

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 TWENTY ONE
(FINAL INSTRUCTIONS-9)
[SMRITI IS JUST A GLUE USED BY THE MIND]

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.

वसिष्ठोवाच
Vasishta spoke

AAKAASHAJA, THE TOTALITY OF CREATIONS ALSO IS NON-EXISTENT

एवं पृथ्व्यादिरहितः खमेवाद्यः प्रजापतिः।

In this manner, the empty expanse of Chit alone, which is without the elements like Prthvee, is the first Creator (Prajapati).

[The so called Creator or Aakaashaja does not have a body made of elements. He is not an intelligent entity or godhead who made this world with elements as the brick-material.

He himself is without elements; how can he make anything with elements?

He is not a person also. He is just a conception rising out of Chit like a dream-character.

He is as unreal as the imagination of a tree.

Like all other concepts of causality, regularity etc, Smriti (remembrance) is also the natural shine of the Chit and is part of the Jagat-concept.

Jagat is nothing but experiences of manifold Jeevas acting as the perceivers.

These memories alone connect the unconnected perceiving-states; and give rise to the causality concept also.

What is experience?

Experience is some sense-perception processed by the mind.

It has to remember its narrations also as part of the continuance of a life imagined by it.

A liar has to remember his first lie also as a part of his deceit.

He cannot slip up ever or his lie will be found out.

Jagat is a big lie; the first lie is the Prajapati.

Destroy all lies; 'that alone' gets left over as sheer emptiness bereft of all lies.

Lie has no existence in truth.

Why should truth remember anything? It is as it is!]

मनोमात्रमहं मन्ये संकल्पवितपी यथा।

I can say that he is made of mind alone, like a conceived tree.

[As explained in the Shilaa-tale, Chit is like a firm grainy rock made of grains and lines all over itself. By reason of being the essence of all Knowledge ever possible as the perceived, it stays as the Knowledge of Aakaashaja also as a Creator.

Later the Creation created by him rises with words with meanings, and also as the necessary intelligence to understand these words and meanings. Then he gets known as the 'Manas'.

Water rotates first; then you name it as a whirlpool!]

मन इत्यभिधानेन पश्चादास्था प्रकल्पिता वार्यावर्तविवर्तेन प्रोत्थायावर्तता यथा।

The superimposition was later given the name of Manas; like the rotating water later on becomes a whirlpool. It was the essence of existence only (as Chit).

सत्तामात्रात्मनस्तस्य कुतो बुद्ध्यादयः किल अविद्यमाने पृथ्व्यादौ स्वस्यानन्तस्य किं रजः।

How can he (Aakaashaja) have any intelligence, which rises later on in the creation-level?

When the elements like Prthvee were not existent at all, where is the taint in the eternal essence?

[How can the superimposition of a body made of elements be there for this Creator?]

न तस्य देहचित्तादि नेन्द्रियाणि न वासनाः।

He does not have the body, mind, senses and Vaasanaas.

[He exists as the first one; but nothing of the perceived exists in him at all, as the mind, intelligence, or Vaasanaas. He is not a Jeeva; not a god; not a person; not inert; not conscious; not anything at all; but Chit shining as the knowledge of the Creator.]

सदप्येतत्सदा तस्य न किञ्चिदपि न विद्यते।

Though he is existent always (as Chit), there is nothing that exists for him.

[Therefore, how can this Creator who is of the Knowledge-form have a past and have memories of anything? He is not a 'bound Jeeva' moving from Creation to Creation.]

प्राक्तनस्य प्रजेशस्य मुक्तत्वात्कथमेव च भूयः संभवति प्राज्ञ न स्मृतिर्न च संभवः।

Since the Creator is completely free of a past, how can it again get repeated, Hey intelligent Rama? Therefore Smriti is not possible at all. *(It can never be considered as the cause of the world.)*

न भवत्येव मुक्तानां स्मृतिर्देहोदयः पुनः न देशकालावर्तत्वमावर्तानां सतामिव।

For the liberated ones, there does not occur a repetition of the bodies through memories.

There exist not the whirlpools of place and time, like for those (Jeeva) who are stuck to those whirlpools.

[Like the Aakaashaja, the Knower also is the form of Knowledge alone. He shines as the Chit only; and is like the direct conception rising out of Chit without the taint of Vaasanaas. He has no memories which bind him to the future births. He has come out of the whirlpool called 'time and space', since he is no more identified with any physical body. He is also not made of elements similar to the Aakaashaja state.

Does the Knower not know of the existence of his body then?

He has only a vague memory of it as something which had been there.

He knows very well that the body was just an information or imagination he had as a dream-character. Now he is awake fully to his formless state. He remembers the body like one remembers a dream-character.]

यदि वापि भवेत्किञ्चित्स्मृत्या देहादि तस्य तत्तदपृथ्व्यादिभिः शान्तं संकल्पनगरं तनु।

Even if something like a body is there through memory, it is just made out of conception and is not made of the elements like Prthvee, and is as worthless as an imagined city; this is the conclusion we state!

(For a Knower or a Prajaapati, the body is just some information-content like a tree or a dog, and is used as a tool of communication when with others.)

यथा संकल्पशैलस्य दृश्यमानमपि स्फुटं पृथ्व्यादिरहितं रूपं तद्विराड्वपुषस्तथा।

Though a hill in the imagination is seen clearly, it is not made of the elements like Prthvee.

The body of a Viraat is also like that only. (So is that of a Knower.)

स्मृतिश्च संभवत्येव न कदाचन काचन एषा लौकिकबुद्ध्या या सा सद्बुद्ध्या न विद्यते।

Smriti of any sort does not occur ever. It belongs to the ignorant intellects; and is non-existent in the intellect which is stabilized in the truth (be it for a Deva like Shiva, or a Creator, or a Knower of any world.)

रामोवाच

Rama spoke

कथं न संभवत्येषां स्मृतिः स्मृतिमतां वर स्मृतेश्चासंभवे कस्माद्गुणो गुणगणाकर।

Hey mine of virtues! Hey best of those who have memories!

How will not the Smriti occur? If Smriti is not possible, how can the quality (as a Viraat) be there?

[A Creator is said to arise randomly as a collection of Smritis and Vaasanaas.

A Creation-Vaasanaa alone is said to appear as the Creation.

Creator is a Creation-Vaasanaa with its field of perception as the Creation. He becomes a Viraat of some Smritis of previous Creations and perceives a Creation as a HiranyaGarbha. How can you deny the existence of Smriti then, since a Creator has to have Smriti as his basic material for a Creation?]

वसिष्ठोवाच
Vasishta spoke

दृश्ये हि संभवत्येषा कार्यकारणात्मनि तद्भावाभावसंपन्ना न तु संभवति स्मृतिः।

This can happen only in the 'perceived' that is bound by the causality rules that are possible through the presence and absence of objects; but Smriti is not there in Brahmaa (Creator).

[The very word Smriti gets used by you, because you believe in memories as some real existent thing. The explanation of a Creator also gets instructed based on your limited understanding only. Since at the beginning level of a student, you approach the teacher with the idea of a real world and a real bondage, and are in a highly confused state of mind with all the philosophies and theories conflicting with each other; you have to be led towards the knowledge-state based on your own beliefs and understanding. All the theories and philosophies have to be discussed; and their irrational thoughts have to be burnt off; then the world has to be explained as to how a creator is the cause of it all; and then again Chit-state has to be explained through so many words and explanations. After you reach a certain level of understanding, where you do not bother anymore about theories of Brahman or the world, the real truth has to be revealed that 'nothing is there at all as any Creator, Creation, Jagat or Smriti'.]

आब्रह्मस्तम्बपर्यन्तं दृश्यं किञ्चिन्न विद्यते यत्र तत्र कथं कीदृक् कुतः स्यात्संभवः स्मृतेः।

When there is no perceived at all from the pillar to the Brahmaa, where, how, in what way, can Smriti occur?

[Tell me, who can have memories and of what, when there is no one as an intelligent godhead or a person who can have memories? Where is the Jagat at all in Chit-state as a cause of memories?]

भूत्वा भावे हि दृश्यस्य स्मरणं स्मृतिरुच्यते दृश्यमेव न यत्रास्ति तत्रैताः कलनाः कुतः।

After something comes into existence, then the memory of what is seen is known as Smriti. When the perceived is not there at all, how can all these agitations be possible?

[Some object perceived by the mind has to be present as a perceived object; and when it is absent, the mind will have memories of it. That alone is known as Smriti.

What is present or absent in the Chit-state to be maintained as a memory?

'Perceived world of objects' is just the Knowledge of differentiation shining as that.

Absence of objects, presence of objects, their causality factors, the memories pertaining to objects, intelligence, foolishness, consciousness, inertness, life, death, Jaagrat, Svapna, Sushupti, Turyaa etc etc, are not existent at all in the Chit-state.]

अत्यन्ताभाव एवास्य दृश्यस्य किल सर्वदा सर्वं ब्रह्मेति सत्यार्थास्तत्स्मृतेः कलनाः कुतः।

When there is the complete non-existence of the perceived, at all times, when there is the only the truth of 'all is Brahman', how can these agitations of memories occur?

[Brahman is what?

Brahman is not an entity endowed with intelligence. It is all that exists as Knowledge or Bodha.

Jagat is the Bodha; swelled up knowledge as it were.

Where is the perceived? And where is the memory of the perceived?

Where is the past that gets remembered as a memory?

Chit does not exist in the three modes of time; it 'is' the knowledge of past, present and future; knowledge 'cannot be' 'in' the past or present or future. So where is the possibility of Smriti?]

स्मृतिर्न संभवत्येव तस्मादाद्या प्रजापतेः आकारवत्त्वमेवास्य शुद्धज्ञानात्मनः कुतः।

Since Smriti does not occur at all for the Creator (because it is not existent at all), and when he is made of Knowledge alone, how can he have a form (made of elements)?

[Prajaapati, Brahmaa, Lotus born, Aakaashaja or whatever you call it as, has no memories, no physical form, no mind, no intelligence, no Vaasanaa. He is just the Knowledge state of Chit.

Actually he is also non-existent as a 'word with meaning'.

We in our deluded state see the world and invent a name for the cause of the world; and that is the name we know as 'Prajapati' a Creator who made this world of beings.

Prajapati is a part of the perceived as the cause of the Jagat.

In Chit-state, there is no Prajapati, no memory, and no world at all.

Let us analyze what Smriti is.

Smriti which means 'remembrance' can exist only if an object is present as perceived by the mind or as understood by the intellect. This is not possible in the Chit-expanse; since there is nothing called the mind or the intellect in Chit.

If another object is there as separate from oneself, then there is the possibility of a memory.

Chit has nothing as a second. So how can memory exist in Chit?]

स्मर्तव्यं भाववशतः स्मृतिर्नास्त्येव लौकिकी स्मृत्यर्थस्वन्यदीयोऽस्ति सत्यात्मा त्वमिमं शृणु।

Remembrance is there if an object is there (as the perceived).

There is no such 'Smriti of a world' at all (in the Chit-expanse).

There can be the memory of another thing only. (Chit has no second).

Listen to the truth now which I will explain.

भूतस्यान्तः पदार्थस्य स्मरणं स्मृतिरुच्यते पदार्थस्तु न चैवास्ति न भूतो न भविष्यति।

An object that has been in the past is remembered, and is known as Smriti.

There is no object at all or was or will be!

एवं हि खल्विदं ब्रह्म परमेवाचलं यतः अनादिमध्यपर्यन्तं कुतः स्मृत्यादयस्ततः।

Since this Brahma (Knowledge-state of Brahman) is the supreme non-movement state (agitation-less state), which is without beginning middle or end, where can be memory etc ?

सर्वात्मत्वात्पदार्थात्म चिद्व्योमकचनं तु यत्त्व्यवहारेऽप्यलं शान्तं स्मृत्या तच्छब्दितं मया।

There exists the shine of the Chit-expanse only (as the Jagat). Chit is the essence of all the objects (as their knowledge). It remains quiet (unperturbed) even in the world-affairs, (when in the form of a Knower.) That alone was said to be the Smriti by me.

[I had mentioned in the beginning of the discussion that Smriti was the cause of the world. Since you were deluded at that time, you misunderstood the word 'Smriti' to mean the memory of world events.

Actually I meant Smriti to mean the Chit expanse alone which is bereft of memories.

Smriti as you know of it is also the shine of Chit-expanse alone. Chit is the real Smriti.]

तदेतस्मरणं नाम स्वभावकचनं हि सत्, तेनाभ्यस्तोऽथ बाह्यार्थः सादृश्यादवभासते।

This memory is the natural shine of Chit. (It exists as the Self-memory in all!) Because of that getting remembered as a practice, the outside object (as the memory or remembrance of the Aatman) shines forth with the similarity of oneself.

यद्यत्संवेद्यते किञ्चित्स्वभावं स्वभावयतेनावभासते योऽर्थस्तस्य स्मृत्यभिधा कृता।

Whatever is cognized as a particular object, then, the particular quality that differentiates it from other objects, is experienced as its natural quality, and thus the object gets recognized; that alone is known by the name of Smriti.

[What is Smriti in the vocabulary of the perceived?

Object-cognition is actually the difference-cognition combined with similarity-cognition.

You cognize an object; sense its particular quality that separates it from the other objects.

Afterwards, you tend to remember that object as a collection of similarities and differences.

Wherever those qualities are observed, you tend to cognize the same object with the same qualities. That is how we can survive in the world as a single Jeeva in a single life-time.

If the memory of the object as connected to the qualities were not there as differences and similarities, we will never cognize the objects properly. Qualities that are sensed by the senses and explained by the mind alone give an existence to the object. That alone is remembered, and also gets known as Smriti.

Actually, if the mind was absent (as in Chit) and the qualities were not sensed by the senses (as in Chit), what is there as an object at all?

Mind is the Jeeva limited by space/time ideas. In its absence, Chit alone shines as the emptiness. How can the memory which is based on differences and similarities exist in the undivided changeless Chit-state?]

अविद्यमानं भातीव यथा दृश्यं तथा स्थितिः भातैवाविद्यमानैव मृगतृष्णा यथोद्यता।

Without existing at all, the perceived shines forth. This is the Reality of Chit. (Reality shining as the unreal.) It is similar to the mirage which shines forth without existing (as real).

सर्वात्मनि स्थिताः सत्ये याः कचन्ति सुसंविदः ता एवाभ्यासरूढार्थाः सादृश्यात्स्मृतयः कृताः।

Reality of Chit is the essence of all objects. These objects which shine forth by the light of Chit are deep-rooted as object-forms through repeated practice (of the mind) only. The similarities remembered (in them) are known as memories.

काकतालीयवद्भ्रान्ति सर्वात्मनि सुसंविदः स्वाङ्गभूताः स्वतः स्वस्थास्ता एव स्मृतयः कृताः।

Cognition-states shine forth in a random manner only (co-incident) like a crow and Taala leaf incident. (Crow sits and the Taala leaf falls.) They are the very part of the Chit. They may look different from Chit (being limited by place and time); but they actually rise from Chit (Self) only. They alone are later understood as Smritis (as narratives concocted by the mind).

यद्यत्कचति सद्रूपं स्वाङ्गं सर्वात्मनः स्वतः तदभ्यस्तार्थसादृश्यात्स्मृतिरित्युच्यते बुधैः।

Whatever the Reality shines as its own parts (as disconnected random cognition states) in itself, by itself, the narratives connected to them are repeatedly practised (for a long time) (as the continuous occurrences of a true life-story) and get deep-rooted in the mind (as a life from birth to death). They alone go by the name of Smritis (when remembered as narratives connected to the objects).

हेतौ लब्धेऽप्यलब्धे वा पवनस्पन्दवद्विदः ता एवाभ्यासरूढार्थाः सादृश्यात्स्मृतयः कृताः।

Like the blowing of the wind has a cause (like fanning) (by observation) and need not have cause also (as in its random movement), these random cognition-states are known as Smritis because of similarities (observed in the cognition-states) (as repeated experiences).

[If you wake up daily and have the same 'window cognition' in the morning, you believe that the window was already there from the night also, as an independent object, and do not know of the truth that the 'night window-cognition' and the 'morning window-cognition' are not the same but different only.

Each cognition-state reveals an object as existing and vanishes instantly when you look at another object. Senses picture the same objects again and again, newly at every cognition-state, giving a misconception of an independent solid object existing out there, outside of your presence.

These non-existing objects alone are remembered and stored as memories.]

काकतालीयवद्भ्रान्ति यास्ताः स्मृत्यभिधाः कृताः यथा तवैतेऽवयवाः कचन्ति न कचन्ति च।

Whatever cognition-states shine forth randomly like a crow and Taala leaf incident (as disconnected states) they go by the name of Smritis. They shine sometimes and do not shine also, like your own limbs (while in action and in no-action).

[Even your body parts come into existence, if and only you cognize them, or remember them.

Each object you perceive, living or inert, comes into existence newly from the potential state (from the in-between silence of two cognition-states) (the Self) and vanishes off instantly. When seen again and again with the same space-measure, the object gains reality as an independent solid thing that exists even when you do not sense it!]

स्थिता एवात्मनि तथा सर्वाः सर्वात्मिका विदः मिथ्याज्ञानमया यद्वदन्ति घटपटादयः।

All the cognition-states are within the essence of Chit (as the concealed waves of probable states), as the Knowledge-essence (Chit) which is in all (as the awareness-existence). The objects like pot and cloth are the products of wrong understanding (delusion) only.

[An object is just some particular sensed information accompanied by some space measure as constant. The outside and inside of you is just sheer emptiness. The moment you turn away from an object, that object vanishes off if not sensed by the five senses. Again it reappears when you sense it again with the same space measure. The memory of the object gives a delusion of the object's continuance as a solid thing in solid space. Everything including your own body rises again and again as some cognition-state with the space-measure. Movement is just the continuance of the change of space-measure. Nothing exists but the emptiness and the disconnected cognizing states as the Jagat. The reality of the objects rises because of the memory maintained by the mind, and the witness state of Chit (the in-between point between two cognition-states) which gives an illusion of continuity.]

तद्वत्स्मृतिपदार्थस्य किं भ्रमस्य विचार्यते दृश्यस्यासंभवाज्जस्य स्मृतिर्नास्त्येव तत्त्वतः।

स तथैकघनत्वाच्च चिद्व्योमत्वाज्जगस्थितेः यथास्थितमिदं दृश्यमस्त्येवाज्ञस्य संप्रति।

One should well-analyze the delusion which causes the memory of objects. Since the 'perceived' is not possible at all, the Knower has no Smriti as such; since he is the dense state of Chit; and the world exists as the emptiness of Chit-expanse itself (for him), as it really is; whereas the perceived exists as real indeed for the one who is ignorant of the truth.

[The idea that the objects exist even when not sensed, is the greatest delusion that covers all the minds.]

न मोक्षोपायकथनं न च जानामि तत्स्थितिम्।

I do not know of any method leading to liberation; nor do I know of the state of a Knower (since nothing at all exists as Moksha and the Mukta also)!

संदेहादिव जिज्ञासुस्तावन्मोक्षकथोच्यते यावद्दृश्यं स्मृतिश्चैव संस्मृतिश्चास्य शाम्यति।

Since the student who is after the truth has many doubts, the talk about Moksha is there, till 'the perceived' with its Smriti (memory-support) and the well-established remembrance-concept (as a continuity of life) subsides.

अविद्यायास्तु मौर्ख्यस्य विमोहस्यात्यसंभवात् अज्ञस्थो निश्चयोऽस्माकं न कदाचन गोचरः।

Since there exists the complete absence of the delusion which belongs to the foolish minds under the influence of Avidyaa, the certainty of the world felt by the ignorant is never known by us.

यच्च यद्विषये नास्ति तन्नैवानुभवत्यसौ रजन्यनुभवो भानोर्भवत्यङ्ग कथं वद।

That which is not in one, cannot be experienced by him. How can the sun experience the night, tell me!

भातं वस्तुस्वरूपात्म चिन्मात्रे किंचिदेव यत्तदभ्यस्तार्थसादृश्यात्तत्संस्कार इति स्मृतम्।

Whatever little (cognition-point) shines in the ChinMaatram as an object outside, that alone gets practised in the mind by repetitions (as the belief in the continuity of a solid object in a fixed space-point); and the similarities alone are known as the impressions (when remembered deeply as connected to life-events).

आत्मस्वभावभूतानपि चिद्व्योमरूपिणां सर्वेषां परिकल्प्यानामाभासेऽप्यनवस्थितेः

एवं न संभवत्येव जगत्किंचित्कदाचन।

For those who stay as the essence of Self only, who are of the nature of Chit-expanse, all the objects conceived by the mind are not felt as real and stable, (since they understand the mystery of cognition and memory-factor thoroughly)! Therefore the Jagat (as imagined by the ignorant) is not possible at all. (There is no fixed space with fixed objects outside of your cognition-state.)

दृष्टं मृगतृषेवाम्बु न तु तत्परमार्थतः यदा त्वयं तदा स्वप्ने सर्गादौ चावभासते।

The mirage river alone is seen as the waters; though it is not there in reality.
Similarly the Creation shines forth as if with a beginning.

चिद्द्व्योमैव परं सर्गपर्यायं स्वात्मनि स्थितं चिद्द्व्योमैवेत्थमाभातं न च्युतं सत्स्वरूपतः

आत्मनात्मनि रूपं वा सद्रूपमिव संस्थितं सर्गादावेव कचित् मिथ्या कचदपि स्थितम्।

Chit-expanse alone is the alternate state of the world also; and exists in itself as the world.

Chit-expanse alone shines forth in itself by itself, in this manner as the world-form, without swerving from its state; or rather it stays in its true nature only; shining falsely as the world as it were; or stays as the Reality shining as unreal.

[That alone, which you can glimpse as the in-between state between two cognition-points, or as the silent state in-between the sleep and Jaagrat states is known as the Self, the real you, the potential state deep within you as your very existence-awareness.

From that alone the cognition-points rise up like momentary waves from the emptiness and dissolve off into emptiness. The continuity is maintained by the same Chit as the witness state, as memory-store.

How can continuity of life arise if the objects are forgotten the moment they are out of cognition?

Analyze as to how, each of your experience of objects as the imagined 'I', appears like a magical picture from within you and dissolves off into you the very next moment.

Where is the world you cherish and adore, where are the people you hold on to, where is anything at all?

Your world is built on the foundation of mind-concocted memories only, like a forest seen in the sky.]

अतः कुतः क्वचिन्नाम हेयादेयादिभासनं नेदमाकारवत्किंचिन्नापि स्मृत्यात्मकं क्वचित्।

Therefore, how and in what manner can there be the concepts of rejection and acceptance (for the 'cognition waves' which rise out of sheer emptiness)?

There is nothing with a form (as a solid independent structure); and nothing that can be remembered (as something real). (Memory is just the glue that connects the Cognition-points.)

[If the truths mentioned here appear unbelievable and unpalatable, and are not understood, then it is because of the undeniable fact that your mind is not yet burnt off with dispassion. The very idea of all the objects like your family members, riches, possessions, your own body, your own life-story filled with emotions etc crumbling off to dust as nothing, is indeed not a welcome truth for the ignorant intellect tainted with attachment. If not understood, go back to the first two Prakaranas, train yourself in Vairaagya and Mumukshutva, and study once again the entire text, till you see the objects as non-existent, and as just random unconnected cognition states.

Do not fear! The world will not vanish off, if you know the truth.

You will just escape the trap laid out by the senses and the mind! That is all!

That is real freedom! A Mukta eats the cake and has it too always!]

कारणाभावतो भाति स्वरूपं परमात्मनः।

Because of the absence of the cause, the Supreme essence alone shines as this.

[There is no cause (as memory) for the random disconnected cognition points, like the waves have no cause for their momentary appearance. Memory is the glue that connects these cognition-points, and is not the cause of some solid Creation.

Any object that you are connected to in the world as an inert possession or a living person, is there as yours because of the memory only. And this memory becomes possible because of the witness state that hides between the cognition-points.]

आकारत्वे यद्दुःखं भवेत्स्मृत्यां तदेव च।

When the form is conceived, the associating pain also gets remembered (as memories of sad and joyous events connected to the cognized objects).

द्वयमेतदसत्तस्माद्बन्धो नाम न विद्यते

Both of these (objects and their memories) are unreal so there is nothing called the bondage.

चिद्व्योम्नि भूतव्योमाभे शून्य एव यथास्थितं स्थितं स्वरूपमजहद्भुवनार्काचलादिकं यथास्थितोग्रदिवकालं जगत्स्वं रूपमत्यजत्।

Only the 'emptiness of all' stays as it is in the Chit-expanse (the potential state) shining like the material emptiness. It stays as the ground, sun etc, without discarding its true nature.
It stays as it is as the sharp divisions of time and space of the world, without discarding its true nature.

[No one is there; nothing is there; just some information named as information rises and vanishes continuously in the emptiness. What world, what bondage, what liberation since you are also some information only that is rising as a momentary splash of Chit-wave?

You yourself are a memory maintained by the mind, and you are glued with more and more memories as objects and people and events, and are just a bloated up heap of memories only! Prick this bloated up ballon with a sharp pin of Vichaara that is accompanied by dispassion; everything bursts off into nothing!]

स्वमेवात्यजतो रूपं चिद्व्योम्न उदरे स्थितं स्वानुभूत्येकमात्रात्म प्रमातृस्वाप्नपत्तनम्।

The world (as the connected state of cognition-points accompanied by memory) stays inside the belly of the Chit-expanse which stays as it is without discarding its true nature. The world is just a Svapna-city that is experienced as real for the dreaming one (who is also part of the Svapna city only) (but vanishes off into nothingness when the truth is understood through Vichaara).

अपृथ्व्यादि कुतस्तत्र किल पृथ्व्यादयो वद।

Tell me, how elements like Prthvee can be there?

तद्गति केवलं शान्तं चिदाकाशं तथात्मनि।

Chit-expanse alone shines in itself as the tranquil state as the 'Creation with its beginning (as the disconnected cognition points glued by memory, empowered by the witness state)'.
[Dream here refers to the random experiences of life that happen in the emptiness as emptiness, but deemed as real by the mind-magic.]

सर्गादौ स्वप्नकाले च पृथ्व्यादेः संभवः कुतः।

How can there be elements like Prthvee at the time of dreaming?

[Dream here refers to the random experiences of life that happen in the emptiness as emptiness, but deemed as real by the mind-magic.]

उद्भूयेव जगद्रूपाद्ब्रह्मसत्तात्मनात्मनि करोति पृथ्व्याद्यभिधाः पश्चात्सत्यार्थदा इव।

Rising forth as the form of the world, the reality of Brahman alone, by itself to itself, keeps the names like elements like Prthvee later, as if having real meaning.

न स्मृत्यात्म न साकारं पृथ्व्यादीनामसंभवात् न भ्रान्तिर्न विवर्तादि जगद्ब्रह्मात्म केवलम्।

There is nothing called memory; nothing with form; since elements like Prthvee do not exist at all. There is no Jagat with delusion, and recurrence of births. There exists only the essence of Brahman.

ब्रह्मेदमाकचति चारुजगत्स्वरूपं तच्चैकमेव कचनाकचनात्मनिष्टम्

दृश्याभमप्यमलमेव नभः प्रशान्तं नित्योदितं प्रलयसर्गमयोदयात्मा।

This state called Brahman shines like the form of the beautiful world.

It is one only, yet established in the states of shining and non-shining (as the appearing and vanishing cognition-points). Though it shines as the perceived, it is the tranquil expanse only.

Though it shines as the dissolution and creation, it is always equal in its shine.