

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 FOUR
(FINAL INSTRUCTIONS-12)
[BRAHMAN IS JAGAT]

Sanskrit text, Translation and Explanation

by

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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

स्वप्नाभमाद्यं चिद्व्योम कारणं देहसंविदां दृश्यान्यताऽसंभवतश्चिद्व्योमनस्तत्कुतो वपुः।

The Chit-expanse alone is the source of all; and shines like a Svapna and is the cause of the perceived experienced through a form (as some image that is identified with a name.)

Since the perceived is completely non-existent (and is unreal like a dream-state), how can the Chit-expanse (the fully awake state of oneself) be endowed with a form (body)?

[Chit is the only reality that is there; how can the ‘truth alone’ be attached to a body which is ‘not real’? Body is not something that is really existent as a solid object; it is also part of the perceived only, and gets captured by the senses and the mind.

Actually, the mind is not within the body; but the body is within the mind as an idea, as some sense-information that is constant. The entire world around you including you as the ego are within the mind as ideas only; as emptiness only. Where is this mind then? Nowhere! It is just some function as it were.

Like the natural quiver of the Ocean, the Chit quivers as the information (Bodha).

The information or the quiver is processed as the objects with names and forms.

And Jagat shines in each and every quiver, as a Jeeva-state.

Chit is not a processed information; therefore it cannot have a form.

How can that which has conceived the space and time be inside some space and time as a form?]

सर्गादौ स्वप्नसंवित्तिरूपं सर्वं विनानघ न सर्गो न परो लोको दृश्यमानोऽपि सिद्ध्यति।

The world is just a dream-experience only as all.

Hey Rama, nothing called the world (that is experienced here) or the other world (after death, as per the Karma-rules) comes into being actually, though perceived.

[Imagine a huge expanse of the space where various sorts of images keep on appearing and disappearing continuously. Imagine a huge screen where countless movie stories appear and disappear immediately. All the Jeeva states, all the life stories of all the worlds exist at once on this screen, as if happening, but not happening at all. This instantaneous state of Reality, a state which can not be imagined by the mind or the intellect, is seen as if stretched out in time and space, and is known as the ‘Jagat’, the ‘forming and disappearing state’. We as the Jeevas can never comprehend that Reality with our minds.

We can only understand the unreal nature of the Jagat, and stay outside of the reality of the Jagat.

There are only two options for the story characters like us; one is to be part of the appearing and disappearing movie stories and have no identity at all as such, and exist as a continuously changing image-form that is helplessly caught in the quivering information-flow; or, we can ignore the images and the worthless life-stories, not identify with any image, and stay as the non-changing Chit-screen, on which the information keeps flowing non-stop. Then, we lose our Jeeva-ness and are instantly out of the appearing and disappearing world-stories. Instead of staying as a processed information with an image and a story, we dissolve into the nothingness of the Reality and stay as that only.

Reality cannot have an image as its identity; even a Mukta (who is one with the Reality) has no image as his identity.]

असदेवानुभूरित्थमेवेदं भासते जगत्स्वप्नाङ्गनासङ्ग इव शान्तं चिद्व्योम केवलम्।

The unreal alone is experienced as real; and the world shines as this, like the company of a woman in a dream(as if real; but not real). There is only the tranquil state of the Chit-expanse.

एवंनामास्ति चिद्धातुरनादिनिधनोऽमलः शून्यात्मैवाच्छरूपोऽपि जगदित्यवभाति यः।

The Chit-principle alone stays taintless without beginning or end.

It is made of emptiness alone; is very pure; and shines forth as the Jagat.

मलस्त्वेषोऽपरिज्ञातः परिज्ञातः परं भवेत् कुतः किल परे व्योमन्यनादिनिधने मलः।

When not understood, it is dirt (as the Avidyaa-bound Jeeva); when understood, the same becomes the Supreme. How can dirt (of Avidyaa) exist in the Supreme expanse which is without beginning and end?

यदेतद्वेदनं शुद्धं तदेव स्वप्नपत्तनं जगत्तदेव सर्गादौ पृथ्व्यादेः संभवः कुतः।

The pure understanding-shine alone is the Svapna-city. That alone is the Jagat.

How can elements like Prthvee be there in that? (Elements are also part of the Bodha only.)

चिद्व्योमात्मावभासस्य नभसः सर्गरूपिणी कृता पृथ्व्यादिकलना मनोबुद्ध्यादिता तथा।

The shine of the essence of Chit-expanse alone which is of the form of the world, makes the conceptions of Prthvee etc and the states of mind, intellect etc.

[Chit does not have a form; but Jagat is its form; but Jagat is non-existent; so Chit cannot have a form.]

वार्यावर्त इवाभाति पवनस्पन्दवच्च यत् अबुद्धिपूर्वं चिद्व्योम्नि जगद्भानमभितिमत्।

(Is not Jagat made of solid elements? Jagat is not made of any solid matter.)

It shines like the whirlpool in the water, and the movement in the wind in the Chit-expanse.

The world teeming with intelligent beings exists in the Chit-emptiness which is unintelligent.

The Jagat appears like a picture on the Chit- canvas which is not solid.

A STORY OF CREATION FOR THE INTELLIGENT JEEVA

पश्चात्तस्यैव तेनैव स्वयमैश्वर्यशंसिना कृतं बुद्ध्यादिपृथ्व्यादि कल्पनं सदसन्मयम्।

The unintelligent shines forth as the intelligent, and that can be referred to as the first intelligence, the Brahmaa (who is also Chit only). (*The word 'he' does not refer to male or female like the bodies here.*)

[This intelligence had the power to process information; and like a child making different shapes out of clay and naming them with various sound-forms, he conceived the objects and their qualities. He knew himself as a form and knew himself as intelligent. He is naturally inclined to exist as the 'many'.]

This intelligent Brahmaa had the urge to conceive the world filled with all the objects; so he made the imagination of the intellect, elements like earth etc in that (unintelligent) Chit itself.

[That is why the Jeeva slowly evolves in the intellect from a worm-level to a Deva-level.]

The intellects and the elements exist as real when (intelligently) experiencing the Svapna of the world, and do not exist (in the state of unintelligent Brahman).

[Brahmaa is like 'the quivering state of the Ocean which thinks it is intelligent', and has the power to view at itself as a quiver, as different from the Ocean. It now intelligently searches for the source of it all, names the waves and whirlpools as different, and has an Ocean full of world-forms, each drop appearing as a Jeeva-world. We as Jeevas belong to such an intelligent creation of some intelligent Brahmaa. This Brahmaa is not to be confused with the Creator-Brahmaa of tri-world.

It is the quivering of the Chit-Ocean which exists as the intelligence of the Jagat!

The Chit is unintelligent; and has no idea of the worlds conceived by this intelligence.

One who is in one with the Self (Chit) remains unintelligent, and has nothing to do with the intelligent world, teeming with intelligent beings.]

[Is the quivering different from the Ocean? Is the movement different from the wind?]

स्वयमेव कचत्यच्छाच्छा येयं स्वा महाचितिः सर्गाभिधानमस्यैव नभ एवेह नेतरत्।

This great principle of consciousness shines by itself in its extremely pure state as oneself; that alone is known as the Sarga (Jagat). It is just pure emptiness, and nothing else.

[What you see as Jagat is Chit alone; remove the blindfold of delusion; Jagat will vanish off and the truth will shine forth as it is. This is what liberation is.]

न च किञ्चन नामाङ्ग कचत्यच्छैव सा स्मृता चिन्मात्रैकैककलनं ततमेवात्मनात्मनि

चिदाकाशश्चिदाकाशे तदिदं स्वमलं वपुः चित्तं दृश्यमिवाभाति यथा स्वप्ने तथा स्थितम्।

Dear Rama! Nothing actually shines forth. It is known as just some pure state (which we cannot comprehend). (We know only that) It is just something which exists as some understanding. It spreads out within itself by itself, the Chit expanse in Chit-expanse, in its complete fullness form (svam alam) (or as SvaMalam, one's own foamy dirt) (since nothing can exist outside of the 'knowing-state'. The Chitta (the power to produce and grasp information) alone, shines forth as the perceived world-state, like in a dream, and exists that way.

[Jagat is the intelligent dream of the unintelligent Reality!]

अन्यथानुपपत्त्यर्थकारणाभावतः स्वतः सर्गादावेव स्वात्मैव दृश्यं चिद्व्योम पश्यति।

Since there exists, no provable cause otherwise, the Chit-expanse sees itself as the perceived creation with a beginning.

[Jagat when analysed is seen as only the information-flow that is centered on the 'I' information as a form. Any information has validity, only when understood.

Therefore the Reality is proved to be the power to understand information.

Since that is the basis of each being, the Reality is proved to be the common essence of all.

Reality itself cannot be any information and therefore, it cannot be the cause of anything separate from it.

If all the information is gone, what is left back then? 'That alone' is referred to by the term Chit.

Through the reasoning power, the Yogi merges into his own Self and stays a the pure Reality-state endowed with a pure intellect. He escapes the trap of intelligence laid out by Brahmaa; and is known as a Mukta.]

[How to describe this indescribable thing?]

स्वप्नवत्तच्च निर्धर्म मनागपि न भिद्यते तस्माच्चिद्व्योम चिद्व्योम शून्यत्वं गगनादिवत्।

It is like a Svapna (as Jagat) (that gets disproved in Knowledge).

It is without any binding rule (of causation etc).

(It is the potential to exist as any quiver of any measure. It has no limits.)

It does not differ in the least (from the perceived) (like the quiver is not different from the Ocean).

Therefore the expanse of Chit alone is the Chit-expanse, like the emptiness of the sky alone is the empty sky (like the quivering Ocean is the Ocean with quivers).

यदेव तत्परं ब्रह्म सर्वरूपविवर्जितं तदेवैकं तथारूपमेवं सर्वतया स्थितम्।

That which is the Supreme Brahman which is bereft of all forms, that alone as its single-state, as it is itself, stays as all.

स्वप्नेऽनुभूयते चैतत्स्वप्नो ह्यात्मैव भासते, नानाबोधमनानैव ब्रह्मैवामलमेव तत्।

Chit alone is experienced in the Svapna (called Jagat). Svapna alone shines as that Chit (made of emptiness). Though not manifold, it is the knowledge of the manifoldness. It is the taintless state of Brahman.

ब्रह्मैवात्मनि चिद्वावाज्जीवत्वमिव कल्पयत्रूपमत्यजदेवाच्छं मनस्तामिव गच्छति।

Brahman alone because of its nature of knowledge imagines a Jeeva-state; without discarding its pure nature, and attains the state of the mind (as Brahmaa).

इदं सर्वं तनोतीव तच्च स्वात्मकमेव खं, भवतीव जगद्रूपं विकारीवाविकार्यपि।

It spreads all over as if; yet it is its own empty form.

It attains the state of the Jagat as it were as if changed; yet unchanged.

[Space/time also is Bodha only, and is just a location-measure of the sensed objects.

Change is also Bodha (information, knowledge) only. Bodha of the change does not have 'change' as its nature. As the knowledge-form, change also is Brahman only.

Brahmaa is the quivering state of Reality, and is the 'manas', the information-state, the Jagat!
Each Jeeva is a mini-Brahmaa, a mini quiver, a mini-Jagat.]

मन एव स्वयं ब्रह्मा, स सर्गस्य हृदि स्थितः, करोत्यविरतं सर्गमजस्रं संहरत्यपि।

पृथ्व्यादिरहितो यस्मिन्मनोहृद्यङ्गवर्जिते अन्यद्वा त्रिजगद्भाति यथा स्वप्ने निराकृति।

Mind alone is itself the Brahmaa (the Creator). He stays in the heart of the creation (as its essence).

He makes thousands of creations without a break and destroys thousands.

He is not made of elements like Prthvee. He does not have a mind, heart or other limbs.

Creation as the TriJagat shines as if it is another (as different from Chit), like the formless state of the Svapna (shines different from oneself).

देहरूपजगद्रूपैरहमेकमनाकृति मनस्तिष्ठाम्यनन्तात्म बोधाबोधं पराभवम्।

The single eternal changeless formless principle stays as 'I will stay as the 'Manas' (the Brahmaa, the quivering state), as the lower state of knowledge and the ignorance-forms of the body and the world'.

[No actual thought process happens actually, since Chit is the mind-less state.]

नेह पृथ्व्यादि नो देहो न चैवान्यास्ति दृश्यता जगत्तया केवलं खं मनः कचकचायते।

There are no elements (that make the Jagat), no body-structure (as the 'I'), there is no 'perceived' as another. Only the empty state of the mind (information-state) glitters like the world-form.

विचार्यदृष्ट्यैतदपि न किञ्चिदपि विद्यते केवलं भाति चिन्मात्रमात्मनात्मनि निर्घनम्।

When seen through the eyes of Vichaara, nothing exists at all as this. Only the Chit-expanse (Knowledge-essence) shines forth by itself, in itself, without any dense nature.

[Information is not material. What you know as Jagat is just the emptiness only!]

यतो वाचो निवर्तन्ते तूष्णींभावोऽवशिष्यते व्यवहार्यपि खात्मैव तद्वत्तिष्ठति मूकवत्।

There is left over (for the Mukta), the silent state only from where words return back.

[Words cannot describe that state.]

Even when the world activities are going on (for the Knower), it stays as emptiness only, and dumb (silent and rock-like) without getting affected (as the pure vision of knowledge).

अनन्तपारपर्यन्ता चिन्मात्रपरमेष्ठका तूष्णींभूत्वा भवत्येष प्रबुद्धः पुरुषोत्तमः।

It is endless and without limits (in a JeevanMukta.)

It is made of the brick (burnt in the fire of knowledge) of ChinMaatram.

It remains as the silent-state (of all perceptions), and as the enlightened excellent being (as a Knower-state).

[A Knower is unintelligent, as the Chit-state; that means, he transcends the intellect level also.

A Knower is the most intelligent in the Jagat-level; for his intellect which solved the mystery of existence is the most excellent of all!]

अबुद्धिपूर्वं द्रवतो यथावर्तादयोऽम्भसि क्रियन्ते ब्रह्मणा तद्वच्चित्तबुद्ध्यादयो जडाः।

Like the whirlpools in the ocean rise from the waters without any intelligence, this Brahman-state creates the inert intellect etc in the same way (as its very nature) (without intelligence).

अबुद्धिपूर्वं वातेन क्रियते स्पन्दनं यथा अनन्यदेवं बुद्ध्यादि क्रियते परमात्मना।

The wind moves without any intelligence; so also, the Supreme makes the intellect etc, without differing from itself.

अनन्यदात्मनो वायोर्थथा स्पन्दनमव्ययं अनन्यदात्मनस्तद्वच्चिन्मात्रं परमात्मनः।

The movement is not different from the wind and is not a changed state; the world is also not different from the Supreme essence if Chit.

चिद्व्योम ब्रह्मचिन्मात्रमात्मा चिति महानिति परमात्मेति पर्याया ज्ञेया ज्ञानवतां वर।

Hey best of Knowers! Chit-expanse, Brahman, ChinMaatram, Aatman, the Great Chiti, Paramaatman, all these are to be understood as synonymous words only.

ब्रह्मोन्मेषनिमेषात्म स्पन्दास्पन्दात्म वातवत् निमेषो यादृगेवास्य समुन्मेषस्तथा जगत्।

Brahman is of the nature of opening and closing the eyes, like the wind has movement and non-movement as its nature. When closed (not ignorant), it is as it is; when open (as ignorance), it is the Jagat.

[This example should not be taken literally. There is no opening and closing of the eyes actually; since Chit-state has no eyes and cannot see anything. It exists as the eyes and the seen, as both; yet stays as a single awareness-state. Opening and closing of the eyes is the same for the awareness state.

Eyes are always open and always shut. Jagat is always there; and not there also. Brahman alone is actually!]

दृश्यमस्य समुन्मेषो दृश्याभावो निमेषणं एकमेतन्निराकारं तद्वयोरप्युपक्षयात्।

The (reality of the) 'Perceived' is the open state of the eyes; the absence of the (reality in the) perceived is the closed state of eyes. It is one only and formless, since both states do not exist in it.

[It transcends the real and unreal concepts.]

निमेषोन्मेषयोरेकरूपमेव परं मतं अतोऽस्ति दृश्यं नास्तीति सदसच्च सदा चितिः।

The opening and closing state of the eyes is the same; this is the correct conclusion.

Therefore, 'the perceived is, and is not; is real and unreal'; is the state of Chit at all times.

[The potential state itself means that it can exist as any probable state of Bodha.

At once it is the potentials state and also all the probable states.]

निमेषो नान्य उन्मेषान्मेषोऽपि निमेषतः ब्रह्मणः सर्गवपुषो निमेषोन्मेषरूपिणः।

Closing is not different from the opening of the eyes, and the opening is not different from the closing of the eyes. Brahman is of the form of Sarga (world) and is of the nature of closing and opening the eyes at once.

[Brahman stays as it always, as if with closed eyes; yet it stays as the Jagat, as if its eyes are always open.]

[This is the Chamatkaara (magic) of Chit, where with closed eyes it sees the Jagat with opened eyes.]

तद्यथास्थितमेवेदं विद्धि शान्तमशेषतः अजातमजरं व्योम सौम्यं समसमं जगत्।

Understand the Jagat (as Brahman only, and) to be the natural state of all, as completely tranquil.

It is unborn, unchanging, calm and fully equal.

[Why see the Jagat-costume and get fooled by it; see the person who dons it always. The formless Chit is always seen with the costume of the Jagat only, as the Jeevas and their dreams. Practice the art of piercing the costume and seeing the formless only at all times. This practice alone is known as 'Vichaara'.]

चिदचित्यात्मकं व्योम रूपं कचकचायते चिन्नाम तदिदं भाति जगदित्येव तद्वपुः।

The empty expanse of the nature of conscious and inert objects, glitters like the sky with its superimposed colour. That which is referred to by the term Chit and shines like this has the Jagat only as its form.

न नश्यति न चोत्पन्नं दृश्यं नाप्यनुभूयते स्वयं चमत्करोत्यन्तः केवलं केवलैव चित्।

It (the Brahman seen as the perceived) does not perish; nor gets produced; the perceived is not experienced at all. It is an excessive form of its own magical feat. There is just the Chit and Chit alone.

महाचिद्व्योममणिभा दृश्यनाम्नी निजाकरात् अनन्यान्येव भातापि भानुभास इवोष्णता।

The 'shine of the gem of the great Chit-expanse' named as the 'perceived', which emanates from its own excellent state though not different from the gem itself, is experienced like experiencing the heat (separately) from the sunlight (though sunlight alone is the heat).

सुषुप्तं स्वप्नवद्भाति भाति ब्रह्मैव सर्गवत्सर्वमेकं शिवं शान्तं नानेवापि स्थितं स्फुरत्।

Sushupti state alone shines as the Svapna (as its very nature); Brahman alone shines forth as the Sarga (as its very nature). Everything stays only as the auspicious tranquil state, though appearing as manifoldness.

यद्यत्संवेद्यते यादृक्सद्वाऽसद्वा यथा यदा तथानुभूयते तादृक्तत्सदस्त्वसदस्तु वा।

Whatever is cognized in whatever way, real or unreal, however and whenever; in that manner only it gets experienced in that way, whether it is real or unreal.

[When you get up and move out of the room by opening the door, you expect naturally the next room to be there with its particular objects. And the same appears immediately as soon as you open the door.

What you want (without any conscious thought), that alone rises as your perception.

You are the blind Chit following the path of cognition-points lighted by the intelligent intellect.]

अन्यथानुपपत्त्या चेत्कारणं परिकल्प्यते तत्स्वप्नाभो जगद्भावादन्वया नोपद्यते।

If any other cause gets proved through some word-jugglery, it is also like a Svapna-state (delusion only). There is nothing else seen except the Jagat-state.

[Any theory explaining the cause of the Jagat is a form of the deluded state only.

What we see is the Jagat that is constructed out of ideas, and filled with sounds and shapes of various types. Analyze how this Jagat gets seen, and understand that it is a form of incorrect understanding only.

Cause is also a part of the perceived world only.

What is the cause of all causes? Knowledge of the cause alone!

This Knowledge-essence cannot be perceived or defined as anything.

It cannot be proved, as it is the very knowledge that shines as the proof of Knowledge.]

प्रमातीतात्पराद्विश्वमनन्यदुदितं यतः प्रमातीतमिदं चैव किञ्चिन्नाभ्युदितं ततः।

Since nothing gets obtained as conclusion (of it being a cause) Chit is (proved as) beyond the proof of knowledge. It is beyond the proof of knowledge; so nothing is obtained as proof (of it staying as a cause.)

यस्य यद्रसिकं चित्तं तत्तथा तस्य गच्छति ब्रह्मैकरसिकं तेन मनस्ततां समश्नुते।

Whatever one feels enjoyment in, that becomes an experience for him.

He who feels the taste for Brahman alone, experiences the same in his mind.

[Like a person seeks the object of enjoyment in the world with his mind always absorbed in its attainment, a seeker of Knowledge has to engage himself in churning the instructions given in the Scriptures again and again, till it becomes the natural state of his intellect. If the study is done only for attaining some Saattvic bliss, and the mind remains engaged in the reality of the objects, the knowledge-vision can not be attained even after millions of births.]

यच्चित्तो यद्रतप्राणो जनो भवति सर्वदा तत्तेन वस्त्विति ज्ञातं जानाति तदसौ स्फुटम्।

The Knower exists with his mind absorbed in it, and his lives rooted in it.

He understands that alone to be the reality and sees it clearly.

ब्रह्मैकरसिकं यत्स्यान्मनस्तत्तद्भवेत्क्षणात् यस्य यद्रसिकं चेतो बुद्धं तेन तदेव सत्।

That mind which has the taste for Brahman alone, becomes that itself instantly.

That which attracts and absorbs any mind is the reality for that one (even if it is a worldly achievement).

[To stay as Brahman, you must love the Self alone through non-stop Vichaara. For how long?]

विश्रान्तं यस्य वै चित्तं जन्तोस्तत्परमार्थसत्त्व्यवहृत्यै करोत्यन्यत्सदाचारादतद्रसम्।

When the creature feels complete rest, then that alone is the state of the Supreme.

All other good actions (regular duties) are done by him as if not feeling interest in.

[The mind seeks the nectar of silence alone and feels disinterest in everything else.]

द्वित्वैकत्वादि कलना नेह काचन विद्यते सत्तामात्रं च दृगियमितश्चेदलमीक्ष्यते।

There is no question of duality at all here. Because of this factor alone, the 'common essence of all' is understood as the perceived here (as the Self-shine).

अदृश्यदृश्यसदसन्मूर्तामूर्तदृशामिह नैवास्ति न च नास्त्येव कर्ता भोक्ताऽथवा क्वचित्।

For those who see Brahman alone in all the seen, unseen, real, unreal, form and formless here, there is not at all a doer or enjoyer of any sort anywhere.

[There is just the 'vision' (the third eye) as the Mukta; there is no one there as an individual.]

इदमित्थमनाद्यन्तं जगत्पर्यायमात्मनि ब्रह्मैकघनमाशान्तं स्थितं स्थाणुरिवाध्वनि।

Brahman alone which is a dense state of Knowledge and extreme quietude, stays like this Jagat-form as its own alternate state, beginningless and endless, like a pillar on the road seen as a man, by the ignorant traveller.

[Pillar is not the man; but it is indeed a man for the traveller with his faulty vision. Pillar's alternate state for the faulty eyes is the 'man'. In no way, it affects the pillar in any way; it is as it is; quietly standing as a pillar only. If you infer wrong information from anything, it is your incapability of seeing the right thing; that affects only you and not the original object. So it is with Brahman. When the emptiness of nothingness as the essence of all Bodha alone exists, undivided and formless; and if your ignorant mind continuously produces the wrong information of form and name through the senses and the mind, thus believing in a solid world of names and forms; well, that is your problem; it in no way affects the reality of the Chit-state.]

यदेव ब्रह्म बुद्ध्यादि तदेवैतन्निरञ्जनं यदेव गगनं शान्तं शून्यं विद्धि तदेव तत्।

Understand that whatever is known as Brahmaa and the Buddhi etc, is nothing but the taintless principle of Brahman. That, which is the tranquil sky-expanse, is nothing but the emptiness of all.

केशोण्ड्रकादयो व्योम्नि यथा सदसदात्मकाः द्वितामिवागता भान्ति परे बुद्ध्यादयस्तथा।

The hair-balls seen in the sky are real (since they are seen), yet unreal (since they do not exist really); the intellect etc, shine in the Supreme as if in the state of dual-ness (as real and unreal).

तथा बुद्ध्यादि देहादि वेदनादि परापरे अनेकान्यप्यनन्यानि शून्यत्वानि यथाम्बरे।

The intellect etc, the body etc, the cognition-states etc in the Supreme transcending reality, though many, are not different from it like the emptiness in the sky.

सुषुप्ताद्विशतः स्वप्नमेकनिद्रात्मनो यथा सर्गस्थस्यापि न द्वित्वं नैकत्वं ब्रह्मणस्तथा।

When one enters the Svapna from the sleep state, he is the same sleeping person. Brahman also is the same, though staying as the Sarga. There is no two-ness or oneness.

एवमेव कचत्यच्छा छायेयं स्वा महाचितेः न च किञ्चन नामाङ्ग कचत्यच्छैवमास्थिता।

The shadow only that belongs to MahaaChit shines like this, as a form of purity alone. Dear Rama, there is nothing that shines; but purity alone is there (as pure awareness).

[Shadow is there because of the blocking of sunlight.

It is empty and non-material actually, though seen as really existing.

Jagat shines forth because of the blocking of right knowledge. It is also empty and non-material.)

चिद्व्योम्नि हि चिदाकाशमेव स्वममलं वपुः चेत्यं दृश्यमिवाभाति स्वप्नेष्विव यथास्थितम्।

Chit-expanse alone with its taintless nature shines in the Chit expanse itself.

Its understanding nature alone shines as the perceived, as it is, like the Svapna.

अन्यथानुपपत्त्यार्थकारणाभावतः स्वतः चिद्व्योमात्मानमेवादौ दृश्यमित्येव पश्यति।

Since there is the absence of any cause that can define it in some other way, (that the world is produced from a cause), (it is well-implicit that) Chit-expanse itself sees itself as the perceived with a beginning.

सर्गादावेव खात्मैव दृश्यं भाति निराकृति संभ्रमः स्वप्नसंकल्पमिथ्याज्ञानेष्विवाभितः।

स्वप्नवत्तच्च निर्धर्म मनागपि न भिद्यते।

The 'form of emptiness' alone shines as the 'perceived' as the 'world with the beginning', as if 'enclosed by the full form of delusion' because of the 'false understanding of believing in the dream as the reality'.

It is without any fixed rules (of Karma and Dharma); and does not differ from the Svapna state, in the least.

[What the mind conceives, that alone rises as the Svapna-state; so it is with the Jaagrat state also. Rules are the later productions of the intelligence of Brahmaa.

Rule (Niyati) is nothing but the same qualities observed in the cognition states.

'Time/change' (Kaala) is nothing but the difference seen in the cognized objects, as beginning and ending.]

विकार्यपि सधर्मापि चिद्व्योम्नो वस्तुनो मलात्।

This Chit expanse does not differ in the least from the dirt of Avidyaa (Jagat) in truth, though it appears as if changed and as if with regularities (that bind the Jagat-state).

तत्स्वप्ननगराकारं सधर्माप्यधर्मकं शिवादनन्यमेवेत्थं स्थितमेव निरन्तरम्।

It is like the city of Svapna; is without any Dharma, though appearing as if with Dharma.

It is not different from the auspicious bliss state (Shivam); and stays always like this only.

['Dharma' here means the fixed qualities that belong to the elements; the rules that bind the body and mind to certain functions; the merits and demerits attached to the actions; the causality principle which connects the objects to each other; the memory principle which weaves the disconnected life events into a coherent story; and so on.]

दृश्यं स्वप्नाद्रिवत्स्वच्छं मनागपि न भिद्यते तस्माच्चिद्व्योमचिद्व्योम्नः शून्यत्वं गगनादिव।

The perceived is as pure and empty like the mountain in the Svapna; and does not differ from its (Chit) source. Therefore, like the emptiness from the empty sky, the Chit-expanse alone rises from the Chit-expanse.

[Actually there is no rising or setting; it is just a way of telling that the emptiness alone is named as the sky; and that there are no two things as the sky and the emptiness.]

यदेव तत्परं ब्रह्म सर्वरूपविवर्जितं तदेवेदं तथाभूतमेव सर्गतया स्थितम्।

That which is the Supreme Brahman, bereft of all forms, that alone exists as it is as the state of the Sarga.

स्वप्नेऽनुभूयते चैतत्स्वप्ने ह्यात्मैव भासते पुरादित्वेन न तु सत्पुरादिरचितं तदा।

Though experienced in the Svapna, the inner essence alone shines in the Svapna as the city etc.

No real city gets constructed at that time (brick by brick).

[The 'perceived world of Jaagrat' also is seen like a 'city in the Svapna' only; and the 'mind that is bound by the causality function', defines the objects as 'bound by causality'.

The function of the mind is to see duality and to logically deduce the cause and effect symptom in any object. It cannot function otherwise, unless it goes insane.

The instant you see a building, you already deduce that it has been built by some one at sometime in the past. You have to accept this truth as the real state of affairs. This is the Vyavahaarika Satya; the truth as connected to the world-existence. If you state that the building rose out of thin air, you will be confined to a mental asylum. Logic of the causality-principle is very very true when you are acting in the world.

But yet, one must know also the truth that the entire causal structure binding the objects is the very nature of the perceived; and is just the mind-created reality only.

Like a city in the Svapna, this world also has no cause, and is a random appearance that is bound by logic and causality rules. World is nothing but the tranquil state of Knowledge shining as all the objects of Knowledge, beginningless and endless. Look at any object; you know that it began somewhere at sometime and will end somewhere at sometime. A Knower already knows that it has ended the very instant it began. He sees nothing there as an object, but some ghostly thing which perished at the very moment it was produced. He sees nothing as the perceived.]

स्वप्ने च प्रत्यभिज्ञायाः संस्कारस्य स्मृतेस्तथा न सत्ता तदिदं दृष्टमित्यर्थस्यात्यसंभवात्।

There is no possibility of the existence of the memory (Smriti) as a previously acquired impression that produces the scenes of the Svapna. There is no idea at that time as 'I had seen this previously.'

[Memory is also a principle that makes your life look coherent and sane.

Memory is a necessary fact of survival in the world.

If you did not remember that the fire is hot, you will now have burnt marks all over your body. You have to always remember everything - your family, friends, their stories, the books you studied, the map of your house, the map of the city, the events that happened in the past, and what not! If you did not remember anything, you will be no better than a living vegetable.

The gold and the wealth and the family you possess as dear and near are yours as long as their memory is stored in your brain. If the memory is erased off, then all your wealth and family goes off in a puff!

Even 'you' are a memory stored in the brain! You can also forget who you are in the world-story!

This is the power of memory! It is the very thread that weaves the pearls of the events to make it look like a neatly arranged life-story, though most of the time the imagined memories alone fill the mind.

Therefore, memory cannot cause a world to come into existence; but memory helps to make a world that you love to live in. World actually rises without you remembering anything to make the objects appear.

Fire burns not because you remember it to be so; you remember the fire because you do not want to get burnt by it again. Memory is a necessary part of the perceived world; and not a cause for the perceived world.]

तस्मादेतत्त्रयं त्यक्त्वा यद्भानं ब्रह्मसंविदः तस्य दृष्टार्थसादृश्यान्मूढैः स्मृत्यादितोहिता।

The conscious nature of Brahman is bereft of all the three states (of Jaagrata, Sushupti and Svapna).

Because of the similarities seen in those states, the fools imagine memory etc.

[Fire of the Svapna-world is a different fire altogether, seen only in that world; it was not caused by the fire of the Jaagrata-world impression; vice versa also.]

यथा यत्रैव लहरी वारिण्येति पुनः पुनः तत्रैवेति तथा तद्वदनन्या खे परे जगत्।

Like the billows rising in the ocean again and again (not differing from the Ocean), the perceived form of the world rises without differing from the Supreme expanse.

विधयः प्रतिषेधाश्च सर्व एव सदैव च विभक्ताश्च विमिश्राश्च परे सन्ति न सन्ति च।

All the rules, all the prohibitions pertaining to the Creation at all times stay divided and mixed in the Supreme; (are divided because of the difference in the sound-modifications; but are all mixed as 'Bodha-forms'); but do not exist also actually (in the Supreme).

[Rules and prohibitions are different for different types of people; and belong to the particular intellects that dominate the Creation at that time.]

तस्माद्सद्ब्रह्म सर्वात्म किमिवात्र न विद्यते सैव सतैव सर्वात्म चैतप्येतदात्मकम्।

Therefore, the reality of Brahman is the essence of all. How can it be not there?

That essence alone is in all. This alone is the essence of this.

[There are no two things as Brahman and Jagat as 'that and this'.]

भ्रान्तस्य भ्रमणं भ्रमेर्न भ्रान्तैव वा गणैः न शाम्यति ज्ञातुरपि तत्राभ्यासं विनात्र दृक्।

For a child who is rotating himself, the world around him also rotates.

For the others (who are next to him) the world does not rotate.

Without practice, the world does not stabilize even if the child knows that it does not rotate.

[A child rotating himself sees the world rotating around him. He has to understand the truth by analysis in the mind that the world is not rotating actually. Similarly the world around you with its manifoldness has to be understood as the tranquil state through the Vichaara process.

A child may stop rotating and the world will become normal for him again; but this Jagat around you will be rotating forever for you, non-stop. Through proper Vichaara understand that the quietude alone is there as reality, and stay as that. The Jagat will vanish along with its manifoldness, as it is, through the right understanding.]

शास्त्रस्यास्य तु यन्नाम वादनं तद्विनापरः अभ्यासो दृश्यसंशान्त्यै न भूतो न भविष्यति।

Without the understanding of the instructions given in this scripture through a proper teacher, there is no other practice which has been there or will be there for quietening this perceived.

न जीवन्न मृतं चित्तं रोधमायाति संसृतेः अविनाभाविदेहत्वाद्बोधात्वेतन्न पश्यति।

A live mind or dead mind does not bring about the cessation of the worldly existence. By identifying with the inner essence and its complete knowledge as experience, one gets rid of this perceived.

[You cannot stop the thinking process; and enter a Samaadhi state to get out of the perceived.

You cannot function without a mind also.

Let the mind function as it is with its memories and causality factors; let the senses bring you the information of objects; let the brain do its intelligent work as before; let the family be there; friends be there; tears, laughter everything be there as before.

You cannot live without the mind and its functions.

If the mind dies, you will have to be declared as insane.

Keep the mind alive, but only as a functioning agent.

Keep the ego alive, but only as a momentary breath that produces vapours in the mirror for a few seconds.

Do not act as the mind; but act as the witness for the actions of the mind.

Be like an actor who watches his own acting on the stage.

Emotions also are brain functions only. Use them at appropriate moments as tools.

Realized state is not a zombie state of rudeness and aloofness.

It is the full state of Brahman knowingly playing in the playground of the world.

World is an amusement park for the Knower of Brahman; not a death trap as that of the ignorant.]

सर्वदैवाविनाभावि चित्तं दृश्यशरीरयोः इह चामुत्र चैतस्य बोधात्ते शाम्यतः स्वयम्।

Mind is the necessary component of the perceived and the body.

[You cannot live without a mind and its proper functions.]

They both (the mind and the perceived) get extinguished by the true knowledge here (when the body is alive) and in the other world (after the death of the body), (by the understanding that they are not real).

[What matters whether the body is dead or alive; it is non-existent only.

What matters whether the mind is dead or alive; it is just a story-teller only!]

चित्तदृश्यशरीराणि त्रीणि शाम्यन्ति बोधतः पवनस्पन्दसैन्यानि कारणाभावतो यथा।

Chitta (mind functions), Drshya (the perceived) and 'Deha' (body that gets burnt) all the three, get subsided by the true knowledge; like an army of clouds (mind with the body and the connected scenes of the perceived) cannot rise because of the absence of cause (namely the wind) (ignorance).

[Not that the mind, body and the perceived vanish off or disappear off by the rise of true knowledge; but one understands the unreal nature of these three. What is unreal is equal to non-existence only.

The Knower ignores the mind-concocted stories, bodily attachments, and the reality of a solid world as just some vague story-scenes seen on the screen of the mind. He acts as a dreamer in the dream-world; yet is fully awake to the truth that the dreamer and dream are both non-existent.)

कारणं मौर्ख्यमेवास्य तच्चास्मादेव शास्त्रतः किञ्चित्संस्कृतबुद्धीनां वाचितादेव शाम्यति।

Since the cause (of the world) is foolishness (ignorance about the truth) only; it subsides by a sincere study of this text even for the slightly disciplined minds (by the removal of foolishness).

अबुद्धमुत्तरग्रन्थार्थात्पूर्वं पूर्वं हि बुध्यते ग्रन्थं पदपदार्थज्ञः खेदवान्न निवर्तते।

A person who grasps the words and its inner meanings, understands the later portions of the text which are not understood, by the study of the previous portions properly step by step.

Though it is a hard work, he does not give up.

[If you do not understand what instructions are given at this far end of the text, then you have not understood the previous sections properly.]

उपायमिदमेवातोविद्धि शास्त्रं भ्रमक्षये अनन्यसाधारणतां गतमित्यनुभूयते।

Therefore know this text alone to be the means of destroying the delusion. It will result in the removal of the delusion and attaining the state of the common essence of all.

तस्मादस्मान्महाशास्त्राद्यथाशक्ति विचारयेत्भागौ द्वौ भागमेकं वा तेन दुःखक्षयो भवेत्।

Therefore one should analyze this great text as much as possible with his intellect, at least two sections or even one; the suffering vanishes thereof.

[The introduction section of the great text itself where it starts with the Utpatti Prakarana, the essence of the entire text is given.]

आरुषेयमिदमिति प्रमादाच्चेन्न रोचते तदन्यदात्मविज्ञानशास्त्रं किञ्चिद्विचारयेत्।

If this text is considered as a work of a Rishi and that makes one feel disinterested in this text, then one should at least study the other Self-texts and analyze.

[Study at least some Self-text like Upanishad which you feel interested in.]

[[f one thinks that this text is after all a work of a Rishi and feels that it is inferior to other texts like Upanishads, then he is free to study them also properly and understand that this text states the same truths of the Upanishads in a simpler way.]

अनर्थेनाविचारेण वयः कुर्यान्न भस्मसात्बोधेन ज्ञानसारेण दृश्यं कर्तव्यमात्मसात्।

Do not burn off the life into ashes by not analyzing anything and get into harmful state of ignorance.

Through the understanding the essence of true knowledge, one should make the perceived an offering to the Self. (This is the best form of worship.)

[Analyze how much time you waste by engaging in worthless ventures.

Every moment is precious; death is waiting at the back to pounce on you at anytime suddenly.

Hold on to the continuity of consciousness by waking up in knowledge.

Otherwise you may be lost in countless dream-worlds the next instant!]

आयुषः क्षण एकोऽपि सर्वरत्नैर्न लभ्यते नीयते तद्वथा येन प्रमादः सुमहानहो।

A lost moment of life is not obtained even at the expense of all the gems in the world.

Alas, a man wastes it by his foolishness!

[Life is as fickle as a dew drop hanging at the edge of a grass shoot.

There is no guarantee that the life will continue the next moment. Death follows you at every step without a break. Every moment of life is precious. Do not waste it in hoarding wealth and lands and gold, and by getting lost in the family festivities. Seek the Self, before it is too late.]

अनुभूतमपि च नो सदृश्यमिदं द्रष्टृसहितमपि स्वप्ननिजमरणबान्धवरोदनमिव सदिव कचित्तमपि।

Though experienced (as real), though appearing real like the weeping sounds of the relatives at one's own death in the Svapna, this perceived along with the perceiver, is not at all real.

[To escape the death, understand that the death is unreal like the death that you witnessed in a dream. If not understood, death will haunt you like a ghost, birth after birth forever trapping you in the Svapna-worlds.

Wake up; the perceived and the perceiver, the dreamt world and the dreamer, both vanish off into nothingness.]