

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY FOUR
[PAASHAANAAKHYAANA (9)]
[BRAHMAA EXPLAINS HIS STATE]

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच
Vasishta spoke

जगतदङ्गमनाभासमदृश्यं दृश्यवत्स्थितं परया दृश्यते दृष्ट्या तद्ब्रह्मैव निरामयम्। तत्र शैलसरित्स्रोतो
लोकालोकान्तरभ्रमाः भान्ति ते परमादर्शं महाव्योमनि बिम्बिताः।

(Jagat is just some information-content or Bodha; it is just an illusion of the 'continuity of perception'. Information is the 'knowing power' of Brahman. Therefore Jagat cannot exist outside of Brahman. What we experience as the world, is the 'continuous flow of information' only. This information is Bodha; and Bodha is Brahman. Brahman alone shines forth as the information-flow. Therefore Jagat is nothing but the 'directly experienced Brahman', as 'Knowledge'.

Who experiences Brahman?

Brahman alone rises as the 'experience of Brahman' called the Jagat, and experiences itself as the Jagat. What else is there? Who else is there?

This Brahman is the 'Self' in all. There are not many selves; but only the single state of 'Self-Brahman' that rises as the many versions of 'Jagat-Brahman'.

'Self' is the direct knowledge of oneself existing; this is not inferred or heard, or proved by any other knowledge-tool. It is self-proved. Brahman is the Self-awareness in all.

This Self-awareness is the basic Aativaahika body of all; and is Brahman alone, in actuality.

But, this Self-awareness is mistaken as the body-awareness, or the 'Aadhibhautika awareness'.

This mistaken state, this 'forgotten state of the true Self', is known as the mind.

Mind alone conceives both the 'existence of the mind' and the 'existence of the Jagat'.

Believing the Jagat to be a real solid independent structure, it invents theories about Brahman, and invents terms like 'Pratyaksha, Paroksha, Anumaana' etc.

There is only the direct awareness of the Self; this is an obvious fact that is common to all.

This 'direct awareness of the Self' alone exists as the 'awareness of the Jagat' itself.

Therefore, the Jagat is not at all there; but the Brahman alone is seen as the Jagat by the mind, like the double-moon seen by the infected eye.

The Yogi destroys this 'forgetfulness called the mind,' and sees the Jagat as the Brahman only.

His Aativaahika body is pure and taintless, and is freed of all Vaasanaas; so it shines as the 'knowledge vision' only. He exists as just the 'eyes of knowledge'. That is his pure Aativaahika state.

Since he directly sees Brahman with his purified eyes, Brahman is 'Pratyaksha' only; and is not inferred or indirect. After all, the senses (Aksha) cannot see anything or understand anything.

Senses are just the inert brushes used by the mind-painter.

Mind-painter is also non-existent, except as the 'memory-loss state of the Self'.

Therefore, how can the mind see the Jagat and understand it?

Therefore, 'Self-Brahman' alone rises as the 'Jagat-Brahman' and experiences itself as the 'Jeeva-Brahman'.

Nothing else is there; no one exists. This is the final conclusion.)

Jagat is a limb of Brahman (so you can say).

Jagat cannot be separately seen outside of Brahman. Brahman also cannot be seen as separated from Jagat. Brahman alone is seen as the Jagat, because of 'lack of Vichaara'.

Jagat is not seen at all, except as the mind-concocted conceptions and narrations.

Jagat appears as if seen (like seeing a story in the mind); but is Brahman alone; and is seen as Brahman alone with the 'supreme vision of knowledge'.

(Whatever you see as the world, is not a separate reality outside of Brahman, but is Brahman alone.)

The delusions of seeing multifarious worlds with hills, rivers and streams are reflected in the supreme mirror of the great expanse of emptiness only.

(The mind's narrations are reflected in the taintless Brahman only, and are seen as the Jagat.

Brahman is like the white paper where the mind scribbles some imagined stories with the vanishing ink of senses; the white paper is unaffected by these vanishing scribbles; and stays always unaffected by these scribbles. A yogi does not allow these scribbles to fool him, and sees only the white paper.)

LOKAALOKA HILL/'SEE-SEEN' HILL

(Lokaaloka hill is a rocky mountain filling the entire conceived-space; and is a representation of the Brahman shining as the diamond-hard Jagat.

Lokaaloka is the state of 'Drshti/Srshti' of the Jagat.

You as the 'seer', create a world when you 'see', at every instant.

'Lokaaloka hill' is the Brahman overflowing as information, the Bodha.

Each pebble of it is a huge Jagat, the Bodha of some mind.

Each Jagat is again made of people, who are also minds.

Each of that mind is a Jagat again. Each Jagat again contains more minds as its delusion states.

Each mind is a Jagat; and each mind inside that, is again a Jagat.

And all these Jagats are at once in the Chit-state as probable states.

It is Chit within Chit within Chit...; ad infinitum!

Since there is no inside or outside for Chit, it is just the Chit shining forth as Chit (Jagat-appearance).

Similarly...,

Jagat is just some information-flow.

Each bit of information is Brahman alone as the 'Knowing power'.

Each object in the Jagat is a collection of information-atoms.

Each bit of this information-atom is Brahman alone.

Therefore each bit of information-atom is a Lokaaloka hill.

Each Lokaaloka hill again is a store house of countless Jagat-pebbles.

So what is where? It is just Brahman in Brahman in Brahman; ad infinitum!

Every object in front of you is made of Chit-atoms namely countless Lokaaloka hills.

Brahman is the unshaken rock that contains the reflections of all these Jagats.

Brahman is the silence akin to the rock-silence.

Brahman is not hard like a rock; but is the unshaken state of 'Knowing' which shines as the countless Jagats.

What is the abstract meaning of the term Lokaaloka? 'Loka' means to 'see'; 'Aaloka' means the 'seen'.

The 'seer' is also Brahman; 'seen' also is Brahman; 'seeing' also is Brahman!

Nothing else is there, but Brahman.

If you can compress at once, all the see/seen states of all the Jeevas that ever can be; you can see it as some Lokaaloka hill. This hill has no beginning or end, but fills the entire space, whatever is there as space.

What you 'see' as the world is just the 'Pratyaksha-Brahman', the directly revealed picture of the Brahman.

You, an entity with name and form, are an imagined entity living inside an imagined Jagat.

Whatever you believe to be existing in this imagined world, be it a worm or a God with form, everything and everybody is your own creation and is not real. You are just the dream character dreaming this world.

Your beliefs and wants alone rise as your experiences.

Your world is a tiny pebble in the Lokaaloka hill, with countless Lokaaloka hills within it.

This Lokaaloka hill is very hard and difficult to destroy; for it keeps expanding more and more, as befits the name of Brahman.

Only Self-Knowledge has the power to destroy the entire Lokaaloka hill in an instant.

Lokaaloka hill is a hard rock for the ignorant, real and solid; but just emptiness for the Knower.)

सा प्रविष्टा ततः सर्गं तमनर्गलचेष्टिता अहमप्यविशं तत्र संकल्पात्मा तथा सह।यावत्सा तत्र वैरिञ्चं लोकमासाद्य सोद्यमा उपविष्टा विरिञ्चस्य पुरः परमशोभना वक्त्ययम्।

मुनिशार्दूल पतिर्मे पाति मामिमाम्।विवाहार्थमनेनाहं जनिता मनसा पुरा।पुराणः पुरुषोऽप्येष मामप्यद्य जरागतां न विवाहितवांस्तेन विरागमहमागता।विरागमेषोऽप्यायातो गन्तुमिच्छति तत्पदं यत्र न दृष्टता नैव दृश्यता न तु शून्यता।महाप्रलय आसन्नो जगत्यस्मिंश्च संप्रति ध्यानान्न चलत्येषु शैलमौनादिवाचलः।तस्मान्मामेनमपि च बोधयित्वा मुनीश्वर आमहाकल्पसर्गादौ परमे पथि योजय।

इत्युक्त्वा मामसौ तस्य बोधायेदमुवाच ह।

नाथायं मुनिनाथोऽद्य सद्यः संप्राप्तवानिदम्। एषोऽन्यस्मिञ्जगद्रेहे ब्रह्मणस्तनयो मुनिः। पूजयैनं गृहायातं
 गृहस्थगृहपूजया। बुद्ध्यतामर्घ्यपाद्येन पूज्यतां मुनिपुङ्गवः महन्महत्सपर्याभिर्महात्मभ्यो हि रोचते।
 तथेत्युक्ते महाबुद्धिर्बुधे समाधितः ससंवित्तिद्रवात्मत्वादावर्त इव वारिधौ। शनैरुन्मीलयामास नयने नयकोविदः
 मधुः शिशिरसंशाताववनौ कुसुमे यथा। शनैः प्रकटयामासुस्तान्यङ्गान्यस्य संविदं मधुपल्लवजालानि नवानीव
 नवं रसम्। सुरसिद्धाप्सरसङ्घाः समाजग्मुः समन्ततः यथा हंसालयो लोलाः प्रातर्विकसितं सरः। ददर्शासौ पुरःप्राप्तं
 मां च तां च विलासिनीम्।

Then, she (the Vidyaadharee), who had no bar on her actions (free to move anywhere), entered that world.
 With a conceived body suited for that world, I also entered it (like entering some dream-world of some one
 else, as a dream-character suited to that world.)

*(Rama! Here I am conversing with you all, the same way, like staying inside the dream-world of yours as a
 dream-character called Vasishta.)*

With her enterprise of bringing me to the rock-world getting fulfilled, when that extremely beautiful lady
 entered the world of Brahmaa (of that world) and sat in front of the Creator, she said:

‘Hey Best of Sages! This is the husband who owns ‘this me’ (this ‘I’).’

(Each Jeeva is a ‘mini-Brahmaa’, who creates his own world of experience.

Each one of us exist inside a Jagat of our own, as a Brahmaa.

Vidyaadharee is the ‘Aham’ sense, that belongs to a Brahmaa.

Your ‘I’ is the Vidyaadharee, whom you own as yours.

This ‘Aham’ alone co-exists with the Jagat, as ‘mine’.

Whatever one knows as his Jagat, it is owned as an information by the ‘I’.

This ‘Aham’, the ego-sense belonging to an identity with form, is the support of the Jagat you experience.

Brahmaa (you as a Jeeva) exists as the ‘Creator of his Jagat’, because of this ‘Aham’, the Vidyaadharee.

*When he neglects her in his quest for Brahman-knowledge, the ‘I’ also feels dispassionate like him, and seeks
 Brahman-knowledge. She is ready to sacrifice herself for the sake of her Lord.*

*That is why, she sought Sage Vasishta, and brought him to her husband so that he could get Moksha, and
 dissolve off his Jagat.*

Your ‘I’ also has sought this wisdom of Vasishta, and has brought it close to you, for your own benefit.)

‘In the past, he created me through his mind, in order to marry me. Though he is the ancient man
 (PuraanaPurusha), he has not married me who have aged (matured). I have been neglected and so feel
 disinterest in everything.’

(You neglect the demands of the ‘I’; then this ‘I’ will also feel dispassionate.

If you run after the family and wealth; she will create the same for you.

What you are, the ‘I’ is also that only!)

‘Therefore I have become dispassionate. He also has attained dispassion and wants to attain that Supreme
 state, where there is ‘no perceiving state’, ‘no perceived’ and ‘no void’ also.

At present, this world is about to end in the great dissolution (by the rise of Brahman-vision).

He is not coming out of his meditation, like a mountain does not shake out of its rocky silence.

Therefore hey Muneeshvara (Lord of Sages), enlighten me and also him; unite us in the path which was at
 the beginning of the Kalpa (beginning time-span of the Creation).’

After saying these words to me, she spoke to her husband in order to introduce me.

‘Naatha (Lord)! This is the Lord of all Munis (MuniNaatha). He has arrived at this house of ours.

In another world-house, he is the son of another Brahmaa.

Worship this guest who has arrived here with the proper rituals, as befits a ‘Grhastha’ (householder) like
 you. Let him be aware of your greatness by the manner in which the Arghya and Paadya are offered to him
 by you. Let this best of Munis be worshipped by you with due honour.

Great men are usually pleased by the honour bestowed on them by equally great ones like you.’

When she spoke like this, that great intelligent one woke up from the Samaadhi state, like one's own consciousness appearing as the whirlpool from the liquidity-state of the ocean.

That 'skillful maker of rules' slowly opened both of his eyes, like the spring season opening its flowers in the earth at the end of the cold season.

Slowly his limbs revealed his consciousness, like the fresh flowers filled with moisture in the spring season. All around him, Devas and Apsaraas gathered together like the swans arriving at the lake filled with blossomed flowers. He saw that charming lady and me standing in front of him.

(Vidyaadhari here is actually not a wife or spouse of this Brahmaa; but is the 'I-Vaasanaa' that he holds on to, so as to fulfill the Creation-purpose.

This 'I-Vaasanaa' is accompanied always by the 'mine-Vaasanaa'.

'I' and 'mine' always exist together for all.

For this Brahmaa, this Vaasanaa is in the form of Vidyaadharee, the mind-state of forgetfulness. She holds the Creation in tact, by having the sense of duality; and she is full of unfulfilled desires, and suffers agony always. For any Jeeva, this 'I' alone holds the Jagat as a solid reality.

Renounce it; the Jagat immediately dissolves off, as by the dissolution-state.)

उवाचाथ वचो वेधाः प्रणवस्वरसुन्दरम्।

करामलकवद्दृष्टसंसारासारसार हे ज्ञानामृतमहाम्भोद मुने स्वागतमस्तु ते।पदवीमसि संप्राप्त इमामतिदवीयसीं दूराध्वसुपरिश्रान्त इदमासनमास्यताम्।

इत्युक्ते तेन भगवन्नभिवादय इत्यहं वदन्मणिमये पीठे निविष्टो दृष्टिदर्शिते।

अथामरर्षिगन्धर्वमुनिविद्याधरोदिताः प्रस्तुतः स्तुतयः पूजा नतयः स्थितिनीतयः।ततो मुहूर्तमात्रेण सर्वभूतगणोदिते शान्ते प्रणतिसंरम्भे तस्योक्तं ब्रह्मणो मया।

किमिदं भूतभव्येश यदियं मामुपागता वक्ति ज्ञानगिरास्मांस्त्वं बोधयेति प्रयत्नतः।भवान्भूतभव्येश्वरो देव सकलज्ञानपारगः इयं तु काममूर्खा किं ब्रूते ब्रूहि जगत्पते।कथमेषा त्वया देव जायार्थं जनिता सती नेह जायापदं नीता नीता विरसतां कथम्।

(He addresses Vasishtha, and explains the relationship between him and the Vidyaadharee.)

Then the Creator spoke. The sound of his words was as beautiful as the notes of Pranava (Omkaara) (for he was established in the Brahman always).

'Hey 'Essence of the vision of the essenceless Samsaara like the gooseberry in the palm'!

Hey Great Ocean of the nectar of Knowledge! Hey Muni! Welcome to you.

You have reached this place which is very distant (which is inaccessible to other world-beings).

You must be tired because of traversing such a long distance. Please accept this seat.'

When he spoke like this, I said 'Bhagavan! I salute you!', and sat on the chair made of precious gems, which he pointed out.

(The moment the duality-sense appeared in the mind of the Brahmaa, the assembly was instantly filled with people.)

Immediately all the Amaras (immortals), Rishis, Gandharvas, Munis (silent Sages), and Vidyaadharas appeared there. And there went on the usual hymn recitals, worships and other activities as per the schedule of that world. In a second, all the beings had appeared there; and after their salutation-ceremony was over, I spoke to that Brahmaa.

'What is this hey 'Great Lord of all beings'!

This lady comes to me and pleads that I should enlighten you with knowledge-words.

You are the Lord of all beings, and have crossed the limits of all learning.

This lady is deluded by passion. What is she saying, tell me hey 'Lord of the world'!

(She is deluded and you are supposed to be a Knower; so how can I give instructions to any of you?)

How is it that you created her so that she can become your wife?

And even so, she was not given the position also, for which she was created; and why was she allowed to develop dispassion like this?'

अन्यजगत्ब्रह्मोवाच
The other world Brahmaa spoke

मुने शृणु यथावृत्तमिदं ते कथयाम्यहं यथावृत्तमशेषेण कथनीयं यतः सताम्।

Hey Muni! Listen, I will tell you everything exactly as it is.
Nothing should be withheld from the noble ones.

अस्ति तावदजं शान्तमजरं किञ्चिदेव सत्। ततश्चित्कचनैकान्तरूपिणः कचितोऽस्म्यहम्।
आकाशरूप एवाहं स्थित आत्मनि सर्वदा भविष्यति स्थिते सर्गे स्वयम्भूरिति नाम मे।
वस्तुतस्तु न जातोऽस्मि न च पश्यामि किञ्चन चिदाकाशश्चिदाकाशे तिष्ठाम्यहमनावृतः।
यदयं त्वं ममाहं ते यदिदं कथनं मिथः तत्तरङ्गस्तरङ्गाग्रे रणतीवेति मे मतिः।

There is this something (unknowable state) called 'Sat' which is unborn, quiet and never aging.
I am some random shine of that Chit-shine which is of one single nature.
I am of the form of empty expanse only; and stay always absorbed in the contemplation of Aatman.
In this creation, SvayamBhu (Self-born) is the name I go by.

(Every Jeeva is self-born; and is not created by anyone).

Actually I am not born at all (Aja) and do not see also anything (as a Creation).

(Every Jeeva is Chit in essence.)

I stay as the Chit-expanse in the Chit-expanse without any superimposed coverings. These talks with each other with words like 'you', 'mine' 'I' etc are just waves roaring in front of another wave; so do I feel!

एवंरूपस्य मे कालवशतोऽविशदाकृतेः सा कुमार्याश्चिदाभासमात्रस्यान्तः स्वभावतः।

ममानन्या तवान्यस्य चान्येवेह विभाति या सोदितानुदितेवान्तर्ममाहमिति वासना।

I was of this nature only. However at some point of time, I swerved from the state of Chit-expanse for a moment (forced by the Creation-urge) (like wave rising in the Brahman-Ocean).

Immediately, the Vaasanaa of 'I' and 'mine' took over. This Vidyaadharee is that Vaasanaa.

She shines as not-different from me (since she is my own thought-wave); but as if different to you who is a different person of another world. She has risen (for you) only, and not risen (for me) at all.

That young girl is just a vibration of the Chit within me, rising out of my own nature.

(Others see the Knower as having an 'I'; but the Knower never has any 'I'! The Knower is 'I-less' and produces this 'I' momentarily, just to communicate with others.)

अनाशसत्तानुदितस्त्वहमात्मात्मनि स्थितः स्वभावादच्युताकारः स्वात्मरामः स्वयं प्रभुः।

I am of the nature of the reality which never perishes; and so have not risen at all.

(I am not an entity with name and form; and do not also exist as any Brahmaa.

I do not have any 'I' sense. Therefore, she also does not exist for me. But as the Brahmaa, I have to have the 'I' sense; so she is there as my 'I' sense, enabling the function of Creation.)

I always remain established in the Self. I never swerve from my true state, by my very nature.

I am happy in my own state. I am the Lord of myself.

तस्या अहमिति भ्रान्तेर्वासनाया जगत्स्थितेः संपन्नेयमधिष्ठातृदेवता देहरूपिणी।

वासनाया अधिष्ठातृदेवतैवमियं स्थिता न तु मे गृहिणी नापि गृहिण्यर्थेन सत्कृता।

स्ववासनावेशवशेन भावं गृहिण्यहं ब्रह्मण इत्युपेत्य एषा स्वयं व्यर्थमितातिदुःखं यस्मात्किलैषैव हि वासनान्तः।

That Vaasanaa of 'I' and 'mine' had a (female) form conceived by me.

(The term 'Vaasanaa' is of a female gender.)

She had the delusion of a separate 'I'. She had the Vaasanaa for the existence of the world.

She has become the presiding goddess of this world.

She is staying like this as the presiding goddess of her own Vaasanaa.

She is not my wife; and she has not been offered the position of a wife also.

This woman has got the idea that 'I am the wife of Brahmaa', because of the force of the Vaasanaa; and has herself brought forth her excessive misery, since this one is just the Vaasanaa within.

(However, I want to dissolve off this Brahmaa-identity along with the Creation, and remain in the unperturbed state of Brahman without any identity.)

अथाहं चिन्मयाकाशस्त्वन्याकाशमयीं स्थितिं परां ग्रहीतुमिच्छामि तेनेहोपस्थितः क्षयः।

महाप्रलयकालेऽस्मिन्स्त्यकुमेषा मयाधुना मुनीन्द्र नूनमारब्धा तेन वैरस्यमागता।

आकाशत्वाद्यदाद्योऽयं पराकाशो भवाम्यहं तदा महाप्रलयता वासनायाश्च संक्षयः।

तेनैषा विरसीभूता मन्मार्गं परिधावति नानुगच्छति को नाम निर्मातारमुधारधीः।

Therefore, I who am the essence of Chit-expanse, wish to attain the other supreme state of expanse (Kaivalya); that is why, the 'destruction state' will rise here *(by completely dissolving all the duality and division-sense)*.

At this time of the great dissolution, I was getting ready to renounce her (the 'I-sense'); and so she got disinterested in everything.

(When 'I' as an 'I', wanted to renounce this 'I', this 'I' also felt dispassionate.)

Being of the nature of empty expanse, I will become the Supreme expanse of Chit.

There will occur then, the great dissolution, and also the destruction of all the Vaasanaas.

Because of that, she has got disinterest in everything, and is following my own thought-force.

(She is after all my 'I', which follows my command only.)

Which affectionate person will not go after one's own creator?

इहाद्ययं कलेरन्तश्चतुर्युगविपर्ययः प्रजामन्विन्द्रदेवानामद्यैवान्तोऽयमागतः।

अद्यैव चायं कल्पान्तो महाकल्पान्त एव च ममायं वासनान्तोऽद्य देहव्योमान्त एव च।

तेनेयं वासना ब्रह्मन्क्षयं गन्तु समुद्यता क्वेव पद्माकराशोषे गन्धलेखावतिष्ठताम्।

यथा जडबिधिलेखाया जायते लहरी चला वासनायास्तथैवेच्छा मुधोदेत्यपकारणम्।

Now, here, it is the end of KaliYuga and the end of the four-fold Yugas.

The end of all, the entire populace, including the Manu, Indra and other Devas has arrived.

Now is the time for the end of the Kalpa (Brahmaa's time-span), and also for the end of the great Kalpa (the entire destruction of the perceived field through the rise of Brahman-state).

(All the four types of destruction will start now.)

Today is the day, when my Vaasanaas will end, and it is also the end of my Brahmaa-form, which is made of emptiness only.

Therefore, Hey Brahman, this Vaasanaa (Vidyaadharee) will also start dissolving.

When the whole lake of lotuses is going to dry up, how can the trace of fragrance remain left back?

(Her desire for my company is meaningless, since it is her own imagination.

I have no need to stick to her anymore!)

'A moving wave' randomly rises in the inert line of the ocean; so also, the desire rises in the Vaasanaa for no reason, as a meaningless appearance.

(I am not bound to fulfill any desire of this Vidyaadharee, since she is my own 'I', and is non-existent in my Brahman-state; and the world she imagines also is non-existent only.

She was there as a support of my creation-work, and will dissolve off along with the Creation, like a wave dissolving inside the Ocean.)

आभिमानिकदेहाया वासनायाः स्वभावतः अस्या आत्मावलोकेच्छा स्वयमेवोपजायते।

आत्मतत्त्वं तु पश्यन्त्या धारणाभ्यासयोगतः दृष्टोऽनया भवत्सर्गो वर्गव्यग्रनिरर्गलः।

अनयाम्बरसंचारपरयाद्विशिरःशिला दृष्टा स्वजगदाधारभूतास्माकं तु खात्मिका।

For this Vaasanaa which is centered on the body-attachment (duality), the desire for the vision of Aatman, rises by itself.

(The 'I' is the support of the Jagat that you experience, and is accompanied always by the 'mine' ideas, as her attendants. The 'I' exists; and therefore, the Jagat exists as real.

'I' is the origin of the mind, and is the forgotten state of the Self.

Sometimes this 'I' is caught by the Vaasanaa for Aatman-knowledge, and develops dispassion by itself; and dissolves off itself. The moment this 'I' vanishes, the Jagat also vanishes off, as if by dissolution.

This is the 'great dissolution', where the entire Lokaaloka hill dissolves off, and only the emptiness of Brahman is left back as the rock-silence of the Self.

The 'I' destruction means the 'Jagat destruction'. The 'I' destruction means the 'mind-destruction'. The Creation itself vanishes off along with Creator himself.

Every one of us have a Vidyadharee inside us as the 'I', who is the cause of the world-reality. When she is renounced; everything gets renounced; and only the Chit is left back.)

Through the 'Abhyaasa of Dhaarana', 'she' (as my I with duality-sense), was trying to understand the 'principle of Aatman', and by chance saw your creation in her contemplation state, where people were freely engaged in the attainment of the proper goals of life.

She was engaged in moving about the sky; and saw the rock situated on top of the Lokaaloka hill, and understood that rock as supporting her world; which is actually sheer emptiness in our view.

(Since she is my 'I', it was me who was searching for a great Rishi like you to help dissolve my identity as Brahmaa. I alone brought you here as that 'I'. I alone saw the rock which contained the Creation as mere emptiness in your presence, and saw it as a mirror-reflection.

I alone brought you inside this dream-world of my Creation, as her.

In your presence, I will renounce the 'I', and dissolve off my Creation. She will also become one with me!)

एतद्यस्मिञ्जगद्यत्र तद्दृष्टत्वं जगद्गिरौ अस्मज्जगत्पदार्थेषु संत्यन्यानि जगन्त्यपि।

वयं तानि न पश्यामो भेददृष्टौ स्थिता इमे बोधैकतां गतास्वाशु पश्यामस्तानि वीक्षणात्।

घटे पटे वटे कुड्ये खेऽनलेऽम्भसि तेजसि जगन्ति सन्ति सर्वत्र शिलायामिव सर्वदा।

There is this Lokaaloka hill shining as the perception-state of Brahman, as a totality of all Jagats of any time and place. This world of mine is inside a small pebble in this Lokaaloka hill.

Inside this Jagat also are objects that fill the world. Each object is made of the 'Bodha-atoms' only; and each 'Bodha-atom' contains a Jagat within it as the Chit.

Thus, there exist other worlds inside the objects of this world.

However we do not see those worlds; but see only the objects of our world.

(A Yogi sees even a sand-particle as a Bodha-atom only. Each sand particle is made of a particular set of information brought about by the senses. Each bit of information is Chit alone, which is like a huge Lokaaloka hill. That contains again countless worlds within it with more objects that contain more worlds, which are again inside the pebbles in the Lokaaloka hill.

Can the mind stand such an amazing vision, and still hold on to the tiny 'I' and its belongings?)

The ignorant of the world stay established in the notion of division, and see the objects as different and divided. We see them through the 'Knowledge based observation', and are aware of the 'Chit alone' as all. Every object is just a 'knowing state' only, and is not a solid independent reality.

Whatever object is there in your world like the pot, the cloth, the tree, the wall, the sky, the fire, the water, the sun etc, in each and everything, at each and every space-point, there are hidden worlds at all times, like in this 'pebble-world' of mine.

(Worlds contain objects within them; objects contain worlds within them.

What is inside what? Everything is just the undivided shine of Chit alone!)

जगन्नाम मुधा भ्रान्तिः किल स्वप्नपुरोपमा मिथ्यैवेयं क्व नामासौ चिद्रूपास्त्यथ नास्ति च।परिज्ञाता सती येषामेषा चिन्मभसैकतां गता ते न विमुह्यन्ति शिष्टास्तु भ्रमभाजनम्।

The thing named Jagat is just a delusion that exists for no reason, except for the 'lack of Vichaara'.

Jagat is like a 'world seen in a dream', made of nothingness.

This is completely unreal since it is non-existent. But, where is the unreality also?

'Unreal' has no place in Brahman; so, it cannot exist even as a 'word' also.

There is only the shine of Chit, and not the inert state of the world at all, as anything.

The Jagat becomes one with the Chit-expanse only, for those who have understood the truth properly.

These Knowers are never deluded. The others (ignorant ones) are all just the store-houses of delusion.

अथान्यधारणाभ्यासात्स्वविरागवशोदितं साधयन्त्याऽर्थमात्मीयं दृष्टस्त्वमनया मुने।

Hey Muni! When she was engaged in meditation that rises due to dispassion, she was intent on the fulfillment of her desire, and you were seen by her (as my desire of seeing you).

(In my contemplation as her, I saw your world by chance, and had a desire to meet you, the greatest Rishi.)

इति मायेव दुष्पारा चिच्छक्तिः परिजृम्भते इत्थमाद्यन्तरहिता ब्राह्मी शक्तिरनामया।

In this manner, Chit-expanse alone shines forth as this illusory Maayaa, which is difficult to cross over. In this manner, this power of Brahman is without affliction, beginning or end.

प्रवर्तन्ते निवर्तन्ते नेह कार्याणि कानिचित् द्रव्यकालक्रियाद्योता चितिस्तपति केवलम्।

देशकालक्रियाद्रव्यमनोबुद्ध्यादिकं त्विदं चिच्छिलाङ्कमेवैकं विद्ध्यनस्तमयोदयम्।

चिदेवेयं शिलाकारमवतिष्ठति बिभ्रती अङ्गमस्या जगज्जालं मरुतः स्पन्दनं यथा।

No action ever rises or ends. Chit-state alone burns bright as the shine of the place, time, and action.

Understand that, all this, namely the place, time, action, object, mind, intellect, etc, is the single undivided limb of the Chit-rock only, and does not rise or set ever.

Chit-state alone stays in the form of the rock and bears this limb namely the ‘illusion of the Jagat’ that belongs to it, like the wind bears its movement.

(Chit is referred to as the Lokaaloka hill, rock, stone, or whatever. The Paashaanaakhyaana, the story of the stone is actually the instruction about the Chit which is hard as the Jagat but is nothingness actually.)

विज्ञानघनमात्मानं जगदित्यवबुध्यते अनाद्यन्त्यापि साद्यन्ता चित्त्वादिति गतापि चित्।

चिच्छिलेयमनाद्यन्ता साद्यन्तास्तीति बोधतः साकारापि निराकारा जगदङ्गेति संस्थिता।

यद्वत्स्वप्ने चिदेव स्वं रूपं व्योमैव पत्तनं वेत्ति तद्वदिदं वेत्ति पाषाणं जगदङ्गकम्।

न सरन्तीह सरितो न चक्रं परिवर्तते नार्थाः परिणमन्त्यन्तः कचत्येतच्चिदम्बरम्।

Chit-state understands its nature of dense Knowledge as the world; and though it is without beginning and end, it is as if it has beginning and end, and appears as if divided like this because of its ‘knowing’ nature.

This Chit-rock is without beginning and end, yet understood as if is with beginning and end (as the world).

Though formless, it stays as if with form, with the Jagat-states as her limbs.

Just like in the dream, this Chit alone sees its nature of empty-expanse as the city; in the same way, this Chit-hill knows the worlds as its limbs.

No streams flow; no wheel turns; objects do not change; Chit-expanse alone shines within itself.

(Everything is just some information rising in the mind, and blocks the vision of Brahman.)

न महाकल्पकल्पान्तसंविदः संविदम्बरे संभवन्ति पृथग्गूपाः पयसीव पयोन्तरम्। जगन्ति सन्त्येव न सन्ति शान्ते

चिदम्बरे सर्वगतैकमूर्तो नभोन्तराणीव महानभोन्तश्चित्सन्ति सतानि पराम्बराणि। वसिष्ठ तद्रच्छ मुने जगत्स्वं त्वं

चासने सम्प्रति शान्तिमेहि। बुद्ध्यादिरूपाणि परं व्रजन्तु वयं बृहत्ब्रह्मपदं प्रयामः।

In the expanse of consciousness, there occurs no beginning or end of the Kalpa, as separate events, similar to where the water rising within the water and dissolving in the water does not divide the water.

The worlds exist; yet do not exist in the quiet Chit-expanse which is in everything (as Bodha).

Like the ‘divided colored skies’ exist based on the ‘existence of the huge expanse of the color-less space’, these worlds which are just ‘divisions in the emptiness’, stay as the ‘divided existences’ based on the ‘undivided Chit-expanse’.

Hey Sage Vasishta! Therefore, go back to your world. Now you rest in your own contemplation state.

Let all the things like intellect etc dissolve off (in my world). We will move off to the great Brahman state.