to with terms like Brahman (ever-evolving state of knowledge),

Paramaatman (the Supreme common-essence in all), and so on.

(She has no name, for no one else is there to know her by name.

She has no qualities that can give her a descriptive name.)

चेत्यचेतनचित्तादि नास्या भिन्नं, न मानतः।

(मानता - proof)

She alone is the countless probable states of the 'seer seen and seeing experiences', which do not differ from her; (she is always the witness-state), her existence (as the witness) is not in need of proof (since your own existence as the self-awareness needs no proof).

(She 'is', as the witness-state;

and so the world exists as an illusory state, as information content, as her very nature.)

तयैषा चेत्यते चिच्छ्रीः

The grandeur of the perceived with all its beauty and wonder gets perceived, because of her.

सैषाया

She is the source of all this information (aadyaa) called the perceived; (but is not an information herself).

चिदिति स्मृता। (78.35)

She is known by the term 'Chit'.

(If the perceived is getting perceived, it means that, something is aware of this perceived.

Since the body, mind, intellect, ego-entity, Jeeva-state all belong to the perceived state only, there is something else which is aware of all this; and that is how perception-state becomes possible.

That is why, we refer to this state as Chit, the awareness-state; some unknown Reality, which exists as the 'knowing of the world'.)

(Reality is just a flow of information (Bodha) connected to a seer-information (ego) always.

He, who can be in the Chit-state is freed of all information content, and does not exist any more as the ego, the false information content.)

(Each Jeeva-state is aware of some experience of the world as its Bodha (information-content).

This Jeeva-state also is Bodha (information-content) only, of some ego that is agitating as the mind, and forming belief systems as the intellect. All these Bodha-states (information varieties) exist because 'something' unknown is able to produce and receive these varieties of information, but it itself is not any information that can be known by the mind and the intellect.)

अचेत्यं यदिदं चित्तं तत्तस्या रूपमक्षतम्।

‘This awareness-state referred to as Chit’ cannot be perceived by the mind or the senses, and cannot be understood by the intellect also. That is why, she is not injured by any perceived.

मनोबुद्धीन्द्रियाद्यर्थरूपैः सैव विजृम्भते। (78.36)

She alone shines forth as the functions of the Manas, Buddhi, and the senses.

(She is not a probable state of knowledge; but is that which exists as all probable states of knowledge, namely the perceived. She cannot be known as an ‘object that gets known’.)

तरङ्गकणकल्लोलकलनेयं चिदात्मनि जगद्रूपपदार्थानां सत्ता स्फुरति मातरि। (78.37)

(मातरि - प्रमातृभाव - conceiving nature)

All these countless states of perceptions stay as the probable states in the Chit-Reality as its very nature; these probable states rise like the wavelets of a turbulent ocean in the Chit-essence; and the reality of the world with the images of the objects rises in the conceiving state of the Jeeva (Chit as the limited-state of the seer) (like the sunlight which is division-less looks as if divided and tainted, when passing through a window).

यदिदं तत्परं रूपं तस्याः खलु महाचितेः शुद्धचिन्मणिवत्सा हि सेयं समसमोदिता। (78.38)

(द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च)

This (Jagat-appearance) is the supreme form of that MahaaChit.

She is equally present in all (as the known-essence) (without getting tainted by them), like the reflections inside the ‘Sphatika-rock which is equally present in all the reflections’.

अनन्ययैव या शक्त्या जगज्जृम्भिकया स्थिता सत्ता, मायातिरेकेण नान्या संभवतीह हि। (78.39)

The realness of the expanded state of the Jagat which rises by her unique power, is just the excessive state of delusion namely Maayaa alone, and nothing else happens at all (as Jagat).

(Chit-state does not appear as any world-appearance; does not also change into world-appearance; it is not even the support of the world-appearance; for there is no world-appearance at all. When analyzed, nothing called world-appearance is there at all. So, there is no perceived at all; and the Reality alone is there as ‘second-less’.)

विचित्रतेव भाण्डानां ननु हेमतया यथा, सा तथोदेति तद्रूपमात्मानं चेतति स्वयम्। (78.40)

The gold is seen divided as various vessels and ornaments, though it is equally present in all the shapes. Similarly, Chit rises itself as those forms and perceives them (as another).

(Look all around you, and analyze the perceived around you, which - at each and every wink (or agitation of the mind) opens the perceived, as new and fresh.

‘Yourself (ego-information) who is seeing the division of objects, and the information received as objects’, are all, totally the undivided state of Reality only.

‘You the seer’ and the ‘seen-perceived’ are one in essence; are inseparable.

When you can see beyond the divisions, then there is only the Reality that is left back; and the world is not at all there; like the goldsmith seeing the gold as equally present in all the various objects of the gold; for he sees the gold alone and ignores the shapes.

Reality alone exists as itself, seeing itself as the world.

It alone exists as both the observed and observer-states at once, in all probable measures of time and place. When the observer is dissolved through Vichaara, then there is no observed-world at all!!)

[Suppose you dream of an ocean; or some sorcerer produces the illusion of an ocean for you in your living room itself.

Where did the waters come from? Analyze.

In the dream and the illusions, the mind alone melts and rises as the waves of the water you see in that state. Was the ocean really there or not?

The ocean rose up as an experience; but did not also rise up as real.

Only if the ocean is experienced in the 'Viraat state, the totality perception state', then it can be proved as real; however, even that Viraat-state is unreal in the level of self-vision.

Your personal dream experience is therefore unreal compared to the totality experience.

Totality-experience itself is unreal compared to the Reality state of knowledge.]

स्वचित्तेन द्रवत्वेन तरङ्गदित्वमंबुषु महाचितौ जगच्चित्तादुतेतीवानुदेत्यपि

तदात्मैव यथा यातो रूपवान् जलधौ द्रवात्। (78.41,42)

(महाचितौ जगच्चित्तादुतेतीवानुदेत्यपि स्वचित्तेन द्रवत्वेन तरङ्गदित्वमंबुषु तदात्मैव यथा यातो रूपवान् जलधौ द्रवात्।)

The Jagat, rises as it were, in the 'MahaaChit', because of Chitta, the reflecting state of delusion; though it did not rise also, actually.

While dreaming (of an ocean), the Chitta itself rises up as the ocean-waters; so also, the Aatman alone rises as the form of the Jagat, like the waves etc in the ocean rising from the liquidity.

(Aatman alone rises as this world of Chudaalaa, melting itself as the waves of thoughts and memories, like the mind melting to stay as the ocean in the dream.

'Chudaalaa-world' exists on the surface, as if in a dream, like the mind rising as the ocean in the dream; but the 'Chudaalaa-world' does not exist at all in the 'awakening of the Aatman state'.)

एवं चिन्मात्रमेवाहमनहंभावमाततम्। (78.42)

Ah! This is how it is! I am that Reality state alone, that is not the Chudaalaa ego-entity.

(I as the Brahman alone, exist as all the probable states, as all the perceived that rises as the countless mind-fields. This Chit-expanse alone am I, and not the Chudaalaa-I.)

न तस्य जन्ममरणे न तस्य सदसद्रती न नाशः संभवत्यस्य चिन्मात्रनभसः क्वचित्। (78.43)

Birth and death do not belong to the Chit. The paths of good and bad do not belong to the Chit.

The Chit-expanse of pure awareness state never gets destroyed ever.

अच्छेद्योऽयमदाह्योऽयं

This cannot be cut, this cannot be burnt.

चिदादित्योऽतिनिर्मलः। (78.43,44)

The Chit-sun is extremely pure (and this perceived is my own shine and is not separate from me).

आहो नु चिरकालेन शान्तास्मि परिनिर्वृता

Aha! After a prolonged time of delusion, now I have reached the quietness; and have attained the completeness.

निर्वामि भ्रमनिर्मुक्तमासे निर्मन्दराब्धिवत्। (78.44,45)

I am completely free of all the bindings; am freed of all delusions, and am the quiet-state like the ocean removed of the churning Mandara Mountain.

असदाभासमत्यच्छमनन्तमजमच्युतं

This alone is seen as the false appearance of the world when there is absence of right knowledge.
It is extremely pure.

It is not a state that has an end ever (and is not bound by any space-measure).

It is not produced also newly; and it does not change also.

आत्माकाशमनाबाधममलं परमं चिरम्। (78.45,46)

It is the supreme expanse of the Aatman that spreads without any restraint.

There is only this 'supreme long lasting state' (that is not bound by any time-measure) (paramam) (chiram) (aatmaakaasham), and the taint of the perceived can not affect it in any manner (anaabhaadham) (amalam).

अनन्तमिदमाकाशं

This expanse of Aatman is limitless.

(What it is not?)

फलौघाश्चाफलादिकाः सुरासुरयुतं विश्वमेतन्मयमकृत्रिमम्। (78.46,47)

It is the entire Vishva that is filled with the divisions of good and bad as Suras and Asuras.

All the actions with results and all the enterprises for any achievement, all the failures; all are nothing but the shine of this expanse as its very nature.

पुंस्त्वकर्ममयी सेना सर्वं मृन्मात्रकं यथा

When a child (or a potter) makes clay dolls in various shapes as soldiers of an army, all of these soldiers are just the clay, and not really different from each other except for the time and place locations and actions and costumes, and functions.

द्रष्टृदृश्यमयी सत्ता चिन्मात्रैक्यमयी तथा। (78.47,48)

This world-reality is also filled with various shapes of people and objects; but in essence is the Chit alone, the knowing-state in all.

इदमैक्यमिदं द्वित्वमहं नाहमितीति च क इव भ्रमसंमोहः

Why this delusion and stupefaction as -

'This is the oneness, this is duality state, this is me, this is not me';

कथं कस्य कुतः क्व वा। (78.48,49)

in what manner, for whom, why and where?

स्वमनन्तमनायासमुपशान्तास्मि संस्थिता,

I am now established in that state which is my true self, which is limitless, which is effortless, and quiet.

निर्वाणपरिनिर्वाणा

I am now in the complete quiescent state of Nirvaana, and fully rested in all ways.

गतमासे गतज्वरम्। (78.49,50)

I am freed of the fever of delusion, and am in the awareness of my true self (like finding the garland that was always in my neck and feeling relieved).

अचेतनं चेतनं वा योऽयमाभाति चेतति,

That which shines as both the conscious and inert,

that alone perceives the objects as the perceiver, and stays as the perceived too.

भासमानात्म तद्रूपं खं महाचिति संस्थितम्। (78.50,51)

This emptiness which shines as both the seer and the seen, is established in the Supreme Reality alone.

नेदं नाहं चान्यच्च न भावाभावसंभवः

This world does not at all exist; I am also not there as its perceiver, and not anything also. There is no absence or presence of anything.

शान्तं सर्वं निरालम्बं

Everything is the state of quietness only; and there is no perceived also that is supported by anything else.

केवलं संस्थितं परम्। (78.51)

That Reality alone is there; and nothing else.

CHUDAALAA ATTAINS THE KNOWLEDGE-VISION

इत्थं विचारणपरा परमप्रबोधाद्बुद्ध्वा यथास्थितमिदं परमात्मतत्त्वं

In this manner, she practised Vichaara intensely, and attained the excellent state of vision where the truth of Reality was revealed as it was;

संशान्तरागभयमोहतमोविलासा

and she was freed of attachment towards people and objects, lost all her apprehensions about life and death, delusions about life, and the play of ignorance in the form of Jaagrat etc.

शान्ता बभूव शरदम्बरलेखिकेव। (78.52)

She remained quiet and taintless, like the cloudless autumn sky.