

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER FIFTY

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (9)]

[BRAHMAN IS NOT THE CAUSE OF THE WORLD]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**DEDICATED  
TO  
ALL THE SEEKERS OF TRUTH**

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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 FIFTY

[BRAHMAN IS NOT THE CAUSE OF THE WORLD]

वसिष्ठोवाच

Vasishta spoke

एवंवदति वै कुम्भे चित्तत्यागं मुहुर्मुहुः अन्तर्विचारयन्सौम्यो राजा वचनमब्रवीत्। (94.01)

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

शिखिध्वज उवाच

ShikhiDhvaja spoke

हृदयाकाशविहगो हृदयद्रुममर्कटः भूयो भूयो निरस्तं हि समभ्येत्येव मे मनः। (94.02)

I am trying to get rid of this mind-thing which is floating in the heart expanse,  
and which behaves like a restless monkey jumping all over the heart-tree again and again;  
but it again comes alive with more vigour whenever I try to disown it.

जानामि चैतदादातुं मत्स्यं जाल इवाकुलं त्यागमस्य न जानामि चित्तं द्रव्य इवोत्तम। (94.03)

Hey excellent one! I am able to hold it as mine, like a fish struggling to free itself from the net;  
but I do not know how to renounce it and free myself from it.

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

चित्तस्यादौ स्वरूपं मे यथावद्भगवन्वद तत्तश्चित्तपरित्यागं यथावद्वद मे प्रभो। (94.04)

Bhagavan! First, tell me the nature of this Chitta so that I can get rid of it;  
and please explain also, the ways of doing the complete Chitta-renunciation.

कुम्भ उवाच

Kumbha spoke

वासनैव महाराज स्वरूपं विद्धि चेतसः चित्तशब्दस्तु पर्यायो वासनाया उदाहृतः। (94.05)

Hey MahaaRaaja! Vaasanaa is the nature of the Chitta.

The term Chitta is the synonymous with the word Vaasanaa.

*(What is a Vaasanaa?*

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

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

*Vaasanaa can be defined as the agitation that stays as the want of another, and it resides in you as  
a want of completion.*

*Each Vaasanaa is a tiny incompleteness-state seeking its completion, the want to subside, the want to rest  
without any agitation. It is an agitation that wants to end the agitation.)*

*(A man is the Chitta, the collection of these incomplete atoms searching for fulfilment;  
and Chitta is a continuous struggle to remove the incompleteness and make it complete.*

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

त्यागस्तस्यातिसुकरः, सुसाध्यः स्पन्दनादपि, राज्यादप्यधिकानन्दः, कुसुमादपि सुंदरः। (94.06)

It is not difficult at all, to renounce this Vaasanaa-agitation.  
It does not need any effort at all, not even of the slightest movement.  
It gives more bliss than owning the kingdom of heaven also.  
It is more beautiful than the sight of a flower.

*(Of course, it is not possible for all.*

*The fool who exists as just the mind-agitation of desires, will never be able to renounce the mind; because the idiot survives by the idea of 'I' and 'mine' only.*

*He cannot even imagine a state where he owns nothing and where his very identity has to be renounced as a taint of 'mine'.)*

मूर्खस्य तु मनस्त्यागो नूनं दुःसाध्यतां गतः पामरस्येव साम्राज्यं तृणस्येव सुमेरुता। (94.07)

For a fool (with the stagnant intellect), it is as difficult as a lowly (unfit) person trying to own the kingdom, or a grass-piece wanting to become a Meru Mountain.

शिखिध्वज उवाच

ShikhiDhvaja spoke

स्वरूपं वेद्मि चित्तस्य वासनामयमाकुलं

I understand that the nature of the Chitta is Vaasanaa and agitation (and I also know that I have to renounce it all; but somehow I cannot succeed however much I try).

त्यागः स मन्ये दुःसाध्यो वज्रनिर्गलनादपि। (94.08)

I am of the opinion that the 'renunciation of the Chitta' is harder than the swallowing of a diamond.

संसृत्यामोदपुष्पस्य दुःखदाहानलस्य च जगदब्जमृणालस्य मोहमारुतखस्य च

शरीरयन्त्रवाहस्य हृत्पद्मभ्रमरस्य च अयत्नाच्चेतसस्त्यागो यथा भवति तद्वद। (94.09,10)

Chitta is the flower for the fragrance of the world-phenomenon;

(so, how can I see the world and yet not have the Chitta?)

Chitta is the fire producing the flame of misery;

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

Chitta is the stalk of the world-lotus;

(and the world cannot be dissolved off by just wishing it away).

Chitta is the sky, where blows the wind of delusion;

(and the very existence of Chitta is a delusion that deludes me as to how to get rid of this Chitta).

Chitta is the mover of the body-machine;

(and as long as this body is there, the Chitta will also exist as its controller).

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

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

कुम्भ उवाच

Kumbha spoke

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

सर्वनाशोऽस्य यः साधो चेतसः संसृतिक्षयः

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

स एव चित्तसंत्याग इत्युक्तं दीर्घदर्शिभिः। (94.11)

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

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

शिखिध्वज उवाच  
ShikhiDhvaja spoke

चित्तत्यागादहं मन्ये चित्तनाशः सुसिद्धये

I agree that the ‘destruction of the Chitta’ is better than ‘Chitta-renunciation’,  
for the attainment of the Truth-vision.

अभावः शतशो व्याधेः कथमस्यानुभूयते। (94.12)

How can the ‘Chitta-disease’ which spreads out in hundreds of ill-effects as experiences, fears, likes  
and dislikes be cured,  
and how can its absence be experienced (since any experience is a form of Chitta alone)?

कुम्भ उवाच  
Kumbha spoke

*(Chitta has no independent existence. It rises from somewhere.*

*Analyze the source of Chitta, and you will understand that it is founded on the feeling of ‘I’ only,  
as the conception of oneself with a name and form.)*

CHITTA TREE

अहंबीजाश्चित्तद्रुमः सशाखापल्लवः

The Chitta-tree grows from the ‘I’ seed only,  
and spreads-out as countless branches that are covered by leaves in the form of countless Vaasanaas  
and their experience-fields.

उन्मूलय समूलं,

Uproot it fully, and destroy the root.

तमाकाशहृदयो भव। (94.13)

Stay as that emptiness-essence only, which is left back as the empty expanse of the Aatman (where the  
huge tree which filled the space from horizon to horizon, just vanished off without a trace).

शिखिध्वज उवाच  
ShikhiDhvaja spoke

*(Chitta is not a tree that is standing in front of me, that I can uproot it with sheer physical force.  
I do not see it as an object; it itself is the object-seer.)*

चेतसः किं मुने मूलं, कोऽङ्कुरः, कोऽस्य संभवः, काः शाखाः, के च वा स्कन्धाः, कथमुन्मूल्यते च सः। (94.14)

Hey Muni! Tell me what is the root of this Chitta, what is the sprout, what is its field of growth,  
what are the branches, what are the trunks, and how does it get uprooted fully?

कुम्भ उवाच  
Kumbha spoke

अहमर्थोदयो योऽयं, स चित्तावेदनात्मकः

You always have this ‘I’ as the central point of all your thoughts and actions.

This ‘I’ alone rises as the Chitta-state in the form of the ‘I-based experiences’ of the world.

*(Even now, you are asking the question based on this ‘I’ only, as an entity who wants to uproot the Chitta.  
Who is asking the question? Analyze.*

*The question is also rising from the Chitta alone, with the ‘I’ as the central point.*

*This ‘I’ is not the real you; you do not know the true self.)*

एतच्चित्तद्रुमस्यास्य विद्धि बीजं महामते। (94.15)

Understand that the ‘ignorance of the true nature of the Self (which exists as a different ‘I’),  
is the ‘seed for the Chitta-tree,’ hey MahaaMati!

*(Where does this tree grow?*

*The awareness you have of the world, is the fertile field where the tree grows.*

*Awareness of any object, is the 'self-awareness and the object' rising as one unit.*

*Nothing can be experienced, if 'you' are not aware of it.*

*'You' (self-state) are aware of the 'ego also'; so, it is also an 'object of awareness' only.*

*'Ego' (imagined self-data based on the body-identity), is the seed from which the Chitta sprouts.*

*Destroy this seed without a trace through Vichaara.*

*Are you ShikhiDhvaja, or are you the awareness which knows ShikhiDhvaja? Think.*

*All that you know as yourself -*

*as a king, husband, father, recluse, and all the qualities that you attribute to the 'ShikhiDhvaja entity' is - something that is 'known' by this awareness -*

*like 'knowing a rock or wood' as an outside object.*

*If this object called 'I' also is rejected as mind-made, then the Chitta gets completely destroyed.*

*Realize the unreal nature of the world along with the ego-entity, like you understand the dreamer and the dream both as unreal, when you wake up.)*

**परमात्मपदं क्षेत्रं**

Supreme self (self-essence within the Jeeva-entity), alone is the field where this seed grows.

**क्षेत्रं मायामयस्य तत्।**

This field is made of Maayaa alone (which shows what is not there and also shows everything in the wrong way).

*(Whatever is 'known' by the 'I' is Chitta.*

*The 'knowing-awareness' is the field, where this 'tree of Chitta' is firmly rooted, with its 'hundreds of conception-branches' occupying 'all the place and time boundaries that can ever be'.)*

*(The experience is in the form of 'I am separate' from all.*

*World is nothing but an array of experiences that later get stored as memories.)*

**एतस्मात्प्रथमोद्भिन्नादङ्कुरोऽनुभवाकृतिः**

The sprout in the form of experience, is the 'first conception' that is superimposed on the Aatman.

*(This sprout alone is referred to by the term 'Buddhi' - the level where the Chit itself, because of the idea of separation, sees and understands a world outside of it, like a dream experienced within oneself.)*

**निश्चयात्मा निराकारो बुद्धिरित्येव सोच्यते। (94.16,17)**

This Buddhi is of the form of ascertainment.

It is formless. (It is not some physical limb inside the body.)

Buddhi is the 'knowing-nature (Aatman)' that knows the world as something real, with well-formed ascertainment.

*(Realization is not the idiotic state of believing oneself (ego) as all;*

*but is the realization of the truth that the Reality alone exists as all, including the 'I';*

*like knowing that 'matter' is made only of the atoms that are actually undivided in the basic level.*

*A Knower lives not as the ego-entity, but as the emptiness wearing the costume of ego; and is always identified with the Reality state of the Self.)*

*(‘Chit alone’ rises as the ‘sprout of Buddhi’ by forgetting itself;  
and then, it gets known as Chitta, which rises as the world-perception.)*

अस्य बुद्ध्यभिधानस्य याङ्कुरस्य प्रपीनता संकल्परूपिणी तस्याश्वित्तनाममनोभिधा। (94.17,18)

The ‘sprout’ called ‘Buddhi’ -

when it expands with its various conceptions and ascertainment of the objects, people, likes, dislikes etc -  
is referred to as Chitta;

and is also known as the ‘Manas’, the cogitation-state.

*(In the undivided space, the ‘first division’ to rise, is the idea of the body, as separated from all the other  
things of the world, as the ‘I’ and the ‘world’.*

*It is the foremost division, the Dvaita imagined by a Jeeva.*

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

**जीवो मिथ्योपलम्भात्मा**

Jeeva is the name given to the ghostly figure, which is the centre of some experiences that get connected  
as belonging to the Buddhi-state, which is separated as some ‘I’.

शून्यात्मा ह्युपलोपमः। (94.18)

This Jeeva (is not any light-streak or any particular identity, but) is just some emptiness, (where some  
array of experiences centre around some imagined ‘I’);

but is a like a rock because of the dense state of experiences (and also the subjective memories of those  
experiences, as connected to a single ‘I’).

*(Body or form or image itself is the main Vaasanaa, and is like the trunk of this Chitta tree.*

*Other than the body, the other Vaasanaas of various types centered around this trunk, rise as the  
branches of the Chitta-tree.*

*Therefore, Chitta tree is firmly standing on the body-Vaasanaa, and allows other Vaasanaas to fructify  
using the body as its trunk.)*

**स्तम्भः कायोऽयमेतस्य स्नाय्वस्थिरसरञ्जितः**

The trunk (of this tree) is this body decorated by the sinews, bones and blood.

देशान्तरेऽङ्कुरोद्देशे कालस्पन्दोऽस्य वासना। (94.19)

In another place other than this trunk (main Vaasanaa),

the ‘sprout which can rise as the leaves, flowers and fruits, as per the ripening time of the various results  
of the actions, is the main Vaasanaa (essence) that belongs to the Jeeva.

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

*This is the feeling of incompleteness, the basic agitation which wants to reach the completeness in the  
varied experiences framed in the space and time boundaries.*

*This is the basic Vaasanaa that wants to seek a variety of experiences to reach the agitation-less state,  
where, instead of the completeness that is sought for, more and more agitations rise up leading one  
towards countless experiences of joys and sorrows.*

*It is the delusion-state of the ‘completeness forgetting its completeness’ and ‘chasing itself outside of  
itself’.)*



शाखायाश्चित्तवृक्षस्य दीर्घा दूरगतास्तताः

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

इन्द्रियाण्यल्पभोगाश्च भावाभावात्मयोनयः विटपौघा महान्तोऽस्य शुभाशुभफलाकुलाः। (94.21)

(महान्तोऽस्य विटपौघा इन्द्रियाण्यल्पभोगाश्च)

The senses are its 'huge branches of countless numbers' (that reach out far and wide), and they draw the imaginary picture of the world on the emptiness canvas, at each and every agitation of the Chitta. They see the objects and give a momentary bliss of false gratification.

(भावाभावात्मयोनयः) (शुभाशुभफलाकुलाः)

They hold inside them the seeds for various wombs made of births and deaths, with countless side-branches that rise forth as countless clusters of trees themselves, and give rise to good and bad experiences as fruits of actions.

ईदृशस्यास्य चित्तस्य दुर्वृक्षस्य प्रतिक्षणं शाखाविलवनं कुर्वन्मूलकाषे भरं कुरु। (94.21,22)

Such is this poisonous tree of Chitta!

Not even relaxing for a moment also, you have to keep on cutting its branches without tiring, and at the same time destroy the roots also with utmost effort.

शिखिध्वज उवाच

ShikhiDhvaja spoke

चित्तद्रुमस्य शाखादेः कुर्वाणोऽहं विकर्तनं, कथं करोमि मूलस्य निःशेषकषणं मुने। (94.22,23)

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

कुम्भ उवाच

Kumbha spoke

(Senses are inert; and so, whatever branches out in various directions, is the Vaasanaa only.)

वासना विविधाः शाखाः फलस्पन्दादिनान्विताः

Vaasanaa (as the basic essence of 'Jeevataa' with a form) branches out in various ways; and it fulfils or fails, thus giving the fruits of joy and sorrow.

(Why do you seek anything as fulfilment at all? You are already a fulfilled state as the Aatman.

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

अभाविता भवन्त्यन्तर्लूनाः संविद्वलेन ते। (94.23,24)

When these Vaasanaas are not entertained at all, these dissolve off inside, by your own analytical power of the Aatman.

(The interest in the objects and people rise up because of the belief that happiness is attained by their contact. Joy or sorrow is within only, and not in the contact of the people or objects.)

असंसक्तमना मौनी

Stay with no attachment to the objects or people. Be silent in the mind when the objects are seen.

शान्तवादविचारणः संप्राप्तकारी

Stop futile arguments that are based on the mere terminologies and their meanings.

Do not run away from or chase anything, pushed by dislikes and likes.

(Can a canvas like or dislike the pictures that are drawn on it?

Just do what you have to do in the proper manner as per the duties that belong to you at your station of life.)

यः सोऽन्तर्लूनश्चित्तलतो भवेत् । (94.24,25)

He who follows these methods,

will surely cut off the poisonous creeper of Chitta that fills his heart-expanse.

*(There is no fixed hour that you can adopt so as to cut off this creeper of Chitta.  
The work of slicing it to pieces should continue without a break, as a non-stop Vichaara process.  
Keep on trying again and again, even if failures are met with.)*

चितद्रुमलताजालं पौरुषेण विकर्तयन् यस्तिष्ठति स मूलस्य योग्यो निकषणे भवेत् । (94.25,26)

He who remains chopping off the 'network of the Chitta tree creeper', using all the effort he can muster, he is fit enough to hack off the roots also.

गौणं शाखाविलवनं,

The 'chopping of the branches' is only a secondary act,  
like the day to day routine function that you have to undertake.

मुख्यं मूलविकर्तनं चित्तवृक्षस्य,

The main object of yours should be in cutting off the roots of Chitta-tree once and for all,  
(so that it does not sprout once again).

तेन त्वं मूलकाषपरो भव । (94.26,27)

Therefore, focus only on hitting at the root of the Chitta-tree.

मुख्यत्वेन महाबुद्धे मूलदाहमलं कुरु चित्तकण्टकखण्डस्य, भवत्येवमचित्ता । (94.27,28)

Hey Intelligent one!

You must focus only on burning away once for all, the root of the thorny forest of Chitta.  
In this manner, the Chitta will cease to be.

शिखिध्वज उवाच

ShikhiDhvaja spoke

अहंभावात्मनश्चितद्रुमबीजस्य हे मुने कोऽनलो दहनाख्येऽस्मिन्कर्मण्यर्थकरो भवेत् । (94.28)

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

कुम्भ उवाच

Kumbha spoke

राजन्स्वात्मविचारोऽयं कोऽहं स्यामिति रूपधृक्, चित्तदुर्दुमबीजस्य दहने दहनः स्मृतः । (94.28)

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

WHO AM I?

शिखिध्वज उवाच

ShikhiDhvaja spoke

मुने मया स्वया बुद्ध्या बहुशः प्रविचारितं यावन्नाहं जगन्नोर्वीवनमण्डलमण्डितं ,

नाद्रेस्तटं न विपिनं न पर्णस्पन्दनादि, च जडत्वान्न च देहादि न मांसास्थ्यसृगादि च,

कर्मेन्द्रियाण्यपि न च न च बुद्धीन्द्रियाणि च, न मनो नापि च मतिर्नाहंकारश्च जाड्यतः । (94.29 to 32)

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

I have found out that, I am not the Jagat that I see around me or know of.

I am not the earth adorned by forests and lands; or the banks of the mountain; or the jungle; or the leaves  
and other yields.

I am not the body with its limbs made of flesh, bones and blood, because it is inert.

I am not the organs of action, or the organs of knowledge.

I am not the mind, not the intellect or the ego-sense, because, they are all inert and do not consciously act.

कटकत्वं यथा हेम्नि तथाहत्वं

The 'I-ness' is in the Chit-Self, like the bracelet seen in the gold (and is inert).

चिदात्मनि जडं त्वसद्रूपतया,

Hey Muni! Inertness (as seen in the stone, rock etc) is not real, because it is dependent on the conscious principle to give existence to it.

तेन तन्नास्ति हे मुने। (94.33)

Therefore the 'I-ness' is not real and has no existence as such.

*(I am not inert, since I am conscious and am aware of the inert things; they are not aware of me.)*

संनिवेशनिवासात्मा सर्वार्थादिः परे पदे विद्यते, नान्यदन्यत्वान्नभसीव महाद्रुमः। (94.34)

There is only the 'Supreme Reality-state' - which is the support of any world-perception (any experience as the 'knower of all') and is the source of all the objects that are ever conceived; and nothing other than the Reality-state exists, as separated from it, like a tree seen in the sky is not different from the sky.

जानन्नपीति भगवन्नहंत्वमलमार्जनं अन्तर्यज्जं (अन्तः यत् जं) न जानामि, तेन तप्ये चिरं मुने। (94.35)

Though I understand all this intellectually,

I do not 'know of that which is within' as the 'knower of all', the essence of self; therefore, I have been suffering for long, hey Bhagavan!

कुम्भ उवाच

Kumbha spoke

एतावन्मात्रकं वृन्दं यदि न त्वं महीपते जडत्वात्तन्महाबुद्धे योऽसि तद्वद मेऽनघ। (94.36)

If all the above mentioned collection of terms you mentioned are not the 'real you', hey king, because of their inert nature, then, tell me, hey intelligent king, what you are actually, hey Anagha!

शिखिध्वज उवाच

ShikhiDhvaja spoke

*(I am 'that' which exists as the 'I', the subtle and purest state of myself, which is the centre of all these conceptions that rise as the objects of my experience.)*

चिन्मात्रमहमच्छात्मवेदनं विदुषां वर, यत्र भावाः स्वदन्ते ते निर्णयन्ते च येन वा। (94.37)

Hey Best of the Learned!

I am the one that is conscious (ChinMaatram)

and that which understands the world, as such and such, and myself as so and so; where the objects are experienced and are ascertained as 'liked and disliked'.

एवंरूपस्य मे, लग्नं नूनं मलं,

I know that I am the centre of all these experiences, including the body which I identify with, as my 'self'. I know this identity is false and a taint that has attached to my pure self.

अकारणं सकारणं वा

Why it has happened, is there a cause for such a taint or not?

*(How can the pure self-state be tainted in this manner?)*

अहमिति यत्पदं च न वेद्म्यहम्। (94.38)

I do not even know the state of the pure self,

(since the body-identity is always there, blocking the real self).

असदेतदनात्म्यं प्रमार्ष्टुं मलमात्मनः मुने यदा न शक्नोमि तेन तप्ये सुदारुणम्। (94.39)

I am unable to remove this identity with the body, which I understand is false, and is not my true self; and so I suffer terribly, and feel lost, hey Muni!

## THE TAINT OF AHAMKAARA

कुम्भ उवाच

Kumbha spoke

ब्रूहि किं तन्महाबाहो लग्नं तव मलं महत् स्थितोऽसि येन संसारी सता वाप्यथवाऽसता। (94.40)

Hey Mighty-armed king!

Tell me, whether 'this hard taint that is stuck to you and is not getting removed by any effort in thinking also and by which you are caught in this worldly-existence,' is real or unreal?

शिखिध्वज उवाच

ShikhiDhvaja spoke

चित्तद्रुमस्य यद्वीजमहंभावश्च मे मलं, तच्च त्यक्तुं न जानामि, त्यक्तं त्यक्तमुपैति माम्। (94.41)

I know that this 'I' (Aham) that is identified with my form as ShikhiDhvaja, is the seed for the Chitta-tree; and that is the taint. I do not know how to get rid of it.

I try to get rid of it through Vichaara again and again; and again and again, it rises up fresh as ever.

## CAUSE OF AHAMKAARA

कुम्भ उवाच

Kumbha spoke

*(This 'false I' should also have a cause; that is your reasoning.*

*How can a false thing have a cause as such?*

*For example, what is the cause for the double-moon you see in the sky with an infected eye?)*

कारणाज्जायते कार्यं यत्तत्सर्वत्र संभवेत्

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

अन्यत्त्वसद्विचन्द्राभं, दृष्टमेतन्न विद्यते। (94.42)

(अन्यत् तु, कारणं विनैव जातं कार्यं, - द्विचन्द्राभं असदेव)

There is another factor also, where there is some effect without the cause also, like the sight of the double-moon.

If you analyze the false thing (or cure your infection), it vanishes without a trace.

*(What causes this taint', was your question.)*

कारणाज्जायते कार्यमहंभावाद्भावाङ्कुरः इति, कारणमन्विष्य कथयस्व ममाधुना। (94.43)

According to you, the effect should have a cause for sure.

And, the 'I-sense' (AhamBhaava) alone is the sprout for this worldly-existence (Bhava).

Search for the cause and tell me what causes this 'I-sense' (AhamBhaava)!

## EXPERIENCE IS THE CAUSE OF AHAMKAARA

शिखिध्वज उवाच

ShikhiDhvaja spoke (after thinking awhile)

मुनेऽहमिति दोषस्य वेदने वेद्मि कारणं

Hey Muni! I know that, this 'I' fault is caused by the experience of the world I am constantly having.

*(The world is seen, and the idea that I am seeing the world accompanies this experience.*

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

तद्यथोपशमं याति तन्मे वद मुनीश्वर। (94.44)

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

चित्तश्चेत्योन्मुखत्वेन दुःखायायमहंस्थितः

Chitta is always turned outward only, and is stuck to the perception of the world, and therefore, this 'I' is a prey to miseries always.

चेत्योपशमनं ब्रूहि मुने तदुपशान्तये। (94.45)

How can I get rid of this perceiving state of Chitta, so that the 'I' also subsides, hey Muni?

कुम्भ उवाच  
Kumbha spoke

कारणं कारणज्ञोऽसि वेदनस्य वदाशु मे

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

*(You believe that the outside world is the cause of your misery, since you cannot get rid of it.)*

ततस्त्वां बोधयिष्यामि कारणाकारणक्रमम्। (94.46)

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

वेद्यवेदनरूपस्य चेत्यसंचेतनस्य मे अकारणं कारणतां यद्यातं तव तद्वद। (94.47)

As far as I am concerned, there is no cause at all for this perceived world which is made of the  
'known and knowing' 'perceived and perceiving consciousness',  
but you seem to know of some cause, and consider 'this' as its effect. Tell me how it is so!

THE REALNESS SEEN IN THE WORLD IS THE CAUSE OF EXPERIENCE

शिखिध्वज उवाच

ShikhiDhvaja spoke (after thinking awhile)

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

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

*What I experience is real for me, including this body which is always there as my very identity,  
and it is because the world I see also looks very real, and is always there as a part of me.)*

चेत्यचेतनरूपस्य वेद्यवेदनसंवेदनाकृतेः इदं पदार्थसत्तेह देहादिः कारणं मुने। (94.48)

The 'reality of the objects like the body etc which are experienced by a conscious being like me,  
and which are understood by me as real', is the 'cause', hey Muni.

शरीरादितयोदेति वेदनं वस्तुसत्तया असत्याभासया स्पन्दो यथा पवनलेखया। (94.49)

Though the wind is invisible and formless, the movement of the objects make the wind also visible  
as it were. Because of my existence as a body, the objects are also experienced as real.

*(Like the wind is felt by the movement of an object, the 'I-sense' also rises by the reality of the objects  
that I see. How can I see the unreal nature of the objects, when they are always proving their presence to  
me as real? How can I not see the world as real, when it is so real and solid?)*

असत्तां वस्तुसत्ताया नावगच्छाम्यहं यथा अहंत्ववेदनं चितबीजं समुपशाम्यति। (94.50)

I am not able to see the unreal nature of the objects,  
by which the seed of the Chitta, namely the 'I' will also subside.

कुम्भ उवाच

Kumbha spoke

विद्यते यदि देहादि वस्तुसत्ता तदस्ति ते, अभावाद्देहसत्तादेः किंनिष्ठं तव वेदनम्। (94.51)

The reality of the objects and the body etc alone, is making your 'I' rise up; so you say.  
Since the body etc are not there at all, how can your 'I' also hold forth as real?

BODY IS REAL FOR ME

शिखिध्वज उवाच

ShikhiDhvaja spoke (after thinking awhile)

यस्योपलभ्यते किञ्चित्स्वरूपं कलनात्मकं असद्रूपं कथं तत्स्यात्प्रकाशः स्यात्कथं तमः। (94.52)

How can this body which I call myself, which moves and functions as myself be denied its existence?  
*(I am conversing with you also as this body only; how can it be not there?)*

How can you prove the brightness as darkness?

हस्तपादादिसंयुक्तः क्रियाफलविलासवान्सदानुभूयमानोऽयं देहो नास्ति कथं मुने। (94.53)

Look at these hands and legs, face etc; (I see it and can move the limbs at my will).

(People recognize me through this face only.)

I perform so many acts through this body only, and experience the results also through the body.

(It will be always there as 'me', till it dies.)

I experience it at all times.

How can you say that it is not real, and is not there at all, hey Muni?

कुम्भ उवाच

Kumbha spoke

*(You already told me that everything should have a cause; and nothing can exist without a cause.)*

कारणं यस्य कार्यस्य भूमिपाल न विद्यते, विद्यते नेह तत्कार्यं, तत्संवित्तिस्तु विभ्रमः। (94.54)

Hey king! If the effect has no cause, then it is not an effect at all, and so is non-existent;

and if such a thing is seen, it is just some illusion, or the delusion of the brain alone!

*(Seeing something itself is not the proof of its realness.)*

कारणेन विना कार्यं शरीरं न कदाचन विद्यते, यस्य नो बीजं तद्द्रव्यं क्वेव जायते। (94.55)

The body which is an effect cannot ever exist without a cause.

If a thing has no seed as its cause, how can any object come out of it?

अकारणं तु यत्कार्यं सदिवाग्रेऽनुभूयते तद्द्रष्टुर्विभ्रमाद्विद्धि मृगतृष्णाजलोपमम्। (94.56)

If some effect gets experienced as if real, and there is no cause for it, then it is surely because of the delusion of the seer, and is equal to a mirage-river seen in the desert.

*(Mirage-river is an illusion produced by the heat affecting the brain of the perceiver, and is not caused by any mountain stream.)*

अविद्यमानमेव त्वं विद्धि मिथ्याभ्रमोदितं, नातियत्रवतोऽप्येतन्मृगतृष्णाम्बु लभ्यते। (94.57)

What is caused by the delusion is non-existent; understand this well.

You can believe the mirage-water as real and try hard to extract water from it; but can you really quench your thirst in that water?

BODY IS NOT A MIRAGE; IT IS REAL

शिखिध्वज उवाच

ShikhiDhvaja spoke

असतो द्वीन्दुबिम्बादेर्न युक्तं कारणेक्षणं वन्ध्यातनयसर्वाङ्गमण्डनं कस्य राजते। (94.58)

Of course, the double moon seen by a diseased man is not real, and there is no cause for that moon to appear as two. It is just a sight-connected problem.

How can any one get any joy by looking at a barren woman's son who is well-dressed and decorated with ornaments?

*(But, this body is not seen with some infected eyes and is not non-existent like a barren woman's son.)*

WHAT IS THE CAUSE OF THE BODY?

कुम्भ उवाच

Kumbha spoke

*(Do not take the examples literally.*

*You argued that the effect without a cause is non-existent.)*

कारणेन विना कार्यं शरीराद्यस्थिपञ्जरं,

This skeleton-cage named the body also is an effect that has no cause.

अविद्यमानमेवेदं विद्ध्यसंभवतो नृप। (94.59)

Therefore, it is not possible for it to exist, and so it is not there.

Understand this fact, hey king through Vichaara.

(अशरीरं शरीरेषु अनवस्थेषु अवस्थितम्) (The body-less one exists in the bodies that are not there at all.)

## PARENT IS THE CAUSE OF THE BODY

शिखिध्वज उवाच

ShikhiDhvaja spoke

हस्तपादादियुक्तस्य शरीरस्य मुनीश्वर नित्यमालक्ष्यमाणस्य पिता कस्मान्न कारणम्। (94.60)

Hey Muneeshvara! How can you say that this body has no cause?

This body which has hands and feet, and functions as somebody in this world (is not a dead skeleton), is alive and experienced always, and is born from a father.

How a parent cannot be the cause for this body?

कुम्भ उवाच

Kumbha spoke

कारणाभावतो राजन्पिता नाम न विद्यते, असतो यत्तु संजातमसदेव तदुच्यते। (94.61)

Raajan! The father-factor also is not existent, because that (body) also has no cause.

That thing from which an unreal thing rises up, is also unreal only!

*(Your so-called father is another body with another 'T'; another delusion-state.**His father was also another delusion state with another 'T'.**You can go on like this 'Ad infinitum', and keep on producing delusion-states alone, as the cause for every other delusion-state.**Therefore, how can any delusion be real, if even you invent the cause for the existence of a ghost in its parents? Ghost can never be real; it is an illusion; and its parents also are illusions only.)*

पदार्थानां च कार्याणां कारणं बीजमुच्यते,

True! The objects that are effects are seen as having a cause, and that cause is said to be the seed.

संभवत्यङ्ग जगति न बीजेन विनाङ्कुरः। (94.62)

Dear one! In the world, a sprout cannot rise without a seed for sure.

तस्मान्न कारणं यस्य कार्यस्येहोपपद्यते

Therefore, that which has no cause cannot exist at all as an effect.

बीजाभावे हि तन्नास्ति तत्संवित्तिस्तु विभ्रमः। (94.63)

If the seed is not there, then nothing can rise out of it.

If such a thing is seen, then surely it is an illusion only.

अवश्यं खलु यन्नास्ति निर्बीजं तन्मतिभ्रमः द्वीन्दुत्वमरुभूम्यम्बुवन्ध्यापुत्रदशासमम्। (94.64)

That which has no seed can never be there for sure.

It is just a delusion of the intellect that presents an object as real, and the body also is equal to the illusions like the sight of two-moons, waters of the desert, and the son of a barren woman.

## BRAHMAA IS THE FIRST CAUSE

शिखिध्वज उवाच

ShikhiDhvaja spoke

पितामहानां पुत्राणां पितृणां च जगत्त्रये आद्यः पितामहः कस्मात्पूर्वोत्पत्तौ न कारणम्। (94.65)

Brahmaa, the Creator alone is the first cause of all the grandfathers, sons and fathers (Manu and others) in the three worlds. So, how is he not the first cause of everything?

कुम्भ उवाच

Kumbha spoke

आद्यः पितामहो यः स्यात्सोऽपि नास्त्येव भूपते, कारणाभावतो नित्यं यदा भावो न कस्यचित्। (94.66)

Hey king! Even that Grandfather Brahmaa, who is the first one who came before all,

is non-existent, in actuality. When the cause is always absent, there cannot be an object rising out of it!

*(He is also a delusion-state with another 'I'. He cannot be also the cause. Since the cause is absent, even his form is non-existent.)*

कारणस्य स्वबीजस्य नित्याभावात्पितामहः

Even the Grandfather Brahmaa has no cause as his seed, at anytime;

अन्यः स दृश्यमानोपि भ्रमादन्यो न विद्यते। (94.67)

Therefore, though he is seen as another, he also is part of the perceived; and there is nothing but the delusion that makes one see him also as real.

*(He knows that his body is not real; but you are seeing him also as real, as one with a solid form, like yourself.)*

मृगतृष्णाम्बुवद्भ्रान्तिरूप एवावभासते

His form also shines forth as an illusory sight, like that of the mirage-river.

पितामहार्थकारित्वमपि तस्य भ्रमात्मकम्। (94.68)

The meaning you superimpose on his form as some Creator and the cause of this world, is also a part of your delusion only.

*(Whatever you invent as the cause of the delusion, can only be another delusion.)*

पितामहोदरे तस्य मिथ्याप्रत्ययतः स्थितिः घना तव निवृत्तैव,

The densely formed false belief that the world that resides in the belly of the Grandfather Brahmaa, has been removed indeed.

मार्जयिष्याम्यथेतरत्। (94.69)

If any other doubt still lingers, I will clear that also for sure.

*(Since every form and name is just a result of the delusion, it has no cause as such.*

*This has been proved by me. If any other doubt is there, you can question me.)*

तस्माच्चिदात्मकतयात्मनि चित्तोऽयं नित्यं स्वयं कचति भूमिप देवदेवः।

Hey Ruler of the earth!

The Supreme shine of the Reality, the Deva of all the Devas alone, glitters forth as the 'knowing state' which knows all the objects, and rises as the very objects themselves, without any change in itself.

*(Every object that is seen, is the self that is shining as the knowledge of that object (as the very object). There is nothing other than this 'knowing state of Reality'; and, we invent a name for this as the Chitta.)*

तेनैव पद्मज इति स्वयमात्मनात्मा प्रोक्तः

Brahman alone shines forth by itself within itself as all; and said to be the first cause named the Lotus-born.

*(Brahman is the causeless cause of everything and shines forth as the knowledge of all the objects. Everything you see and understand is the Reality alone, that is shining forth as some perceived. There is nothing else, and no one else.*

*Whether it is ShikhiDhvaja or his father, or whether it is Grandfather Brahmaa, no one is really existent, except as a conception rising from Chitta.)*

स्वरूप इति शान्तमिदं समस्तम्। (94.70)

Everything subsides by this realization of one's natural state.

*(Only the quietness of perception is left back as nothing-ness.*

*When nothing is there, how can 'I' also be there as anything?*

*Any 'I' is non-existent only, be it that of a king named ShikhiDhvaja or a Brahmaa who creates a world.)*



### शिखिध्वज उवाच

ShikhiDhvaja spoke

*(We know that we cannot bathe in a mirage river; but the actions of the world are purposeful and lead to any fulfilment that one desires. It is not illusory and meaningless.)*

आब्रह्मस्तम्बपत्यन्तं यद्ययं भासते भ्रमः अर्थक्रियासमर्थश्च, तत्कथं दुःखकारणम्। (95.01)

I understand now that the delusion alone shines forth from the Brahmaa onward to even a pillar, as an illusion-state of the seer, seen and seeing.

However, the perceived world is not something that is meaningless like a double moon or mirage, that you understand clearly as illusions. How does it cause the misery actually?

*(How does the unreal looks like the real, and bind one?)*

### कुम्भ उवाच

Kumbha spoke

एवं जगद्भ्रमस्यास्य भावनं तावदाततं शिलीभूतस्य शीतेन सलिलस्येव रुक्षता। (95.02)

This delusion-state of the world-perception has become dense and solid, by the wrong ascertainment one feels in its realness;

similar to where the hardness of the water which is frozen solid by the cold, still exhibits the quality of hardness only, though it is in essence water only.

*(The ice-block sustains its solidity, as long as the coolness is undisturbed.*

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

*Shatter the ignorance that has hardened by the heat of Vichaara; and realize the hidden truth.)*

अज्ञानं शिथिलीभूतमेवं नष्टं विदुर्बुधाः

The ignorance that is shattered, stays as destroyed only; so say the wise.

न नाशेन विनोदेति पूर्वसंस्थानविच्युतिः। (95.03)

The getting rid of the realness of the world that is so ascertained by one and all, will not rise without the destruction of the ignorance.

तनुत्वं सर्वबोधस्य यत्तदेव हि कारणं सर्गोपशमसंपत्तौ प्रतिपन्ने परे पदे। (95.04)

The outward inclination towards the objects also becomes less, and causes the world to lose its realness, when the 'Supreme realization state' is attained (through Vichaara).

*(As long as the attachment to the people and the objects is not destroyed, the unreal nature of the world cannot be ascertained;*

*and as long as the unreal nature of the world is not ascertained through reason, the attachment to the people and the objects cannot be destroyed,*

*and the 'I' will remain constant as the centre for the delusion-whirlpool.)*

तानवं दृश्यते यस्य तस्यानुक्रमतः स्वयं पूर्वसंस्थानविगमात्प्रशमोऽप्युपपद्यते। (95.05)

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

अनेनैव क्रमेणैवं त्वमादिपुरुषो नृपः भ्रमाकारोदयं विद्धि मृगतृष्णाम्बुवत्स्थितम्। (95.06)

Through this type of analysis itself,

understand that the First being (Brahmaa) or you the king (as a part of this Totality), are just delusion-forms only, like a flow of river seen in the desert.

*(Totality of the Mirage-river, or the water drops it contains as its constituents, do not exist at all except as some appearance produced by the heat of the sun. The entire perceived with its causal factors is just a delusion rising through the lack of right knowledge.)*

एषा पितामहाभावेऽप्यसती भूतसंततिः

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

न कदाचन तत्सिद्धं यदसिद्धेन साध्यते। (95.07)

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

अयं भूतोपलम्भो हि मृगतृष्णाम्बिवोदितः विचाराद्विलयं याति शुक्तौ रजतधीरिव। (95.08)

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

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

कारणाभावतः कार्यमभूत्वा भवतीति यत् मिथ्याज्ञानादृते तस्य न रूपमुपपद्यते। (95.09)

'The effect cannot be there as real in the absence of the cause'  
this truth cannot be realized unless the incorrect understanding is removed.

मिथ्यादृष्टिप्रेक्षितं तु न कदाचन विद्यते, मृगतृष्णाम्भसा केन घटकाः परिपूरिताः। (95.10)

What is seen with incorrect understanding can never exist, and will not lead to any fulfilment. Who has filled the pots with the mirage-waters ever?

BRAHMAN IS THE CAUSE?

शिखिध्वज उवाच

ShikhiDhvaja spoke

स्रष्टुरायस्य परमं ब्रह्म कस्मान्न कारणं अनन्तमजरमव्यक्तमम्बरं शान्तमच्युतम्। (95.11)

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

कुम्भ उवाच

Kumbha spoke

*(Nothing causes the object to appear in front of you, be it a Brahmaa or a pillar, but your own want or need, or the incompleteness-urge.*

*If a conscious being is there in your field of perception, then you are also in his or her field of fulfilment, as another object of knowledge.*

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

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

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

हेतुत्वाभावतो ब्रह्म कार्यत्वाभावतस्तथा अद्वैतेनातिगन्तात्मा न च कार्यं न कारणम्। (95.12)

Because of the absence of the cause, and because of the absence of the effect, and since Brahman is non-dual and transcends everything that is seen, it is neither the effect, nor the cause.

*(Brahman has no cause; and it is not the cause of Brahmaa also.  
Brahmaa is another huge field of perception; that is all; however, that Brahmaa is always established in the self-essence and is not bound by his field of perception.  
Brahman-state is bereft of all agitations and is complete.  
It has no need to do any action of Creation also.)*

**अकर्तृकर्मकरणमकारणमबीजकं**

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

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

**अप्रतर्क्यमविज्ञेयं**

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

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

**ब्रह्म कर्तृ कथं भवेत्। (95.13)**

How can Brahman cause something with some action?

*(How can Brahman be a creator of anything as outside of itself?)*

**अकारणत्वात्कार्यत्वरहितं तज्जगद्भवेत् अद्वैतैक्यमनाद्यन्तं तदाद्यमुपलम्भनम्। (95.14)**

Since there is no cause, there is no effect as separate from the cause;

therefore, the Jagat has to be understood as the 'non-dual, beginningless endless source alone'.

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

**अप्रतर्क्यमविज्ञेयं**

That (Brahman) cannot be reasoned out by another person

(since there is no second one ever, other than Brahman).

Brahman is that which cannot be understood by the intellect which is dependent on the sense-perceptions to make its decisions.

**यच्छिवं शान्तमव्ययं**

Brahman is that which is auspicious (as free of all agitations);

and is quiet without any disturbance called the senses; and is changeless.

**तत्कथं कस्य केनैव**

How can it create something else as its cause?

Who can it belong to as a tool?

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

**कर्तृ**

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

**भोक्तृ**

How can it make something else, and experience something else as the Creation?

**कदा भवेत्। (95.15)**

When nothing else is there but the changeless quiet Reality state which is a state of completeness, how can the incomplete state of a Creation rise at all, in some boundary of space and time?

अतो नेदं कृतं

Therefore, this world is not at all made (by any cause).

किञ्चिज्जगदादि न विद्यते

The Jagat (with its manifold divisions) does not exist at all.

*(And you are not the 'ShikhiDhvaja-ego' that is in search of fulfilment; but are already a fulfilled state. You are the Brahman in essence. Brahman alone rises as the 'ShikhiDhvaja-Chitta state'.)*

न कर्तासि न भोक्तासि

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

*(You are bereft of all agitations.)*

सर्वं शान्तमजं शिवम्। (95.16)

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

कारणाभावतः कार्यं न कस्यचिदिदं जगत्

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

अकारणत्वात्कार्यत्वं भ्रमाद्विद्धि त्विदं जगत्। (95.17)

Since there is no cause, there is no effect; and this Jagat is seen as real, because of delusion alone.

अकार्यत्वाच्च नास्त्येतत्सर्ग इत्थं न विद्यते यदा, न कस्यचित्कार्यं कारणस्य जगत्तदा। (95.18),

When it is not the effect, and the Creation does not exist, and is not like this (real and absolute), then, the Jagat is not the effect of some cause.

पदार्थाभावसंसिद्धिस्तत्सिद्धौ कस्य वेदनं

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

एवं तु वेदनाभावे नास्त्यहंत्वस्य कारणम्। (95.19)

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

अतः शुद्धो विमुक्तोऽसि कैवोक्तिर्बन्धमोक्षयोः। (95.20)

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

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

शिखिध्वज उवाच

ShikhiDhvaja spoke

बुद्धोऽस्मि भगवन्युक्तियुक्तमुक्तं त्वयोत्तमम्। (95.20)

Bhagavan! I am enlightened. You have excellently proved the point through proper instructions.

कारणाभावतः कर्तृ नेदं ब्रह्मेति वेद्यहम्।

Because of the absence of the cause, this Brahman does not create anything; so I have understood.

कर्त्रभावाज्जगन्नास्ति, तेन नास्ति पदार्थदृक्, नातश्चितादि तद्बीजं, नातोऽहंतादि किञ्चन।

Because of the absence of the Creator, the Jagat is not there;

therefore, there is no perceiver of the objects;

and therefore Chitta etc is not the seed;

and so, there is no 'I-ness' etc.

एवंस्थिते विशुद्धोऽस्मि विबुद्धोऽस्मि शिवोऽस्मि वा। (95.21,22)

Since it is logically proved like this;

I realize that I am very pure; I am fully enlightened; I am auspicious indeed!

नमो मह्यं परं

Salutation to me, the Supreme!

चेत्यं न किंचिदिति बोधितः।

I have been taught that there is no perceived at all.

पदार्थवेदनादित्थमसदेवावभासते।

The unreal alone shines forth like this, as the experience of the objects as real.

अहमाद्यन्तमेतेन शान्तमासे स्वकोशवत्। (95.23)

I am the beginning and end.

Because of the absence of duality, I will remain quiet, as if inside my own shell.

जगत्पदार्थप्रविभागदृष्टिः सदेशदिक्कालकलाक्रियौघा अहो नु कालेन चिरेण शान्ता,

The vision of the divided state of the Jagat with all its hosts of actions as bound by the time and place measures, has subsided after a long time of struggle.

ब्रह्मेव शान्तं स्थितमव्ययात्म। (95.24)

Brahman alone exists as the unchanging essence of all, as the quiescent-state.

शाम्यामि निर्वामि परिस्थितोऽस्मि

I will remain quiet. I will remain withdrawn.

I am all around myself as my own shine.

न यामि नोदेमि न चास्तमेमि तिष्ठामि,

I do not move. I do not rise. I do not set. I remain just as myself.

तिष्ठ स्वयथास्थितात्मा

You also remain as the Self as you are; (my blessings to you as an elder person).

शिवं शुभ्रं पावनमौनमस्मि। (95.25)

I am the auspicious, the pure, the Sacred-silence!

*(ShikhiDhvaja had logically understood that,*

*the Brahman was not the cause for the effect called the world, and therefore the Jagat was non-existent, and therefore the 'I' as the seer, also was non-existent.*

*He felt that there was nothing more to know.*

*He decided now to contemplate on this knowledge, and resort into meditation-state for long, and remain quiet in the 'Samaadhi state of quietness', till the body falls.)*

वसिष्ठोवाच

Vasishta spoke

*(Now the king was free of all the doubts and had realized the truth of the Aatman, and was established in the Knowledge-vision, as proved through logic.)*

इति ब्रह्मणि विश्रान्तिमवाप्य स शिखिध्वजः मुहुर्तमासीत्संशान्तमना निर्वातदीपवत्। (96.01)

In this manner, ShikhiDhvaja rested in the Supreme state of Brahman.

He stayed for some time quiet in the mind, like a lamp in the windless place, not able to utter any words, (because of the wondrous vision of the Truth).

निर्विकल्पसमाधानपरेणाशु विविक्षितं स्वलीलयेति कुम्भेन झटित्येव प्रबोधितः। (96.02)

He just was melting off into that wonder and was ready to enter the state of Nirvikalpa Samaadhi, but then, he was instantly awakened by Kumbha in a casual manner.

*(ShikhiDhvaja had decided to enter the Samaadhi state, to be out of the perceived world.*

*He had yet to know that the perceived world was not a thing to shun away from; but was Brahman only.*

*He had to master the 'SahajaSamaadhi state' yet, like Chudaala, where the Brahman-awareness is always there as one's identity, undisturbed by the perceived; and where there was no need for any 'Nirvikalpa Samaadhi-state of stone like existence'.)*

कुम्भ उवाच  
Kumbha spoke

राजन्नज्ञाननिद्रातः प्रबुद्धोऽसि

Raajan! You have awakened from the sleep of ignorance.  
(Do not again enter the sleep of Samaadhi state, as if it is all over with).

शिवः स्थितः

You are staying as the 'auspicious state of knowledge' now.

*(You are seeing Brahman alone as all, with your ego dead and gone.  
What is there to run away from now? Why you have to close your eyes to the perceived?  
What is inside or outside, in the division-less state of Brahman-vision?)*

कार्यं नास्तमयेनैव न चानस्तमयेन ते। (96.03)

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

*(You are not a garland of seer-seen states like the ignorant Jeeva.  
It is not that you have to escape from the perceived world to enter the Samaadhi-sleep.)*

सकृदेव विभातात्मा नष्टानिष्टपदात्मकः कलाकलननिर्मुक्तो जीवन्मुक्तोऽङ्ग साम्प्रतम्। (96.04)

Dear king! You are at once aware of the self now, without any effort.  
You are one with the state, where nothing exists as liked or non-liked.  
You are now a JeevanMukta, dear one, freed of all faults of divisions.

*(You have understood the truth of existence.  
It will not matter to you even if you live as an ego-entity in the perceived world.  
Your vision will not falter.  
Death and life have no meaning for you, since there is only the state of Brahman-awareness as  
your natural state of existence. You are the Brahman!)*

वसिष्ठोवाच

Vasishta spoke

*(The king had understood the truth as it was, and lost the idea of Samaadhi also, as something  
special to be entered into. He understood that 'Samaadhi' was the natural state of a Mukta,  
whether with closed eyes or opened eyes.)*

कुम्भेन बोधितस्त्वेवं स बभूवावबोधवान्

Instructed by Kumbha in this manner, ShikhiDhvaja became fully enlightened.

विनिर्गतो रराजोच्चैर्महामोहसमुद्रकात्। (96.05)

Having got out of the hollow of the Great Delusion, he shone forth with splendour.

विश्रान्तधीः क्षणेनैव पश्यन्द्दृश्यस्य वस्तुनः असत्तामेव, मुक्तात्मा लीलया समुवाच ह। (96.06)

His mind rested in the Self. He saw the unreality of the world instantly.  
Being liberated, he spoke with amusement.

शिखिध्वज उवाच

ShikhiDhvaja spoke

ज्ञातप्रायमपीदं तु यत्पृच्छामि तदुच्यतां भूयो निपुणबोधाय मम मानद मोदद। (96.07)

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

## WHY THE JAGAT BE THERE AT ALL?

शिवे शान्ते निराभासे पदेऽनुल्लसितात्मनि द्रष्टुर्दर्शनदृश्याख्यो विश्वात्मा प्रत्ययः कुतः। (96.08)

You are saying that the auspicious Self-state of Aatman is quiet, and completely bereft of all appearances. The Aatman cannot shine forth as this world-play.

How does the three-fold phenomenon of perceiver, perceived and perception raise in that state, which is the essence of the entire perceived phenomenon?

*(Why not the Reality stay as it is; why the world of delusion should appear at all as some Bodha?)*

कुम्भ उवाच

Kumbha spoke

साधु पृष्ठं महाराज, राजसे वाथ भास्वरः,

You have asked the right question, hey MahaaRaaja!

You indeed now shine like the sun with your understanding-level risen up.

एतदेव हि ते शिष्टं ज्ञातुं यत्तदिदं शृणु। (96.09)

Whatever is still to be understood, I will explain now; listen with attention.

*(There exists a world around each of us as what we understand, according to the limited information-content we have access to.*

*All of us are seeing the same world-appearance, which has similar characteristics for all of us, and which always appears with a past and a beginning.)*

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजंगमं सर्वं सर्वप्रकाराढ्यं कल्पान्ते तद्विनश्यति। (96.10)

Whatever is seen here as filled with moving and non-moving things in its manifold varieties, will perish at the end of the Kalpa.

*(For the ignorant, it will perish, as affected by the dissolution-forces, at the end of the Kalpa; and for the Knower, it perishes instantly through Vichaara.)*

*(What will shine forth as left back, if the world is gone?*

*'That state' is beyond description.*

*It is the state, which stays as a vision of Truth as a 'no one'.*

*This is the state of a Knower always, his eternal Samaadhi-state of unbroken Brahman-vision.*

*It is a state as if, the entire world has perished by the dissolution-fires already.)*

*(The Knower can see through the information-pattern of the world, and always know of this Reality state, which alone is producing the world through a mind channel as his identity in time and space. He is the Brahman endowed with a Sattva-mind, which knows itself as all, though seeing the world in front. It alone shines forth brightly as the world-scenario.*

*It alone is the common essence of all the objects, and is the support for the existence of the world.*

*It is of the nature of 'knowing' only, and the Knower is always established in that state only.)*

ततः स्तिमितगंभीरं, न तेजो न तमस्ततं

It is some profound state of quietness that is spread out limitless.

It is not spread out as lustre or darkness.

महाकल्पविलासान्ते सत्सारमवशिष्यते। (96.11)

After everything ends, there is left back, only the essence of Reality which is not in any time or place, as any thing (as any Bodha).

चिन्मात्रममलं

It is just a taintless state of awareness of one's own self, which is not any one, or any thing.

शान्तमाभातं

It shines forth as the quiescent state.

परमं नभः

It is some Supreme expanse (the emptiness which can rise as any experience).

समस्तकलनोन्मुक्तं

It is free of all the faults of delusion, and exists not as any probable state at all.

युक्तं परमया धिया (12)

It is endowed with the intellect (not as that of a Jeeva),  
which is always aware of itself in its purest state.

*(Jagat is its Self-awareness state only.)*

यदेकोदितमत्यच्छं

It alone rises as the oneness of all, and is extremely pure (without divisions).

शान्तमाततमुज्ज्वलं

It is very quiet though appearing as the noise of the world.

It alone is spread out as this perceived.

It alone blazes as the entire perceived.

परमात्मात्मकं

It is the Supreme essence that exists within all, as the common essence.

तेजस्तिमितं

It is the tranquil (stillness) state that reveals all (the movements).

जसिमात्रकं (13)

It exists as the 'knowing' alone.

*(It cannot be proved by debating, for every one is aware of their own existence, and this fact cannot be proved. Self is self-proved.*

*It cannot be known as an object of knowledge outside of you; for you are yourself that, in actuality.)*

अप्रतर्क्यमविज्ञेयं

It cannot be revealed by arguments, and is 'unknowable' to even the excellent intellects.

समं

It is equal in all.

*(Brahman and the world are not different; Brahman 'is' the world.)*

शिवमनिन्दितं

It is auspicious and taintless (though shining forth as the Jagat).

ब्रह्मनिर्वाणमापूर्णमापूर्णोदितसंविदा (14)

It is the final state freed of all the sheaths.

It is complete, and needs nothing else to complete it; it is filled fully with the self-awareness.

अणीयसामणीयश्च, स्थविष्टं च स्थवीयसां, गरीयसां गरिष्टं च, श्रेष्ठं च श्रेयसामपि। (96.15)

It is the smallest of the smallest since it is not at any place or time;

is the biggest of the biggest since it contains everything that can be conceived;

is the most revered one of the deities that are revered;

and it is the most excellent welfare than any welfare desired by anyone.

*(Place the extremely huge Meru Mountain that supports the entire Brahmaanda, next to the most tiny state of an atom. Atom is said to be subtle, when compared to the mountain.*

*Take the 'subtle space' you never are conscious of, but which alone penetrates all that is there within it, and place it next to this ParaBrahman state.*

*ParaBrahman is subtler than this space also, though it penetrates all, as the common essence of all.)*



ईदृशं तत्परं सूक्ष्मं,

In this manner, that Reality state transcends all this, and is very subtle (incomprehensible).

तस्याग्रे यदिदं नभः अणोः पार्श्वे महामेरुमिव स्थूलात्म लक्ष्यते। (96.16)

It is so subtle that -

‘this space which surrounds you as the subtle invisible expanse and penetrates through all’  
will be like the ‘solid huge Meru Mountain that supports all the worlds, when placed next to the tiny atom’.

*(Jagat is the hugest thing we are aware of.*

*Jagat is a tiny atom (almost invisible), when compared to the huge Reality-state which contains countless Jagats within it, as its probable state.)*

ईदृशं तत्परं स्थूलं,

यस्याग्रे यदिदं जगत् परमाणुवदाभाति क्वचिदेव न भाति च। (96.17)

In this manner, that Reality-state fills all and is so huge that -

this Jagat itself with all its world-patterns will look like a subtle atom when compared to its hugeness;  
or the Jagat cannot be seen at all as even an atom, when compared to it.

विश्वात्मकचनं नाम पदेऽसंभववेधसः तदहंवेदनं

(अः वासुदेवः - तस्मात्सम्भवो - असंभवो) (वेधसः - Creator's)

The essence of Vishva, which shines forth with a beginning, is the ‘I’ seed of the Creator,  
who was produced from -

(Aha SambhavaH) Lord Vishnu, the form of Vaasudeva, the essence that resides in all.

विद्धि विराडात्मा जगत्स्थितम्। (96.18)

Understand that he alone is the totality of all the beings of the Jagat, as the Viraat.

वातस्य वातस्पन्दस्य यथा भेदो न विद्यते शून्यत्वखत्वोपमयोश्चिन्मात्राहंत्वयोस्तथा। (96.19)

There is no difference between the wind and its movement, or the space and its emptiness  
(since the movement alone is the wind, and the emptiness alone is the space);  
so also, there is no difference between the Chit-state of Reality and the ‘I-sense’.

*(The ‘real -I’ is mistaken as the ego; if this misconception gets removed, the ‘real I’ shines forth as second-less, with no ‘I’.)*

*(Existence-awareness as the true self, is not the ‘I-sense’ which is just the imagined information about oneself as the body-I.)*

जलेऽस्ति देशकालान्ते यथोर्म्यादि सकारणं,

The wave, foam etc are in the water as bound by time and place,  
and so you can say that the water is the cause of the wave etc.

परेऽस्त्यदेशकालान्ते तथा जगदकारणम्। (96.20)

The Jagat exists in the Supreme, without any time or place phenomena,  
and so, it exists without any cause.

हेमन्यस्ति देशकालान्ते तथा कटकादि सकारणं, ब्रह्मण्यदेशकालान्ते तथा जगदकारणम्। (96.21)

The bracelet, armlet etc exist in the gold, as bound by time and place (since they are made at some place  
at some time), and so the gold becomes the cause of the bracelet etc.

The Jagat exists in the Supreme without any time or place phenomena, and so it exists without any cause.

ईदृशं तद्वरिष्ठं च जगद्राज्यं तदक्षतं न द्वैतममलं शान्तं जगत्तृणलवायते। (96.22)

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

ईदृशं तत्परं श्रेयस्तस्मिन्सति यदीश्वरे जगत्पदार्थसार्थश्रीः सा सत्तामेति वेदनात्। (96.23)

(श्रेष्ठं च श्रेयसामपि - is the best of all the welfares)

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

When 'that' exists, this world with its manifold objects and grandeur also is experienced as real, as 'known' by it (the reality).

तत्सारमेकमेवेह विद्यते भूपते तत्

Hey Ruler of the earth! That essence of Reality alone exists, spread out as the appearance of this world-scenario as a single state of knowing.

एकमेकान्तचित्कान्तं

'That one' alone is there as the attractive state of perception (for, who does not love his own existence)!

नैकमप्यद्वितावशात्। (96.24)

(अद्विता- द्वितीय असहिष्णुता)

It cannot be referred to as the 'one' also, for this numbering term presupposes the second number as two, which is not possible at all.

तस्माद्द्वितीया कलना काचिन्नाम न विद्यते

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

आत्मतत्त्वमलं भातं तदेवापूर्णमक्षयम्। (96.25)

(आपूर्ण - आसमन्तात् पूर्ण) (filling all over, all things)

It alone is the essence of Aatman that sees the entire Jagat as all the Jeevas; it is filled fully, and unbroken.

संस्थितं सर्वदा सर्वं सर्वाकारमिवोदितं

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

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

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

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

*Each Jeeva is a deep source of information as the Aatman, since the Jeeva functions because of the Reality alone as the self.*

*Delusion of the ego and the limited structure of the form, restricts the Jeeva, and the Jeeva perceives only a little of the world, and builds its delusion-mansion based on that limited information only.)*

अदृश्यत्वादलभ्यत्वान्न तत्कार्यं न कारणम्। (96.26)

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

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

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

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

प्रत्यक्षादेरगम्यत्वात्किमप्येव तदुत्तमं

Since it cannot be directly experienced as any object or deity also,  
it is some sort of most excellent state that is not anything like the perceived;

सर्वं सर्वात्मकं

all that you perceive is that alone in essence; it alone is all that is perceived;

सूक्ष्ममच्छानुभवमात्रकम्। (96.27)

it is subtle, and quiet, and just the awareness of the true self (subtly known to each living thing).

*(To prove the cause and the effect, you need words with meaning to explain the causality.  
How can that which exist as even the words and meanings, be the cause for anything else?)*

आख्यानाख्यास्वरूपस्य

That Reality is both the word and its meaning by itself,  
and it is all that is there as any sound or meaning or explanation also.

निराभासप्रभादृशः

It stays as the undivided state of perception;  
similar to the sight which though revealing the divisions, is itself not divided.

सतो वाच्यसतो वाथ कथं कारणता भवेत्। (96.28)

Whether real or unreal, how can it become the cause (of the Jagat)?

*(How can such a Reality-state be the cause of itself, similar to where the seeing cannot be the cause  
of the sight? Seeing is the sight; knowing is the world.*

*The non-dual Brahman is unreal for those who see the duality; and is real for the Knower, when it  
is realized as the non-dual state.*

*Since both the visions are completely different, how can each be the cause of the other?)*

यद्वै न कस्यचिद्विजमनाख्यत्वान्न कारणं, न किञ्चिज्जायते तस्मात्प्रमाणादि ततात्मनः। (96.29)

It is not the seed for anything at all, since it cannot be described at all;  
and so, is not the cause at all;

and nothing gets produced also as the world which is bound by the description of measures.

*(How can the 'indescribable' produce something that exists as 'the described'?*

*Aatman alone is seen as different, because of misconception.*

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

अकर्तृकर्मकरणं सत्यं

Aatman is not any Creator, not the action of Creation, not the instrument for Creation.  
It is the Truth, which alone exists.

चिद्धनमक्षतं

It is just the dense state of knowing, the source of any information a Chitta can construe,  
and is always uninjured and changeless.

आत्मरूपमनाभासं स्वयंवेदनमक्षतम्। (96.30)

It is the essence equally present in all.

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

It is its own awareness; through delusion it sees itself as Jagat; through knowledge it stays as its  
own awareness as itself, and is changeless.

तस्मान्न जायते किञ्चित्परस्माद्ब्रह्मणो मुने। (96.31)

Therefore, nothing gets produced from the Supreme state of Brahman, hey Muni!

कथं किं लभ्यते केन यथोर्म्यादि सकारणं

How can there be a cause for this Jagat?

Where can you find it, like saying the waves are caused by the ocean (which I mentioned previously)?  
(Ocean is water, wave is also water. How can water cause the water?)

*Brahman is Jagat. How can Brahman cause Brahman?*

परेऽसद्वेशकालान्ते तथा जगदकारणम्। (96.31,32)

That Supreme is not in any space-measure or time-measure.

Therefore, Jagat is not any effect of any cause that can be described or known; and so has no cause.

शिखिध्वज उवाच

ShikhiDhvaja spoke

जलादौ यत्तरङ्गादि तत्सकारणमस्ति हि परे जगदहंतादि नाकारणमवैम्यहम्। (96.32,33)

Waves have a cause in the water as moved by the wind and so on;

but I do not think that the Jagat, 'I-sense' etc are without the cause, the Brahman.

कुम्भ उवाच

Kumbha spoke

*(Before the rise of knowledge, the ignorant cannot grasp the idea of the non-dual state at all.)*

इदानीं तत्त्वतो ज्ञातमेतत्सत्यं महीपते

Hey king! Now, what you have understood through abstract thinking, is actually the truth.

*(The 'I' delusion is there as wanting to 'know' Brahman as the cause, and blocks the true vision. When the 'I' is removed through Vichaara, there is no world at all that needs to have a cause.)*

इदं जगदहंतादि नेह किञ्चिन्न विद्यते। (96.33,34)

All this understood falsely as 'Jagat, I, etc', do not exist at all, here.

जगच्छब्दार्थरहितं जगदस्ति शिवात्मकं

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

It is the auspicious state that is without the second.

व्योमन्येव निर्मितं शान्तं व्योम्ना सूक्ष्मतरेण च। (96.34,35)

It is just made of emptiness that is subtler than what you know as emptiness;  
and is quiet (bereft of any agitation).

यथा नभसि शून्यत्वं, तथेदं जगदीश्वरे सदृशं स्वस्वरूपेण, न वा रूपेण केनचित्। (96.35,36)

Just like the emptiness is in the sky (which is not different from the sky),

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

एवं रूपं जगदिदं सम्यग्ज्ञातं शिवं भवेत्, सम्यग्ज्ञानप्रभावेण विषमप्यमृतायते। (96.36,37)

If this Jagat that you see as inauspicious, is understood properly, through proper reasoning,  
then this Jagat will be seen as the 'auspicious state of Reality' only.

By the power of right understanding, even the poison turns into nectar.

असम्यग्ज्ञातमशिवं जगद्दुःखप्रदं परं विषबुद्ध्यामृतमपि भुक्तं विषरसायते। (96.37,38)

If wrongly understood, the Jagat is indeed inauspicious and gives misery of the extreme type;  
by drinking the nectar with the idea of poison, the nectar also will turn into poison only.

ईदृशश्च यथा वेत्ति यद्यदेष चिदीश्वरः तत्तथैवाशु भवति तादृगूपतया शिवः। (96.38,39)

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

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

*Why then, misery is experienced if the world is one's own chosen field of experience?  
If an idiot wants to drink the mirage-water, he can get only the hot sand!  
Therefore, unless true knowledge is there, even a wish-fulfilling tree cannot guarantee your happiness!)*

यथा ज्वाला भ्रमाज्जाता विचित्राकारविभ्रमैः तिष्ठत्यनन्यरूपैव

The flames rising high from the blazing fire look like so many shapes with faces, because of one's delusion and imagination; but actually the fire has no forms and there are no faces in the flames also.

ब्रह्मसत्ता तथैव हि। (96.39,40)

Brahman-Reality is also like this only; though seen as all the faces and shapes that you can imagine, it is actually formless and no one is there actually as any real entity.

*(Every object and person you see is the Reality appearing as some particular mind-field. World is just a grand show of interacting mind-fields like a collective dream of many minds seen as one.)*

यत्परं चित्स्वरूपेण स्थितमात्मनि मन्थरं, तत्तेन देहदेह्यादिर्जगदादीव लक्ष्यते। (96.40,41)

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

केवलं परमेवेत्थं परमं भासते शिवं, अतो जगदहंतादि प्रश्न एवेति नोचितः। (96.41,42)

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

यद्वस्तु विद्यमानं सत्प्रश्नस्तत्र विराजते, प्रेक्षितं यत्तु नास्त्येव, प्रेक्षाप्रश्नेन तत्र किम्। (96.42,43)

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

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

संनिवेशं विना सत्ता यथा हेम्नो न विद्यते तथा जगदहंभावं विना नेशस्य संस्थितिः। (96.43,44)

Gold has to exist as some shape or other as its natural state, and, what names you superimpose on that formless gold is your mind-problem, and not actual.

Reality, the Supreme Lord, cannot exist without the Jagat and the 'I-ness'.

*(You cannot catch Reality as separated from the world-state.*

*Reality if seen with the mind, can be seen as the Jagat and 'I' only.*

*Destroy the mind; the Jagat and 'I' also disappear without a trace.)*

*(What you see as the ignorant state, cannot be considered as the truth absolute.*

*Since each mind has its own explanation of the world, the truth cannot differ as per the whims and fancies of the mind.)*

अकारणत्वात् नास्तीदं, ब्रह्मैवेत्थं विजृम्भते

Since there is no cause, this Jagat and 'I-sense' do not exist at all.

Reality alone exists without a second, and gets seen as the Jagat and 'I' (because of the lack of Vichaara).

अजृम्भमाणेवेदं जगत्त्वेनेव संस्थितम्। (96.44,45)

Without expanding itself as the Jagat, Reality stays as this world-appearance, as if.

यन्मया एव तेनैव मिथः संप्रेरिताशयं चमत्कुर्वन्त्यमी भावाः पञ्चके मिथुनौघवत्। (96.45,46)

Each one interacts with the other, as myself and others,

by superimposing realness on one another,

and the magic of the world rises forth,

with the subtle elements rising as solid objects by interacting with each other,

or like the couple unite to produce another life, and so on.

चिन्मात्र एव चिन्मात्रं चिन्मात्रेणावधीयते नानात्मनैव नानेव

Chit-alone divides the Chit-alone by the Chit-alone,

and divides as many selves as if, as the manifold Jeevas and their objects of perception.

स्वात्मज्ञानात्मनात्मवत्। (96.46,47)

By the knowledge of its own nature, it shines as itself.

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

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

*(You are the wholeness; from you, the Jagat rises; it is also the wholeness only.*

*When you realize yourself, Jagat vanishes; the wholeness alone is left back.*

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

पूर्णात्पूर्णान्युद्धरन्ति

From the whole (fulfilled state), the wholeness-states of Jeevas rise up;

पूर्णात्पूर्णानि चक्रे

the wholeness of experiences of various sorts are made from the wholeness alone;

भवन्ति पूर्णात्पूर्णानि

the wholeness-objects rise from the wholeness alone;

पूर्णमेवावशिष्यते। (96.47,48)

and the wholeness alone is left back.

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

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

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

*Whatever word is there as anything is a synonymous word for this wholeness!*

*What else is there?)*

चिन्मात्रमेव कचति यच्चिन्मात्रमयात्मनि

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

अकचित्त्वैव तन्नाम कचितं सर्गवेदनम्। (96.48,49)

Without shining forth, the world experience shines forth as it were,

though it is actually the Chit-alone that is shining.

अहं चित्ता चिदेवादौ भवतीव स्वयं,

ततः अभवन्त्येव रूपं स्वमत्यजन्ती निरामयं तेजोमयमनाद्यन्तं मनोरूपमनन्तकम्। (96.49,50)

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

सम्राट्संसारमाभासि भवतीव स्वयं वपुः

It itself turns into the revealed world-scenario as the emperor who owns all,

पश्यत्यथ सदेवेदं स्वरूपत्वात्सदेव वा

and sees this, at all times, as real, or sees itself as real.

भावनाद्भूततामेति दृश्यं भवति च क्षणात्। (96.51)

By conceiving, it sees itself as the elements, and instantly becomes the 'seen world'.

शान्तं जगत्प्रसररूपतया

It is the quiet state undisturbed without the second, and sees itself as the spread-out state of Jagat,

स्वभावशब्दार्थमुक्तमिदं अत्यपदेश्यमेकं

is beyond the description of any word with meaning, by its very nature, is one only (without a second)

वस्तु स्थितं

is the only realness that is there,

निजचमत्करणावलोक रूपं

and sees itself as another by its own amazing power,

जगत्स्वरहितानुभवात्मतत्त्वम्। (96.52)

and is the true state of the self which can be only experienced,

when without itself getting seen as the Jagat,

by the rise of knowledge.

हेमन्यस्ति देशकालान्ते इत्थं जन्यजनिक्रमः, न किञ्चिज्जायते शान्तान्न किञ्चित्प्रविलीयते। (97.01)

In the gold, the various ornament shapes are made in time at some place, and so gold can be said to be the cause of the ornaments;

but from this Supreme emptiness where nothing else is there, nothing gets born or dissolves into it also.

स्वसत्तायां स्थितं ब्रह्म न बीजं न च कारणं

Brahman exists in its own nature, and is not the seed or the cause.

शुद्धानुभवमात्रं तत्तस्मादन्यन्न विद्यते किञ्चिज्जगदहंतादि

It is the subtle experience (of existence-awareness which even a worm has) in each of the beings, as the self; other than that, there is nothing else like the Jagat and 'I-sense'.

तदेवानन्तमस्ति हि। (97.02,03)

'That alone' exists without an end.