

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 FIFTY ONE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (10)]

[JAGAT IS NON-EXISTENT]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**DEDICATED
TO
ALL THE SEEKERS OF TRUTH**

ABOUT THE AUTHOR

Narayanalakshmi

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

[JAGAT IS NON-EXISTENT]

शिखिध्वज उवाच

ShikhiDhvaja spoke

शिवे जगदहंतादि मुने नास्तीति वेद्यहं सर्गवेदनमाभाति कथमेतद्वदाशु मे। (97.03,04)

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

कुम्भ उवाच

Kumbha spoke

विस्तारं तदनाद्यन्तं तत्संविदिव तिष्ठति तत्तद्भुवनमत्यच्छं तत्तन्मात्रं जगद्वपुः। (97.04,05)

(विस्तारं तत्, अनाद्यन्तं तत्, संविदिव तिष्ठति तत्, तत् भुवनं, अत्यच्छं तत्, तन्मात्रं जगद्वपुः)

'That' spreads out as it were as the vastness of conception.

'That' is beginning-less and endless.

'That' alone exists as the conscious experience, as it were.

'That' is the entire perceived field of all time and place measures.

'That' is extremely pure (because of the absence of perception).

'That alone is the form of the Jagat.

*(What is the world, but what one experiences as his private dream.**The form of the solid world is just the conception of each mind.*

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

न विज्ञानमयोऽर्थोऽस्ति न बाह्यो नापि शून्यता

There is no conscious understanding (Vijnaana), no outside, no emptiness-state as Shoonya
(as presented by many philosophical view-points).

(All these view-points are also conceptions built on conceptions; word-mansions built on word-mansions, with the sound and meaning also conceived only.

Something gets experienced as it were, and explained as it were, with invented sounds with meanings.)

(Unless the 'knowing' is there, how can the 'known world' be there? For example, the world does not exist when it is not known, while sleeping, when in Coma, when dead as such.

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

The world gets seen as real, because the knowing-state is real.

Dream is experienced as real, because the dreamer is real.

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

Liquidity is not the cause of the water, and the Chit also is not the cause of this inert-world scene.

Liquidity is the water; Chit is the Jagat.)

वेदनामात्रसारत्वाद्यथा चित्सार उच्यते। (97.05,06)

Since there is only the state of something known, it is known as the essence of Chit.

द्रवत्वं सलिलस्येव चिदचित्त्वमकारणं

Liquidity is the essence of water (not the cause); Chit is also the essence of the Jagat, and not the cause.

स्वात्मनीशमनन्तं तद्यथास्थितमवस्थितम्। (97.06,07)

The Reality, by itself as its controller, is endless and exists as the knowing-state only in itself,
as the essence of all; and exists as it is (without any change).

*(The world is just a 'misconceived knowing state'; and not an 'effect caused by the Reality'.
The 'knowing state knows only itself'; that is all there is, as the state of Reality.
The world also is 'its knowing-state alone', as the 'ever-forming state of conceptions'.
When the reality-vision is blocked by these conceptions, it leads to miseries which are actually
the conception-torture chambers that are built with conception bricks.*

*When the unreal has no existence at all, how is it possible to frame a question like, 'how it gets seen'?
How can, what you have imagined, have any reality except as your own imagined reality?
Stop imagining, if you want the imagination to not trouble you.*

*Conception is the world; to see it as real and search for its cause, is foolishness.
See the very same conceived world with the back-up of knowledge; that is liberation; that is amusement.
Do not run away from the self, which alone shines as the world that you see.
Love the self, which is all around you, as yourself, with no second one.
Kill the imagining mind with reason, and exist as the deathless birth-less formless Reality, endowed with
the Sattva-state of Chitta.)*

CAN JAGAT EXIST AS A SEPARATE REALITY, AS THE EFFECT?

*(Brahman and the world! If Brahman is 'Sat', Jagat has to be 'Asat', as opposed to it.
Existence and non-existence!
Existence is the cause, and non-existence is the effect! Is it ever possible?
How can 'non-existence' disprove the 'existence', or be caused by Existence?
How can the unreal be caused by the real?
The existence-nature is the pure state. Non-existence is the impure state.
The two contradictory principles - 'pure and impure', both cannot exist together.
Non-existence cannot exist as opposing the existence.
Either both have to non-exist, or both have to exist.
If existence alone is the nature of Reality, it cannot exist as non-existence, and oppose itself.)*

(प्रतियोगि - counterpart व्यवच्छेद separation)

*Two things have to exist with different qualities to oppose each other.
Here, the Reality state of Brahman is the principle of existence.
The Jagat has to exist only as a non-existent principle to oppose it, to exist as a second reality,
as different from it.
Can non-existence stay as opposed to existence?
Therefore, there is the absence of contradictory principles.
Either both have to exist, or both have to non-exist.
Therefore, it is proved that Jagat cannot exist at all, as opposed to Brahman, as different from it.)*

प्रतियोगिव्यवच्छेदाभावतः

(सत्त्वमात्रस्वभावो स्वच्छभावः, अस्वच्छभावस्तु तद्विरुद्धभावः)

Because of the absence of division between the two co-existing factors, (Brahman and Jagat)

सत्त्वभावयोः

(सत्त्वतद्विरुद्धभावयोः)

since existence (purity) cannot be opposed by non-existence (impurity),

असत्त्वात्,

(अस्वच्छताया अभावात्)

the world as the unreal state can not exist at all,

तेन परमे स्वच्छभावव्यवस्थता। (97.07,08)

therefore, the pure state of existence is proved as established in the Supreme.

*(There is no contradictory principle that can oppose the Reality itself.
How can the unreal stand against the real? Unreal cannot exist; real cannot cease to exist.
Since the Jagat is not an independent reality seen outside of Reality, it has no existence other than the Reality itself, as seen that way.*

Realness of the Jagat exists as the misconceived state of Reality only.

Therefore, it is proved that existence alone exists (as the pure state), not the non-existent world.

*The terms 'pure' 'existence' etc are there to prove the world as non-existent; in actuality.
These terms have no relevance to the Reality-state.)*

(Does Brahman turn into Jagat, like the clay becoming the pot?)

यदि कारणतापत्तियोग्यं शान्तं पदं भवेत्,

If the 'Quiescent state' itself has to be considered as causal factor for the world,
(and changes into the world-reality as different from it),
by itself staying as the effect (like the clay and the pot),

अनिङ्गितमनाभासमप्रतर्क्य कथं भवेत्। (97.08,09)

then how can it be indescribable (through any word or gesture),
be not visible like the world-appearance,
and be beyond the grasp of the arguments also?

अतो न कारणं नैव बीजं ब्रह्म कदाचन कार्यस्य कदाचिन्नाम, तेन सर्गो न विद्यते। (97.09,10)

Therefore, Brahman is never the cause, nor the seed of something called the effect named Jagat.
Therefore, the Creation does not exist at all.

*(Since 'Existence' is not the cause of the second, the world cannot exist at all, as opposed to the Brahman.
If the world is real, then it will become the second reality, which is not possible.*

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

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

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

*'That something which knows', is the essence of the world which gets known; and cannot be its cause.
The world has no existence except as the conceived.*

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

न चान्योपपत्तिर्हि सर्गयास्योपपद्यते चिन्मात्रकादृते

There is no other way to draw any other conclusion about this Jagat-Creation, except as the 'essence of knowing', the Chit alone.

(Jagat is inert; information that is received as the world and one's own body, is inert.

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

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

तस्माज्जडसर्गो न विद्यते। (97.10,11)

Therefore, the 'inert Jagat' has no existence (and so is not real at all).

(Why the question rises as to how Jagat gets seen?

How can you generalize your own personal wrong understanding?

I (Kumbha) do not see any Jagat at all! Where is it?

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

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

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

Ego does not 'become' Brahman;

but the ego dies, and Brahman is there as before, not blocked by stupidity.)

यदिदं दृश्यते किञ्चित्चिद्धनमिवोत्थितं

*Whatever is seen as the world, has come to be, as if,
like the dense state of Chit (though it is not dense or light).*

(You know this information, you know that information; and keep knowing some information or the other; and by connecting them all up, you imagine the reality of the world; and believe in its realness.

The information produced by the senses, and the mind-made explanations as the thoughts, keep bombarding the self which is identified with the information called the 'I' (one's own ideas about oneself as the body-character).

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

Chit is just 'dense knowledge' alone.

That is why, self is said to be in all, because it 'knows' all.

Without the self knowing something, nothing can exist as the world.)

अहंभावजगच्छब्दार्थरसरञ्जनम्। (97.11,12)

Whatever is there as the 'I-sense', or something termed as the Jagat centered round that 'I', is flavoured by the Reality alone as their main ingredient.

(Any object can exist because of the 'knowing' only, namely the Aatman.

Brahman is the essence of all essences; quote the Upanishads. He is the excellent essence.

Love the world as the self.

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

Whom can you hate or love as special?

'All' is self; and the world just turns into a nectar of self-love.

Wear the costume of ego, and enjoy the beauty of Brahman shining forth as all,

as the Existence, as the Auspiciousness and as the Beauty (Satyam, Shivam Sundaram).

Nothing can be liked or disliked, for it is the Self alone, that is shining as all.)

कार्यं न कारणाभावात्

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

(Brahman does not turn into the Jagat; or becomes different, or co-exist with the second reality as the Jagat. Jagat-reality is a delusion-state; and is removed by ruthless Vichaara, accompanied by dispassion.)

(Brahman is not conscious or inert; the objects of the world alone are categorized as conscious and inert.)

पदार्थे तूपपद्यते द्वित्यैक्याद्यात्मकं

The 'conscious-inert duality' seen in the object alone, gets described as - one, as two appearing as one, as two-ness, and so on.

(Why bother to explain the world at all, for it is just some information content produced by the mind. Each mind sees its own world through its own conceptions.)

व्योमपुष्पवत्स्वानुभूतिः। (97.12,13)

Like the flower seen in the sky, the Jagat is just a personal experience of the objects only (information brought forth by the senses).

(Why all the Jeevas, see the same world then?

It is because the same Aatman through a Creator-mind (totality mind, or totality brain) sees the same objects as the 'many Jeeva-eyes'.)

वस्तु नाशैकनिष्ठत्वान्न वा जमुपपद्यते

The object is always in a perishing state, and does not 'know' of the 'knowing principle' (or make him come into existence).

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

When the Aatman is aware of them, they come into existence, and vanish off when not aware; including the body-ego.

The Aatman never vanishes ever. How can that which is real can cease to be?

Aatman is not an information, or an object that gets sensed.

Objects do not produce the Aatman.

The world does not exist as a solid reality inside which, you, a Jeeva-thing came into existence.

The world is born along with you, the Jeeva-thing, as your private information-cage.

You the ego, and the world you experience, both come into being when some Vaasanaa unfolds.

The world comes into existence whenever you 'know' of it.

The body is inert, it does not 'know' the world or the objects.

You the 'self' alone make the objects appear and disappear.

Mind cannot produce the Aatman at will; it can conceive the ego only, which rises and vanishes as a memory.)

उपलम्भकरो नाशो जन्मनस्तस्य वा कुतः। (97.13,14)

How can the destruction or birth which are 'known', can be for the 'knowing thing'?

(The 'knowing state' is not an object that gets destroyed.

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

How can existence cause its own non-existence?

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

Only a changeless-state can be aware of the change.

'Witness-state of Aatman alone' connects the changing patterns of experiences, to give reality to a Jeeva-ness.

If the witness state was absent, and only the changing world-patterns are there, as the world and you, then how can you be aware of the change?

Change cannot observe itself as changing.

Non-dying principle alone can be aware of the birth or death of a body.

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

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

Dead body is just an information that the particular experience-field is closed off, for that particular mind that had used the body till then.

Matter has to die (since it is just made of cells), or change.

The mind of the dead person, instantly continues its Vaasanaa-experience in another world-scenario, like moving off to the next dream. Aatman just continues its 'knowing-state' of another delusion-dream.

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

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

अथ चैनं सदा सन्तं नित्यं नष्टं च वेत्ति वा पदार्थोऽद्यं, तदेवेत्थं मेकरूपेऽपि किं व्यथा। (97.14,15)

If you still want to believe 'these hosts of objects living and non-living', as always getting produced and perishing, as their very nature, what problem is there for you in seeing the oneness of essence in all (as the 'known' only)?

उपलम्भस्तु यश्चायमेषा चित्तचमत्कृतिः

(उपलम्भ - प्रकाशक)

Whatever is received as the Bodha of the world by your mind, it is just the amazing nature of Chitta. (Without anything as base, the conceptions alone construct a massive world with a beginning and end.)

चित्तत्वमात्रसत्तास्ति द्वित्वमैक्यं च नास्त्यलम्। (97.15,16)

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

(Suppose you disconnect all the events of your life, moment to moment, as just unconnected seer-seen states, then what is there as a world at all?

Where can the 'I' also exist as connected to the 'unconnected seer-seen states'?)

अतः पदार्थसत्ताया अभावे सति भूपते असंभवाद्भावनस्य नाहंताभावनास्ति ते। (97.16,17)

Hey king! Since, there is no realness in the objects you see; there cannot be any experience as connected to the outside objects; and you do not have the 'I-sense' as your identity.

अहंभावासंभवतश्चित्तमन्यत्किमुच्यते,

Since the 'I-sense' cannot be there, then what other thing can be called as 'Chitta'?

इति, चित्तमहंरूपं नास्त्यतो न च भिन्नता। (97.17,18)

Therefore, it is a proven fact that, the Chitta and the 'I-ness' do not exist at all; and there is no separation also as the seer and the seen.

(Brahman exists as the revelation-factor; that is all!

Stay as 'that alone'!)

निर्वासनः

Be free of this 'incompleteness-agitation' called the Vaasanaa.

(You are already the fulfilled-state. There is nothing else to be attained by you, as different from you.)

शान्तमना मौनी

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

परनभोमयः

Be always aware of the self as the 'supreme expanse of emptiness' (that is empty of emptiness and fullness also).

सदेहो वा विदेहो वा भावस्थोऽप्यचलोपमः। (97.18,19)

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

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

संबन्धाच्छुद्धचिदृष्टेः

(शुद्ध चित् दृष्टेः सम्बन्ध अलाभात्)

Since it is proved that there is the absence of connection of the Chit-vision and the objects,

पदार्थाभावसिद्धितः,

and the objects are proved as non-existent,

भावनाभावतश्चित्ते नास्त्येवाहमिति,

and therefore, there is no Jeeva-state at all (as connected to the objects) with the 'I-sense', in the Chitta,
स्वयम्। (97.19,20)

and one's own true self is left back.

एवं ब्रह्मेति वेदार्थभावनादनुभूतिः,

In this manner, when one is experiencing the Brahman as the 'natural state the true vision'
as presented by the 'Vedic statements that contain profound truths',

चेतितार्थैकसत्यत्वात्

and is established in the 'vision of the single state of Reality shining forth as the countless probable
states of perception',

चिन्तानाम् क्व विद्यते। (97.20)

where is the chance for any 'worry' to exist?

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

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

THAT THOU ART/ TATTVAMASI

[सत्यं ज्ञानं अनन्तं ब्रह्म, नित्यं विज्ञानमानन्दं ब्रह्म, ब्रह्मैवेदं विश्वमिदं वरिष्ठम्]

तेनासि (तद्ब्रह्म)

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

निर्मलं

You are taintless

(since you are not affected by any perceived object, since the 'known' cannot injure the knowing-
state).

अकारणमादिमुक्तं

You are the causeless Brahman (and are not the cause of this Jagat).

You are the source of all. You are not bound ever, and so are always liberated.

(तेनासि) तद्ब्रह्म शाश्वतमशेषमनेकमेकं

(Therefore) You are that Brahman alone!

There was never a time when you were not there.

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

Though you look like many, you are one.

शून्यं

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

निरामयं

You are not affected by any perceived.

असत्सत्

You are beyond these terms of Sat and Asat.

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

अनादिमध्यं

You are without beginning or middle (and end) (like the Jagat).

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

सर्वं जगच्चिदपि

You are all that shines as the Jagat.

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

ब्रह्म यथास्थितं तत्। (97.21)

Brahman is, as it is; and nothing else exists except Brahman.

(Brahman does not get bound as a Jeeva and does not reverts back to its original state through some Saadhanaa. Nothing at all happened as a Jeeva-state.

Brahman is just the two states of wrong knowing and right knowing; the first one is experienced as Jagat by an impure Chitta; and the other one stays as the Brahman with a purified Chitta state of Sattva and is the most excellent.

No one is liberated or bound.)

शिखिध्वज उवाच

ShikhiDhvaja spoke

चित्तं नास्तीति मे बोधो यथा युक्त्या स्फुटं भवेत् तामन्यामथवा ब्रूहि बुद्धं न निपुणं मया। (98.01)

I still am unable to grasp the idea that Chitta does not exist at all.

Explain this very topic, or anything else that can make me understand this.

(If Brahman is seen, the world should not be seen, since it is Chitta only that shines forth as this.

How can Brahman and world both can be seen at once, since the truth and untruth cannot be experienced at once.

If Chitta is not there, the Knower should be like some living statue which sees no world.

But it is not so!

You are seeing the world and me also, though you are a Mukta.

How is it possible?)

कुम्भ उवाच
Kumbha spoke

चितं नास्त्येव हे राजन्कदाचित्किंचन क्वचित्

Hey Raajan! Chitta is not there at all, at any time, as anything, at any place.

यच्चेदं चित्तवद्भाति तद्ब्रह्माभिधमव्ययम्। (98.02)

Whatever is shining like the Chitta-state in the form of the world,
is the Reality alone which is referred to by the term Brahman, and which is changeless.

अतोऽज्ञानात्मकं यत्तज्जगदेव न विद्यते,

तत्राहंत्वंतदित्यादि (तत्र,अहं,त्वं, तत्, इत्यादि) कल्पिताः कलनाः कुतः। (98.03)

Therefore, when the Jagat which is a form of ignorance does not at all exist,
then how can the imagined concepts of 'I' 'you' 'another' exist at all, there?

(यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्, When everything is Aatman alone, who is seen by whom?)

नास्त्येव जगदेवेदं

This Jagat is not there at all, like this;

यच्चेदं किंचनोदितं ब्रह्मैवास्तीह सकलं,

whatever rises like this (as the Jagat phenomenon), is Brahman alone as everything.

केन तदुध्यते कथम्। (98.04)

Who can know it, and how?

(Who was there before the Creation to act as an agent,

what material could he use, what purpose can be there,

what incomplete state can be there as the reason for the Creation?

Therefore, no cause can be there for what is seen with incorrect vision, except ignorance.

The 'Chitta-term' also is an invented one, that belongs to the incorrect vision only, and forms the central essence of the incorrect vision.

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

The 'knowing' alone is there!

Know the truth, and know the imagined also as supported by the truth; that is all.)

(न निरोधो न चोत्पत्तिर्न बद्धो न साधकः -

There is no cessation, no Creation, no one is bound; no one is an aspirant also after liberation)

महाप्रलयसर्गादावेवेदं नोदितं जगत्,

Jagat does not at all rise at the beginning of Creation, or end at the time of dissolution;

निर्देशस्त्विदमित्यत्र त्वद्वोधाय मया कृतः,

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

उपादानात्मकादीनां कारणानाणामभावतः

for there is no material cause, instrumental cause, agent etc that can create a Jagat;

अकारणं च भावानामशेषाणां त्वसंभवात्। (98.05,06)

and the entire hosts of objects cannot come into existence at all, because of the absence of any cause.

एवमज्ञानबुद्ध्यात्म जगतस्मान्न विद्यते

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

तस्माद्यदिदमाभाति भासनं ब्रह्म नेतरत्। (98.07)

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

(Look around you; whatever object is there as living or inert is some need or some want, that has materialized for you, as your perceived object.

'Want alone' is your perceived field, which is within you only, and not outside of you, like a dream-scene; and you are imagining the ego as you, though you are the Brahman who can 'see' anything it wants.

You get rid of the 'wanting itch'; and detach yourself from the dream and the dreamer-ego; see how the ego and the world exist as depending on each other only.

Stay aloof as the Aatman only; do not even think that 'I am the Aatman'.

Stay as the Silence only. Exist only as the 'seeing eye'.

'Silence alone' will result inside and outside and everywhere.)

अनाख्येऽनाकृतौ देवे करोतीदमिति त्वसत् भाषितं

When the lustrous state of Reality (Deva), has no name that can describe it as an entity, and is not some shining entity with a form, to say that 'it created all this', cannot be true, and is a false statement.

नोपपत्त्यात्म

It cannot be grasped by the mind, intellect or senses like a deity in front;

न सत्यं नानुभूयते। (98.08)

and therefore, it is not considered as real and is not grasped, by the ordinary people who cannot reason.

(The form-based minds cannot see anything else, but the form alone as reality.

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

The ignorant describe the formless nameless Brahman itself as a deity that creates the world.

How can they grasp the Reality that is beyond the time and place concepts, and is the emptiness of silence alone?

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

Brahman has no purpose or want that makes him (it) create a world for him to exist and get worshipped as the Lord of all.

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

अनाख्योऽप्रतिघः वात्मा निराकारो य ईश्वरः, स करोति जगदिति हासायैव वचोऽधियाम्। (98.09)

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

As the Aatman, he cannot be injured (by the heat, cold or whatever, and has no need to protect himself and stay in a heavenly mansion and create a world of his choice).

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

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

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

अनेनैव प्रयोगेण राजंश्चितं न विद्यते, जगदेव न सत्साधो कुतश्चित्तादि तद्रतम्। (98.10)

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

Hey Saadhu! Jagat itself is not there, (since nothing could have caused it).

So, where is the possibility for the Chitta to exist as belonging to it?

(Since Jagat is non-existent, Chitta is also non-existent, and, Brahman alone is left back as the reality.)

चेतो हि वासनामात्रं

Mind (Chetas), the conceiving function of Chitta is made of Vaasanaas only.

वास्ये तु सति वासना

(वास्ये - वासनाकर्मणि विषये)

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

वास्यं जगत्तदेवासदतश्चित्तास्तिता कुतः। (98.11)

(वास्यं जगत्, तदेव असत्, अतः चित्त अस्तिता कुतः)

Jagat is just a mansion made of conceptions to fulfil this incompleteness, namely the thirst for fulfilment; and, is non-existent except as your own making; so how can Chitta exist at all something?

(All that you have around you as objects and people are, just some information-sets you like or dislike; and accordingly you are happy and sad by the presence and absence of those information-sets.)

यदिदं कचति ब्रह्म स्वयमात्मात्मनात्मनि कृतं

Whatever glitters as 'this' (Jagat and you), is Brahman alone, which is the Aatman itself seeing itself in itself.

तस्यैव तेनैव चित्तमित्यादिनामकम्। (98.12)

'That alone' has given rise to the terms like Chitta etc, for itself.

(Imagine pure nothingness;

and just a wrong thinking rises from the Aatman as 'I am';

and from that basic wrong thinking, the second thing comes into existence as 'I' and the world;

and the manifold shapes are seen and named as such and such;

and connections are made here and there, like a spider connecting its web to all the points;

and in an instant, the Aatman feels ascertained that it is a bound Jeeva searching for peace, caught in its own web of conceptions;

and this search for peace, raises as the world of wants and fulfilment;

and liberation-want also raises as a want of peace;

and terms like Chitta, Brahman etc get invented to explain the liberation;

and Knowledge is sought for;

and the right thinking suddenly rises from nowhere, and the entire spider-web of conceptions dissolve off, with emptiness alone left back as before.)

जगद्दृश्यमिदं वास्यं,

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

तदेवोत्पन्नमेव नो कारणाभावतः पूर्वमेव,

That is not at all risen in the Aatman which is complete in itself;

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

अतश्चित्ता कुतः। (98.13)

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

अतश्चिद्व्योममात्रात्म परमाकाशनामकं स्फारं वेदनमेवेदं कचत्यस्ति (कचति),(अस्ति) कुतो जगत्। (98.14)

Therefore, the Chit-state (the ready to become any experience) which is just empty expanse, which is referred to as 'Paramaakaasha' (the Supreme revealing principle), glitters as all this that is 'known' (experienced).

Where is the Jagat at all?

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

The world stays as the Aatman-form.

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

You as ShikhiDhvaja, see yourself as a king and a husband and a Ruler according to the story narrated by your mind.

Live along that story, as a made-up character; but never be that character itself, as identified with it.

You remain as the Viraat-form of your perceived world.

You are deathless and birth-less as the Aatman.

When anything that is perceived is your shine alone as the Aatman, what is there to run away from or be attached to? Just be the witness, and stay as a canvas for the pictures that run on you.)

यत्किञ्चित्परमाकाश ईषत्कचकचायते चिदादर्शे न जातत्वान्न चित्तं नो जगत्क्रिया। (98.15)

Whatever (experience of the world) the Supreme revealing expanse (Paramaakaasha) glitters as, 'a little' in the Chit-mirror, is not at all produced;

therefore there is no Chitta; and no effect called the Jagat also.

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

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

अहं त्वं जगदित्येषा प्रतिपत्तिर्न वास्तवी

All the 'mine' and 'yours' that are connected to the 'I' and 'you', and the 'limited idea of the world that you own', are not real.

(Where is 'I' or 'you' as anything at all, except as Bodha-form, the variety of information exchanged between the minds?

Everything is Brahman rising as the information!

What is 'yours' or 'mine', in this totality of Reality-state?

Jagat is what you believe in and what you conceive, as per your limited boundary of time and space.

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

Your world is what you conceive as your 'liked and disliked information-sets'.

मिथ्या स्वप्न इवाभाति नूनं मेऽशेषकारिणी। (98.16)

It is indeed like the false experience of the dream that is made of the thoughts and the deep rooted impressions owned by the 'I'; and thus produces endless harms.

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

(Vaasanaa lingers and stays as 'Vaasya- the want of Jagat experience'.

When the world is not at all there, how can the Vaasanaa exist at all, for the 'Vaasya'?

वास्यस्य जगतोऽभावाद्यतो नास्त्येव वासना

Because of the non-existence of the Jagat, there is no Vaasanaa at all for the 'Vaasya'.

अतस्तदात्मकं चित्तं कीदृशं क्व कुतः कथम्। (98.17)

Therefore, how, where from what, in what way can Chitta which is made of wants, come into existence?
(For the one with true vision, the world is the Brahman-field; and not a mind-field.)

अप्रबुद्धैरवगतं चित्तं दृश्यमिदं जगत्

Those with the lack of knowledge have something called Chitta as a never ending fountain of wants, and see a world also as their perceived reality.

(They live inside their own illusory worlds produced by an illusory Chitta.)

असच्चित्तं निराकारं पूर्वमुत्पन्नमेव नो। (98.18)

Actually there is no Chitta at all; it has nothing at all as a form.

It has never been produced also previously (so that you can destroy it with some effort).

(Why make an effort to destroy something which is not there at all, at any time?

Know that it is not existent; that is all!)

नोत्पन्नं कारणाभावात्सर्गादावेव सर्वदा।

The Creation was never produced, since there is no cause for it.

(If the Jagat was an effect from a cause, then both should have the same qualities. Brahman is formless, eternal, and unborn and imperishable, and is some emptiness beyond the grasp of senses.)

IGNORANT-VIEW AND THE KNOWLEDGE- VIEW

लोकशास्त्रानुभवतो न च दृश्यस्य वस्तुनः अनादित्वमजत्वं वा स्थैर्यं वाप्युपपद्यते

साकारास्यास्य जगतः स्थूलस्य प्रतिघाकृतेः

According to the common experience,

and also according to the sciences that analyze the world-phenomenon,

the world is not found to be beginningless, unborn, or imperishable or stable,

and is observed to be solid and made of forms and is only sense-detected, and is perishable by nature.

समस्तकारणाभावाल्लोकशास्त्रानुभूतिभिः युज्यन्ते च निराकर्तुं न महाप्रलयादयः। (98.19 to 21)

Therefore, there are no causes like material, instrumental that can produce the effect called Jagat;

(since it needs matter alone as the cause, and matter is not stable; and is not Brahman-like.)

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

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

शास्त्रानुभववेदार्थसिद्धान्तैस्ते त्रयोऽपि वा प्रलयाश्च न सन्तीति वक्तुं नमस्तक एव च। (98.22)

If a materialistic person still holds on to the idea, and goes against the common experience and Scriptures, and states that the Jagat is stable and imperishable and has no beginning and end, and there do not exist dissolution-states; then he is indeed insane only.

लोकः शास्त्राणि वेदाश्च प्रमाणं यस्य नो मतेः असद्भ्यो ह्यतिमूढः स सज्जनस्तं न संश्रयेत्। (98.23)

He who has no trust in the statements of the common experience, Scriptures and Vedas,

and talks nonsense believing in the material state of the world (that matter alone is real),

is foolish beyond description, and a man after truth should avoid him

(for he is after pleasures only, and can never disbelieve in the realness of the Jagat).

न च सप्रतिघस्यास्य दृश्यस्याप्रतिघं क्वचित् कारणं भवितुं शक्तं साकारस्य निराकृतिः। (98.24)

The imperishable changeless formless principle (Apratigha) can never be the cause of the perceived world of forms, which is always perishing and changing without stop (sapatigha);

इत्थमालक्ष्यमाणं तत्तदेवं (तत्) (तदा) (एवं) सततं मुने

Hey Muni! Though Brahman alone exists and the Jagat is non-existent in actuality, at all times, when analyzed through reason in this manner (evam) (for a Knower) ('Ittham', in this type of understanding);

न च नार्थक्रियाकारि भवेन्नेत्थमिदं जगत्। (98.25)

the actions performed in this Jagat will not become meaningless or purposeless when seen as real and existent, by the ignorant ('Ittham', in this type of understanding).

तस्मादिदं निरंशस्य चिद्व्योम्नोऽप्रतिधाकृतेः निराकृतेरनन्तस्य पूर्वात्पूर्वनिरंशतः

ब्रह्मणः सर्वरूपस्य शान्तस्यातस्य यत्समं स्वत एवात्मकचनं सर्गप्रलयरूपधृक्। (98.26,27)

(आत - आदत्त - receive, take on, carry on, accept)

Therefore, it is proved that Brahman is without parts,

is the Chit-expanse of emptiness,

is imperishable (cannot be injured),

is formless (not limited by a form visible or invisible both),

is endless,

is never produced by any other (second) thing previously or before that, as a part of it (since it is part-less),

is all the forms,

is quiescent,

it fully stays absorbed in everything (aatta),

and is equally present in all the seer-seen states, as the seer and the seen both (sama);

shines by itself as its very nature (without the need of any awakening),

and shines forth as Creation and dissolution also, for the ignorant (as the world-reality).

स्वकं वपुश्च तेनैव ज्ञातं जगदिव क्षणात्, क्षणान्तरानुबुद्धं सद्ब्रह्मैवास्ते निरात्मनि। (98.28)

Brahman knows its own form instantly as the Jagat through ignorance; and as the non-dual state of pure Brahman state through the 'Knowledge of the self', the very next second (same instant).

ब्रह्मैवेदमतः सर्वं क्वचिन्न जगदादिधीः

Therefore, everything is Brahman and the Jagat is never seen at all, as in the ignorant level.

क्वाचित्तादि क्वचित्तादि क्व द्वैतैक्यादिकल्पना। (98.29)

What meaning is there in the terms 'Achitta' (no Chitta) etc, or in the terms 'Chitta' etc!

Where can raise the imagination also, of duality and oneness?

सर्वं निरालम्बमजं

Everything is the Reality-state only, which is not supported by anything, which is birth-less,

प्रशान्तमनादिरित्यात्म यथास्थितं सत्

which is extremely quiescent, which is beginningless;

and which exists as it is, as the Aatman, the essence of all,

as the 'Sat (existence-principle that supports all).

इदं तु नानेव न चाप्यनाना

It looks like 'many' (for the ignorant), but actually there is 'not many' at all, in truth.

यथास्थितं तिष्ठ सुकाष्ठमौनम्। (98.30)

Remain as you are (in the oneness of such a self-state),

silent like a log of wood unaffected by the perceived.

(Stop wallowing in the dirt of words.)

शिखिध्वज उवाच

ShikhiDhvaja spoke

नष्टो मोहः स्मृतिर्लब्ध्वा त्वत्प्रसादान्महामुने, स्थितोऽस्मि गतसंदेहो विश्रान्तमतिरात्मवान्। (99.01)

The delusion is gone, by getting my remembrance (of the true self) back again, by your grace, hey MahaaMuni! I now am, firm in the knowledge with all doubts cleared, with my intellect at rest, and am aware of the Self.

ज्ञातज्ञेयो महमौनी तीर्णमायामहार्णवः शान्तोऽहमनहंरूपो ज्ञः स्थितोऽस्मि निरामयः। (99.02)

I have known 'that which is to be known'. I am now silent as my quiescent state.

I have crossed over the huge ocean of Maayaa; feel at peace; have no 'I-ness'.

I as the Aatman-awareness, now stay unaffected by the perceived

अहो नु सुचिरं कालं प्रभ्रान्तोऽहं भवाम्बुधौ स्थानमक्षयमक्षुब्धमधुना प्राप्तवानहम्। (99.03)

Aha! For long time I was lost and was tossed about in the Bhava-Ocean;

now have reached the shore of stability which will never vanish!

एवं स्थिते मुने, नास्ति साहंतादिजगत्त्रयं,

When in this state, I understand that, there is no 'Tri-world also, along with the 'I-sense' and its accompaniments (as attachments, wants, needs, possessions etc).

मूर्खबुद्धमिदं भाति यत्तद्ब्रह्मेति वेद्यहम्। (99.04)

This perceived phenomenon', which is understood as real by the fool (whose intellect is stagnant, bereft of Vichaara), is actually Brahman alone.

कुम्भ उवाच

Kumbha spoke

जगदेव न यत्रास्ते तत्राहंत्वंविभासनं इत्थमम्बरसंसारः क्व कुतः कीदृशः कथम्। (99.05)

When the Jagat itself is non-existent, then -

where, from what, in what way, and how the division-sense of I and you be there,

or this Samsaara made of emptiness that is experienced as real, be there?

यथास्थितव्यवहृतिर्मौनी शान्तमना मुनिः सौम्यार्णवोदरावर्तपरिस्पन्दवदास्व भो। (99.06)

Acting in the world as it is, attending to the duties that falls to one's lot,

remaining silent and not-reacting to the outside patterns with likes or dislikes,

remaining calm in the mind always, taking to the ascetic practice of silence of the self,

just be the natural vibration of the 'Ocean of quiescence', hey dear one!

ब्रह्मरूपमिदं शान्तमित्थमस्ति यथास्थितं

There is only the state of Brahman that is spread out as this, and it is very very quiet actually.

Though experienced as a world like this, it is as it is, without any change.

अहं जगदिदं चेति शब्दार्थात्म नभोमयम्। (99.07)

The conceived terms with meaning like - 'Jagat, I, you, etc'. are just empty sounds with no meaning; for nothing like Jagat, I, or you, exist at all.

इदमाद्यन्तरहितं सर्वसंसारनामकं चिच्चमत्कृतिनामात्म नभः कचकचायते। (99.08)

Whatever you see around you, as something named Samsaara, is just the magical nature of Chit,

where 'emptiness alone' (ready to become any experience),

glitters in this manner, as the varied colours of the mind-screens.

There is only the 'nothingness something' of Reality, which has no beginning or end.

संनिवेशदशः शान्तौ तदस्ति कनकं यथा

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

जगदायर्थसंशान्तौ ब्रह्मेदं विद्यते तथा। (99.09)

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

(The Creator experiences himself as the Creator, as some tiny wave of 'Brahman Ocean', and experiences the created beings as his sub-waves, as the state of totality and divided selves; both are co-dependent on each other.)

यथा स्वयंभूः संकल्पः स्वयं नाम तथैव हि

The Self-born is just a conception, oneself as a Jeeva also is the same.

एतौ स्ववेदनायतौ बन्धमोक्षौ व्यवस्थितौ। (99.10)

The Creator experiences the bondage and liberation states of limitation, through all his sub-selves
(like dreaming many dreams simultaneously as many dreamer-states).

(Such Creator-waves are like water-droplets in the 'limitless ocean of Reality'.

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

Aeindavas though themselves were just the wavelets of the original Brahmaa-wave as his created beings, became other creator-waves with more sub-waves as their created beings.

In their Creation also, another wave-let can also become a creator-wave with sub-waves of itself.

Conceptions can have no end ever.

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

The Knowers exist and enjoy the perceived as the 'Brahman in Brahman';

the ignorant exist as divided pieces of Vaasanaas, and see only the Jagat as their reality.

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

Any thinking being of any world is not denied of his freedom to think, be it a demoness or a worm like Karkati, or a Prahlada of the Asura-clan.

Creation is also a story narrated by the mind of the Creator;

and any one who is able to conquer the realness of the story, stays liberated always, crossing over the rules laid by their Creator, as birth, death etc.)

अहमित्येव संकल्पो बन्धायातिविनाशिने

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

नाहमित्येव संकल्पो मोक्षाय विमलात्मने। (99.11)

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

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

यद्वन्धमोक्षसंकल्पशब्दार्थानां सदा सतां स्वरूपवेदनं तत्सत्केवलत्वं च कथ्यते। (99.12)

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

अनहंवेदनं सिद्धिरहंवेदनमापदः

‘Not I’ conception leads to the goal of Knowledge-vision;

‘I am’ conception leads to the suffering states of Vaasanaa-fields.

सोऽहमेवानहमिति शुद्धबोधो भवात्मवान्। (99.13)

‘I am that alone; and not the I’; this is the correct way of thinking; and stay as the Aatman-state alone; as the pure ‘knowing state’ (oneself existing as the division-less seer-seen state itself, as Brahman).

असंकल्पनमात्रेण सम्यग्ज्ञानोदयात्मना संकल्पः क्षीयते, सिद्ध्यै स्वयमेवासदात्मकः। (99.14)

Only through the non-conceiving (not superimposing imagined characteristics and qualities on anything or anyone), and being always alert to the Knowledge-vision of Brahman as all, the conception-state diminishes slowly, since the conception is unreal by its very nature; and the goal of oneness with the Aatman gets achieved.

(Gradually, the Knowledge-state will become natural by practice.

What is imagined if removed, truth alone gets left back.)

अप्रतर्क्ये स्वरूपे हि नास्ति कारणता शिवे

The auspicious state (Shivam) of the Self, is beyond the reach of words; because of this, it cannot be proved to be a cause for anything.

कारणाभावतः कार्यपदार्थोऽपि न विद्यते। (99.15)

Since the cause is absent, the perceived world which is said to be an effect is also non-existent.

पदार्थाभावसंसिद्धौ वेदनं नोपपद्यते

Since it is proved that the effect as the world made of objects does not exist, the ascertained feeling of realness (expressed as the reaction and action towards the perceived with likes and dislikes) does not arise.

कारणाभावतो नित्यमहंभावस्य नोदयः। (99.16)

Since the cause is non-existent, the ‘I-sense’ also does not rise ever.

अहंभावानुदयतः संसारः कस्य कीदृशः

When the ‘I-sense’ is absent, what sort of Samsaara can belong to anyone (as a bondage or suffering)?

संसाराभावतः सर्वं परमेवावशिष्यते। (99.17)

When the Samsaara is non-existent, the Supreme alone is left back.

यदिदं भासते तत्सत्परमेवात्मनि स्थितं

Whatever you see as the shine of the Jagat, before or after the attainment of truth-vision is, just the same supreme Reality-state as it is, with no Jagat as a second Reality.

(Nothing new comes because of the knowledge-rise.)

परं परे परापूर्णं सममेव विजृम्भते। (99.18)

It shines the same always; the supreme is in the supreme, filling itself by itself.

तेन, निस्तिमितं सर्वं शिलाकीर्णमिवाचलं विद्धि रश्मिमयाकारमिव ब्रह्म जगत्स्थितम्। (99.19)

Since Brahman alone is existent as ‘Sat’, understand that everything is just the tranquility (extreme stillness) only, as Brahman; and is like the mountain made of diamond that is filled densely with diamond only; and the Jagat exists as made of its rays only (like thousands of reflections).

*(Nothing moves, nothing gets produced; nothing appears at all.
Just the tranquil state alone is there; no I, no you.)*

पुरः संकल्पके नष्टे संकल्पनगरस्य यत् रूपं तद्विद्धि जगतः खादच्छं सदसन्मयम्। (99.20)

When the conception of a city ceases to be, whatever form is left back of that conceived city, understand that alone as the form of the Jagat as purer than space, and real and unreal, (when you destroy the realness of the Jagat through Vichaara).

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

Actually, what is shining as Jagat, is the tranquil state that is completely silent without any thought.)

(Whatever movement is seen is like the reflection of a man in the diamond rock, which though appears like moving is not moving, in actuality.)

छायापुरुषवत्स्पन्दि शान्तं निर्मननं जगत्

The movement that is seen (in the Jagat), is like the shadow-figure of a man (in the mirror-like shining rock). Actually, Jagat is quiet and agitation-less (like the reflection seen on the diamond-rock).

जगच्छब्दार्थरहितं यः पश्यति स पश्यति। (99.21)

The 'Jagat -term' loses its meaning in such a state.

He who has such a vision, is the one who truly sees the Jagat as what it is actually.

(He sees everything as the shadow of the Aatman; rest are the blind who are lost in the shadow-world).

रूपालोकमनस्कारा नीरसागमभावना सम्यग्ज्ञानावबोधस्य निर्वाणं वै विदुर्बुधाः। (99.22)

When the 'True Knowledge' rises as a constant vision, then all the forms and other things which are seen, become essence-less as proved by the 'Aagamas' (Scriptures).

This alone is known as the Nirvaana-state by the those who have realized the Aatman.

यथास्ति वातो निःस्पन्दो यथास्ति खगतोपि वा यथा हेमासंनिवेशमस्ति ब्रह्म जगत्तथा। (99.23)

The quietness where the wind has stopped moving,

where the lustre naturally is there as a part of the far-reaching sky without any source of light, like the gold which is bereft of any shape,

so exists the Jagat as Brahman, for the Knower.

(The world loses its reality and attraction, for a Knower.

He is established in the unwavering quiescent state, always.

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

नीरसा असदाभासा जगत्प्रत्ययकारिणः रूपालोकमनस्काराः सन्तीमे ब्रह्मरूपिणः। (99.24)

For the one who is one with the Brahman-state (Brahma-roopin),

all the forms, events and information-sets that rise as the realness of the Jagat, become essence-less and appear as unreal (non-existent).

ऊर्मिशब्दार्थरहितं यादृग्म्बु बहून्यपि, सर्गशब्दार्थरहितं तादृग्ब्रह्म निसर्गवत्। (99.25)

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

The term 'Sarga' also loses its meaning, when Brahman is seen as the wholeness alone, like Nature (Nisarga) is alone seen as the essence of the world.

(Jagat is the natural state of Brahman; like Nature is the natural state of objects.)

सर्ग एव परं ब्रह्म परं ब्रह्मैव सर्गदृक्

‘Sarga’ (the sliding pattern called the world) alone is Para Brahman;
Para Brahman alone is the ‘Seer of the Sarga’.

(सर्वं खल्विदं ब्रह्म) (बृंहणा ब्रह्म)

सर्गशब्दार्थरहितो वाक्यार्थस्त्वेष शाश्वतः। (99.26)

The statement of the Upanishads as ‘All is Brahman’ becomes the established eternal vision,
where the Sarga-term loses its meaning completely.

(The word ‘All’ ‘Sarvam’, loses its meaning: even the term ‘Brahman’ is not relevant anymore.)

ब्रह्मशब्दार्थसंपत्तौ सर्गशब्दार्थधीः कृता

To explain the meaning of the word ‘Brahman’, the meaning of the word ‘Sarga’ was invented.

सर्गशब्दार्थसंसिद्धौ ब्रह्मशब्दार्थधीः कृता। (99.27)

To explain the meaning of the word ‘Sarga’, the meaning of the word ‘Brahman’ was invented.

(Since Brahman is what is left back when all the names and forms slide away and dissolve off;
the meaning of the term ‘Sarga’ is actually the meaning which you get by uttering the term ‘Brahman’,
because Brahman is what expands as the ‘Sarga’.

Either see the ‘Sarga’ as the expanded state of Brahman; or see the Brahman alone, with all divisions
dissolved off through Vichaara.)

(Chit-expanse is the ‘knowing’ which stays as all the objects with names.

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

समस्तशब्दशब्दार्थभावनाभावनोदयं शुद्धं तिष्ठति चिद्व्योम ब्रह्मशब्देन कथ्यते। (99.28)

Chit-expanse, which alone is the original root-sound that forms the basis for all the sounds and their
meanings, remains unaffected by the variation in the sound-forms as pot or cloth or cow or Deva, and
is referred to by the word ‘Brahman’.

(Each word that denotes an object, is the expanded state of Brahman alone.)

(बृंहणा ब्रह्म, that which expands)

(What word can describe ‘That’?)

सम्यग्दर्शनसंसिद्धावुभयोरप्यवेदने, यच्छिष्टमजरं शान्तं, ततो वाग्विनिवर्तते। (99.29)

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

संशान्तसर्वात्मकवेदनौघमस्तीदमेकात्मकस्वस्वरूपं

When hosts of agitation-expressions of all the beings (as the ignorant-state) remain subdued,
then one’s own self-state (Svarupam) is left back, as the single essence of all;

यथास्थितं

‘as it is’ (whatever it is);

(Jagat-state of the ignorant and the realized state of a Knower make no difference to the Reality);

सर्वजगत्स्वरूपं पाषाणरूपं च

as the form of the entire Jagat also;

and as the silent state of the diamond rock also;

परं ज्ञरूपम्। (99.30)

and is the Supreme self-awareness state alone, that knows itself (Jnarupam).

(Brahman is hard like the diamond, yet empty of all.

If Jagat is hard like the diamond stone, as seen by the ignorant, then actually it is 'as it is' only, without any change, for, this Jagat state is 'ParaBrahman' as the 'known', and is hard as a diamond, since it is 'Brahman knowing itself'.

If ParaBrahman is emptiness (as seen by the Knower), then this 'Jagat with all its hosts of experiences subdued', is the single essence of Para Brahman, and is emptiness only.)

THE EFFECT IS SIMILAR TO THE CAUSE?

शिखिध्वज उवाच

ShikhiDhvaja spoke

एवं चेत्तन्महाबुद्धे यादृशं कारणं परं कार्यं तादृशमेवेदं जगदित्येव वेद्यहम्। (100.01)

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

कुम्भ उवाच

Kumbha spoke

यत्र कारणता तस्य कार्यं तदुपपद्यते

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

यन्न कारणमेवादौ तस्मात्कार्यं कुतो भवेत्। (100.02)

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

नेहास्ति कारणं किञ्चिन्न च कार्यं कदाचन,

There is no cause here, nor an effect ever.

विद्यमानमिदं सर्वं सर्वं शान्तमजं जगत्। (100.03)

All that is here like this, is all that is there as the 'quiescent unborn Jagat'.

जायते कारणात्कार्यं यत्तत्कारणवद्भवेत्,

The effect that is caused by some particular cause, will be like the cause (similar to where the pot will carry some characteristics of the clay);

यन्न जायत एवेह तस्मिन्सदृशता कुतः। (100.04)

but, for that which is not born at all from any cause, what similarity can be there?

बीजमेव न यस्यास्ति तत्कथं वद जायते,

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

अप्रतक्यमनाख्यं च यत्तस्य क्वेव बीजता। (100.05)

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

देशकालवशात्सर्वे हेतुमन्तः प्रमाणगाः,

(हेतुमान्, हेतुमन्तः)

Since all the objects are bound by the measures of time and place, they have a purpose and are proved to be bound by the causality-laws.

अकर्तृब्रह्मविषयः प्रमा कारणयोः कथम्। (100.06)

When the Brahman is a non-doer, has no purpose, and is not bound by the measures of time and place; how can causality be proved?

अकर्तृकर्मकरणे नास्ति कारणता शिवे तस्मात्तत्कारणं नास्ति जगच्छब्दार्थवेदनम्। (100.07)

Since there is no agent of action, or action or tool, there is no causality that can be connected to the auspicious state of Reality.

Therefore, it is not the cause for the experience of something called 'Jagat'.

ब्रह्मैव त्वं स्वरूपं सद्यस्त्विदं धारयस्व तत्,

You alone are Brahman in truth; hold on to that Reality (Sat) as the self.

असम्यग्दर्शिविषयं तदेव जगदाचितम्। (100.08)

Whatever is seen with an incorrect understanding,
is alone the Jagat, that is made of the collection of overflowing conception-states.

चिन्मात्रमजरं शान्तं यदेकं तत्प्रमीयते,

That which is Chit-alone, that which does not decay, that which is quiescent and one only;
that has to be grasped through Vichaara and proved as the Self.

तेनैवायं जगद्ब्रह्म सच्छान्तं बुद्ध्यते वपुः। (100.09)

Through this practice only,
Jagat is seen as Brahman, the principle of existence (sat) and as of quiescent nature.

अन्यथैव च यो भावश्चेतसः पृथिवीपते स एव नाशः कथितः स्वानुभूतश्च पण्डितैः। (100.10)

(नाशः - ब्रह्मस्वरूपहानिः)

Otherwise, hey king, the 'misconception of the impure mind' which is experienced as the realness of the Jagat as apart from the Self, is named as 'destruction' by the wise, (since it leads one away from the truth of the self).

चितं नाशस्वभावं तद्विद्धि नाशात्मकं नृप,

'Chitta' is of the harmful nature that leads towards destruction alone, hey king.

क्षणनाशो यतः कल्पचित्तशब्देन कथ्यते। (100.11)

If, even for a second also the Self is forgotten (and one is caught by the realness of the Jagat),
that is equal to the forgotten state of suffering for a Kalpa span (Creation-span),
and is known by the name of Chitta (the most powerful weapon of ignorance).

(If you are lost by any Vaasanaa-pull, even for a second, you will be thrown into countless Vaasanaa-fields of births without control, for a Kalpa-span even, before you wake up again to the Vichaara-state of the Self, as explained in the story of Ushanas.)

असंकल्पनमात्रेण सम्यग्ज्ञानोदयात्मना संकल्पः क्षीयते सिद्ध्यै स्वयमेवासदात्मकः। (100.12)

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

(Once you thoroughly understand that waters do not exist in the mirage-river, then why will you ever bathe in the hot sand again?)

नाम्नैवाङ्गीकृताभावं यदि विश्वं हि कथ्यते, विद्यमानं कथं तत्स्यान्ननु तामरसेक्षणम्। (100.13)

(मिथ्यात्वात् एव विशति - परमात्मनि एकीभवति, न वस्तु अन्तरतया अवतिष्ठति इति विश्वम्)

(The word 'Vishvam' can be interpreted as that which enters the Paramaatman by becoming false, and becomes one with the Paramaatman; and not because it stays as divided, as per its literal meaning.)

Hey Lotus-eyed one! If that which keeps vanishing the next moment is named as 'Vishvam';
then its non-existence itself gets proved by the very term 'Vishvam'; how can it exist at all?

(Even as you are seeing, the objects in front of you, are continuously appearing and disappearing as the changing sense-patterns, like the waves appearing from the ocean and dissolving into the ocean, instantly.)

(The term 'Shudra' comes from the word 'Khsudra' the one who does not realize the self and so, is lowly. The world is crying out that it is not real and stable. Can't you grasp its unreal nature?)

हस्तावुत्क्षिप्य यो ब्रूते शूद्रोऽस्मीति भृशं गिरा, कथं स विप्रो भवति विप्रत्वं त्वस्य कीदृशम्। (100.14)

If a man rises both his hands and loudly shouts 'I am a Shudra (unclean in the mind and body)', and is proving his Shudra-ness at all times, then how can he be a Brahmin (absorbed in Brahman), and how can he have the Brahminic qualities?

(जन्मना ब्राह्मणो ज्ञेयः, संस्कारैर्द्विज उच्यते, विद्यया याति विप्रत्वं, त्रिभिः श्रोत्रिय उच्यते।

By birth one is a 'Brahmin' - qualified to study Vedas; by the ceremonies where he is taught Brahman Knowledge, he is known as 'Dvija' - the twice-born; through learning, he becomes a 'Vipra' - learned one; these three qualities make him a 'Shrotriya' - one who has mastered the Shrutis, the Vedas.)

विवृतधातुरत्युच्चैर्मृतोऽस्मीति विरौति यः मृतिमेवागतं विद्धि जीवनं तस्य संभ्रमः। (100.15)

With all the limbs failing, if a man laments aloud 'I am dying', then think of him as dead alone; life is just namesake for him.

(Jagat proves its unreal nature by its very nature of non-reality.)

भ्रमाकृति यदस्तीह दृश्यतेऽलातचक्रवत् मृगतृष्णाद्विचन्द्रादिबालवेतालकादिवत्। (100.16)

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

तत्कथं किल नाम स्यात्सत्यं श्रमभरात्मकं,

How at all, can the state loaded with miseries be the truth?

अज्ञानभ्रान्तिरेवान्तश्चित्तमित्येव कथ्यते। (100.17)

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

अज्ञानमुच्यते चित्तमसत्सदिव संस्थितं

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

असंवेदनमज्ञानं, ज्ञानं संवेदनं भवेत्। (100.18)

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

अज्ञानसत्त्वसंवित्तेर्ज्ञानात्संवेदनात्क्षयः। (100.19)

The ascertained realness seen in the perceived is ignorance; and it vanishes by the correct knowledge of the truth.

जलज्ञानं मुधाभ्रान्तिः साधो जलमरीचिषु, नैतज्जलमिति ज्ञानात्संवित्तेः प्रविलीयते। (100.19.20)

Hey Saadhu! Believing the mirage-water to be real is idiotic delusion only; and it vanishes off by the knowledge that there is no actual water in the mirage-river.

इदं चित्तमिति प्रौढं यदज्ञानमलं हृदि, नास्ति चित्तमिति ज्ञानात्संमूलं विनश्यति। (100.20,21)

The dirt of ignorance which stays thick and hard inside the heart in the form of 'this is Chitta', perishes completely along with all its roots, by the knowledge that there is no Chitta.

यथा रज्ज्वां भुजङ्गत्वमज्ञानभ्रमसंभवं, न सर्पोऽयमिति ज्ञानाद्भुजङ्ग रूढात्प्रणश्यति।

The snake-ness seen in the rope arises because of the illusion born out of ignorance (non-vichaara). When the understanding firmly rises as 'this is not a snake', then the snake vanishes completely (for it was never there at all).

तथात्मनि मनोभूतमज्ञानभ्रमसंभवम्। (100.21,22)

So also, the world is seen as real because the mind is stuck in the illusion produced by ignorance (non-vichaara).

चित्तं नास्तीति विज्ञानाद्भूति रूढाद्विनश्यति चित्तं,

By the ascertained realization that Chitta (that is based on the realness of the world), does not exist at all, the Chitta also vanishes off.

मनोऽहमित्यन्तर्यावदज्ञानसंभवम्। (100.23)

As long as one is identified with the mind (which is identified with the body), the ignorance keeps on rising (in various forms, as various Vaasanaas).

न चित्तमस्ति नो चैवमहंकारादिसंयुतं किंचिदेव जगत्त्यस्मिन्,

In this so-called Jagat, there is no Chitta; and not also the Ahamkaara and the objects surrounding it, in the least.

संविदेकान्तनिर्मला। (100.24)

There is only the 'knowing state' which alone is, and which is taintless without any fault of duality or ignorance.

तया संकल्पचित्तादि कृतमासीद्विमूढया,

That alone 'knows' itself as the conception of Chitta etc, when the Self-awareness is forgotten as it were;

अद्यासंकल्पतः सर्वं परित्यक्तं प्रबुद्धया। (100.25)

and now, when the conceptions stop and the self-awareness rises through Vichaara, everything gets renounced completely.

संकल्पेन यदा याति त्वसंकल्पेन गच्छति, पवनेन महाबाहो ज्वालाज्वालमिवानले। (100.26)

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

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

आत्मतत्त्वैकघनया ततया ब्रह्मसत्तया जगत्सर्वमिति व्याप्तं समुद्र इव वारिणा। (100.27)

The entire Jagat is spread out gap-less by the the dense state of Aatman, the Reality of Brahman, (the 'knowing-state'), like the ocean by the waters.

(To stop the existence of all the probable states of incompleteness, Aatman has to stop conceiving realness in the Jagat; that kills the Chitta conception; and that kills the 'I' conception; and Aatman alone is left back, knowing only itself.)

(When it knows itself as itself, then even the world that is seen looks like itself, without division, without the conception-interference.)

नाहमस्मि न चान्योस्ति न त्वं नैते न चित्तकं नेन्द्रियाणि न चाकाशमात्मा, त्वेकोऽस्ति निर्मलः। (100.28)

I am not there; no one else is there; you are also not there; not even these other objects are there; there is no Chitta-thing; no senses; no empty expanse that reveals all.

Aatman alone exists as its purest state, as just the self-awareness.

*(You the 'knowing state', 'know' some agitation of the senses, as a pot;
so, your 'knowing alone' exists as the pot, and is not divided from your self.)*

घटाद्याकाररूपेण स एवायं विलोक्यते

Whatever is seen as a pot or a cloth or any shape with name, understand that it is Aatman alone, your own shine as Aatman.

इदं चित्तमयं चाहमिति कैव कुकल्पना। (100.29)

Why have the idiotic imagination that this is Chitta, this one is 'I' (as different from all)?

न जायते न म्रियते किञ्चिदस्मिञ्जगत्रये

Nothing gets born or dies in this Tri-world.

केवलोऽयं चिदुल्लासः सदसद्भावनात्मना। (100.30)

There is just this joyful existence of Chit with the play of real and unreal states (like searching for oneself by blindfolding oneself with an imagined Chitta).

सर्वमात्मा

Everything is the 'knowing-principle' called Aatman (which itself exists as the 'known').

परंब्रह्म

Everything is Para Brahman, the 'Supreme essence of all'.

सकृत्प्रकटमाततं

It alone, instantly exists as 'all this of all time-modes', all at once, with no one and nothing happening, yet giving an illusion of a huge time-span with limitless world-existences.

द्वित्वैकत्वे न विद्येते

Two-ness or oneness do not exist at all, as the divided states of Brahman and the Jagat.

न भ्रान्तिर्न च संभ्रमः। (100.31)

There is no illusion; there is no delusion.

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

Brahman is like some emptiness which is conscious and 'knows', only itself.

Any information can rise out of it, as if looking real, and as if outside of it.

If an understanding raises as to how this Jagat appears from nowhere,

the information (knowledge-bit) does not look any more as Jagat that is separate from Brahman, but only as Brahman itself, the essence of all 'knowing'.

The Jnaani never loses sight of this truth; and he erases off the information of his own identity; and stays as the Brahman only, with Chitta turned into 'Sattva, the tool of Brahman' or rather the 'eye of Brahman'.)

(Dear friend! You are Brahman alone!)

सर्वेन्द्रियगणाकारे सन्नेवासि सखे

Friend! You alone are spread out as the eye looking through the holes of senses (like the light spreading out through the window-holes).

(You alone shine as the world that you are aware of.)

ततः न दह्यसे महाबुद्धे न च क्वचन लिप्यसे। (100.32)

Therefore, you will not burn any more by the hot sand that looks like water, hey intelligent one, and you will not be tainted by any perceived, (since it is 'you alone' that exists as the perceived).

(‘You alone’ are the totality of the perceived itself, where some information-pattern as the presence or absence of the object rises from ‘you alone’, and is known by ‘you alone’).

न ते विनश्यति सखे न च किञ्चिद्विवर्धते निर्मलाकाशरूपस्य कैवल्यानन्तरूपिणः। (100.33)

Friend! Nothing will go off, nothing will be gained,
for you who are the taintless expanse of self-awareness that reveals everything;
you are the state of Kaivalya (that which is left over, when everything is gone);
you are limitless (and can exist as any perceived state or not, without the limitation created by the body-identity).

(You are the only one that is there as Brahman; and you alone rise as the limitless information-states as the Jagat known by you. See the world as your own reflection, staying as the ‘Sattva state of Aatman’.)

इच्छानिच्छात्मिके शक्ती येतरापि त्वमेव च, न ह्यंशुव्यतिरेकेण शशाङ्क उपलभ्यते। (100.34)

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

(What is the Truth of Aatman?

Aatman is the same always. It knows the body as an information.

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

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

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

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

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

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

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

It is his natural state.

Aatman is beginning-less and is unborn.

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

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

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

Knower has no mind, and is in no time or place ever.

He is not an information; he is Brahman as if with a mind.)

अजमजरमनाद्यजस्वभावं सकृदमलं विलसत्सदैकरूपं

It is unborn, does not age, and is beginningless;

(and is not like the body which is born, ages and has a beginning, and so dies also).

It is always there as its natural state of unborn.

It is taintless, and shines forth at once as this Jagat, always as the single essence of ‘self-awareness’.

विगलितकलनं कलाख्यलीलं सदुदितमाद्यमजं

It is without any fault of agitation, yet sports as many selves with many identities.

It is the principle of existence (Sat) which rises as the world-state.

It is the beginning state of all. It is unborn.

तदात्मतत्त्वम्। (100.35)

That alone is the principle of Aatman, the self-awareness essence in all.