

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER NINETY SEVEN
(STORY OF VIPASHCIT-23)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -11]
{ 'SAMSKAARAS' DO NOT BELONG TO THE AATMAN }

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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.

SAMSKAARAS

[According to various schools of Indian philosophy, every action, intent or preparation by an individual leaves back some impression as a left over mark, which causes his actions of the future.

Samskaara means some impression, impact or imprint that is produced in the mind by any event in life.

Samskaaras exist in the form of expectations, likes, dislikes, hatred, attachment etc.

A person develops his personality based on these impressions only.

A man becomes good or bad, based on these impressions only.

These impressions exist as memories, the urge for performing some actions, and sort of pave the path of life for any person. The world of a Jeeva is made of impressions only; the mind moves by the impressions gained by the past experiences only.

Life is just a flow of experiences that continue as the Jaagrat and Svapna states.

What causes the particular experiences at any time?

Do the Samskaaras exist as the cause of the Jagat, as a causal phenomena, forcing a Jeeva's actions?

Is Samskaara the 'causal continua' as some philosophies declare?

Do they reside inside a Jeeva as a part of him, and cause his experiences?

Do the Jeevas exist as only causally connected episodes without any 'Self' as such?

Is the Jeeva bound forever by the chains of Samskaaras?

Can one be free of these Samskaaras in the Aatman-level?

Is Jeeva just a chain of Samskaara-based experiences, with no Self as his basic essence?]

मुनिरुवाच

The ascetic spoke

JAGAT IS THE SHINE OF CHIT

सर्वथाभावभावेषु स्वप्नसंवेदनात्मसु नित्याप्रतिघरूपेषु किं बद्धं किं विमुच्यते।

All the objects and their experiences in all ways are of the nature of 'Svapna experiences' only (and real only when experienced). As the Shine of the Chit-state, they are formless (as 'the empty stater of Bodha') and can never perish. Therefore, what gets bound and what gets liberated?

[What is experienced as a world by you, is just some sort of experience as interpreted by the mind.

Mind alone supplies you all the information about the particularities.

What is coded as the sense-input (meaningless information-pattern) is processed by the mind as the objects, and as the narratives connecting the objects.

Whether it is Svapna or Jaagrat, both are mind-made only. They differ in content only; not in nature.

In Svapna, limited experience is there; in Jaagrat a more elaborate experience is there.

The objects, people are all just the shine of Chit as Knowledge; and as knowledge they do not perish; and as knowledge they are formless.

Information (Bodha) can never be destroyed.

Information (Bodha) is not made of any form or name.

Information is not material.

Information is just the shine of 'understanding'.

Information is 'Jnapti' as 'Jneyam' and is 'Jnaanam'.

That alone exists, and no Jeeva who moves from Samskaara to Samskaara, like a change-pattern only.

How can a 'change-pattern of Samskaara-continuum' be observed, if there is no Self as a stable base for all the experiences?

You, the understanding consciousness, are not the information that you receive; but you are the information-maker. You are the creator of your world! The world you see is your own Svapna-world.

Practice converting everything you see into a state of information only.

When any object is perceived, the five senses superimpose the qualities of form, sound, taste, smell, and touch on something that is outside (which is actually inside yourself) as some disturbance in the potential state of Chit. The senses do the function of giving just the plain information of taste etc.

And the mind, the processing power of Reality, presents a narrative as connected to that object as, 'this is my son, this is my wife, this is my enemy, this I like, this I do not like and so on'.

Sometimes, as a rare occurrence, the mind gets fed up of all the narratives, and gives you an imagined information that you are bound in this worldly existence; and makes you seek liberation also which is another false information produced by the ignorant mind.

Who is there to get bound or liberated?

There is only the Chit-essence, the understanding principle, the Knowledge-state shining forth as all the objects, you, me and everything. Just pure Knowledge, formless and eternal!

Remain as the state which is not the information corrupted by the senses and the mind.

Remain as a witness to all the information-collection going by the name of the world.

Death is also just some information connected to the perishable body only.

Body is also some information brought in by the senses and mind only.

You as the Knowledge-source will never perish!]

खे दृष्टिभासां स्फुरणं यादृशं तादृशं जगत् विपर्यस्यत्यविरतमबोधाल्लक्ष्यते स्थिरम्।

The illusions like the spiral hair structure, double-moon and other imagined shapes are seen in the empty sky because of the fault (infection) in the eye. The Jagat is also seen in the same way, and is erroneously conceived as real at all times. It looks stable (like a wheel of light seen in the rotating torch) because of the absence of true knowledge.

यद्यथा पुरसंस्थानं चिरैरेति तदन्यतां जगदप्येवमनिशं वार्यावर्तविवर्तवत्।

Whatever is in front, becomes something else after a prolonged time (of continuous imagination).

Even the Jagat changes like this, at all times, like the (changing yet stable-looking) patterns seen on the surface of the water. (*Even the physical shapes that you are familiar with as the sons and daughters, wives, and husbands, mothers and fathers are always changing, yet you see the same person in those changing object-forms.*)

[What is constant in the world? Change! Everything keeps changing at every moment.

Every object is deteriorating at every moment. Nothing remains as it is.

Maybe some objects cross thousand years also; but still they do not remain the same; but keep perishing day by day, moment by moment. That is why it is referred to by terms like Jagat (ja/ga –perishing as soon as it gets produced), Vishva (divided patterns which keep changing) and so on.

Change is the world. That which gets destroyed is the world.

It is produced in the mind to be destroyed only. Actually it is produced when you observe, for that instance only, and vanishes off, when you do not observe.

You can hold on to your body, lands, houses, gold, diamond, riches and think that you are stably established in the world; but like holding on to the mud lumps in the river, you will be washed away along with the mud-lumps in no time; for any object that you hold on to is nothing but some information-content in the mind, is just an idea stored in the mind. What can you possess but some emptiness called information?

Hold on to yourself, the imperishable, changeless conscious essence.

Remain as the eternal Knowledge essence only.]

भूम्यम्ब्वम्बरशैलादि भवत्यसदिदं क्षणात्

The land, water, sky, hill etc becomes unreal in a second (the very instant, when you do not observe them). (*An object's existence lasts only for the instance of observation.*)

तस्मिन्नेव क्षणोदन्तैर्युगकल्पाभिधाः कृताः।

'That very instance' (of creation and destruction within the wink of a time) exists with its countless narratives of time and place, and is given the names of Yuga and Kalpa by the learned.

(*The time-span of holding the information is alone defined as a minute or a Kalpa, and differs for all as per the information-storing power of the minds.*)

[What is 'time' actually? Time is a term referring to the 'measure of this change'.

At once, as it is, Chit exists as all, in all the time-spans.

Chit alone knows itself as all in all the time-spans. What else is there? Who else is there?

It is instant in the level of Chit. It is crores of Kalpas for the Jeevas.

Chit at once exists as the limitless potential-expanse of all the probable states that can be.
 Jeevas experience this instance only as a prolonged life of many experiences.
 Every Jeeva from an insect to Shiva have their own measure of time-span.
 What is a Kalpa for the mortals is just a measure of a single moment for Brahmaa.
 He opens his eyes; there is the created world; he closes his eyes; and the creation perishes.
 Countless lives of Brahmaas are just a moment-span for a Shiva.
 And Shiva exists in the timeless span of Chit. He stays as Chit alone.
 He is always awake and does not see the Svapna at all.]

जगत्स्वप्न इवाशेषमसदप्यनुभूयते यन्नास्ति चेतनिःशेषं चिदेवेत्थं कचत्यलम्।

Jagat is experienced like a Svapna, endlessly for long, though it is unreal.
 If that is not experienced (as real), then it is proved that Chit alone shines as all this completely.

[If you do not get affected by the Svapna, then there is only the Chit shining as Knowledge.
 There is no one who sees a Svapna!
 There is no Jagat; no Jeeva; no bondage; no liberation; but just the knowledge-vision.]

यथेदं नो जगत्तद्वच्छतानां खे शतानि हि नृणां पश्यन्तु तेषां तु नान्योन्यमनुभूतयः।

Know that, just like the Jagat here, there are hundred and hundreds of worlds experienced by men in the empty sky. These worlds are not experienced by each other.

[When the Knowledge is corrupted, the perceived phenomenon exists as the countless worlds experienced by the countless minds.

The empty sky in front of you may contain worlds in every atom that fills it; but no world knows of the existence of the other. Each is satisfied and content that his world is the only real thing that some god was compassionate enough to produce; and that he is the most intelligent species that ever came into existence!
 So many aquatic animals live in different water-abodes; some on oceans, some in lakes; some in wells; some in dirty mires. They have different shapes; different habits, different senses; yet they are content and never know of the existence of other worlds of other beings; so are the mortals of this world!
 They also have no knowledge of the other worlds other than their own abode here!]

सरोब्धिकूपभेकानां दृष्टाः प्रत्येकमास्पदे न तेऽन्योन्यं विदन्त्यन्यां दृश्यादिनियतिं क्वचित्।

The frogs and other aquatic animals living inside the lake, ocean, and well have their own perceived worlds. They do not know the existence of the other; and have no idea of how the world looks for the other.

[With these five senses, the world here appears to us as limited by the three dimensions of height, width and depth. You can add 'time' also as a measure of the perception.

There may be other worlds with people who have more number of senses or less number of senses. The worlds out there might have more dimensions also.

Some worlds might be there where people may never sleep or dream.

Languages may differ; perception may differ; sense-capacities may differ.

How can you put a measure for Chit appearing as the perceived?

How can we live with such narrow-mindedness to imagine that this earth is the only world that can be ever there as the Chit-shine?

Like a frog in a well cannot know of the existence of a fish in the ocean, we also have no knowledge of the other worlds that may exist. Yet, the fact does not change that whatever world exists in whichever dimension, it is just knowledge-content only, and is the empty expanse of Chit.

Everything is just the emptiness shining in the emptiness.

So many worlds; so many minds; so many Svapnas!

Each Jeeva is a 'world' by itself, like a dreamer lost inside a dream-world.

All the Jeevas exist as their own world-states unknown to the other Jeeva-dreamers.]

यथा जनशतस्वप्ननगराण्येकमन्दिरे तथा जगन्ति खे भान्ति खानि नो सन्त्यसन्ति नो।

There may exist hundreds of Svapna-worlds filled with people Inside one house (where many are sleeping). Similarly, countless worlds made of emptiness shine in the emptiness. They exist; yet do not exist indeed.

कचन्ति नृशतस्वाप्नपुराण्येकगृहे यथा न च नाम कचन्त्येवं सन्त्यसन्ति जगन्ति खे।

Inside one house, hundreds of Svapna-worlds of men shine forth; but actually nothing shines forth at all. The worlds exist (for the dreamers only) and do not exist in the emptiness (as real solid realities).

चिच्चमत्कारमात्रं स्वं स्वात्माङ्गं दृश्यमद्वयं सरूपमेव नीरूपं सकारणमकारणम्।

Jagat is just the magic of Chit itself; as if its own limbs that appears as the perceived; yet is not different from it. Though appearing as if with the form (as some information), the Jagat is without any form (since it is only 'Jnaanam'). Though having a cause as it were, it is without a cause.

SAMSKAARA IS JUST AN IMAGINED TERM

[‘Samskaaras’ refer to the impressions that are formed in the mind.

Do these Samskaaras stay as a part of Reality, and cause the world-experiences?

Do they exist as the previous state and thus produce the effect called the world?

Do these impressions play a part in producing the Svapna or Jaagrat experiences?

Cannot we say that the ‘Samskaaras’ are the cause of the perceived whether in Svapna or in Jaagrat?

It is not so; because there is no previous state of world-existence.

The world appears newly at every moment of perception.

There is only the Chit-state of Knowledge-shine. There is no ‘past’ in the Chit state.

It is not embedded in time with past impressions so as to produce a perceived world.

Light from the sun at once fills the world. There is no past and present for its shine.]

दधत्याश्चित्स्वभावायाः संस्काराद्यभिधाः कृताः प्रतिमायाः प्रभाविन्या न संस्कारादयः पृथक्।

The ‘powerful process of the intellect’ of the nature of Chit (namely, the processing of information out of nothingness), spreads out as the ‘superimposed perceived phenomena’, and is known as Samskaara, memory etc. Such Samskaaras do not belong to the inert non-conscious body or to the Chit-state.

[The Samskaaras (mind-impressions) exist as connected to the ‘delusion state of the life-story’ only, to explain some actions of a Jeeva caught in the narrative of life.

Since the Chit cannot have such impressions, and the body also cannot have such impressions, the impressions belong to the deluded minds only, as an expression of ignorance.

Samskaaras or the deep impressions of the mind are based on the dormant Vaasanaas only, and do not affect a Jnaani in anyway, for nothing that belongs to the world makes a mark on his mind, like the space cannot be injured by the presence of the spiky objects.]

अपूर्वत्वात्स्मृतिः स्वप्नः संकल्पार्थानुभूतिषु स्वमृत्यनुभवाद्यास्तु दृष्टार्थसदृशीषु च।

(Do these Samskaaras cause the dream-world experiences?)

Though similar to what was seen before (in the Jaagrat), the memory does not play the prominent part in the perception process of the Svapna. Dream is just a few modified scenes of what was experienced in the Jaagrat. The experience of one’s own death in a Svapna also is, just a collection of superimposition-states placed by the intellect as per its belief in another birth (as shown in the case of Gaadhi Brahmin).

इदं सर्गात्म सर्गादौ प्रतिमेव विजृम्भते चिद्भामात्रात्मिका स्वच्छा नान्यन्नामोपपद्यते।

This perceived phenomenon belonging to Jaagrat state also shines forth in the same way as the Svapna. There is only the pure shine of consciousness; and no other explanation is relevant.

(Anything you experience in the Svapna or Jaagrat is just the instant world-picture that is produced as per the dominant ideas of that moment. Samskaaras are just the side-effects of the dominant Vaasanaas, and do not exist as a part of the Chit-state.)

ब्रह्मैव भाति जगदित्युक्तमुक्त्यानया भवेत् न च भातं नवं तच्च ब्रह्मैवेदमतः स्थितम्।

‘Brahman alone is the Jagat that is shining forth at once as it is’; and this is the ascertained statement.

On the basis of this statement, it is proved that nothing is a previous shine or a new shine, but Brahman alone stays like this as the single principle.

[Since there is no past or present for a Jeeva-thing, since each and every Jeeva is just a random new product in a Vaasanaa-field produced by the Vaasanaa-field, since the world-scene is produced at every instance with a new Jeeva-thing as an experiencer, since the Jeeva-ness is just an imagined garland of disconnected-events, since there is no entity called a Jeeva at all except as a mental-construe, the Samskaaras have no existence except as some imagined term to explain some forced ignorant action of a Jeeva.]

INTERPRETATION OF THE WORD 'SAMSKAARA' IN THE CHIT-LEVEL

कारणं कार्यमित्युक्तः।

Chit alone is the cause (Kaarana) and is known also as the effect (Kaarya) (Jagat).

स पूर्वः स विशिष्यते।

Chit is previous also (Poorva) (the potential state); it is what becomes also (Kriti) (any probable state with an experiencer).

संस्कार इति तेनैष संस्कारः कृतिरुच्यते।

Chit is Samskaara also, since it is perfect in its Jagat shine.

Brahman alone is the 'Kriti' also; for, that alone brings out the effect called the Jagat.

[(सम्यक् करोति इति संस्कारः।) ('Samskaara means that which is done properly.)

Chit is the Knowledge of all!

Cause has the capacity to produce the effect properly, which is in a seed-form within it.

Chit alone is the cause which shines perfectly as this world.

Therefore, Aatman (Brahman) alone is known as 'Samskaara'.

(कार्यानुकूलो यत्रः कृतिः।)(Kriti/the performed action means the effort conducive for bringing out an effect.)

(सम्यक् कारणं समस्कारः।) (Samskaara is the proper cause. Brahman alone is the proper cause.)

Therefore, Brahman alone is the Kaarya, Kaarana, Kriti and the Samskaara too. Nothing else is there.]

तत्स्वप्नादावापूर्वोऽर्थो दृष्टान्त इति भाति यः स संस्कारादि नामोक्तो न बाह्योऽस्ति चेतसि।

The 'perceived scenes' 'which appear in the dreams as if not existed before, and which are similar to the events that are observed in the Jaagrat state', are nothing but the subtle impressions lurking in the mind (as the countless seeds of Vaasanaas), which get known by the name of Samskaara. There is nothing that is implanted in the mind as some outside phenomenon that goes by the name of Samskaara.

[What you see in the dream is what is inside the mind as its content (dust-heap of wants).

Nothing like Samskaara exists outside the mind as a cause of the 'perceived'.

Sometimes we see similar scenes in the Svapna as in Jaagrat; sometimes we do not.

Yet the mind filled with its beliefs and impressions causes the experiences in the Svapna state. In the Jaagrat, the experiences are different, as according to the dominance of the particular Vaasanaa content.

Anyhow, the mind unfolds the Svapna and Jaagrat experiences, only because of the Chit-expanse shining as the understanding principle. The dust of impressions, memories etc belong to the mind; not to the Chit.]

वस्तु दृष्टं न दृष्टं च सच्चास्ते चेतनेव खे स्वभावाद्भाति खात्मापि दृष्टवच्चातिजृम्भते।

Actually this thing called Samskaara (mind-impression) is seen in the Svapna and not in the Jaagrat.

The Self alone, of the nature of emptiness, shines forth by its own nature and extends forth as the (Svapna-) scenes in the emptiness, as similar to what is seen in the Jaagrat state.

[Svapna sometimes has the scenes that are seen in the Jaagrat also, because of the impressions of the events that are experienced in the Jaagrat state. The experiences in Jaagrat give rise to some similar scenes in the Svapna. Jaagrat-experience is newly formed at every instance as an experience of some dominant Vaasanaa. Sometimes Svapnas are also newly formed, and are not the product of any impression stored in the mind. However these impressions belong to the narrative content of the mind; and do not exist as binding forces. Already it has been proved that there is no difference between the nature of Jaagrat or Svapna states. Some random experience occurs in both the states, as per the 'dusty state' of the mind.

To particularize some mind-impressions as the cause of the experiences in the Jaagrata state is uncalled for. Both the Svapna and Jaagrata are the random experiences within the mind; whatever be the names they are referred to by.]

वेदान्तार्थात्मकं पूर्वसर्गाभावं प्रवर्तते ततो वेद्यव्यवस्था जैः क्रियते स्वार्थसिद्धये।

The Reality of Brahman state is the essence of all the concluding portions of Vedas.

It denies the existence of the world as a previous state (of Samskaaras).

The 'Knowers of Brahman' have formed the system of instructions for the purpose of enlightening their disciples, where it is explained in detail that 'Aatman when not understood, shines as the Jagat; when understood (through proper Vichaara), there is the non-dual Brahman only'; and that alone is the Moksha that one should strive for.

स्वप्ने तु जाग्रत्संस्कारो यस्तज्जाग्रत्कृतं नवं अजाग्रज्जाग्रदाभासं कृतमित्येव तद्विदः।

ततो वायाविवास्पन्दाश्रिते भावाः स्थिताः स्वतः ते स्वतः संप्रवर्तन्ते कात्र संस्कारकर्तृता।

Some people say that, the Svapna-state is just the shine of the impressions gathered in the Jaagrata state; and is a newly formed Jaagrata experience; and that it is experienced like a Jaagrata state, though it is not the waking state! It is not so!

Like the movements rising in the wind, these experiences are in the mind itself already as its nature.

They shine forth by themselves (randomly) as per the Vaasanaa dominance.

What need is there for the impressions to be given the causal status?

एकं तथा च चिन्मात्रं स्वप्ने लक्षात्म तिष्ठति पुनर्लक्षाद्यतः स्वप्न एकमास्ते सुषुप्तकम्।

The one ChinMaatram stays as million-fold (as many people and objects), in a Svapna (when the mind is active in the sleep). Again that million-fold ones of the Svapna stay as one in the Sushupti (and become dormant) (when the mind is not functioning).

चिद्व्योम्नि स्वप्नसंवित्तिर्या सैव जगदुच्यते सुषुप्तं प्रलयः प्रोक्तस्तस्मान्न्यायोऽयमेव सन्।

What the Chit-expanse perceives in the Svapna-state; that alone goes by the name of Jagat.

The Sushupti is alone said to be the Pralaya state (where everything of the Svapna world dissolves off).

Therefore the same logic holds good in both the Jaagrata and Svapna perceptions.

(In the Jaagrata also, the Jagat is created at that moment of perception; and dissolves off the next moment, when the mind moves elsewhere.)

एकमेव चिदाकाशं साकारत्वमनेककं स्वरूपमजहद्वते यत्स्वप्न इव तज्जगत्।

Chit-expanse is one without a second. It alone shines forth as many with forms, without discarding its formless state. That alone is the Jaagrata-Jagat also, which is like the Svapna.

(In both the states, some random world-picture is created by the mind through the senses, with the appropriate narrative. Sometimes the 'Jaagrata -state impressions' may linger in the Svapna; but in the Jaagrata state, every experience is new, and is tainted by the Vaasanaas only.

Samskaara is just another name for the Vaasanaa.

Jeeva is just an experience-flow supported by the Chit (Self), and is not a changing pattern of Samskaaras without the Self! This experience-flow alone is known as Jaagrata sometimes, and Svapna sometimes; and the Sushupti is just the blank state where the experiences remain suppressed.]

एवं चित्परमाण्वन्तर्जगद्भावमिदं स्थितं तदनन्यात्म चाभोगि स्वप्नादर्शतलेष्विव।

In this manner, this phenomenon called Jagat stays inside the subtle atom of Chit (which contains all the experiences dissolved within it as in Sushupti).

(Chit alone reflects the experiences through the limited channel of the mind, in the Jaagrata and Svapna.)

Like the reflections seen on the surface of the mirror do not differ from the mirror, Chit is not different from the Jagat, and is everything that is there as Jagat.

चिद्व्योम संविन्मात्रं यत्परमाणुवदाततं अनादिमध्यपर्यन्तं तदेव जगदुच्यते।

This Chit-expanse (Chit-atom) is just the pure understanding state of consciousness (the power to rise as processed information). It pervades all like the subtle atom; is beginning-less, middle-less and endless. 'That alone' is known as the Jagat (like the mirror alone is the reflection).

तस्माद्यत्र चिदाकाशमनन्तं सततं स्थितं तत्रास्तीति जगद्भानं तदङ्ग अनन्यरूपि यत्।

Dear one! Therefore, that which is there in that 'endless eternal Chit-expanse' is alone the 'shine of the Jagat' and is not different from it. (*That alone is 'this'; and nothing else exists.*)

चिन्मात्र एव भुवनं त्वमहं चिन्मयं जगत् इति न्यायाज्जगद्याति परमाणूदरेऽप्यजम्।

'ChinMaatram alone is this world, you and me'. 'The Jagat is just made of this Chit alone.'

When this truth is realized, this world becomes unborn, even in the belly of the subtle atom.

(*After the rise of knowledge, how can the Jagat which is product of delusion, exist ever?*)

There is left back only the 'I-less' existence as the 'I' of all!)

AHAM BRAHMAASMI

[I (the Self-awareness) am the Chit (potential state) shining as the perception (probable states).

I am the Jagat (the unmanifest probable states appearing, as if manifest)!

The knowledge (of myself as all the probable states of experience) in me is shining as the Jagat (that is divided as the limited states of information-content).

I as Chit, am the understanding power and I understand myself as the Jagat.

I as the understanding consciousness, am not different from the perceived which is understood.

I am Jnapti and am not separate from the Jneyam.

I am the form of Knowledge only. Jagat is also the form of Knowledge only.

There is no two; but the single expanse of knowledge shining as all.

There is only the Knowledge-expanse. I am 'That which swells up as this Jagat'.

I am Brahman. I am the subtle Chit-atom.]

तस्मादहं परमाण्वात्मा समस्तजगदाकृतिः सर्वत्रैव च तिष्ठामि परमाणूदरेऽपि च।

Therefore, I the essence of the subtle atom of the form of the entire world, exist everywhere, even inside the subtle atom (which is also some information connected to the perception-state).

चिन्मात्रपरमाणुः सञ्जगदात्माप्ययं नभः यत्र तिष्ठाम्यहं तत्र पश्यामि भुवनत्रयम्।

I being the subtle atom of ChinMaatram, am the essence of this Jagat and am the empty expanse of knowledge. Wherever I am, I see the tri-world (since the time and place exist as my shine only!)

(*It is as if the wave knows itself as the Ocean, and sees itself as everywhere, as all.*)

अहं चित्परमाण्वात्मा तेन चित्परमाणुना एकतामागतो वारि वारिणेव तदीक्षणात्।

I am the essence of the Chit-subtle atom. I have become one with the Chit-subtle atom like the water becoming one with the water, by understanding the truth.

[I did not 'become' the Chit-atom; I was always that!

Jagat was never there, Jeevatva was also never there! Nothing at all happened as any 'Jagat' experience.

The wave was always the Ocean, and when understood, it remained as the Ocean!]