

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TWENTY
(FINAL INSTRUCTIONS-8)
[THE NON-COGNITION POINT IN-BETWEEN TWO COGNITION-POINTS]

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.

INTRODUCTION

In this section, the discussion continues about whether 'Smriti' (remembrance) can be considered as the cause of the world. Let us just have a brief summary of the previous discussions, for the better understanding of the subject on hand.

Vasishta describes Brahman-state as a firm state as that of a rock, some indefinable thing which is the potential state of anything and everything that can be perceived in any space/time frame. It is a state of pure nothingness such that it is not anything that the mind or intellect can grasp as some word with meaning. It has no name, form; it cannot be defined; it cannot be understood; it cannot be perceived.

Then, how do we know of it?

Do we imagine it by chance? No! How can you very existence-awareness be imagined?

When you see the branches in the tree wildly moving, you know that it is the wind that is moving actually and not the branches by themselves. So also, all that you see as the world of objects is understood and grasped, because of this indefinable state of something which stays as the essence (Knowledge) of any perceived anywhere at any time.

Why are you seeing one particular form of the perceived world as your lot?

Why are you not a god or a supernatural being with all the powers?

Why are you a 'helpless-you' caught in some random life story with some form and name, and are stuck to this earth planet? Why are you a limited you?

It is because you are identified with the body-based ego and are experiencing Vaasanaa-fulfilment fields like a helpless puppet. Your body-based world is also a random effect of chemicals running in your body and brain.

Each Jeeva who is bound to the perceived as a perceiver sees a separate world-existence based on his brain level as from an ant to a Brahmaa the Creator.

The perceived is a random scene like a sudden movement of the wind.

There is no cause for the world; it is not produced by anyone with a purpose.

It has causality as a part of the perception itself.

World is not made of elements; though it can appear as made of elements.

What exists is just the shine of Bodha – 'Knowledge' (Information-flow).

Every bit of perception is just the shine of Chit as knowledge. There is nothing else.

Is this Brahman an intelligent entity like an invisible supremacy?

No! It is unintelligent (Abuddhi).

Intelligence and foolishness belong to the perceived world.

Brahman is 'Sat' only.

It is not intelligent like the intelligent Jeeva.

It is the existence of the Knowledge that shines as intelligence in a Jeeva.

The same Knowledge shines as foolishness also in a Jeeva. It itself is not intelligent.

Like a tree stays with all its various parts as its natural-state, Chit stays as this world for the ignorant, and stays as itself for a Knower.

When the wind blows, the branches move. The ignorant see only the branches moving; but the Knower knows of the wind only which is moving the branches. The ignorant see Jagat only and not the Brahman; a Knower sees Brahman only and not the Jagat.

In this context, Rama presents a question asking whether memory can be the cause of a world.

According to him, the world as such is there with a beginning and end for all the Jeevas.

So it should have had a beginning.

That world should have been experienced by some Jeevas and their memories would have survived the dissolution process also, like how we remember a dream-event, even after waking up. These memories should have been the cause of the next world, and those memories would have caused the next world and so on, indefinitely.

Therefore why not state that Smriti or memory is the cause of the world?

Vasishta continues his answer to this question.

वसिष्ठोवाच
Vasishta spoke

संविदाकाशकचनमिदं भाति जगतया वस्तुतो न जगन्नाभा न शून्यं न च संविदः।

Consciousness-expanse (Samvit) alone shines as the Jagat-state.

Actually there is no Jagat; no expanse; no emptiness; no consciousness.

यदिदं भाति चिद्द्व्योम जगदाख्यं न तत्ततः आकाशादिव शून्यत्वमन्यदन्यदपि स्थितम्।

This Chit-expanse which shines by the name of Jagat is not spread out at all. This pure nothingness is not different from the empty sky; it stays as if it is another thing (for the ignorant view.)

[Rama! There are no two separate levels as the pure Chit-state and the Jagat state.

What you are seeing around as Jagat is itself the Brahman or Chit or whatever you name it as. Words are misleading always.

When the wind blows, you know of its existence through the movement felt by you.

So also, this world which you perceive is the proof of the Brahman which is its source.

Chit and Jagat do not exist as separate things. To call it as Jagat or Chit was your choice.

That which is one single state of existence has no names.

You cannot define it as consciousness, or expanse, or emptiness or Jagat.

Nothing is spread out or contracted. Nothing is outside or inside.

Chit does not contain anything within it. World is not its essence, nor is it the essence of anything. It alone is.

If you see the world as different from it and are seeking it elsewhere as a separate state, you are a fool stuck to the differentiation-trap.]

देशाद्देशान्तरं प्राप्तौ मध्ये यत्संविदो वपुः तद्दृश्यमिति भातीदं दृश्यमन्यन्न विद्यते।

That form of the awareness which is in the middle of one cognition point and another, that (pure state of Chit) alone shines as this 'perceived'. There is no other 'perceived'.

[Every object perceived by your senses and the mind is 'Chit'; your perceiving capability in the form of the senses and the mind is 'Chit'; you the ignorant Jeeva is 'Chit'; you a Knower also is 'Chit'.

Jeeva has the infected vision; a Knower has the perfect vision.]

महाप्रलयसंपत्तावादिसर्गः पुनः किल परस्मात्कारणाभावे कुतो दृश्यस्य संभवः।

When everything has dissolved in the great dissolution (at the end of his Creation or at the rise of the Knowledge-vision) how can again a Sarga start up? Since there is no cause in the Supreme, where is the possibility of the 'perceived'?

तदाणुमात्रमपि हि दृश्यबीजं न विद्यते किल यस्मादिदं चक्रं पुनर्मूर्तं प्रवर्तते।

Therefore, the seed of the 'perceived' does not exist at all in the least, because of which this wheel of perception can again take form.

[You believe that the world has a beginning and end; you also believe that the memories of a previous world-existence should give rise to a new world existence, and you believe that, that is how a new world begins; and that the memories act as the cause of a world. Suppose we start at the beginning of all creations, since you believe in a beginning, 'that first world' should also have ended in a great dissolution.

If it had perished, how can it rise up again? How also can you explain its beginning?

Since there exist, no cause or causes for any creation in the Supreme state of Chit, how can anything begin so that it can have an end? A beginning itself is not possible; then how can a continuation of some memory of a first Sarga act as a cause?]

उत्पन्नमेव नैवातो मूर्तं दृश्यमिदं जगत्त्वन्ध्यापुत्र इवात्यन्तमतोऽस्त्येव न दृश्यधीः।

Therefore, this Jagat which is with form is not produced at all, and like a barren woman's son, this perception-view is completely non-existent.

[This Jagat, the so-called world stays as a collection of ideas in your mind only.
 What you are aware of at this one moment of present is just the knowledge (Bodha) of the sense objects that surround you as inert and living shapes (including your body).
 Your ideas are non-material. The idea of solidity is not solid by itself.
 The idea of the world is just an idea and not the world.
 What you know and understand, that alone is your world.
 It differs for an ant crawling at your feet; and for a crow sitting on the tree.
 Every mind has its own idea of the world (without words and theories).
 For some, the sun moves; for some, the earth moves.
 Knowledge-level varies for every one and changes the view of the world for every one.
 Knowledge-content in the brain alone decides the structure of the world.
 This Knowledge is 'of' the solid world, and 'is not' the solid world.
 Jagat was not produced in the beginning by some intelligent creator.
 Brahmaa (Aakaashaja) is the name given to the totality of ideas of all the Jeevas as a collection.
 Jagat is just a random scene, a random experience; and not a huge world embedded in some fixed space and time. Experience also is just a mind-narrative and not real. Objects are also just sense-productions and not real. Jagat is non-existent like a barren woman's son; as a word with meaning only; but not really existent.]

यच्चेदं किञ्चिदाभाति दृश्यमित्यभितः स्थितं तच्चिन्मात्रं खमेवाच्छं परमेव पदं विदुः।

Whatever shines as some sort of 'perceived' all around is the ChinMaatram alone; is pure emptiness; and the Supreme state.

[You may ask again, what is 'this perceived' that I see around me as the world.
 My answer is that, 'this awareness', 'this understanding of something' is itself the Chit.
 This 'awareness' is the 'awareness of you and the perceived object as one unit'.
 This understanding which is the 'knowledge shining as you and the perceived object' is alone named as Chit-state. Chit is emptiness; because it is not perceived as an object.
 'Chit alone' is the 'perception-state of an object'. 'Chit alone' is without divisions.]

यथा सुषुप्तत्वात्स्वप्नत्वं गच्छत्यात्यनवस्थितिं चिन्मात्रमजहत्स्वच्छं निजं रूपमनामयम्।

Without discarding its true nature of purity and unaffected-ness, the ChinMaatram moves from the Sushupti state to the Svapna state and attains an unstable state.

[You as Jeeva are a 'mini atom of Chit-essence' as it were.
 You enter the Sushupti state (strewn with dormant Vaasanaas) and stay as nothingness, with a ready state to burst into a Svapna as some experience.
 You can call the Svapna state as Jaagrata also; since you are fond of inventing names.
 Chit-state also moves from its Sushupti state to the Svapna state of the world as it were.
 This example is just for explanation sake; not that Chit state ever sleeps, or wakes up, or has a dream.
 Just like from the nothingness of Sushupti, a world of the perceived as the Svapna rises randomly all of a sudden, like a magical extravaganza of a sorcerer, without any will as such, without any cause as such, without any Creator as such, this world also rises as a random appearance experienced by a deluded mind filled with Vaasanaas. ChinMaatram actually does not attain an unstable state; but 'is' the knowledge of the unstable state that appears as the unstable state of a Jeeva.]

सर्गस्यादौ तथैवेदमात्मैव स्वात्मनात्मनि व्योमात्मैव चिदाभासं दृश्यमित्यवभासते।

Similarly, at the beginning of the creation, by itself, in itself, the Chit-lustre which is of the nature of emptiness shines forth as the 'perceived'.

[Therefore, Chit alone shines as the idea of creation with a beginning and end.
 Your idea of a world is 'Chit shining as that particular world' as perceived by your mind.
 For example, Chit shines as a 'well-world' in a frog's mind. Of course the frog is not aware of words like world, well etc. The frog just reacts with minimal intelligence (as a brain only) to the outside world, like an inert-consciousness.
 All the ignorant Jeevas also act with minimal intelligence (as brains only) to the outside world.]

They understand some sound-modifications with meanings; and that alone is the difference maybe, that makes them differ from frogs and cows. Jeevas are also inert-conscious beings.
 That which is inert and conscious as all, but which itself is neither conscious nor inert is Chit.
 Chit alone shines as the world from a worm crawling below the ground to an Indra in his heaven. There is nothing else. Humans have evolved in their brains to invent sounds with meanings and they have learnt to imagine a huge world which contains them as a part of it.
 Their brains are intelligent as opposed to the non-intelligent frog or cow.
 However, Chit is not intelligent.
 Chit shines also as intelligence and foolishness in the perceived, like a tree with its wide-spread branches filled with both the good and rotten fruits.
 Tree knows no names for its parts. It is one whole as everything. It is non-intelligent.
 An intelligent brain of a Jeeva invents names for the parts for the tree.
 An intelligent brain of a Jeeva invents names for Chit-shine as Jagat, beginning, end, time, place, Jeeva, bondage, liberation, Jaagrat, Svapna, Sushupti, Turyaa, Sadeha Mukti, Videha Mukti, Brahman, Aatman, Chit-expanse, emptiness, shine, etc etc!
 That 'something' knows nothing; but is the knowledge of everything.]

यथा पुरतया भाति मनः संकल्पमन्थरं तथा दृश्यमिवाभाति सर्गादौ चिन्नभः परम्।

Just like the mind projects in front, the churning process of conceptions, so also the Chit-expanse shines forth as the beginning of the Creation as the 'perceived'.

[Your one tiny mind produces a world around you like a dream, private to you only.
 The Supreme shines as all the perceivers seeing all the perception, as all the dreams.
 You may talk about Chit; but Chit never knows you at all!
 Chit is the very awareness that is in each mind as its perceiving power.
 Perceiving power may differ from mind to mind; but awareness is the same.
 Stone is just a state of no-awareness; tree is just the awareness of life; an insect is aware of what it needs to survive; so it is with all from the level of a stone pillar on the earth to an Indra in a heaven.]

यथात्मन्यनिलः स्पन्दश्चक्रावर्तवदीहते सर्गादौ चिन्नभः स्थित्वा दृश्यमित्येव तिष्ठति।

Just like the wind stays like a whirlwind within itself by its very nature of movement, Chit-expanse exists as the creation as its very nature and stays as the perceived within itself.

अतो ज्ञातमनाभातमेव दृश्यं जगत्त्रयं ब्रह्मैवेदं परं भाति स्वात्मनीत्थमवस्थितम्।

Therefore, when understood rightly, the entire perceived phenomenon of the three worlds shines forth as Supreme Brahman only, without ever shining forth (as a separate action); and exists within itself.

नास्त्येव मूर्तं पृथ्व्यादि किंचनापि कदाचन अस्तु मूर्तममूर्तं वा ब्रह्मैवेदं विराजते।

The elements like Prthvee etc are not there as solid forms ever, in any manner.
 Whether it is form, or no-form, Brahman alone shines forth like this.

प्रबोधकाले स्वप्नाद्विर्यथा व्योमैव निर्वपुः तथेदं शान्तचिन्मात्रं खं प्रबोधे जगत्त्रयम्।

At the time of waking up, the mountain seen in the dream is emptiness only and not a solid body.
 So also, when one wakes up in true Knowledge, the tri-world is the tranquil state of ChinMaatram, of the nature of emptiness alone.

प्रबुद्धानां परं ब्रह्म निर्विभागमिदं जगत्, धीमन्तोऽपि न तद्विद्मो यदिदं त्वप्रबोधनम्।

For the enlightened ones, this world is the undivided state of Para Brahman. Though intelligent in all respects, we (Knowers) do not know what it is to 'not have the correct understanding'!

[We never see the Jagat; but know only of Brahman, without even the conscious act of knowing as such.
 What the ignorant imagine, we do not know or understand!
 Though intelligent and wise, we are incapable of the ignorant view.]

THAT FORM OF THE AWARENESS
WHICH IS IN THE MIDDLE OF ONE COGNITION POINT AND ANOTHER

[You have no need to search for this Chit in the mountain caves, and forest bowers.
It is there in each and every instance of object-perception.

When you move your conscious vision from a wall to a table to a clock, for example, how can you cognize the difference in objects if there was not some empty non-cognition state in-between the various levels of object-cognition? That minuscule point of silent potential state is the Chit, which holds the object as its probable state and reveals it the next instance.

This minuscule point is like a 'Zero' which accompanies every number as it support.

The mind has to fall back to this Zero level of Chit and then only get the object as its processed information. The objects are perceived so fast that we do not realize at all, the minuscule state of silence that exists between two cognition-states.]

देशादेशान्तरप्राप्तौ यन्मध्ये संविदो वपुः स्वस्वभावो हि भूतानां तत्पदं परमात्मकम्।

That form of the awareness which is in the middle of one cognition point and another, that supreme state alone is the very nature of all the beings.

देशादेशान्तरप्राप्तौ यन्मध्ये संविदो वपुः एतत्तत्परमाकाशमत्र सर्वं प्रतिष्ठितम्।

That form of the awareness which is in the middle of one cognition point and another, is the Supreme expanse (of all the probable states of experience); and everything is established in that only.

यादृगेतत्पदं तादृगिदं सदसदात्मकं येनार्थपञ्चकादन्यत्किंचनापि न विद्यते।

The perceived is of the nature of real and unreal. The (unreal) world is revealed as real because that state is real. There does not exist anything other than the five elements, (and the objects are just varied groupings of elements with different names).

[Because of the Reality that exists between the two points as a connecting awareness, the objects also get the connection as continuance. If this Chit was not there as the basis of cognition, how can the two objects remain connected, as seen by you?

What is that which connects the unconnected Jeeva-states as one continuous experience?

You can have its glimpse if you analyze the cognition states of objects.

Objects are just different information-contents, that appear as solid independent things.

Because of the minuscule point of Reality that hides behind the object-cognition, the object also looks real, though it is just some passing information only. And all the objects are just some form of element-grouping only. What are objects but some images that reflect in the eye-hole!]

रूपालोकमनस्कारा एतदेव पदं विदुः एते ते द्रवतावर्ताः पदस्यास्य महाम्भसः।

The images seen as the objects are mind-made only (since images, colours etc are brain-functions only).

(From that in-between point, the objects rise up as processed information.)

That alone is said to be the Supreme state (which rises as the information of image and other qualities of the objects). These are the liquid movements of the whirlpools of that huge ocean of the Supreme.

[Is the world real? No! It is real as a momentary experience of a dream alone!

It is real as the Chit-shine; but unreal as the Jagat.

What is the world but different combinations of five elements which appear as various shapes and names?

Even if you reduce the world to elements or atoms, it is nothingness only that is appearing as the objects; real as the varied mixture of elements; but unreal as the fixed objects in space.

Images that are perceived by the senses are understood as the names and forms by the mind.

This understanding nature is Brahman. This understanding nature alone shines as the world in the form of mind-made ideas. These objects are like the whirlpools that are seen in the ocean, which are actually the ocean itself in essence.)

देशादेशान्तरप्राप्तौ यन्मध्ये संविदो वपुः एतस्याव्यतिरेकेण जगता नास्ति काचन।

That form of the awareness which is in the middle of one cognition point and another; other than this, there is nothing else that exists as the world-state.

[The tranquil state which is the state between two cognition points, like a tree and the moon, is itself the cognition points also as the tree and the moon etc. There are no dividing lines separating that state as cognition, no-cognition, next cognition and so on. How do you see the objects like tree and the moon, and remember them also? There is just this potential state; then the potential state rising as the information content of the tree; then the potential state; then the potential state rising as the information content of the moon; then the potential state; then the potential state rising as the cloud may be and so on...! This is how you are able to see objects one after another, and remember them also, because of the Chit staying unshaken as the support of all cognition-points.]

रागद्वेषादयो भावा भावाभावदृशस्तथा एतद्रूपममुञ्चन्त एतस्यावयवाः स्थिताः।

All the ideas of attraction and repulsion, all the objects present and absent (seen as the world), stay as its limbs without discarding the nature of the Supreme.

[The information-contents called the objects are not just viewed as a matter of fact; some information-contents you like, some you reject as not liked. When the information content (as an object) is not sensed and is not at all existent when you do not see, still you hold it in your memory, and believe that it exists even when you do not perceive. That is how the Jagat is maintained as real by your mind-cheat! Jagat is just a continuous splash of information-waves that rise from the Ocean. Is the Ocean ever absent when the waves rise? It alone is the waves also!]

त्यक्त्वा पूर्वापरे कोट्यौ मध्ये यत्संविदो वपुः स स्वभावः परो ज्ञेयो जगत्पयसि संज्ञितः।

When the two edges are removed off, that state which is in-between, that is to be understood as one's nature and Supreme. 'Jagat' is that undivided one, which gets seen as the divided waters.

[We see the world as divided by the lines of images only; or rather we see only the various sense-measures as objects. Suppose these lines of divisions were removed off, what will be there as left over? Suppose all the sense-measures were removed off; say there is nothing to see, smell, touch, hear, or taste, or even to think about; then what is left back?

There exist no perceived and no perceiver also in that state.

There is just the pure awareness like a mirror freed of all reflections. That is the state of the Supreme.

This state does not exist as a separate unmanifest state; but is experienced by a Knower even amidst the ocean of sense-perceptions.

Manifest and unmanifest are again the dividing lines invented by the 'ignorant-learned'.

That nameless something is neither manifest, nor unmanifest.

Even though the ocean is filled with whirlpools, waves, bubbles and foam, it is one whole stretch of waters only. A Knower is aware only of the oneness of all perceptions.

Suppose you see a painting drawn on a canvas. Though you can see the coloured pictures only, and not the canvas at the back, still you know that the canvas is there as a support of all the pictures.

A Knower sees the canvas of Brahman supporting the pictures of sense perceptions.

Of course, you cannot see the canvas as a separate thing; but you can know through Vichaara that the pictures cannot exist without the support of the canvas.

Jagat cannot exist unsupported by Brahman. Jagat is the knowledge-shine of Brahman.

Brahman alone is real; yet stays as the reality of Jagat for the ignorant.]

देशादेशान्तरप्राप्तौ विद्धि मध्यमसंविदः जगदित्यपरं नाम स्वरूपादच्युतात्मनः।

That form of the awareness which is in the middle of one cognition point and another, has another name called Jagat, without swerving from one's undivided state.

[Has Brahman 'become' a Jagat? No! Brahman alone is! Has it not swerved from its original state?

No! Can the canvas ever change whatever be the changing pictures seen on it?

Canvas alone is the painting also! Brahman alone is the Jagat also!]

THAT WHICH EXISTS IS NON-EXISTENT FOR THE IGNORANT;
THAT WHICH IS NON-EXISTENT IS EXISTENT FOR THE IGNORANT!

आदिसर्गात्प्रभृत्येव दृश्यमुत्पन्नमेव नो यन्नाम तदिहास्तीति मायाशम्बरडम्बरः।

From the beginning of the first creation, the ‘perceived’ was not produced at all.
That which is understood as the perceived is just the grandeur of the sorcery of Maayaa.

[There was no first creation, no beginning, nothing was produced at all.

All these are mind-made terms that belong to the perceived world.

Maayaa is that which blocks the view of the canvas and makes us believe in the pictures only as really existent. Brahman is a huge canvas made of sheer emptiness; Maayaa fills it with the colours of emptiness, fullness, forms, names, sense perceptions, joys, pains, bondage, liberation etc.

She wields her magic wand and the canvas of Brahman is completely concealed by her pictures.

And, what happens when she does that magic?]

कष्टं नास्त्येव यद्दृश्यं तदप्यस्तीति संस्थितं यदप्यस्ति परं ब्रह्म कष्टं नास्तीति तत्स्थितम्।

Alas! That ‘perceived’ which is not existent at all exists as if it is there.

Alas! That ‘Supreme Brahman’, which exists actually, is there as non-existent!

[Where is that place where Brahman is not there?

Which picture can be there on the canvas without the canvas as its support?

What can be dismissed as (Abodha), the ‘no-Knowledge-form’? What can exist as ‘not known’?

Alas! Why no one is aware of the canvas called Brahman?]

अब्रह्मण्यं क्व गच्छामि विपरीतमतो जगत् असद्दृश्यं सदित्युक्तं ब्रह्मैवं नावगम्यते।

Where I shall I find such a contradictory state of Jagat where Brahman is non-existent?

The non-existent ‘perceived’ alone gets spoken of as real. Brahman is never grasped at all.

न चोत्पन्नं न चाभाति दृश्यं किंचन कुत्रचित्यदिदं भाति तद्ब्रह्म व्योमैव कचति स्वयम्।

The perceived is not produced; does not shine forth as anything anywhere.

Whatever shines forth is Brahman alone which exists shining as the emptiness.

[That which is not produced cannot exist at all.

So this ‘perceived’ which shines in the form of Jagat is not produced at all. How can it be really existent?]

यथा मणिः प्रकचति स्वभासाऽव्यतिरिक्तया स्वात्मनोऽनन्यया सृष्ट्या चिद्व्योम कचितं तथा।

Just like a gem emanates lustre without ever separated from one’s own shine, Chit-expanse also shines forth in the same way as the Creation, as not-different from itself.

THE SUN SHINES BECAUSE ‘THAT’ SHINES AS THE SUN-INFORMATION

[The Sun exists because the minuscule point between the cognition-points rises as the ‘Sun-Bodha’!

But the sun does not reveal the Chit by its light; the Sun is revealed by its light rather!]

तस्मिन्नेव पदे शान्ते तपत्येष दिवाकरः तस्येवावयश्चैव न नामोन्योऽस्ति भास्करः।

The day-making sun burns in that tranquil state only and is a part of it.

There is nothing named sun other than that state.

स्थितोऽपि तत्र न तपत्यर्को न च निशाकरः प्रकाशयति देवोऽसावर्कं नार्कस्तमीश्वरम्।

Though staying within it (as the ‘known’), the sun does not burn there; nor does the moon.

The supreme shine only lights up the sun; and the sun does not light up that Supremacy.

तस्य भासा विभातीदं तदहो दृश्यमण्डलं सर्वचन्द्रार्कवह्नीनां पदार्थानां स दीपकः।

Aha! The sphere of the perceived shines by his shine only! He (Brahman) alone is the light which reveals all the luminous objects like the moon, sun and fire.

['Shine' as referring to the word Chit, does not mean the 'shine of brightness' as seen in the sun, moon or lamp. Chit does no action as the shining even.

It is not a bright lustrous object shining as the world.

It is 'Sat'! It just 'is'! It exists as the Bodha of all. It exists as the Knowledge of all.

'Sun burns' is a knowledge-ray as the shine of Chit.

Sun shines in the world, because of the awareness of the sun and the awareness of the shining as a quality of the sun, as perceived by the mind that is empowered by the Chit.

Sun shines because of Chit. Sun burns because of Chit.

Chit alone stays as the tranquil undisturbed state. Knowledge is its form.

Chit does not burn by the knowledge of the burning sun.

It stays as pure awareness only that is aware of all the perceived objects in the form of Bodha.

Sun and moon are not outside of it. They are just the Knowledge rays of Chit.]

JAGAT IS JUST A NAME

स साकारो निराकार इति शब्दार्थकल्पना खपुष्पवदसद्रूपा न संभवति तद्विदाम्।

The imagination through words as to whether it is with form or without form, is unreal like the flower imagined in the sky; and does not trouble those Knowers of Brahman.

[Since the human intellect is infected with the virus of inventing words, the arguments as to whether Brahman is with form or without form, whether it a Supreme godhead or nothingness, whether it is two or one, are all just wasteful imaginations like the flowers and trees imagined in the sky.

Knowers of Brahman do not ask questions; they stay as that only.

Brahman cannot be understood by the intellect, or thought of by the mind, or sensed by the senses. When all these tools of perception are quietened, then and then only can the Brahman-state be left back as the left over state of quietude.]

साङ्गभूतो यथैकोऽणुर्भाति जीवार्कतेजसि न भान्ति भान्ति वा तत्र तथा सूर्यादयोऽणवः।

When passing through a screen made of holes, one small (Jagat) atom shines as if divided into parts (in the lustre of the 'Jeeva-sun' (the Sun divided as the mini Jeeva-sun).

The atoms of the Chit-sun which appears divided as the Jeeva-suns reveal the worlds while passing through the mind-screens. But actually they do not appear at all, since the sun cannot be divided into parts.

[When the sun shines through a netted screen, it will appear as divided.

Each ray passing through a tiny hole appears as a divided piece.

Sun, moon etc are all such appearances of divisions only, of the undivided Chit-sun.

They shine as lustrous objects because of the Chit existing as their Knowledge.

They do not shine rather; but their shining nature is the Knowledge-shine of Chit.

Jeeva is not a separate entity existing outside of Brahman-state.

Jeeva is the Chit-state shining through one atom of a mind.

Chit-sun shining through various Vaasanaa-screens (minds) appears as a world made of many Jeeva-perceivers.

Consciousness, intelligence etc are superimposed as qualities on Jeevas.

Chit itself is neither conscious, or inert or intelligent. It is just that which makes all these exist as the world of Jeevas. Actually Jeevas are not many; and are not divided at all.

Jeevas are just the Chit-shine filtered through Vaasanaas.

There is no real division in the sunlight; there is no real division in the Chit-state.

Jeeva is small atom shining as the division-state. This state is also the Bodha state only of Chit.]

चिन्मात्राकाशरत्नस्य सृष्टयोऽर्कादिसंयुताः या भासस्ताः कथं तस्माद्व्यतिरिक्ताः स्युरुच्यताम्।

Creations with their sun (moon, sky) etc are the shine emanating from the gem of ChinMaatram.
Tell me how they can differ from it?

[Sun or the moon is just the knowledge of some object existing as lustrous mass producing light. The 'Knowledge of sun and moon shining as the lustrous objects' itself need not shine as a lustrous object with some brightness. Knowledge and the object of knowledge are not different from each other, as it was proved in one of the previous discussions. Therefore, the conclusion reached is that everything is the Knowledge essence of Chit only, and exists as not different from it.]

चिन्मात्रेणापि रहितं शून्यत्वेनापि वर्जितं पदं सर्वात्मरिक्तं तत्सर्वार्थेश्च समन्वितम्।

The Supreme state empty of everything; is bereft of ChinMaatram also; and bereft of void-ness also; yet is filled with everything (that one is conscious of)!

[Chit is not something that is conscious as opposed to inertness; it is not some voidness also. The so-called consciousness belongs to the Jeevas only which understand the world through the senses and the mind. Chit is not 'aware' of the world; it is the 'awareness' as the world. It is not conscious of anything as outside of itself. It does not think. It does not perceive. It is empty of everything as understood by the mind or the intellect. Since it is the Knowledge of anything and everything, it contains everything within it as its very essence, as its very nature.]

पृथ्व्यादीन्यपि सन्त्येव तत्र सन्ति न कानिचित्जीवन्तोऽपि न विद्यन्ते जीवास्तत्र च केचन।

The elements like Prthvee exist; yet do not exist at all.
No Jeevas that exist as living things exist there (in that state).

[Elements exist as a form of knowledge only; like the understanding that the objects are made of elements; but actually they do not exist because they are the conceptions of the mind, which is adept in conceiving objects and their causality structures.

Jeevas as the separate bound-entities also do not exist at all. What lives or not-lives?

Everything is just the knowledge of differentiation that shines as the Jeevas and their worlds.

If the differentiating lines are erased off from the mind, there exists only the undifferentiated Chit-state.]

अत्यजन्तो द्वयस्थौल्यं तत्रैते परमाणवः स्वरूपमत्यजद्वैतमैक्यं वात्र न किंचन।

Without discarding the duality of solidness (produced by the wrong understanding), these supreme atoms (Jeevas) do not discard their original nature also (of understanding awareness/Chit-state).

There is no duality or oneness.

[These Jeeva-atoms exist endowed with material forms; yet are not different from each other since they are Chit in essence. Chit shining as the knowledge of various perceived fields is what is understood as various Jeevas experiencing various forms of life.

Are they two as Jagat and the ego? No! Are they one? No!

Like a light always reveals some object as its very nature, Chit reveals some perceived as its very nature.

It is the light of knowledge, it alone is the object of knowledge also; so where is the oneness or the two-ness?
There is just 'that alone'!]

किंचिदत्र न किंचिद्वै न किंचिच्च न किंचन किंचिन्न किंचिदित्येषा कलनात्रातिदूरगा।

There is something here; not anything at all actually. It is not something; not also anything.

The concepts of 'not something' and 'something' are far from that state.

[Is the reality something or nothing? As long as you are stuck to words like 'nothing' and 'something', you will never be able to realize that state of pureness. In your limited understanding of the intellect, 'something' means 'something which is perceived by the senses', or 'something that exists as the thoughts in the mind', or 'something that is abstract and grasped by the intellect'.
Reality is not 'something' like that at all.

Is it 'nothing' then? How can 'nothing' be the support of such an orderly universe?
 'That something' is not anything that you understand as anything of this world.
 It is what makes you understand, think and also sense.
 It is all that you see as the perceived; yet is not any of these.
 Ocean is not the wave, bubbles, foam or whirlpools; it is all that which exist as these.
 It is whole; not parts.
 Tree is not the flowers, leaves, fruits, trunk, or roots; it is all that which exist as these.
 It is whole; not parts.]

एका निरन्तरानन्ता नित्यमत्याततात्मना चिन्मात्रव्योमसत्तैव जगन्नाम्नात्मनि स्थिता।

One and one only; without gaps; endless; with excessive spreading out always (as anything the mind conceives); the 'reality of Chinmaatram-expanse' alone stays with the 'name of the Jagat' in itself.

[Reality alone is the reality of the names and forms also.

Though nameless in its pristine form, when understood as an object, it goes by the name of Jagat that is filled with the objects.

It itself senses the objects, thinks about the objects, understands the objects, and calls itself the Jagat; but all these are not done as some intelligent actions of some super entity.

It is there; and all is there.

It is 'some nothing' which exists as all the some things which are actually nothings.

A tree has no intelligence and yet exists as all its parts, by itself.

Chit also has no intelligence; and yet exists as the intelligent world.]

एकं चेत्यं त्यक्तवत्या अप्रासायाश्चितोऽपरं यद्रूपं जगतो रूपमस्य नानात्मनोऽपि तत्।

That reality of the ChinMaatram expanse (ChinmaatrayomaSattaa) seems to have discarded her nature as it were; yet she never is anything that is beyond herself. This is the (undivided) Jagat-form of hers; though appearing manifold. (She alone exists beautifully as the form of the world.)

नानेवेदमनानैव चिद्व्योमैवेदमाततं भूतपञ्चकरूपेण स्वप्ने चित्तिरिव स्थितम्।

All this manifoldness is the Chit-expanse alone spread out as non-manifoldness; it stays as the form of the five elements, and stays as the consciousness in a dream-state (Jagat-state) as it were (as if divided as the seer and the seen).

SUSHUPTI, SVAPNA, JAAGRAT, TURYAA ARE JUST NAMES

सुषुप्ताद्विशतः स्वप्नं सुषुप्तस्थैव चिद्यथा यथा स्थितैव स्वप्नत्वमेत्येवं सर्गतामिमाम्।

Entering the Svapna from the Sushupti state, (from the pure unaffected state to the state of superimposition), though in the Sushupti state itself (unswerving from its pure state), Chit staying in its pure state itself, attains the Svapna state of the world-ness.

[The nature of Chit is to appear as the world. The entire perceived phenomenon is Chit only.

There is nothing outside of the perceived phenomenon as a separate Chit-state.

Actually there is only the Chit-state. Jagat is not existent at all like the non-existent dream.

From the pure state it dreams as it were as the Jagat; but it never swerves from its pure state ever.]

याद्वक्सुषुप्तं स्वप्नस्तु तादृगेव तथैव च जाग्रदुच्यते।

In whatever way the Sushupti-state is there, Svapna is also is like that only, in that way only.

(Svapna is as empty as the Sushupti state.) (Jaagrat is also as empty as the Turyaa state.)

Jaagrat and Turyaa also exist the same way (as emptiness).

(Waking up from Svapna to Jaagrat, or waking from Jaagrat to Turyaa are the same.)

तथैवेदमतो व्योमसमं जगत्।

Jagat is just the emptiness (as a dream-state).

(Jaagrat that is known as Jagat-state is also a Svapna state only that is made of emptiness.)

[There are no two different states; but one understands the emptiness of the Svapna in the Jaagrat. Turyaa state is not a separate state existing in some empty space empty of everything; but is the Knowledge that the Jaagrat world is made of emptiness only.]

जाग्रत्स्वप्नः सुषुप्तं च तुर्यमेवाखिलं स्थितम्।

All that exists as Jaagrat, Svapna, and Sushupti is Turyaa only.

(Pure Knowledge-state alone exists as the experience of the three states of the mind.)

तत्त्वविदोत्रमूढस्तु यद्वै वेत्ति न वेद्मि तत्।

We do not know what is seen by the fool who is unaware of the lineage of the Knowers of Brahman!

[The ignorant are well-aware of their body-lineage; but they never belong to the lineage of 'Knowers of Brahman' who have no body-identities.

The ignorant are a different category by themselves. I have nothing to say to them.]

'THAT ALONE!'

जडानामजडानां यः सर्वार्थानामनारतं दुर्लक्ष्यपरिणामोऽन्तर्मनोबुद्ध्यादिवर्जितः।

It alone stays continuously as the very inner essence of all the inert and conscious things (as 'knowing' the 'known'); and is not observed as ripening into the Jagat-form (Parinaama), like some Supremacy (that is in all) causing the Jagat to come into being, since this inner essence is bereft of any mind or Buddhi.

[It is not inert; it is not conscious; but it exists as the inert and conscious objects. It cannot think, or act intelligent like a Supreme Ishvara. It is changeless; its change as into the world-form is never seen at all. It never changes into a world as such. It is not the cause of an effect called the world.

World as an effect is non-existent in it. It is that what is seen as the world.]

सुशुद्धायाश्चितो रूपं पदार्थास्तन्मयाश्च ते, ते वसन्ति न सद्रूपास्तदेव हि तथा स्थितम्।

All the (Jeevas and their) objects are of the form of the extremely pure state of Chit alone (as pure knowledge-forms). They are made of that alone. They 'live' (have an abode) here as the Vaasanaa-forms; and are not real. *(Differentiation-lines are drawn by the mind; and are not real.)*

That alone stays as all these. *(All these divisions are not existent in that pure level.)*

परिणामादिशब्दार्थदृशामत इहानघ उपदेशार्थमुक्तीनां गन्धोऽप्येवं न विद्यते।

Hey Rama! The word and meaning of the word 'result-end or a process of transformation', (Parinaama) (as the clay changing into a pot, or the elements combining to form objects) is used for the purpose instructions only (to explain to the student who believes in the reality of the world at his premature state of Knowledge). Its (Parinaama's) smell is also not there in the Supreme.

[The thing called element with its various resultant forms has no existence in the Chit-state.

Nothing transforms into nothing as a world.]

आदिसर्गप्रभृत्येव महासत्तात्मनात्मनि चिन्मात्रपरमाकाशं स्थितमेकं महात्मनः।

From the beginning of the Creation itself (with the concept of beginning inbuilt) the Supreme space of ChinMaatram exists as the common essence of all, for the noble Knowers.

[Whatever you call as the 'beginning' and the 'beginning of a creation' as per your belief, Chit alone is there from the beginning itself as the 'beginning' and the 'beginning of the world'. This is the supreme vision of the Knowers.]

प्रपूर्णेकात्मनि प्रख्या सा सर्वव्यापिनी चितिः स्थिता तयात्मन्येवान्तर्जगदित्यभिधाः कृताः।

The all-pervading Chit (Chiti) exists as the proven state of the Knowers who feel fulfilled. Jagat etc are the names connoted by herself in herself.

[The Knowers of Brahman stay as the complete state of beginning to end of everything; and so do not want anything else to complete their completeness. Jagat does not exist for them actually. Jagat is just a name that is used by them when conversing with others. When explaining the Brahman state to others, they have to discuss many theories and Jagat-states to make the student understand the truth.)

KNOWER OF BRAHMAN

परिज्ञाते यथा स्वप्ने स्वाङ्गीकारात्सुखं सुखं अनङ्गीकारतो दुःखं सदुःखं भवति क्षणात्।

When (properly) understood, all that is there as the Svapna becomes happiness only, by the acceptance of the Self. By not accepting the Self, the pain instantly becomes pain only; as it happens in the Svapna.

[For a knower, any and every perceived object of the world is the Self (Chit) shining as Knowledge.

Everything is a blissful experience.

Since, he cannot ever act in the world as the Chit-state, his one and only friend, the excellent conduct that has been with him from the time of Mumukshu state, acts in his stead. 'Chit-state as the Knower' is aware of all as only the blissful silence, unaffected by any of the perceived. Joys and sorrows of the world are just the shine of knowledge for the Knower, and do not affect his silent state in any way.]

गच्छतस्तिष्ठतश्चैव जाग्रतः स्वपतस्तथा नित्यमेकं समाधानं स्थितं शान्तस्य तद्विदः।

For the Knower who is in quietude, it is always the state of silent bliss always, when walking, standing, waking and dreaming.

[A knower is not an inert emotionless zombie; nor is he a fool who does not understand the good and bad of the world.

As the Chit-state he is the sun who lights up the perceived of his mind; it is a full blast of awareness; he is aware of every atom of the dream called the world.

He does ofcourse understand the deceit, foolishness, and selfishness of others.

Yet he does not react to them with anger or irritation.

When everything is just some knowledge-form only, where then is another person or persons existing as a separate from him, the Chit-expanse?

The mind thinks, dreams, wakes up, and sleeps; senses bring in the information of the objects; intellect makes decisions; body acts mechanically; and the Knower as Chit is just aware of it all like an onlooker, like the master silently observing the actions of a machine. He never is identified with the machine or its actions.]

भेदेप्यभेदनिष्ठस्य दुःखेऽपि हि सुखस्थितेः सतोऽप्येवासतो जस्य किमन्यदवशिष्यते।

For the Knower, who sees no-division in the division (named Jagat); who remains happy in the pain (named Jagat); who does not exist as person at all (with a shape and a name), though existing for others as a person; what else is left to achieve?

[A Knower sees the world with all the lines of separation removed.

Jagat for him is just one heap of knowledge (Information/Bodha) only.

What is there to feel sad or joy about, when there does not exist anyone or any object at all? His silence is always undisturbed by the events of the perceived.

He does not exist as a person at all. Yet others see him acting in the world, eating, sleeping, working, crying, and laughing, like any ordinary man. They actually see his friend, his excellent conduct only, and mistake him to be the Knower who is the unaffected Chit-state.

What does this Chit-state named as the Knower need any more?

What achievement is left back as un-achieved for him?

'A Knower is like the completely filled ocean into which the rivers of perceived enter and dissolve off; the ocean never increases or decreases; but stays the same as ever' -Geetaa.]

न संत्यजति नादते किंचिद्व्यवहरन्नपि हृदयेन बहिःकार्येऽकार्य एवावतिष्ठते।

Though acting in the world, he does not discard, nor does he accept anything in his heart, stays without doing anything, though doing an outward action (like an inert picture painted on a canvas)!

यथा हिमस्य शीतत्वं वह्नेरोष्णं तथेदृशः स्वभावोऽस्य भवेन्नित्यं न त्वाहार्यो गुणोऽस्य सः।

Like the coolness of the snow, like the heat of the fire, his character remains always the same, and is not forcibly brought forth.

[He does not make an effort to be in such a state.

He does not try to impress others by his outward actions, thus pretending to be pious and righteous.

He does not covet name fame or wealth by wearing the disguise of a superior saint.

He is naturally good and detached.

He has no desires at all; so even if he enjoys the pleasures of the world, it does not give him any real joy. He enjoys his own inner bliss as the outside objects.

He has nothing to lose at all; so even if something is lost, he does not feel sad.

He remains always as a fire of knowledge only, where the Jagat stays as the already burnt ashes.]

यस्य त्वेष स्वभावः स्यान्न नाम न स तत्त्ववित् एतदेवाज्ञताचिह्नं यदिच्छा प्रकृतेतरा।

He whose quality is not like this, he is not to be considered as a Knower at all.

This alone is the mark of ignorance, that one is interested in something other than the Self.

[If you observe anyone looking saintly but amassing abundant wealth of all sorts, and extremely fond of their images getting exhibited everywhere with their names in print, if you see them attracting crowds with various magical tricks (paraded as Siddhis) and acting as if with invisible halos shining behind their heads always, then be beware of them and keep away from those deceitful saintly looking characters.

Like blind men led by a blind man, there is only untold misery waiting at the end, by following them.

A person who wants anything of the world cannot be a Knower at all.

If anyone desires the Siddhis, and is after fame and name, if he hoards wealth untold, and conceals his base Vaasanaas under the guise of sainthood, then he is to be avoided as deadly poison.

A true knower is Brahman; unknown by all; and remains hidden behind his noble conduct, protected from all like a precious gem. He is a gem in the Chit-ocean as its Knowledge-wealth; Chit collects such great ones and keeps them concealed within its heart as it were, hidden from all.]

आश्वस्तान्तःकरणः क्षीणविकल्पः स्वरूपसारमयः परमशमामृततृप्तस्तिष्ठति विद्वान्निरावरणः।

The noble man of Knowledge stays without any superimposed sheaths, his mind at peace, with all agitations gone, of the essence of one's own Self, and fully content in the nectar of Supreme tranquillity.