

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 TWO

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (11)]

[THE STATE OF LIBERATION]

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 TWO

[THE STATE OF LIBERATION]

वसिष्ठोवाच

Vasishta spoke

इति कुम्भवचो राजा भावयंस्तदकृत्रिमं स्वयमात्मपदे तस्मिन्क्षणं परिणतोऽभवत्। (101.01)

Hearing these instruction from Kumbha, the king contemplated on the essence of his words, and melted off into the natural state of the self-awareness within a moment, and stayed mature in the Knowledge.

बभूवामीलितमनोलोचनः शान्तवाङ्मनिः शिलातलादिवोत्कीर्णो निस्पन्दावयवाकृतिः। (101.02)

He remained with closed mind-eyes, removed of all the words and meanings, was silent in oneself, and appeared with motionless limbs as if carved on a rock-surface.

ततो मुहूर्तमात्रेण प्रबुद्धं स्फुरितेक्षणं तमुवाच महाबाहो चूडाला कुम्भरूपिणी। (101.03)

After some time passed like this, he opened his eyes and was awake from his contemplation. Rama, mighty shouldered prince! Chudaalaa in the form of Kumbha again addressed him like this.

कुम्भ उवाच

Kumbha spoke

कच्चिदस्मिन्पदे स्फारे शुद्धे विततनिर्मले सुतल्पे निर्विकल्पानां सुखं विश्रान्तवानसि। (101.04)

Are you resting happily in the state of the Self which is spread out as all, which is pure, which is the taintless expanse of awareness alone, which is the best resting place ever, and which is without any disturbance?

कच्चिदन्तः प्रबुद्धोऽसि, कच्चिद्भ्रान्तिस्त्वयोज्झिता, कच्चिज्ज्ञेयं परिज्ञातं, द्रष्टं द्रष्टव्यमेव वा। (101.05)

Are you with the Knowledge-vision of Brahman alone as all? Have you got rid of all your confusions? Have you known that which is to be known? Have you seen that which is to be seen?

शिखिध्वज उवाच

ShikhiDhvaja spoke

भगवंस्त्वत्प्रसादेन 'महाविभवभूमिका महती पदवी' दृष्टा सर्वस्योर्ध्वं स्थिता मया। (101.06)

Bhagavan! By your grace, the 'most excellent of all achievements, which is the store for the greatest riches ever imagined', has been reached, and I stand above all the levels of achievements and joys.

सतां विदितवेद्यानामहो बत महात्मनां अपूर्वैकामृतमयः सङ्गः सारफलप्रदः। (101.07)

Aha! The company of the 'Knowers who are established in the Supreme state of knowledge, and who are of a noble nature', bears fruit of the excellent joy, and is filled with the unique nectar which makes one immortal.

जन्मनापि मया लब्धं यन्नाम न महामृतं तदद्य त्वत्समासङ्गातेनैवासादितं स्वयम्। (101.08)

That 'Great nectar' which was not obtained by me in all my past Vaasanaa-based lives, was made available to me by your condescending to meet me, an ordinary king.

अनन्तमाद्यममृतं चैतत्कमललोचन कथं नासादितमभूत्पूर्वमात्मपदं मया। (101.09)

Hey lotus-eyed one! How was it that this 'nectar of Aatman-state which never finishes and is the source of all joys', was not obtained by me in the past, though I had made a study of all this meticulously?

कुम्भ उवाच

Kumbha spoke

मनस्युपशमं याते, त्यक्तभोगैषणे, स्थिते कषायपाके, निर्वृते सर्वेन्द्रियगणस्य च,

यान्ति चेतसि विश्रान्तं विमला देशिकोक्तयः, यथा सितांशुके शुद्धे बिन्दवः कुङ्कुमाम्भसः। (101.10,11)

(कषाये कर्मभिः पक्वे ततो ज्ञानं प्रजायते। कषायपक्तिः कर्माणि, ज्ञानम् तु परमा गतिः।

When the actions are purified of all dirt through strict discipline of the mind and the senses, the knowledge raises by itself. The actions are to be purified, with Knowledge alone as the goal to be achieved.)

Only when the mind remains subdued, only when the attraction for the objects is gone off completely, only when the mind is purified by getting rid of all agitations, like the dirt gets removed by boiling well (Kashaayapaaka), only when all the senses are brought under control through the practice of strict discipline, the abstract instructions of the Knowers get absorbed by the intellect, like the drops of red dye get absorbed by a white clean cloth.

कषायाणामनन्तानां संभृतानां शरीरकैः स्ववासनास्वरूपाणामद्य पाकस्तवोदितः। (101.12)

(कषाय - stains, dirt (Vaasanaas, wants, attachments, superstitions etc)

The countless Vaasanaas (based on incorrect ideas) that were sheltered in the body of yours as dirt, have gone off by heating the body through strict penance.

देहान्मलानि सर्वाणि कालेन कमलेक्षण साधो वृक्षात्फलानीव पाकेन विगलत्यधः। (101.13)

Hey Lotus-eyed one! All the dirt of body-attachment fall off in course of time, by the heat of vigorous self-discipline, like the fruits falling down when ripe.

वासनात्मसु यातेषु मलेषु विमलं सखे यद्वक्ति गुरुरन्तस्तद्विशतीषुर्यथा बिसे। (101.14)

Dear friend! When the dirt of Vaasanaas are erased off fully, then in such a pure mind only, the words of a teacher will enter into, easily, like an arrow piercing through a soft lotus stalk (and not through a rock-like mind filled with conceit and arrogance).

कषायपाके संपन्ने त्वं मयाद्य विबोधितः, तेनाद्यैव तवाज्ञानक्षयो जातो महामते। (101.15)

You were now ready and ripened by the heat of the penance today (KashaayaPaaka had occurred), and so I came to enlighten you, and today itself your ignorance was dissolved off, hey wise one!

अद्य पक्वकषायस्त्वमद्यैव ज्ञानसंकथां अद्येह सोपदेशस्त्वमद्यैवासि प्रबुद्धवान्। (101.16)

Today, you were fit to receive the instructions, by you being ripe enough with all senses under control, and had lost all the conceit and arrogance that controlled you. That is why, you were instructed about Knowledge today, and you absorbed well the instructions today, and today itself you have become enlightened.

शुभाशुभानां सर्वेषां कर्मणामद्य संक्षयः सत्सङ्गव्यपदेशेन तव निष्पत्तिमागतः। (101.17)

All the actions auspicious and inauspicious have lost their meaning today, and by the namesake excuse of a 'Knower's contact', you have achieved your goal.

यावदस्य दिनस्यैष पूर्वभागो महीपते तावच्चेतोहंममेति तवाज्ञानं बभूव ह। (101.18)

Hey king! In the first half of this day, the ignorance was in your mind as the ideas of 'I' and 'mine'.

इदानीं मद्बोधाच्चेतसि क्षयमागते हृदयात्संपरित्यक्ते संप्रबुद्धोऽसि भूपते। (101.19)

Now (in the second half of the day), through my enlightening instructions, the ignorance slowly dissolved off, and has been thrown out of the heart, and you are now matured well in Knowledge, hey king.

हृदि यावन्मनःसत्ता तावदज्ञानसंस्थितिः, चित्तेऽचित्ततया त्यक्ते ज्ञानाभ्युदयो भवेत्। (101.20)

As long as the mind (agitation-state based on the realness of the world) is alive in the 'heart (individual essence, the centre of one's existence)', so long does the ignorance also stay well-nourished. When the 'Chitta (based on the body-identity)' is removed of its 'Chitta-ness (reaction towards the world based on the ego-identity)', then the Knowledge rises by itself.

द्वित्वैकत्वदृशौ चित्तं तदेवाज्ञानमुच्यते,

Chitta is said to be the vision of division as two and one; that alone is known as ignorance.

एतयोर्यो लयो दृष्टेस्तज्ज्ञानं सा परा गतिः। (101.21)

(दृष्टेः - परमात्माभिव्यक्तेः)

When the 'Vision of the Supreme essence' raises where these two ideas melt off, then that is known as Knowledge (Jnaanam) and that is the Supreme achievement.

प्रबुद्धोऽसि विमुक्तोऽसि त्यक्तं चित्तं त्वया नृप

You are now enlightened, are liberated, and you have renounced the Chitta, hey king.

सदसत्तामयत्वं हि (सत् असत्तामयत्वं हि)

It is made of the real and the unreal.

(Chitta which is non-existent raises as the Jagat which is non-existent, and makes it look real; and the Jagat which is non-existent, makes the Chitta look real; and this happens by, both superimposing realness on each other.)

त्वया त्यक्तमसत्पदम्। (101.22)

You have actually renounced that 'state of untruth'.

वीतशोको निरायासो

With all miseries at an end, with no more struggle,

निःसङ्गोऽनन्य आत्मवान्

with no attachment to anything or anybody, with nothing else but the Reality-state as your awareness,

महोदयो मुनिर्मोनी

as a great achiever, as a recluse within, silent within,

स्वरूपे तिष्ठ निर्मले। (101.23)

stay established in the natural state of the self-awareness which is taintless without divisions.

HOW CAN MUKTA LIVE WITHOUT THE MIND-FACTOR?

शिखिध्वज उवाच

ShikhiDhvaja spoke

एवं हि भगवन् जन्तोर्मूर्खस्येवास्ति चित्तभूः,

Bhagavan! If this is how it is, then a foolish man alone, who is of the world, living in the animal level, will be having the Chitta-state.

प्रबुद्धस्य न तज्ज्ञस्य चित्तं नाम किल प्रभो। (101.24)

One who is established in the 'Vision of Knowledge' and is enlightened, cannot have something like Chitta at all.

जीवन्मुक्तास्तदेते हि विहरन्ति कथं वद अविद्यमानमनसो युष्मदाद्यस्तथा नराः। (101.25)

Then, how do the JeevanMuktas like you or other noble ones wander in this perceived, with a mind that is non-existent?

इति मे कथयाशेषमन्यैः स्ववचनांशुभिः हार्दं तमो मे निपुणमेवंप्रायैः प्रमार्जय। (101.26)

Explain this fully to me with the lustrous rays of your words, which no one else can do; and remove the darkness in my mind completely.

कुम्भ उवाच
Kumbha spoke

यथा वदसि तत्त्वज्ञ तथैव हि नान्यथा,

Hey 'Knower of the Truth'! What you say is exactly how it is, and not otherwise;

चित्तं हि जीवन्मुक्तानां नास्त्यङ्कुर इवाश्मनाम्। (101.27)

Chitta is not at all in the JeevanMuktas, like the appearance of a sprout in the stone, is impossible.

पुनर्जननयोग्या या वासना घनवासना सा प्रोक्ता चित्तशब्देन, न सा तज्ज्ञस्य विद्यते। (101.28)

That which brings about another life-existence as a field of experience is the thick Vaasanaa; and that is known by the name of Chitta; and that is not at all there, in a Knower of Truth.

यया वासनया तज्ज्ञाः विहरन्तीह कर्मसु तां त्वं सत्त्वाभिधां विद्धि पुनर्जननवर्जिताम्। (101.29)

That Vaasanaa with which the 'Knowers of Truth' engage in actions is known as 'Sattva', and it is bereft of the ill-effect of another existence as another birth: understand this.

(This Sattva is not the SattvaGuna, but is the Self existing as the revelation of the perceived experience.)

जीवन्मुक्ता महात्मानः सत्त्वस्थाः संयतेन्द्रियाः विहरन्ति गतासङ्गं, न चित्तस्थाः कदाचन। (101.30)

The noble ones who have liberated in life, are endowed with the 'Sattva state of the mind' and have all the senses under control, naturally with no effort, and move about with no attachment to anything; and do not have the least trace of the Chitta in them.

मूढं चित्तं चित्तमाहुः प्रबुद्धं सत्त्वमुच्यते,

The ignorant Chitta is known as the Chitta; the awakened Chitta is known as Sattva.

अप्रबुद्धा हि चित्तस्थाः, सत्त्वस्थास्तु महाधियः। (101.31)

The unenlightened ones have the Chitta; and the Great Knowers have only the Sattva.

भूयः प्रजायते चित्तं, सत्त्वं भूयो न जायते,

Chitta gets born again and again as various identities in the process of fulfilling the Vaasanaas; the Sattva-state is rid of all the Vaasanaas, and does not bring about another identity with another life-existence.

अप्रबुद्धस्य बन्धोस्ति न प्रबुद्धस्य भूपते। (101.32)

Hey king! The bondage is for the unenlightened, not for the enlightened.

सत्त्ववानसि संजातो महात्यागी स्थितो भवान्, अशेषेण त्वया चित्तं त्यक्तमद्येति वेदयहम्। (101.33)

You have today been endowed with Sattva, and are a 'MahaaTyaagi', and have renounced the Chitta completely; I know this for sure.

समस्तवासनोन्मुक्तो राजन्नयैव राजसे, आकाशसाम्यमायातं मन्ये तव मुने मनः। (101.34)

Raajan! Today you shine with all Vaasanaas gone, and hey Muni, I believe that your mind has become pure like the space (untouched by anything).

शमं प्राप्सोऽसि परमं, सिद्धः समसमस्थितिः,

You have attained the supreme quiescent-state.

The extreme state of equality has been attained, (where everything is just the Brahman-shine and nothing else, and where the division-concept has dissolved off completely).

अयं हि स महात्यागः सर्वं यत्तत्समुज्झितं स्वर्गापवर्गवितादि तपोदानफलायपि
प्रबुद्धमेधया साधो धिया परमबोधया। (101.35,36)

Hey Saadhu!

This alone is the 'Mahaatyaaga',
where everything has been thrown off without anything left back,
discarding even the merits of penance, charity, the heaven and other spiritual gains,
and which has been achieved through the proper understanding of the instructions given by a Knower,
with the intellect endowed with supreme enlightenment.

(Penance etc do not bestow any any permanent fruit.

How can an impermanent action like penance bestow a permanent fruit like Moksha?

The fruit of the penance is never the Knowledge.)

तपो नाम कियन्मात्रदुःखक्षयकरं भवेत् क्षयातिशयनिर्मुक्तं यत्सुखं समतामयम्। (101.37)

How can the performance of penance or adherence to pious and ascetic acts, remove the miseries of
worldly-existence, and bestow the bliss of equal-ness (vision of the division-less Reality), and freedom
from the extreme state of deterioration (that gets attained only through Knowledge)?

*(The real bliss is the 'bliss of Knowledge' which makes all miseries end forever, and is the equal-ness
which you have attained through SarvaTyaaga.*

This fruit namely the 'Knowledge of Brahman', is true and never ending; it is not conceived.)

तत्सतद्वस्तु

(तत् सत्, तत् वस्तु) (वसतीति वस्तु, शाश्वतं च)

'That fruit of Knowledge' is Sat, the true one. That alone is permanent.

तत्किंचिन्न तु स्वर्गादि,

The other meagre rewards of penance namely heaven etc are short lived and,

भङ्गुरं,

are experienced for a short time only,

भावाभावैरूपारूढं

as another conceived experience with beginning and end,

स्थिताधिगतवेदनम्। (101.38)

and are momentary joys that are experienced only for a particular measure of time (like the dream).

स्वर्गो नाम किमानन्दः सोऽपि संदेहसंस्थितः,

What joy is there in the lowly state of heaven?

And, it is not stable also, since any smallest mistake can throw you out of that world mercilessly.

अप्राप्तस्वात्मसंसिद्धेः क्रियाकाण्डः शुभो भवेत्। (101.39)

For the one who is unable to think and attain the Self-state,

such actions may just keep him away from sinful acts; that is all.

येन नासादितं हेम रीतिं किं स परित्यजेत्

(रीति - पित्तल)

Can he, who cannot own the gold, throw away the brass?

*(You just were stuck to these painful disciplines of penance, and were unable to get the Knowledge.
You disregarded the words of your own wife and turned away from the knowledge that she offered
at your feet with love.)*

चूडालादिसमासङ्गाद्भवेज्जत्त्वं सुखेन ते। (101.40)

You could have easily attained that knowledge, by discussing the truths with Chudaalaa.

तत्किमर्थमनर्थस्मिन्निमग्नस्त्वं तपोमये आश्रमादिविकल्पांशसाध्यस्याद्य कुकर्मणः। (101.41)

Why did you foolishly drown yourself in these wasteful acts of penance till now,
by seeking a life in a hermitage with all its problems and hardships (that belongs to the Vaanaprastha
Aashrama, prescribed for the aged people)
(and gaining nothing out of it, but an emaciated body and tree-like existence)?

आद्यान्तावस्य सुमते मध्य एव सुखं स्म भो,

Hey you of pure mind! These pious acts of fasting etc, are hard in the beginning stage and appear
joyful in the middle when any reward of heaven or boon gets attained, and later the pain rises when
the fruit of the penance diminishes.

यतस्ते समयो जातो। (101.42)

However, because of these pious acts, the time has arrived for you Knowledge-gain.
(Anyhow, since you sought knowledge alone as a fruit of the penance, though you wasted so many
years in penance, you at last were able to get the knowledge itself as the fruit of your penance.)

यस्मिन्परिणमन्ति च तपोरूपा विकल्पांशास्तत्र बद्धपदो भव। (101.42,43)

However, these penance-acts filled with the agitations of variety of actions, (somehow after a long time),
became fruitful in bestowing the agitation-less state only. (That alone is the fruit of your penance.)
Now stay established in that state.

(ज्ञानफलचिद्व्योमलाभेन सर्वमेव लब्धम्।

By the attainment of the Chit-expanse as the fruit of Knowledge, everything gets attained.)

चिद्व्योम्नो नभसोत्यच्छात्सर्वे भावाः समुत्थिताः तथैव परिदृश्यन्ते तत्रैव विलयं गताः। (101.43,44)

All the conceptions of objects and actions (information or Bodha) rise from the extremely pure state of
the 'Chit expanse of nothingness'; are seen there only and dissolve off there only.

इदं कार्यमिदं नेति संकल्पा ब्रह्मबिन्दवः

'This action has to be done, this should not be done';
are just conceptions only and are Brahman-drops like the water drops of the ocean;
वन्ध्यं शिखिध्वज त्यक्त्वा पूर्णमेव समाश्रय। (101.44,45)

but yet are worthless and have no meaning (and bestow no fruit);
discard them as dirt, hey ShikhiDhvaja, and take shelter in the wholeness of the Self.

इष्टं मे प्रार्थयस्वेति तथैव प्रार्थ्यते सखे स्त्रिया तथैव स कथं दयितः प्रार्थ्यते स्वयम्। (101.45,46)

Friend! A wife who does not have a husband asks for some wish of hers to be fulfilled by some one
who can become her husband; why not she ask for him to be her husband itself?
(Then, she owns everything the husband owns.)
(Instead of begging the deities for small boons, why not stay as the essence of all deities themselves?)

(Brahman cannot be fooled by his own delusion power.)

संकल्परचितानेतान्भावानापतभासुरान् गृह्णन्ति न महात्मानः प्राज्ञा जलरवीनिव। (101.46,47)

(आपतभासुरान् - आपद इव अभासुरान्, अरमणीयान्) (not pleasing, because they are harmful)

Like the reflections of the suns are not absorbed by the water,
the 'Knowers who are endowed with Knowledge' do not absorb these objects which are made of
conceptions and which result in pain only, when contacted.

स्वर्गमोक्षादिफलदं यत्किञ्चित्सर्वमेव तत् त्यक्त्वा समसमाभासो योऽस्यसावेव वै भव। (101.47,48)
 Renouncing even all those rites which are done for gaining the fruits of Heaven and liberation,
 remain in the supremely equal state as your true self, and remain as that alone.

सत्त्वं सत्त्वेन नाशेन नाशं हि विगतस्पृहः पदार्थोऽघमिमं गृह्णंस्तिष्ठास्पन्दितचित्तभूः। (101.48,49)
 In all the hosts of objects, without having the least of attraction towards them,
 the essence of Reality that makes them exist as real should be grasped,
 and the perishing nature in the objects should also be grasped understanding their perishing nature.
 And, thus remain as the unperturbed Chitta-state of purity alone.

अपरिस्पन्दितचित्तस्य संसृतिर्नेह धावति। (101.49)

When the Chitta is not agitating or moving, the sliding patterns of Samsaara also do not slither fast.

(Only if you are identified with the information of the body, then you also have to slide along with the other sense-patterns and perish. If you are stable and not moving, as a witness-state, then the world also stays stable as your shine.)

पौरुषप्रभवा साधो विपत्तिर्हि मतौ यथा। (101.50)

Those who act with wisdom (mati), do not get into dangerous situations, like the careless ones who are prone to mistakes, hey Saadhu!

यानि यानीह दुःखानि परिस्फुरन्ति जगत्त्रये चेतश्चापलजान्येव तानि तानि महीपते। (101.50,51)

Whatever miseries are experienced by the people in the three worlds, are all produced by the greedy nature of the mind alone, hey king.

स्थिरं शान्तं गतस्पन्दं यस्य चित्तमचापलं सदैव स महानन्दी साम्राज्यस्य स भाजनम्। (101.51)

(सम्यग्भग्न आवरणतया राजत इति सम्राट् - he who has destroyed all the boundaries that restrict him, he is the 'Samraat'.)
 He who is stabilized in the 'Vision of Truth',
 who is always in the quiescent state,
 who does not agitate at the sight of any object or person,
 and whose mind is not greedy for the perceived,
 he alone stays always blissful, and is fit to own the kingdom of the perceived, as Brahman itself.

अथ चेतसि तत्त्वज्ञ स्पन्दास्पन्दौ त्वमेकतां नीत्वा तिष्ठ यथाकाममैक्यमागत्य शाश्वतम्। (101.52)

Hey Knower of the truth! Unite as one, the movement (Jagat) and non-movement (Brahman) inside your mind, (as the witness state),
 and remain as the oneness itself (even removing the witness and witness divisions),
 and stay in any life-course you fancy, for and ever.

MERGING THE THE SPANDA AND THE ASPANDA

शिखिध्वज उवाच

ShikhiDhvaja spoke

कथमैक्यं विभो यातः स्पन्दास्पन्दाविमावुभौ सर्वसंशयविच्छेदकारिन्नेतद्वाशु मे। (101.53)

How can the quivering and non-quivering thing both become one?

You are able to clear all my doubts so clearly. Explain this to me.

कुम्भ उवाच

Kumbha spoke

(If the Jagat is really existent, you can say that the Jagat is like the quivering waters of the Chit-Ocean. Jagat does not exist at all actually.

Who are all aware of the Jagat? The ones with incorrect vision!

For them, the quivering is real. But actually nothing is quivering or vibrating as anything.

There is only the Reality-state, which does not stay vibration-less or with vibration.

Such words belong to the language of the perceived only.

There is no vibration, no non-vibration; but the Chit alone!)

एकं वस्तु जगत्सर्वं चिन्मात्रं, वारिवाम्बुधि,

There is only the single Reality state of 'Chit-alone' that is the entire perceived Jagat phenomenon, like the quivering waters (Vaah) of the ocean;

तदेव स्पन्दते धीभिः शुद्धवारिव वीचिभिः। (101.54)

that alone quivers as the intellect-levels of the Jeeva-states like the pure waters rising as waves.

ब्रह्म चिन्मात्रममलं सत्त्वमित्यादिनामकं यद्रीतं तदिदं मूढाः पश्यत्यङ्ग जगत्तया। (101.55)

Dear one! The 'Scriptures of Knowledge' sing the names as -

'Brahman, the taintless Chit-alone, Sattva (existence) etc' -

for that 'nameless something' which can never be known as anything;

and 'that alone' is seen by the fools as the Jagat.

चित्स्पन्द एव सर्वस्वं सर्गे तस्माद्धि संसृतिः

What you see as the world is just the Chit-quiver; from that alone, the Samsaara rises up.

परिस्पन्दो हि विन्द्यादिशब्दस्पन्दसमं परम्। (101.56)

This quivering state alone rises as the shapes of mountains like Vindhya, and also gets the appropriate sound-modifications as referring to them as names (as the secondary quiver).

(What is Chit-quiver?

Chit cannot quiver actually. It is completely still state, you can say.

However, it is something like the 'ready to rise as a wave state' in the still ocean.

It is not quivering, but is quivering as that ready-state.

This ready-state alone rises as countless experiences of countless Jeevas.

Chit is aware of its ready-state. It is its self-awareness state.

That self-awareness is the 'knowing state' of the entire perceived phenomenon.

If gold knows all its shapes, without becoming those shapes, then that is the self-awareness state of the gold. Chit is self-aware; and that alone is the Jagat.

This self-aware state is the quiver that can rise as any seer-seen state; but actually, there is no quiver.

This 'ready to rise state' is the vibration, the Creation, which never occurs, but exists as the Chit-essence.

This self-awareness of Chit is like the Chit looking at its own reflections in thousands of mirrors as the agitation-states called Jeevas, from a worm to a Brahmaa.

All the shapes and the sounds referring to the objects, are just conceptions rising from those reflections called the Jeevas. Jeevas are also the mirror only, in essence, but not real.

Deep within you, you are the 'ready to rise state as Brahman', which is not in time or place measure. This 'subtle state' is self-aware, as the ego-you and is trapped as it were, in miseries. If you can erase off the ego, and just be 'that', you stay beyond the Turyaa-state also, with the entire Creation dissolved off, as the quiver-less Brahman, which does not rise as any perception-state.

Will the world dissolve off, if you realize this state?

No! the Chit always is self-aware of its possible quivers; the Creation will still be there, appearing as its self-aware state; but the reflection of the Jeeva as you, will not be there. It is like the ghost seen in the mirror is destroyed along with the ego-mirror, and the original alone is left back.

Just 'be'! As just the self-awareness!

Not quivering, but ready to quiver!)

चितः स एव चेत्स्पन्दस्तथाऽस्पन्दश्च भावितः

If this Jagat is the vibration of that Chit, then Chit is defined as the vibration-less essence.

एकरूपतया नाम तत्रेदममलं शिवम्। (101.57)

Both terms refer to the single state of Chit alone, which is the auspicious state freed of all taints.

सर्गश्चित्स्पन्दमात्रात्मा सम्यग्दृष्टौ विलीयते उदेत्यसम्यग्दृष्टीनां रज्ज्वां सर्पभ्रमो यथा। (101.58)

The Creation is just the quivering state of Chit, and when observed properly through reason, it dissolves off, but raises for those of incorrect vision, like the illusion of the snake in the rope.

सस्पन्दा चित्तदभिधा (चित् तत् अभिधा)

Chit when with the vibration is known as that (the Creation).

निःस्पन्दा त्वियमातता तुर्यातीतपदारूढा

When it is without quivering, it is spread out as this as itself, ascending the state beyond Turyaa also,

(since none of the four states of the mind as Jaagrat, Svapna, Sushupti and Turyaa are relevant in the Brahman state).

(It is not even the witness state; for what is there to witness?

What can the sun reveal when there is only the lustrous sun?)

वाचा वक्तुं न पार्यते। (101.59)

That state cannot be described in words.

शास्त्रसज्जनसंपर्कसंतताभ्यासयोगतः कालेनामलतां याते चेतसीन्दाविवोदिता। (101.60)

By the continuous repeated study of texts that teach knowledge, and by the company of the Knowers, gradually the mind becomes taintless; and that state raises like the full moon rising for those whose eyes are cured of the blindness-infection.

एतत्केवलमाभातं स्वानुभूतिभिराततं कथ्यते स्वानुभूतेषु स्वयं स्वं रूपमात्मना। (101.61)

Such a state shines forth as a personal experience only, and described by the Knowers who experience it, as their own state of experience of Aatman-Vision.

प्राप्तोऽसि सारं स्वमनादिमध्यमत्रैव तिष्ठ स्वपदे निविष्टः

You have attained the essence of the Aatman which is without beginning or middle.
Stay now, established well, in the Self-state.

नो रूपनिर्भेदमहाचिदात्मा जातोऽसि साधो खलु वीतशोकः। (101.62)

You have now risen as the essence of Chit, with all the divisions of forms gone;
and you are now freed of all the miseries.

KUMBHA ENDS HIS INSTRUCTIONS AND TAKES LEAVE OF THE KING

इति ते कथितं सर्वं शिखिध्वज महीपते यथेदमुत्थितं सर्वं यथा च प्रविलीयते। (102.01)

I have explained till now all that you wanted to know hey king ShikhiDhvaja, as to how all this rises
and how it dissolves off.

एतच्छ्रुत्वा च बुद्ध्वा च मत्वा च मुनिनायक यथेच्छसि तथा तिष्ठ दृष्टे स्पष्टे परे पदे। (102.02)

Hey MuniNaayaka! Having listened to my instructions well, now analyze in your mind these truths,
and experience them as your own vision; and later remain in that Supreme state that is seen clearly,
in whatever way you want to live as.

स्वर्गं गच्छाम्यहं पर्वकालेऽस्मिन्नारदो मुनिः ब्रह्मलोकात्समायातो भवत्यमरसंसदि। (102.03)

I have to now leave for the 'Svarga', for Sage Naarada would have left BrahmaLoka in this ParvaKaala
(changing phase of moon) and would have reached the assembly of Devas.

न मां पश्यति चेत्तत्र तत्कोपमुपगच्छति, नोद्वेजनीया भव्येन गुरवो हि कदाचन। (102.04)

If he does not see me there, he will get angry.

A man who is well-trained in discipline should not annoy the elders.

त्यक्तसंकल्पलेखेन न किञ्चिदभिवाञ्छता त्वया सदैव वस्तव्यं दृष्टिरेषैव पावनी। (102.05)

Having renounced all the lines of conceptions which draw the world-picture, without desiring anything
particularly, you must always be established in this sacred vision, as what I have taught you.

वसिष्ठोवाच

Vasishta spoke

इति यावत्प्रतिवचः पुष्पहस्तः शिखिध्वजः प्रणामाय ददात्येष तावदन्तर्धिमाययौ। (102.06)

After the answer was given, when ShikhiDhvaja took some flowers in his hand and was ready to offer
the flowers at the feet of Kumbha; Kumbha had vanished off from sight (since Chudaalaa could not
accept any worship from her husband).

प्रतिभानगतं वस्तु यथैवान्ते न दृश्यते न दृष्ट्वांस्तथा कुम्भमग्रे राजा शिखिध्वजः। (102.07)

Like the objects seen in a dream or illusion are not seen after the dream or illusion is over with,
King ShikhiDhvaja also did not see Kumbha in front of him now.

गते कुम्भे महीपालः परं विस्मयमाययौ तमेव चिन्तयंश्चित्रं चित्रार्पित इवाभवत्। (102.08)

After Kumbha left, the king who was surprised by all this, was lost in thoughts about the same, and
was like a painted picture.

इदं संचिन्तयामास,

He thought like this.

चित्रं विलसितं विधेः यत्कुम्भव्यपदेशेन बोधितोऽस्मि चिरोदयम्। (102.09)

'What a strange thing has happened by the play of destiny, that through some divine person called
Kumbha, I have been instructed the ever-lasting knowledge!

क्व नारदसुतः कुम्भः क्वाहं नाम शिखिध्वजः, केवलं कालयुक्त्यैव सोऽहं संप्रबोधितः। (102.10)

Where that son of Naarada, and where this ordinary person named ShikhiDhvaja;
it is my good fortune alone that a person like me has been instructed by such a great Deva, the grandson
of Brahmaa himself.

अहो नु सम्यक्कथितं देवपुत्रेण युक्तिमत्।

Aha! The son of the Deva has guided me in the right manner!

अहो नु संप्रबुद्धोऽस्मि मोहनिद्राकुलशिरात्। (102.11)

Aha! Indeed I have woken up fully from the sleep of delusion!

क्वाहमासं विनिर्मग्नः क्रियाजालकुकर्दमे इदं कार्यमिदं नेति मिथ्या विभ्रमचक्रके। (102.12)

How I was drowned in the 'dangerous swamp of actions', and was trapped in the 'wheel of delusion' that this action should be done, and this should not.

अहो नु शीतला शुद्धा शान्तेयं पदवी निजा रसायनोद्भवाकारा सत्त्वं शीतयतीह मे। (102.13)

Aha! This state, which is my own real self which is cool and quiescent, and which is oozing with the nectar of unique silent bliss, is cooling me all over.

शाम्यामि परिनिर्वामि सुखमासे च केवलं तृणाग्रमपि नेच्छामि संस्थितोऽस्मि यथास्थितम्। (102.14)

I am now very quiet within; feel free completely; am blissful as just the true self awareness;

I do not even have the want of the tip of a dry grass also; and am established in whatever I truly am.'

एवं संचिन्तयन् राजा नूनं निर्वासनाशयः शैलादिव समुकीर्णो मौनमेवावतस्थिवान्। (102.15)

After thinking like this, the king became freed of all the Vaasanaas of his mind fully.

He stayed established in complete silence, like a statue carved in the rock.

तस्मिन्नेव ततो मौने निःसंकल्पे निराश्रये प्रतिष्ठां निश्चलां प्राप्य स तस्थौ गिरिशृङ्गवत्। (102.16)

He firmly remained in that silent state itself

(which was attained by continuously practising the Vichaara-path taught by Kumbha)

which filled him all over inside and outside, dissolving all the divisions;

where there was no conception in the least;

which was not supported by any pattern of the world;

which was stable and steady.

Dissolving into it, he stayed quiet like the peak of a hill.

स तत्र संशान्तभयोऽचिरेण, चिरेण विश्रान्तमतिः, समात्मा

चिरेण संप्राप्तनिजामलात्मा योगेन सुष्वाप ततोऽदितात्मा। (102.17)

(अदितत्मा - अखण्डितस्वभावः - division-less nature)

With all fears gone immediately,

staying in a prolonged state of restfulness,

with everything dissolved off in equal-ness,

having attained the taintless state of pure self-awareness after a long span of time,

that 'Knower of Brahman' as the undivided state of the Self,

slept in the oneness of the Aatman through the practice of Yoga which he had mastered.