

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND EIGHTEEN  
(FINAL INSTRUCTIONS-6)  
[CHIT IS UNINTELLIGENT]

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.

## CHIT IS 'UNINTELLIGENT'; JEEVA IS INTELLIGENT

[Jeevas exist as their mind-experienced worlds. Jeevas exist as the varied levels of intellectual purity.

Jeevas have minds. Jeevas have the 'I' sense.

Rather, Jeevas exist as the processed information states.

However, Jeevas are Chit in essence. Then, is Chit the most intelligent of all, is it the Lord of all, is it the purest mind of all?

Is Chit the huge 'I' which exists as the 'I' of all?

Such a description which is based on the reality of the Jagat, can only fit a Brahmaa, the golden womb which contains all the Jeevas as its potential states.

Brahmaa is intelligent, pure at heart, is one with the Self and is taintless.

The excellent intellect as Brahmaa exists as the rules and regulations of its Creation.

Maybe, its own 'Smriti state' can recycle the worlds again and again, as the non-stop flow of Yugas.

However, is Chit also some 'Smriti-state with intelligence'?

Does it have memories of all the world-occurrences?

Does it 'know' each Jeeva's data, like an alert intelligent state?

Does your existence or non-existence create a fluctuation in Chit as some memory?

Such a question rises because of imagining Chit as some separate thing that exists outside of the Creation.

The term Chit is not the name of some Reality-godhead, but refers to the 'self-awareness' in each and every thinking state referred to by the term 'Jeeva'.

How can the 'existence-awareness' be intelligent? The 'existence awareness' is not an entity.

It just is there as the only reality that cannot be disproved ever.

The only problem is that this 'existence-awareness' gets confused with the 'I-awareness'!

The question about Smriti rises the question about the intelligent-state of the Reality also.

Is Brahman the totality of all the intellects?

Is Brahman the excellent intellect that exists as the supreme ruler?

Does it have a mind to know this Created world?

Does it exist as 'I am Brahman' state?

Ask the tree; does it know its own flowers and fruits and leaves and roots as separate terms for flowers, fruits, leaves and roots?

Tree just is there as the tree! Why should it divide itself as the flower, fruit, root etc?

It just 'is'; and all that the tree can exist as, exists by itself as the tree.

'Tree' does not create its fruits and flowers with some intelligent purpose.

Tree knows itself as itself; not as parts. It exists; that is all!

It does not even know that it exists. It is 'unintelligent'!]

अबुद्धिपूर्वमेवागो यथा शाखाविचित्रतां करोत्येवमजश्चित्राः सर्गाभासः ख एव खम्।

A tree ('Aga'/non-moving thing) produces the variety of branches without any intelligence.

Similarly, the 'unborn' (Chit) also produces the appearance of the world, as the emptiness in the emptiness.

[Is Jagat an intelligent creation of a super-mind?

No! Not at all! There is no person or individual who creates a universe teeming with so much intelligence!

Just like a tree produces branches, leaves, flowers, fruits, etc without any intelligence, this Jagat also rises out of the Chit by itself, without any purposeful will.

Actually there is no rising or growing as it happens with the tree; 'Tree' is just an example!

Chit, the unborn exists as the manifold objects and their experiencers without any intelligence as such.

Intelligence is also a part of delusion only.

Why should Chit produce anything, for what purpose?

It is already a fulfilled state. Where is the need for the world-existence to fulfil some need as if?

There is no world-existence at all in truth; and nothing is produced at all as a world!

There is only the unintelligent Knowledge-shine, the 'Self-awareness' existing as some conceptions of itself.

Chit, the 'existence-awareness' is not an intellect-based conception.

This 'existence-awareness' alone exists as the world of a worm, as the world of a dog, as the world of a human, as the world of a Deva, as the world of a Vishnu, as the world of a Brahmaa, as the world of a Kailaasa-Shiva, as the world of any other being of any other universe, and so on.

This 'existence-awareness' alone exists as your world also, for you alone, with you as some name and form.

Like the enormous tree growing upside down from the Chit-state, this world of yours bloats up as per your intelligence-level. The only way to destroy this ghost-tree is to take the axe of 'Asanga' (non-attachment), and cut it off at the root itself; says Bhagavaan Krishna!]

यथा करोत्यबुद्ध्यादिरावर्तादि पयोनिधिः तथा करोति खे खात्मा सर्वेशः सर्ववेदनाः।

The Ocean produces the patterns of waters without any intelligence; so also, the lord of all (the Brahman-state), of the nature of emptiness, produces all the experiences in the emptiness.

[Yes! Ishvara, the Lord of all is the cause of this world, but he is not an entity with intelligence. He is not a 'he' or 'she' or 'it'! 'That' is beyond the description of words with meanings. This 'Lord of all' is not an intelligent formless entity who wants to create a world and rule it. This 'unintelligent something' is just the essence of all; and so is the 'Lord of all' by virtue of being everything that is there! You cannot worship it, and sing hymns to please it, or have its 'Darshan' as a Godhead! It does not also decide your fate and force you to suffer like a cruel destiny. It is just the pure Reality that is perceived as a world by the ignorant. It is just some emptiness that exists as the 'filled up'! It is just some emptiness that shines as the 'knowledge of the world'.]

तासां स्वसंविदामेव ततः स कुरुते स्वयं मनो बुद्धिरहंकार इत्याद्या विविधाभिधाः।

For those experiences that exist its own consciousness ('self-awareness'), it keeps different names as Manas, Buddhi, Ahamkaara etc.

[Intelligence, purpose, causality, thoughts, ego are all the bi-products of delusion; and do not apply to the changeless state of Chit. When we explain the actions of an intelligent Jeeva, we have to invent terms like Buddhi, Manas, Ahamkaara etc.

Each Jeeva is the entire form of the world that it experiences. Each Jeeva is Chit in essence.

Each Jeeva divides itself from the Chit, and names itself as endowed with Manas, Buddhi and Ahamkaara. Chit has no Manas, Buddhi, or Ahamkaara!

You as Chit are unintelligent; but as a Jeeva you deem yourself as intelligent.

'Intellect' alone is pleased by the 'knowledge of Chit' and feels elated.

Chit is never elated; it is just the silence!

Chit is the silence of all the senses; is the silence of all the words with meanings!

By staying as the Chit-state, you do not gain any new happiness; but bid good-bye to the hallucination of 'happiness' itself!]

अबुद्धिपूर्वमारम्भो दृश्यरूपः स्वतश्चित्तेः संकल्प्यमानो बुद्ध्यादिस्तरङ्गादिर्यथाऽम्बुधेः।

All these phenomena of the perceived-states start without any intelligence (Abuddhi), from the Chit-state itself, by itself as the conceptions of the intellect (Buddhi) etc, like the waves rising from the ocean.

[Nothing was there before the 'before' started!

There was no intelligent designer sitting and making the world like a pot.

No one created the Jeevas as some suffering entities, and wrote their destinies on their foreheads.

Actually in that state of nothingness which exists as something, there is no intellect to ask 'who am I?', no logic to argue out the cause of it all, no compassion to pour out on devotees; no purpose of making the grand creation; no plan, no design, nothing; nothing at all! Not even the world is there as any concept also!

The Knowledge of manifoldness alone appears as the world of manifoldness.

Like the waves rising on the ocean by themselves, as the very nature of ocean, this perceived also rises as the manifold 'Jaagrat-dreams of Jeevas', by itself, without any motivation.

Chit is not an object of knowledge, but is the very state of Knowledge; a potential state for all Knowledge!

It is just the power to exist as any experience (though it is not any 'power' also)!

'Gold' is given as an example, and is mentioned that it has the potential to exist as any shape like the armlet, bracelet etc; but, can you 'see' that 'potential' as some material thing, or as some deity placed inside the gold? 'Potential' to exist as anything cannot be perceived like some material shine.

You cannot 'sense' it or 'know' it, like an 'object of knowledge'.

You cannot even say that the Reality is some 'potential state' also.

It is 'Sat' and 'Chit' and 'Tat'!

It is 'existence', 'Knowledge' and some 'unknowable' 'That'!

'That' exists as the 'existence awareness' in each and every one as the 'common essence of all'!

Who can deny one's own existence!

'That' rises as a 'world' for each one, as coloured by the intellect-taint.

The purest intellect of a Knower does not reflect the world, but stays as 'That' alone!

'That' can exist as any state of 'This'! 'That' is 'This'! You can 'see' 'This' only, not 'That'!

Understand 'This' as 'That alone'! 'That alone' exists as 'This'! How can 'This' 'know' 'That'?

'We as the tainted intellects' can never comprehend 'That'! 'That' has no intelligence to even 'know' us!]

चिन्मात्रात्संप्रवर्तन्ते मनोबुद्ध्यादयस्तथा आवर्तकणकल्लोलवीचयो वारिधेर्यथा।

Manas, Buddhi etc (as the functioning tools that mark the actions of the Jeevas) rise out of the ChinMaatram, like the rolling water-drops of the turbulent waves in the ocean.

[The unintelligent Reality exists as the variety of intelligent-waves and whirlpools.]

भित्तिमात्रं यथा चित्रजगदालोकमात्रकं चिति चिद्व्योममात्रात्म तथैवाभासमात्रकम्।

The painting of the colourful world is there for the eyes only (surface-wise); and is just the canvas actually.

So also, the perceived is just an appearance in the consciousness only; and is just the Chit-expanse actually.

[Look at the painting on the canvas, which is filled with various shapes and colours without any gap.

You never are aware of the canvas; but see only the painted colours that cover up the canvas.

'That' which exists as the subtle knowledge of self-existence inside each Jeeva-thing, exists as the world of objects and people for that Jeeva. No one is aware of this subtle existence state, though 'that' alone is the support for all the other objects that get experienced by each Jeeva.

The 'I exist' sense alone blocks the 'I-less' 'awareness of the Self'!]

अबुद्धिपूर्वमारम्भो नियत्या संनिवेशवान्यथा संपद्यते वृत्ते तथा सर्गात्मकश्चित्ति।

Though without intelligence, the tree, ocean etc have different states (as branches, waves etc) through the natural rule that governs them. So is the world in Chit-expanse!

[There is no intelligence that draws the rules that the Jagat should like this or like that.

Like a tree appearing with the branches, fruits, flowers etc, by itself, as its very nature; Chit exists as the perceived, by its very nature, as the manifoldness, like the canvas existing as the colourful painting.

Each Jeeva is the Chit existing as some form of tree, as it were.

Each Jeeva is the 'awareness of some world' as some tree, as it were.

If you experience a rotten world, do not blame the destiny; but blame your tainted intellect!]

तरौ गुलुच्छकादीनां यथान्यः कुरुतेऽभिधाः तथा चिद्वृक्षपुष्पादिपृथ्व्यादिविहिताभिधम्।

In the example of the tree, someone else keeps the names for the clusters of flowers and other parts of the tree (which are not different from the tree).

So also, for the Chit-tree, Prthvee etc (elements) are the names for its flowers etc.

[Who is this 'other' who invented the terms Prthvee etc as elements to explain the solid nature of the world?

It is the 'other' who thinks that he is the 'other'!

He believes that he is a solid structure, and believes also that the world is made of the solid elements.

He believes that the Reality should be the cause of this solid world, and is different from the world.

The mind that processes the sense-input, processes the Chit also as some information.

It names itself as Manas, Buddhi etc and analyses the Chit as 'another', and wonders whether this Chit could be also intelligent?

Intelligence says: *I am intelligent! I have the power to analyze the entire Jagat!*

*Who is the intelligent one who created me? I need to offer my praises to that intelligence for creating me!*

*That intelligence is great, because that created 'me' the intelligent one!*

Even devotion is a weed of such self-glorification only!]

अनन्यत्पुष्पपत्रादि यथा नाम महातरोः तथैवानन्यदेवेदं चिद्व्योम्नः परमात्मनः।

For the huge tree, the flowers and leaves are not different from the tree itself.

So also, all this (perceived) is not different from the Supreme Self, the Chit-expanse.

[The world you see as a Jeeva is the unintelligent Chit existing as the world lighted up by the intellect.

Whatever you see is just the taint of the intellect shining as a world.

Erase off the taint through Vairaagya and Vichaara; Chit alone exists as itself with the transparent intellect.]

तराववयवेष्वन्यः करोति विविधाभिधाः चिद्व्योमात्मनि सर्वेषु भूत्वान्य इव खात्मसु।

Another person (outside of the tree) keeps various names for the parts of the tree.

*(However, who can exist outside of Chit itself?)*

Chit-expanse alone exists in all the beings (Jeevas) that are made of emptiness, and like another person keeps various names for itself.

[Like a man seeing his own distorted images inside many misshaped mirrors and naming them differently,

Chit also sees the Jeevas as different, and invents terms like Manas, Buddhi etc, to explain the Jeeva-actions.

When the mirrors are broken through Vichaara, the misconceptions vanish off without a trace.]

चित्तरोः पल्लवाः सर्गाश्रित्वादेव न सन्त्यलं कार्यकारणवद्भाति स एव स्वप्नवत्स्वयम्।

Creations are the sprouts rising forth from the Chit-tree. They do not exist separately from the Chit-state.

That (Chit-state) by itself, shines like a Svapna, as if it is the cause of the effect called the Jagat.

#### WHY ALL THIS?

['What would it be like if nothing of this was not ever there?'; the Upanishads question!

Why at all the world should be there at all? Why even that Reality should exist at all?

It is the intellect searching for an answer! When the answer is found, the intellect exists no more!]

वक्षि चेत्कथमेतस्माद्व्यर्थं तदनुभूयते सर्गाद्यमुत्र स्वप्नादिष्वेषु कोऽपह्वं भजेत्।

If you argue, 'For what reason it experiences all this wastefully?' 'Who actually gets any satisfaction from these dream-like states of worlds?' (then, my answer is like this!)

तरावाकारवत्येषा कल्पना रचिता यथा चित्तेराकाशमात्रायास्तथैषा कल्पना कृता

यथा गन्धादयः पुष्पे गगने शून्यतादयः यथा स्पन्दादयो वायौ तथा बुद्ध्यादयः परे।

The tree has a form; and the imagination was made about it (as its parts).

Similarly imaginations were superimposed on Chit which is formless like the Aakaasha (the revealing principle), and terms like Buddhi etc were invented as separated from Chit, similar to the fragrance in the flowers, emptiness in the sky, movement in the wind etc. *(Flower and the fragrance, emptiness and the sky, wind and the movement do not exist as separate things, though the sound-forms are different.)*

[From the 'non-intelligent state of Knowledge-expanse' rise the intellect, mind etc. The intellect wonders about the intelligence of its source; and imagines a Supremacy who is super-intelligent; like a ghost rising in the imagination imagining a creator for its world.]

यथा गन्धादयः पुष्पे गगने शून्यतादयः यथा स्पन्दादयो वायौ तथेमाः सृष्टयश्चित्ति।

Like the fragrance in the flowers, the emptiness in the sky, the movement in the wind, these worlds are in the Chit.

[World and Chit are the essence of each other, and inseparable.

'Jagat' and 'Brahman' are synonymous words.

The world you experience is your own 'Self-awareness' existing as your world.

If it is a rotten world that you see and experience, then start cleaning your intellect.

The dirty intellect alone is the cause of all your misconceptions and sufferings.]

यथा खानिलपुष्पाणां शून्यतास्पन्दगन्धदृक्शून्यरूपानुभूता च तथा सर्गस्थितिश्चित्ति।

Like the sky, wind and flowers hold the emptiness, movement and fragrance (as their very essence), so do the worlds exist in Chit as the variety of experiences made of emptiness.

[Any experience is just a memory the next instant!

From the emptiness rises something like an experience, and dissolves off into emptiness!

Does anything happen at all? Analyze!]

न पृथक् शून्यता व्योम्नो न पृथग्द्रवताम्भसः न पृथक् कुसुमाद्रन्धो नानिलात्स्पन्दनं पृथक्

अग्नेर्न पृथगुष्णत्वं पृथक्शैत्यं च नो हिमात्चिद्व्योमैकात्मनः स्वच्छान्न जगत्पृथगीश्वरात्।

Emptiness is not different from the sky; liquidity is not different from the water; fragrance is not different from the flower; movement is not different from the wind; heat is not different from the fire; coolness is not different from the snow; Jagat is not different from the Supremacy, the pure state of consciousness-expanse.

सर्गादावेव यद्व्योम्नि स्वप्नाद्बुद्धि च दृश्यते अकारणं तच्चिद्व्योम्नः कथमन्यद्भवेत्किल।

स्वप्न एवात्र दृष्टान्तो नित्यदृष्टो विचार्यतां, चिन्मात्रव्यतिरेकेण सारं किं तत्र कथ्यताम्।

While dreaming, the worlds are seen in emptiness only, without any reason.

How can they be different from the Chit-expanse?

Analyze the example of the Svapna-state which is daily seen, in this context.

What is it in essence except the ChinMaatram?

[Even the dream stuff is the shine of Chit-expanse only.

It rises from your own self as 'Bodha', and dissolves off into your own self!

In what way, Jaagrat state is different from it?

At each and every moment, the world rises out of you and dissolves off into you the next instant.

Jaagrat is just a garland of momentary dream-states only, and is made to look real and continuous because of memories; where your so-called dream also is just some memory only.

Jagat is just the Smriti (mind-concocted memories) of experiences, and you are also a part of Smriti only!]

तदिदं बुद्धिसंस्कारदृश्यमित्यादिका स्मृतिः न संभवति यत्तत्त्वं कथयेदं कथं भवेत्।

'Smriti' which is supposed to be made of the impressions left in the intellect, does not arise at all (except as narrated by the mind)! (*Each Jeeva lives inside a nonsensical nanny's story only!*)

So tell me, how can 'Smriti' become the cause for this 'perceived'?

यत्तत्र दृष्टं तदिह स्मृतिकाले भवेद्यदि नानुभूयेत तत्र कैवैकस्य द्विधा स्थितिः।

If whatever had been experienced as an object 'there' can again happen 'here' at the time of remembering them, then it could not have been experienced 'there'. Either it is experienced there, or here; not both ways.

[You cannot not see a tiger here, just because you remember the tiger from a dream or otherwise.

How can 'memory' of an object create the remembered object now, here?

If you are seeing a tiger now, then it could not have been produced by a previous experience or its memory.

Life is just an array of random reflections of the tainted intellect, explained by the mind as some story.

Nothing happened, nothing is happening, and nothing will happen also. Any occurrence is just a mind-conception only, like a dream-occurrence. Memory is baseless since it is based on mind-narratives only.]

तस्मादावर्तवृत्त्येदं काकतालीयवज्जगत्त्विति यद्भाति तत्रैषा पश्चात्स्वप्नादिकल्पना।

Therefore, the experiences which are just random happenings like the random formation of whirlpools, shine in the Chit only; and later rise the imagination of Svapna etc (in the Jaagrat).

[Experiences are just 'knowledge-splashes' like the random waves in the Ocean; these experiences are interpreted later on through the intellects as some narratives!

Smriti also is just a mind-interpretation of some experience, and is not foolproof!]

अबुद्धिपूर्वं सम्पन्ने सर्गे वीच्यादयो यथा सन्निवेशः स्थितिः पश्चात्स्वयं सम्पद्यते तथा।

In the Creation which occurs without a cause like the random waves of an ocean, the situations of narratives are produced later on.

(Analyze the experience-factor itself!

First some reaction to the perceived happens, and later on it gets explained as some event, and gets stored in the memory as joyful or sorrowful. Memories are just-mind-made and are not valid.

Nothing at all happens, yet the mind stores memories as if something has happened.]

जातमेव न तज्जातं जातं यत्कारणं विना यतोऽजातं तदेवाद्यं तत्समं संस्थितं तथा।

Even though it (Jagat) is born, it is actually not born, because it is born without any cause.

(*Causeless things cannot exist.*) It therefore is unborn; and stays only as the source of all, and is equal as the Chit-state. (*Jagat is not at all existent.*)

अबुद्धिपूर्वं संजाता रत्नादीनां यथार्चिषः सतैव संनिवेशेन तथैवासां जगद्दृशाम्।

The shine of the gems rises without any intelligent purpose; so also, the reality of Brahman alone shines as the experience of the perceived.

[Imagine some magic-light in which various colours keep appearing and disappearing in various designs.

Magic-light and the colours cannot be separated. It is how the light is, as it is!

Imagine the magic-light to be conscious of these colours.

Imagine the magic-light differentiating the colours and naming them as different.

That is how the Chit exists as the Jagat.

And because the Chit sees the difference, the colours also feel the difference and are trapped in the imagination power of Chit. Ignore the names, be aware of the light alone; be one with the light alone; do not experience the separateness of a colour; that is Mukti!]

यथाकथंचिदेवेदमादौ संपद्यते जगत्पश्चाद्ब्रह्मति नियतिमावर्तोऽब्धाविवात्मनि।

Somehow, without any cause, the world gets produced (through the light of the intellect).

Later it takes on the (intelligent) rules that govern it, like the whirlpool in the ocean gains some character.

चिद्व्योम्नि स्वप्नजालानि चिज्जगन्त्यपकारणं प्रवर्तन्ते निवर्तन्ते शून्यशून्यात्मकान्यपि।

In the Chit-expanse, the worlds made of Chit which are just Svapna-experiences, rise up and vanish off without any cause, and are emptier than emptiness itself.

[The quiescent state exists as the disturbance. This disturbance exists as the intellect-reflected world, like seeing some meaningful shape in the random ink blotches. 'Intellect' (Buddhi, the processing state of information) exists in various levels, broadly categorised as Tamas, Rajas and Sattva.

And countless Jeevas rise forth from these categories randomly as the various world-states.

Jeevas rise out randomly in these levels, as various intellect-measures revealing some experience, lowly, ordinary, or excellent (as Tamas, Rajas and Sattva).

Tamas-based Jeevas do not have the capacity to learn anything; they are just walking talking animals; they are in the 'food-level' only as matter-shapes, and will go through many matter-existences, before any change occurs. Rajas-based Jeevas are absorbed in actions only, good or bad, and do not have the capacity to understand abstract truths; they are 'selfish' and their actions are always self-oriented as the body-identity; they are attached to people and possessions, and go through endless life-stories before some change can occur in them; they are in the mind-level of the love for the family, deity-worships, worldly achievements, heaven, hell, meritorious acts, asceticism etc. Sattva-based people are capable of understanding abstract truths with effort, where the mind is inclined towards knowledge only.

Any Jeeva can evolve from the lower to the higher with effort; or fall down to the lower state through attachment and foolishness. That is why you cannot save any Jeeva by blessing him with knowledge!

The Jeeva has to evolve from whatever state he is in, with effort.

Somewhere in the extreme Sattva state where dispassion and discrimination rise up, the knowledge of the Self reveals by itself.]

यावत्सर्वमथान्योन्यं याति कारणतां चिरं तेषां शून्यात्मका एव पदार्था ईश्वरादयः।

Since everything becomes the cause of each other for a prolonged length of time (information producing more information which again gets recycled as new information, and so on), all the things including 'Ishvara' (the Supremacy) etc are also of the nature of emptiness only.

[Only if Jeevas exist as real, Ishvara has any value as their ruler.

When there is only the unintelligent state of Chit, who becomes the ruler for whom?

Chit is the Ishvara, which rules the kingdom of emptiness (the Zero)! As explained previously in the ShivaGeetaa at the beginning of the text, there is no intelligent God-head who is the Supreme ruler of the world. Ishvara is co-existent with the Jeevas; and is also a part of the perceived only.]

जायते शून्यमेवेदं शून्यमेव च वर्धते ननु शून्यतयात्यन्तं शून्यमेव विनश्यति।

It (Jagat) gets produced as emptiness only; increases as emptiness only. Because of the essence of excessive emptiness, it perishes as emptiness only (like a balloon with the excessive swelling of air within it).

शून्यं कचत्यशून्याभं दृष्टान्तं स्वप्नमत्र यः अपहृतेऽनुभूतं स पशुभर्तृकुक्कुं कुधीः।

Emptiness alone shines as the splendour of emptiness (as if filled up).

The best example is that of a Svapna that is experienced, where the shepherd conceals within his mind, even the taking away (kukam) of the lead-goat by the wolf.

[A shepherd dreams that a wolf took away his lead-sheep and cries. Did it really happen?

When a shepherd experiences such a dream as above-mentioned, the herd of the sheep, the forest, the wolf, the taking away of the lead-goat, his suffering; all that is just emptiness only; and is meaningless; a random picture rising from his mind; a random knowledge-essence rising as a dream-scene with a dreamer inbuilt; Chit alone shining as an experience; made of emptiness; rising without any intelligence or purpose like a leaf from a branch. No memory (Smriti) is involved in such an experience.

Some random movements of body-chemicals might have caused such a dream in the shepherd; or his own obsession and anxieties might have appeared as a dream for him. It is true only for his mind; and vanishes off as nothingness when he wakes up and finds that nothing had happened actually in the real life.

The world filled with such random experiences also is proved meaningless at the state of true Knowledge.]

असदेवेदमाभाति भ्रान्तिमात्रं सुकृत्रिमं चिच्चमत्कारमात्रात्म ज्ञे सन्मात्रमकृत्रिमम्।

Unreal alone shines like this; of the nature of illusion; and very much made up.

For the Knower, it is the magic of Chit only; and is the unblemished pure state of Reality.

अयं चिरस्थसंकल्पः सर्गप्रलयविभ्रमः ज्ञानं स्वभावकचनमज्ञानं भ्रान्तिजृम्भणम्।

The deluded concepts of creation and dissolution of the world are just some long-standing imagination-states only. Knowledge is - 'Shining as one's own nature'. Ignorance is - 'the grand show of delusion'.

झटित्युदेति ब्रह्मात्म दृश्यं दृष्टमकारणं खे सुषुप्तादिव स्वप्नः पश्चान्नियतिमृच्छति।

(At each and every moment), the principle of Brahman alone (the potential power) suddenly rises up as the perceived (as some probable experience) which gets perceived for no reason; like a Svapna seen in the emptiness after the deep sleep state. Later it takes on the form of regularity (and appears as if bound by the rules).

[Even if a hole inside a mountain opens up as another world, or even if gold coins shower from the sky, or even if suddenly a calamity strikes killing many, explanations and logical sequences get immediately invented by the intellect. Intellect's function is to regularize the random experiences as meaningful.]

काकतालीयवच्चित्वाच्चिति दृश्यं प्रकाशते स्वयमेव स्वभावस्थमावर्तादि यथाम्बुधौ।

The perceived shines in the Chit itself, because of its own nature of shining forth like that, as a matter of coincidence only (as in the crow and Taala leaf maxim), as a state of its own Self, like the whirlpools, waves etc in the ocean.

ईदृशो नाम चिदातुरयमाकाशमात्रकः यदित्थं नाम कचति जगद्रूपेण चिद्रूपः।

तेन चिद्रूपिणा पश्चाद्दृश्येनात्मनि कल्पिताः संज्ञाः स्मृत्यादिपृथ्व्यादिबुद्ध्यादिकलनात्मिकाः।

This source-state which is like this (as unintelligent), is of the nature of emptiness only; and shines forth as this Jagat as a form of Knowledge only (co-existing with the intellect). Later, by that very nature of Chit, the names were imagined for the perceived things, as the mind-processes like Smriti etc, the elements like Prthvee etc, the thinking levels like Buddhi etc.

रामोवाच

Rama spoke

एवं स्थिते हि भगवन्बुद्धिसंस्कारतः स्मृतिः इति किं प्राप्यते ब्रूहि संबुद्धा यदि न स्मृतिः।

If this is how it is, Bhagavan, then tell me what is that which get produced as Smriti through the intellectual process, if Smriti is not also the perfect knowledge obtained through experience?

[By denying Smriti, are you not denying the existence of Knowledge also?]

वसिष्ठोवाच

Vasishta spoke

श्रुणु राम भिनद्भयेन प्रश्नं सिंह इवेभकं अभेदं स्थापयाम्येकमालोकमिव भास्करः।

Listen Rama! I will rend asunder your question like a lion attacking an elephant. I will remove all the doubts and give you the undifferentiated knowledge, like the sun giving undifferentiated state of light.

विद्यते जगदात्मेदं दृश्यं चिन्मात्रकोटरे अनुत्कीर्णा यथा वृक्षे वनस्था शालभञ्जिका।

This essence of the Jagat exists as the perceived in the hollow of the Chit, like a statue exists in the 'un-carved state inside a tree' in the forest.

[When many artists gather together and observe a huge tree in the forest, they can separately imagine many shapes inside that tree, like the shape of a deity, woman, tools, furniture, house etc. The tree is not affected by their imaginations; but is the source that provides space for such imaginations. Chit-state is similar to the tree in that it provides space for the intellects to imagine experiences inside it; but it is not affected by those imaginations.

Observe the world teeming with countless beings from a worm to a saint undergoing various experiences. These experiences are all based on the 'existence-awareness' in each; and rises as 'I experience this', and 'I experience that'. It is like the intellects drawing pictures on emptiness, meaningless in actuality, yet meaningful for that intellect.]

उद्धरेदृक्षतस्तक्षा कदाचिच्छालभञ्जिकां अद्विदीतीयाच्चितिस्तम्भादुत्कीर्णा कः करोति ताम्।

Wood-workers may sometime reveal the statue out of that tree (through carving) (in the actual world). However, who can reveal it out of the Chit-pillar which has no second at all?

[Chit alone carves itself as it were and sees itself as many, since Chit is second-less!]

CHITI DRAWS PICTURES ON HERSELF AND ENJOYS THEM AS IF SHE IS ANOTHER

स्तम्भे जडेन सा व्यक्तिमनुत्कीर्णह गच्छति चिति त्वन्तर्गता चित्वादेवात्मन्येव भात्यलम्।

She (Chiti) with her inert log-state becomes revealed without getting carved at all.

In the Chit state, the 'Chit alone' which is itself the all, shines forth in itself (as the carvings of Jeeva-states).

भासमाना त्वनुत्कीर्णदेहैवापि च खात्मिका स्वरूपादच्युता चैव चिन्मात्रादात्मनि स्थिता।

She shines forth without getting carved also; and is of the nature of emptiness only.

She never swerves from her natural state. She stays as ChinMaatram alone within herself.

सर्गादौ सर्गकलनाः करोति कलनावती सा चित्स्वभावतः स्वप्ने खात्मन्यद्योदितामिव।

She with her nature of imagination produces the imagination of the creations with the beginning etc without actually getting manifested; with her own nature (to exist as any information-state), similar to where the experience occurs in the emptiness of the dream state, without any light to light up the scene.

आकाश एव हृदये परमाकाशरूपिणी संकल्पयति चिच्छालभञ्जिकाः स्वात्मनात्मनि।

With the empty expanse (revelation-state/Aakaasha) alone as her essence, of the form of the supreme expanse of revelation (ParamaakaashaRoopaa), she imagines the conscious statues in herself by herself (as her very nature).

[The ordinary Aakaasha is the potential state that reveals any information as an object. There is no solid space; 'space' is also some information only which can contain any information inside it as some object-form. Chiti is also a revealing state only and can reveal countless 'space-information states' as 'countless worlds of countless Jeevas'. She carves the conscious statues of Jeevas which shine as the space-states filled with the objects.]

इयं ब्रह्मकला सेह चिन्मात्रकलना त्वियं इयं चित्तिरियं जीवस्त्वहंकारस्त्वसाविति

इयं बुद्धिरियं चित्तमयं काल इदं नभः अयं सोऽहं क्रिया चेयमिदं तन्मात्रपञ्चकं

इन्द्रियाणामिदं वृन्दं पुर्यष्टकमिदं स्मृतं इहातिवाहिको देहस्तथायं चाधिभौतिकः

ब्रह्माहं शंकरश्चाहमुपेन्द्रोऽहमहं रविः इदं बाह्यमिदं चान्तरयं सर्ग इदं जगत्

इत्यादिकलनाजालं चिद्व्योमैवातिनिर्मलं तस्मात्क्वैते पदार्थोघाः क्व स्मृतिः क्व द्वयैकते।

'This is the principle of Brahman, the seed-source of all;

this is the conscious understanding nature of Chit in that Brahman;

this is the reflection of herself as the perceiving consciousness;

this is Jeeva; this is Ahamkaara; this is Buddhi; this is Chitta; this is 'Kaala'; this is the empty sky;

I am so and so; this is the action performed (for obtaining some result);

these are the five Tanmaatras; this is the group of Indriyas; this is known as Puryashtaka;

this is the Aativaahika body, and this is the AadhiBhoutika;

I am Brahmaa; I am Shankara; I am Vishnu; I am the Sun;

this is outside; this is inside; this is the Creation; this is the Jagat;'

all this network of ideas and thoughts are just the extremely pure Chit-expanse only (like pictures imagined in the empty sky). Therefore, what are the hosts of objects, what Smriti, what 'two as one' even?

[Even the 'Brahman' is an imagined concept only! What is there to swell up as information also?

When nothing is there, what word can exist as meaningful?]

अकारणकमेवेति जगदाभोगिखण्डकः सर्गादौ स्वप्नवद्भाति खे खात्मैव विकारिवत्।

The entire perceived phenomenon of the Jagat, shines forth from the beginning (as if with a beginning), like a Svapna without any cause, of the nature of emptiness only; yet as if filled with all.

[Space is empty, equal and nothingness. Jagat is like the distortion imagined in the space.]

व्योमन्येव कचति व्योम, चिन्मये चिन्मयं हि, यत्बुद्धं तदेव तेनैव जगद्बोधात्क्व तज्जगत्।

क्व स्मृतिः क्व च वा स्वप्नः क्व कालाः कलनाश्च काः, चिदाभानमिदं भाति शान्तं शून्यमिवाम्बरे।

Emptiness shines in the emptiness; the essence of Knowledge shines in the Knowledge-expanse.

That which gets 'known' (as the limited amount of information) itself, gets known as the knowledge of the Jagat (as the Jagat) (for any Jeeva). Where actually is the Jagat? Where is the Smriti? Where is the Svapna?

Where are the time connected things? What are the falsities even?

Chit-lustre alone shines quietly like the void-ness in the sky.

['Jagat' is like the emptiness separated from the sky! The grand foolishness of the intelligence!]

यदन्तश्चिद्धनस्यास्ति तद्वहिर्भूततां गतं वस्तुतस्तु न तद्बाह्यं नान्तः सन्मात्रकादृते।

That which is inside the denseness of Chit (as the potential state of Bodha) appears as the solid world outside. There is actually no outside; no inside, except that reality which alone exists.

निरस्तावयवाच्छान्तादनाख्याद्यत्प्रवर्तते अकारणं भवेद्भूतं तदन्धाः कथमन्यथा।

That which comes out of the indescribable tranquil part-less state (as Jagat) is there without any cause. Hey blind ones! (Don't you still have the knowledge-eye yet?) How else can it rise (except as a state of delusion)?

तस्माद्यादृक्परं ब्रह्म तादृग्दृश्यमिदं परं, यदेव चिन्नभः स्वप्ने तदेव स्वप्नपत्तनम्।

Therefore, as that state is the Supreme Brahman, this which is perceived also is the Supreme. Chit-expanse alone shines as the Svapna-state; and that alone is the city seen in the Svapna.

न किञ्चित्किञ्चनापीदं दृश्यमस्ति मनागपि, क्व रजः पूर्णजलधौ, क्व दृश्यं परमाम्बरे।

Nothing of the perceived exists in the least whatsoever. Where can the dust exist in the overflowing ocean? How can the perceived exist in the Supreme expanse of Knowledge?

तच्चेदं भाति वा किञ्चित्चिन्मात्रमचेत्यकं अकचत्वेव संशान्तमात्मनीत्थमवस्थितम्।

Whatever is shining is the Chit alone which never perceives. That alone stays quiet in itself without shining forth as anything.

[Chit is 'as it is' like a log of wood; and the world is there as the un-carved carved statue within it.]

पूर्णद्वै ब्रह्मणः पूर्णमप्यनुदृतमुदृतं इवेदं भाति भारूपमाभानं परमात्मकम्।

From the Brahman which is whole (Poornam), this perceived shines forth as if revealed, yet unrevealed as the whole (Poornam) only; and of the nature of knowledge only; as the essence of the Supreme.

['That is whole; this is whole; whole rises from the whole; and, taking away the whole from the whole, the whole alone remains'. Everything is always complete only, without any need or want. This completeness alone is experienced as 'the incompleteness getting completed' by the Jeevas as it were, through their desire-fulfilment states. Completeness can never be incomplete; so there is no world at all as an incomplete state.]

UNDERSTAND THE TRUTH, HEY DREAMING FOOLS!

इत्थं मयि प्रकथयत्यनुभूयमानमप्युच्चकैर्बत जनस्य विमूढतान्तः

स्वप्ने जगद्वपुषि जाग्रदिति प्रतीतिं नाद्यापि यत्त्यजति नाम विदन्नपि द्राक्।

When I have explained aloud, all this with so much clarification, as experienced by myself, what to say of the foolishness stuck to these men! (Alas!) Though understanding all this through their intellects, they do not immediately lose of the idea of wakeful-state in this Svapna of the form of the Jagat!

['I have understood all these truths' is also a statement that proves that you have not understood anything. It is the 'I' still alive as the intellect! Stop being intelligent; and stay 'unintelligent'!]