

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

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 SEVEN
(FINAL INSTRUCTIONS-15)
[INVULNERABLE AND VULNERABLE]

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.

रामोवाच
Rama spoke

पदार्था द्विविधाः सन्ति मूर्तामूर्ता जगत्त्रये यत्र सप्रतिघाः केचित्केचिदप्रतिघा अपि।

There are two types things in the three worlds; as with form and without form.
Some are perishable; some are non-perishable.

['Objects', the 'Padarthas', the 'words with meanings that refer to some shapes that belong to the perceived world' are of two types; some are of solid matter-forms, and so are prone to destruction; some are not made of solid matter and so are not prone to destruction. Yet how does the world exist as a mixture of both? How do these two contradictory thing react to each other?]

तानिहाप्रतिघानाहूर्नान्योन्यं वेल्लयन्ति ये तांश्च सप्रतिघानाहूर्नान्योन्यं वेल्लयन्ति ये।

Those are known as invulnerable which do not dissolve into one another (are blocked by the solidity of each other). Those are known as vulnerable which dissolve into one another.

इह सप्रतिघानां तु दृष्टमन्योन्यवेल्लनं न त्वप्रतिघरूपाणां केषांचिदपि किंचन।

Here the vulnerable objects are seen which dissolve into each other; but not the dissolving of one another in the invulnerable objects.

[In modern language it is a question similar to asking how spirit and matter of completely opposing qualities affect each other. Chit is formless, changeless and uninjured (Apratigha) always; whereas the world is made of objects that change and perish (Pratigha). Body is also a perishable object and inert. How does Chit create movements in the body, when it does not move or know of any other thing as the second? How does consciousness which is not solid, move the solid body and cause its functions?]

तत्र संवेदनं नाम यदिदं चन्द्रमण्डले इतः पतत्यप्रतिघं तत्सर्वेणानुभूयते।

The consciousness which is of the moon-disc (when seeing the moon disc) falls uninjured from here to the moon (and is conscious of the ground without any injury to itself) ; and this is experienced commonly by all.

[The perceiving mechanism in a Jeeva is invulnerable only. For example, when the sight which is directed at the moon from the ground here or which falls down the very next second to the ground from the moon, stays uninjured only.]

अर्धप्रबुद्धसंकल्पविकल्पाद्वैतकल्पितं वदाम्युपगम्येदं न तु बोधदशास्थितम्।

If one is half enlightened, and is oscillating between the conception and withdrawing states, I talk from that level only; not from the state of established Knowledge.

[For a Knower, everything is the formless invulnerable Chit-state.

For a half enlightened person, the body etc is there as vulnerable object which is acted upon by Chit.

For the ordinary people, the body, mind, ego etc are really existing things.

For them, that is what gets experienced as the Aatman. My question is from the ordinary world-level.

The body moves by the (Praana) wind ; what makes the wind enter the body to make it move, and be alive?]

कः प्राणमारुतः क्षोभं जनयत्याशयस्थितः प्रवेशनिर्गममयं कथं वा वद मे प्रभो।

What makes the Praana-wind to move about, from the source state? Tell me Prabhu, how does it come in and go out? (*How is it that wind enters the body and makes it move; what forces it to enter the body?*)

कथमप्रतिघं नाम वेदनं प्रतिघात्मकं इमं देहं चालयति भारं भारवहो यथा।

How can the uninjured state of cognition give rise to the objects which are changing, and drive this body like a person carrying a weight?

[How does the cognizing state is joined to this perishable solid body, like a heavy weight carried by a light person? If it is so powerful, then I should be able to move the mountain also, by my cognizing power.]

यदि सप्रतिघं वस्तु वेल्लयत्यप्रतिघात्मकं कथं संवितिमात्रेण पुंसः शैलो न वल्गति।

If vulnerable object joins the invulnerable, then why does not a man move the mountain by his wish (like moving his own body?)

[How the formless Chit acts through a form? It is unintelligent, as you mentioned! Then how does it act intelligently with a form which is completely opposite to its nature?]

वसिष्ठोवाच

Vasishta spoke

विकासमतथ संकोचमत्र नाली हृदि स्थिता यदा याति तदा प्राणश्छेदैरायाति याति च।

बाह्योपसस्करभस्त्रायां यथाकाशस्पन्दात्मकः वायुर्यात्यपि चायाति तथात्र स्पन्दनं हृदि।

When the tubular structure inside the body contracts and expands, the Praana (as air) moves in and out through that hole. When the bellows are pressed from outside, the air moves in and out; so it is with the heart inside.

(It is just a mechanical process! The body is endowed with the mechanism to suck air and push out air!)

रामोवाच

Rama spoke

बहिर्भस्त्रामयस्कारः संकोचविकासनैः योजयत्यान्तरं नाडीं कश्चालयति चालकः।

True! The ironsmith (a conscious being) presses the bellows and the air goes inside and outside, by contraction and expansion processes. Who or what is that conscious thing that controls this mechanism, by entering the nerves?

[A conscious thing is needed to move the inert body. Who moves the body powered by Praana to perceive and react to the outside?]

शतं कथं भवेदेकं कथमेकं शतं भवेत्कथं सचेतना एते काष्ठलोष्टोपलादयः।

How hundred nerves act like one (body) and one (body) acts like hundred? Why the (non-moving) wood, mud lump and stone are conscious in essence (if Chit is in all), yet do not move independently like our bodies?

कस्मान्न स्थावरं वस्तु प्रस्पन्द्यपि, चमत्कृतं वस्तु जङ्गममेवेह स्पन्दि मात्रेव किं वद।

If conscious, then why do trees not move through that consciousness? Tell me, why is it that the moving bodies like this (as ours) alone, are capable of conscious enjoyment, yet as a fixed measure?

वसिष्ठोवाच

Vasishta spoke

अन्तःसंवेदनं नाम चालयत्यान्त्रवेष्टनं बहिर्भस्त्रामयस्कार इव लोकेऽनुचेष्टनम्।

The inner consciousness alone (endowed with Kaama, Karma, and Vaasanaa) moves the nerves in the body. The activities of the objects in the world rise like the bellows used by the ironsmith.

(Vaasanaas act as the iron smith for the bellows of the body to produce the actions of a Jeeva.)

[Consciousness in a Jeeva is just a reaction-state to its perceived object, where the Chit exists both as the object and its perceiver at once.]

रामोवाच
Rama spoke

[If consciousness is powerful enough to move the wind inside the body and the nerves etc, then why cannot it move some solid object outside of the body?]

वाय्वन्त्रादिशरीरस्थं सर्वं सप्रतिघं मुने कथमप्रतिघा संविच्चालयेदिति मे वद।
Hey Muni! All the air, nerves etc inside the body are all vulnerable (physical).
How the invulnerable consciousness moves it, tell me that.

संविदप्रतिघाकारा यदि सप्रतिघात्मकं चालयेदचलिष्यत्तद्दूरमम्भो यदिच्छया।
If consciousness which is invulnerable moves the vulnerable object, then the (river) water at distance should also move by my wish (and come to me).

सप्रतिघाप्रतिघयोर्मिथो यदि पदार्थयोः वेल्लनं स्यात्तदिच्छैव कर्तृकर्मन्द्रियैः क्व किम्।
If the vulnerable and invulnerable objects mix together, then 'mere wish' is enough to move them; so, what is the need for moving the organs of action anywhere? (*Vaasanaa is merely a wish only!*)

सप्रतिघाप्रतिघयोः क्षेषो नास्ति बहिर्यथा तथैवान्तरहं मन्ये शेषं कथय मे मुने।
Hey Muni! Just like there is no mixing of vulnerable and invulnerable objects outside, so it should be inside also. (*Vaasanaas are also formless and produced by delusion only.*)

अन्तः स्वयं योगिना वा यथैदनुभूयते अमूर्तस्यैव मूर्तेन वेल्लनं तद्ददाशु मे।
Tell me if there is some other factor, that gets experienced by the Yogi within himself, as the mixing of formless with the form, and tell me how it is.

[This argument could go on without end. However, the concepts of vulnerable and invulnerable also are part of the perceived only. Form and formless, change and changeless, perishing, non-perishing, all are words connected to the perceived only. There is only the Chit-state not even definable as Chit, the imperishable state. So what could be there as the contradictory principles of vulnerable and invulnerable?]

वसिष्ठोवाच
Vasishta spoke

सर्वसंदेहवृक्षाणां मूलकाषमिदं वचः सर्वैकतानुभूत्यर्थं शृणु श्रवणभूषणम्।
For all the trees of doubts, this statement is the cutter of all roots.
To experience the oneness, listen to this word which is an ornament to the ears.

नेह किञ्चिन्न नामास्ति वस्तु सप्रतिघं क्वचित्सर्वदा सर्वमेवेदं शान्तमप्रतिघं ततम्।
There is nothing that is perishable here, anywhere (as any solid object at all)!
Everything at all times is the tranquil imperishable that has spread out as all this.

शुद्धं संविन्मयं सर्वं शान्तमप्रतिघात्मकं पदार्थजातं पृथ्यादि स्वप्नसंकल्पयोरिव।
Everything is the pure tranquil state of Knowledge (understanding) of imperishable nature.
The elements which make the objects are like what is seen in the Svapna and imagination.

आदावन्ते च नास्तीदं कारणाभावतोऽखिलं भ्रान्त्यात्मा वर्तमानापि भाति चित्स्वप्नगा यथा।
All this (perceived) (as Chit-form) has no beginning or end, because of the absence of the cause.
Staying as a deluded entity as if, Chit alone shines as if experiencing the Svapna.

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः महता कारणौघेन बोधमप्रतिघं विदुः।

The space above, the ground below, the wind, the sky, the mountains, the rivers, the directions, are known as the 'Knowledge of the imperishable kind' with a host of causes connecting them.

[Objects do not exist as solid perishable things as separated from the consciousness; they are part of the consciousness only. That which is understood as an object is made of 'understanding' only.

The Knowers know that the hosts of objects which are connected to each other as the causes and their effects are actually Brahman alone, which is the 'imperishable'!

Elements are just conceptions only and are understood as the basic material of the objects. This is the Vyavahaarika Satya, the necessary truth of the world; not the actual (Paaramaarthika).]

अन्तःकरणभूतादि मृत्काष्ठदृषदादि वा सर्वं शून्यमशून्यं च चेतनं विद्धि नेतरत्।

The inner faculty of perception (which is said to be the conscious agent), the elements (that are grouped variously as the objects) and also the (material) objects like mud, wood or stone etc are all the 'empty and the not-empty consciousness only; and nothing else.

[When one is conscious of the objects, they exist as a part of the consciousness; when not conscious, they do not exist. Everything rises from the emptiness of the Self which stays as not-empty, as the form of the world. The Chit is neither conscious nor inert. Consciousness is just the state of perception.]

STORY OF AEINDAVAS

तत्रैवमैन्दवाख्यानं शृणु श्रवणभूषणं मया च पूर्वमुक्तं तत्किंचान्यदभिवर्ण्यते।

Listen to this story of the sons of Indu, which is an ornament to the ears.

I have already narrated this previously, yet I will again repeat it for a different purpose.

तथापि वर्तमानोक्तप्रश्नबोधाय तच्छृणु यथेदं सर्वमद्रयादि चिदित्येव तु भोत्स्यते।

For understanding the answer to your question, listen to it again, so that you will know that Chit alone is all the mountain etc.

कस्मिंश्चित् प्राक्तनेनैव जगज्जालेऽभवद्विद्वजः तपोवेदक्रियाधारो ब्रह्मन्निन्दुरिति स्मृतः।

In some past world network, there lived a Brahmin. He was engaged in penance and the performance of Vedic rites. That Brahmin was known by the name of Indu.

दश तस्याभवन्पुत्रा जगतो दिग्गता इव महाशया महात्मानो महतामास्पदं सताम्।

He had ten sons like the world has ten directions. They were very noble in disposition, great in character, and were the great abode of all good qualities.

स तेषां कालवशतः पिताऽन्तर्धिमुपाययौ दशानां भगवान् रुद्र एकादश इव क्षये।

In course of time, their father disappeared for those ten, like Bhagavaan Rudra the eleventh one at the dissolution times.

तस्यानुगमं चक्रे भार्या वैधव्यभीतिभिः अनुरक्ता दिनस्यैव संध्या ताराविलोचना।

His wife also followed him, afraid of the pain of separation from him, like goddess Sandhya (evening time) with the eyes of stars (TaaraaVilocanaa) who was in love with the day-time (disappears after the day is gone).

तयोस्ते तनया दुःखकलिता विपिनं गताः कृतौर्ध्वदैहिकास्त्यक्त्वा व्यवहारं समाधये।

After performing the funeral rites, those sons were heart-broken and went to the forest, to do contemplation.

धारणानां समस्तानां का स्यादुत्तमसिद्धिदा धारणा यन्मयाः सन्तः स्याम सर्वेष्वरा वयम्।

इति ते तत्र संचिन्त्य बद्धपद्मासना दश इदं संचिन्तयामासुर्निर्विघ्ने कन्दरोदरे।

‘Among all the forms of meditation, which is the excellent fruit-giver, absorbed in which we will remain as the Lords of all’; all the ten wondered like this; sat in the lotus posture; started discussing the same inside the hollow of a cave, without getting disturbed by anything.

पद्मजाधिष्ठिताशेषजगद्धारणया स्थिताः भवामः पद्मजोपेतं जगद्रूपमविघ्नतः

इति संचिन्त्य सब्रह्मजगद्धारणया चिरं निमीलितदृशस्तस्थुस्ते चित्ररचिता इव।

‘By staying in the full absorption of the state of Lotus born, we will be in the form of the Jagat itself undisturbed by anything else.’ Deciding like this, they for long sat with closed eyes, absorbed in the state of the Jagat with its Brahmaa, like painted pictures.

अथैतद्धारणाबद्धचित्तास्ते तावदच्युताः आसन्मासान्दशाष्टौ च यावत्ते देहकाः शुष्काः कंकालतां याताः

क्रव्यादैश्वर्विताङ्गकाः नाशमभ्याययुस्तत्र च्छायाभागा इवातपैः।

With their minds absorbed in such contemplation, without swerving even slightly, they stayed like this for eighty months. Their bodies dried up and turned into skeletons. The wild beasts ate off their limbs. They (as the vulnerable bodies) perished like the shadows in the hot sun.

[But did they really perish along with the bodies? No! New bodies were created by their minds.

The very world-forms that were conceived by them, became their bodies. They were now the Viraat-forms.]

अहं ब्रह्मा जगच्चेदं सर्गोऽयं भुवनान्वितः इति संपश्यतां तेषां दीर्घकालोऽभ्यवर्तत।

‘I am Brahmaa; this is the world created by me’; as they stayed absorbed in such a state, a long time elapsed.

तानि चित्तान्यदेहानि दशैकध्यानतस्ततः संपन्नानि जगन्त्येव दश देहानि वै पृथक्।

Their minds which had lost their original bodies became ten worlds as their bodies, because of the ten contemplation-states.

इति तेषां चिदिच्छा सा संपना सकलं जगत् अत्यन्तस्वच्छरूपैव स्थिता चाकारवर्जिता संविन्मयत्वात्

जगतां तेषां भूम्यचलादि तत्सर्वं चिदात्मकं विद्धि नो चेदन्यत्किमुच्यताम्।

In this manner, the wish of the Chit itself became all those worlds.

It was of the purest nature and without form, and made of their conscious awareness only.

The lands and the mountains of the world were made of their knowledge-form only.

Understand everything to be of the nature of Chit. Tell me, what else is there?

[The Aeindavas were able to get out of their individual-body conceptions and stayed as the Viraat-bodies.

Their consciousness alone existed as their solid world bodies, and were under their control.

They, from their limited Jeeva-states turned into the totality states of their worlds.

They were at once all the conscious and inert objects.

But an ordinary Jeeva is identified with the body only, and exists as a limited consciousness that is controlled by the Vaasanaas only. He cannot ever renounce his dream identity connected to his tiny world of relatives, gods, possessions etc. Though his world also exists as his consciousness only, he is bound by his limitation-concept. How can one whose consciousness fully believes in its limitation as a body, move the mountain or river? Just by an outward wish, you cannot move a mountain, like a magical feat. Moreover, the world of a Jeeva is a tiny part of a totality-mind state, and is bound by the rules of that ‘totality state of conception’ which is with its own rules and regulations.

A Knower who is not tainted by individuality and who has no Vaasanaas at all even in the least, exists as Chit alone, with the entire perceived as his body. He can enter any world at will, he can create any change in the objects by a mere wish, since he exists in a non-solid world.]

किल यत्त्रिजगज्जालं तेषां किमात्म तत्तथा संविदाकाशशून्यत्वमात्रमेवेतरन्न तत्।

What else is the essence of the tri-world phenomenon you observe as solid?
It is just the emptiness of consciousness-expanse only; and nothing else.

विद्यते न यथा किञ्चित्तरङ्गः सलिलादृते, संवित्तत्त्वादृते तद्वद्विद्यते न चलनादिकम्।

Without water, there is no existence for the waves. Without the principle of this conscious awareness, there cannot exist any movement at all.

[Actually nothing moves in the world; nothing is destroyed in the world.

Like the ocean is made of water drops, the world is made of tiny perceptions states only, which get connected by the mind.

Let us take a pot and break it into pieces. We now define the pot as perished, broken!

Actually what is the 'destruction of pot' made of?

Tiny perception states of the images and sounds of pot's various positions alone - 'as from its full state to the broken state' - get perceived by the senses, as separate perceived states in an order. Continuity is maintained by the fastness of perception (as in a reel of a film.) Mind connects these various positions and images of the pot as one coherent scene; and understands the pot as destroyed. Nothing was destroyed actually, except that there were different cognition-states of the pot-image from its unbroken state to the broken state.

Movement is also nothing but the position of object at various time and place measures; which is connected by the mind. Nothing moves actually.

The mind empowered by Chit alone produces the ideas of movement, destruction etc.

The world as such is the colourless, soundless, image-less emptiness alone.

On this empty canvas, anything can be drawn by the mind as its perceived.

In the human world bound that is by ignorance, maybe the water does not flow towards the thirsty person by wish; because he is bound by the ideas of his own limitation. These limitations are there because of the particular rules ordained by the Creator of that particular world. It can be otherwise also, as in a world of Gandharvas, or some such supernatural beings.

Rama's question reflects the questions presented by the ignorant ones who believe in the solidity of the world. As Rama mentions, these people are neither in the highest state of knowledge; nor in the lowest state of ignorance. They see the solid world; and have faith in the Chit principle also; yet fail to connect the two as one; because they are still in the state of duality only.

The vulnerability of things also is different for different worlds.

We cannot question the truth of Chit, which applies to all the worlds of any nature.

Perishable, non-perishable, formless, form etc, are all mind-created concepts that belong to the 'perceived' of this particular world only.

Worlds of any sort can be there, similar to where dreams of any kind could be there. Yet the causality factor is never transgressed; regularities never go astray; measurements never go wrong; calculations never fail; rules never get violated. That is how the perceived can remain as the perceived.

This is the Chamatkaara of Chit, the understanding consciousness, the Knowledge-essence, the 'empty expanse of nothing' which alone shines forth as everything.]

ऐन्दवानि यथैतानि चिन्मयानि जगन्ति खे तथा चिन्मयमेषु काष्ठलोष्टोपलाद्यपि।

Just like these worlds of Aeindavas are made of consciousness only, shining in emptiness, these objects like wood, lump of mud, stone etc (here also) are made of conscious awareness only.

[Objects do not exist as separate from the perceiver.

The 'perceiver of the stone' is one single unit of stone getting perceived by a perceiver.

Perceived and perceiver are interdependent; each cannot exist without the other.

The whole of the perceiver, perceiving, perceived factor is the 'togetherness', as the entire perceived scene.

A perceived object like a stone or wood comes with the perceiver-Jeeva inbuilt.

So it is with every object of the perceived, living or non-living.

Knowledge-essence alone shines as the object of knowledge and the knower of the object.]

यथैवेन्दवसंकल्पास्ते जगत्वमुपागताः तथैवाब्जजसंकल्पो जगत्वमयमागतः।

The conceptions of Aeindavas had turned into (solid) worlds (in whatever way they conceived it to be, step by step, in a meticulous manner); similarly the conception of the Lotus-born (Creator, has turned into this world-state) (of Rama's).

तस्मादिहेमे गिरयो वसुधा पादपा घनाः महाभूतानि सर्वं च चिन्मात्रमयमाततम्।

Therefore, all these solid objects like the hills, lands, trees,, the five elements (that group as objects), all are just the spread out shine of Chit-expanse only (as the objects of Knowledge and the Knower of the objects, as one unit, as an extension of consciousness which is in essence the Chit, the common essence of all as the 'I-less Existence awareness').

चिद्वृक्षाश्चिन्मही चिदधौश्चिदाकाशं चिदद्रयः नाचित्क्वचित्संभवति तेष्वैन्दवजगत्स्विव।

Chit is the trees, Chit is the space above, and Chit is the mountains (because Chit exists as them).
Like the worlds of those Aeindavas, there is nothing that rises here that is not Chit.

[What you understand as any object is just your understanding itself extending as that object.

Whatever you do not understand through the medium of senses and the mind is non-existent for you.

The past, future, present etc exist as the object of consciousness only!

What can exist outside of consciousness? Even your individual self is an extension of this consciousness only. This consciousness is not the character of the inert brain, but the Reality-essence which exists as any experience of any object.

There is nothing as some formless changeless invulnerable reality as opposed to something that exists separately as vulnerable object of the world. There is no two or one.

All these words belong to the perceiving mind, which survives on divisions only.

Or, do you still falsely believe that there is some separate Reality as a conscious agent like a potter, who uses its movement like a wheel, and makes the solid objects out of elements like a potter makes the pots out of clay?

Understand that your own awareness exists as the awareness of the stone or the awareness of the tree.

As your awareness shifts from one object to another, your awareness exists as the awareness of those objects, as disconnected perception-states, yet connected as one by the basic Chit (Self) which is in-between the two cognition-states.

The world was not already there before you entered the world as a consciousness trapped in the body-I.

With your appearance, the world revealed itself as per your intellectual purity.

The world you experience is what your awareness exists as the world.

If you want to correct it or change it, change yourself; make the intellect pure with dispassion, make it sharp with Vichaara; discard what is not real with Viveka; then see the world existing as the pure taintless Chit only. There is nothing invulnerable or vulnerable; everything is made of awareness only, like the sunlight existing as all the colours. Even the colours are different as per the health of the brain; so does the worlds exist as different as per the health of the mind.

A JeevanMukta alone exists as real in this magical panorama presented by Chit.

He is story-less and exists only as the knowledge-body.

Rest are all inert body-things only that are made of vulnerable matter, the dream-characters maintained by the dreams themselves. The higher intellects like Shiva, Vishnu and others live in the 'real worlds' made of real people of their own kind. If you want to meet them and offer your respects to them, rise in knowledge like them, and become real. Do not confine them to your imagined god-images and concocted stories of their lives. To meet a Shiva, one has to be a Shiva himself; and such Shivas exist in limitless number in the Chit-space. This world is just a dream of some Brahmaa which runs by his rules and laws.]

चिन्मात्रखकुलालेन स्वदेहचलचक्रके स्वशरीरमृदा सर्गः कुतोऽयं क्रियतेऽनिशम्।

The empty ChinMaatram is the potter. Moving of its body is the wheel. Its body itself is the mud. Some world gets made without a break. Is this how it is? (*Is this your idiotic belief?*)

संकल्पनिर्मिते सर्गे दृषदश्चेन्न चेतनाः तदत्र लोष्टशैलादि किमेतदिति कथ्यताम्।

In this world which is made of conception only, if the stone is not made of awareness shine, and also the mud and hills (made of the same shine), then tell me what else all this is?

[World exists as the totality of memories and impressions in the 'Self', which is the common essence of all the Jeevas. These memories, impressions, ideas are exchanged with each mind, and an idea of the solid world exists as the most invulnerable delusion-state.
Any Creation is just a totality of reflections of many mind-mirrors of the same type.]

कलनस्मृतिसंस्कारा दधत्यर्थं च नोदरे।

The varied experiences related to the objects; the memories of the experienced objects; the impressions produced by them; the varied wants; all these are held by Chit within its own belly, but not as meaningful manifestations (but just as some hallucination of the deluded Jeeva-states).

प्राङ्मृष्टं कल्पनादीनामन्यैवार्थकलावताम्।

It has already been explained by me, as to how it is different as the empty meaningless realities for the ignorant, and how it is the same wondrous state of Chit for those who understand the truth.

तद्धाम संविदो धाम्नि मणिराशौ मणिर्यथा सर्वात्मनि तथा चित्ते कश्चिदर्थ उदेत्यलम्।

'That state of Knowledge only', (as the common essence of all) holds everything (conscious and inert) like gems in a heap of gem (as the total lustre of the gem-heap).

That alone, as the essence in all, rises as the 'meaningful (dream -object)' in the total mind-structure.

अकार्यकरणस्यार्थो न भिन्नो ब्रह्मणः, क्वचित्स्वभाव इति, तेनेदं सर्वं ब्रह्मेति निश्चयः।

These objects which are not the effect of any cause are not different from Brahman in the least.

'It is its own nature'; this is the ascertained conclusion that everything is Brahman.

यथा प्रवृत्तं चिद्वारि वहत्यावर्ततेऽवनौ स्वयत्नेनातितीव्रेण परात्मीयात्मना विना।

The water moves by itself, by its own effort, and fills up the hollows in the ground very fast, without another agent, because of its very nature. (So does the Chit shine as the perceived, by its very nature without another agent.)

[The consciousness, the awareness of existence spreads out naturally as the world you experience, and is termed as the Jeeva-state. It is a distorted image of the solid world with solid people, because you see it always with the mind-glasses, the idiot-thing which makes up stories. Break off the glasses, and shine as the pure Self alone! Be like the space when living with the dream-worlds of others; unaffected and pure!]

पद्मलीला जगदिव प्रकचन्ति जगन्ति यत्चिन्मात्रब्रह्मणः स्वस्मादन्यानि न मनागपि।

The worlds shine like the worlds of Padma and Leelaa, (as dreams conceived by Vaasanaas only) (or as the amusing sport of the Lotus-born) (or as the lotus rising from Vishnu's navel at Padma-Kalpa as the world-play) as the shine of Chit Brahman and do not differ from it in the least.

अजातमनिरुद्धं च सन्मात्रं ब्रह्म खात्मकं शान्तं सदसतोर्मध्यं चिद्भामात्रमिदं जगत्।

Brahman is unborn, unblocked, is of the nature of existence alone and is made of emptiness.

Jagat is the tranquil state, a middle state between the real and unreal, (looking real, but unreal in essence) (like the unreal costume, the mind-screen worn by the Chit) and is ChinMaatram alone.

यत्संविन्मयमद्र्यादि संकल्पजगति स्थितं तदसंविन्मयमिति वक्ताऽज्ञो जैर्विहस्यते।

Mountains etc are all made of conscious awareness alone; and exist in the world of Samkalpa.

The ignorant who calls it inert (and solid) is laughed at by the Knowers.

[Every bit of the perceived is some knowledge received as Bodha.

Be it a mountain, or a river, or a wife, or a husband, or a child, or a relative, everything is just a form of Bodha only. That an object is inert, and that another object is alive and conscious; is also a form of Bodha only. Bodha is another name for awareness. There can be the awareness of inertness; but Bodha is not inert; is not conscious also as opposed to 'inert'.]

जगन्त्यात्मेव संकल्पमयान्येतानि वेत्ति खे खात्मकानि तथेदं च ब्रह्म संकल्पजं जगत्।

The worlds are one's own essence, are made of the conception only, are seen in the emptiness, and are made of just emptiness (appear newly at every mind-agitation, rise from the emptiness of the Self as a wave and dissolve into it the very next moment). This world is produced by the conception of Brahmaa.

[What your subtle wants are, that alone shines as what you see; not that always the conceptions will fructify as what you want; but the wants alone will create the scenes of your world, like a dream seen in your own mind. World is a mixture of many dreams of many Jeevas.

This totality of dreams is known by the name of Brahmaa; who is the conceiver of this world. He is not a person or entity, but is the Chit alone shining forth as a mind, the information-processing nature.]

यावद्यावदियं दृष्टिः शीघ्रं शीघ्रं विलोक्यते तावत्तावदिदं दुःखं शीघ्रं शीघ्रं विलीयते।

The faster this vision of truth rises, the faster the pain (of worldly existence) dissolves off.

यावद्यावदियं दृष्टिः प्रेक्ष्यते न चिराच्चिता तावत्तावदिदं दुःखं भवेत्प्रतिघनं घनम्।

As long as this understanding is not there in the mind, this pain will increase in thickness consequently.

दीर्घदुष्कृतमूढानामिमां दृष्टिमपश्यतां संसृतिर्वज्रसारेयं न कदाचित्प्रतिशाम्यति।

For those fools, who are stuck with the evil deeds of the long past (stored in the mind as attachments, desires and hatred), and who do not see the truth, this worldly existence is as hard as the diamond; and never ever subsides.

[These ignorant Jeevas will forever exist as dream characters only as animals, or humans, or trees or whatever. They will move from dream to dream with different dream identities, dying again and again without a break.]

नेहाकृतिर्न च भवाभवजन्मनाशाः सत्ता न चैव न च नाम तथास्त्यसत्ता।

There is nothing with a form here, not also the recurring states of births and deaths.

There is no existence or non-existence (of Brahman and world as two separate principles.)

शान्तं परं कचति केवलमात्मनीत्थं ब्रह्माथवा कचनमप्यलमत्र नास्ति।

The tranquil state of the Supreme alone shines in this manner in itself.

There is nothing that shines as anything bereft of the Brahman-state.

I AM CHIT, THE PILLAR THAT CAN EXIST AS ANY STATUETTE

आद्यन्तवर्जितमलभ्यलताग्रमूलनिर्माणमूलपरिवेशमशेषमच्छम्

I am the pure form without the least of anything as left back, with the deeply pervading roots of that Chit, which produces the 'world-creeper', that have no end or beginning, the roots of which are never found.

अन्तस्थनिर्गगनसर्गपुत्रकौघं नित्यं स्थितं ननु घनं गतजन्मनाशम्

I have hosts of statuettes of worlds within me (as probable states), densely packed without a gap as my eternal state, yet am without birth and death.

सन्मात्रमन्तरहिताखिलहस्तजातं पर्यन्तहीनगणनाङ्गममुक्तरूपम्

I am existence alone. (I just 'am' without the quality of existence.)

I am all that is produced by the hand as limitless actions (of limitless Jeeva-world statuettes).

My limbs (as all the Jeeva-states) are beyond count and limitless, and of the nature of bound (with limitations as if).

आत्माम्बरात्मकमहं त्विदमेव सर्वं सुस्तम्भरूपमजमौनमलं विकल्पैः।

My covering is this Aatman, the understanding nature. I am all this.

I (as Chit-state) am the 'firm pillar', the 'unborn silent state'.

Enough of doubts! (Know this and realize this.)

एवं चिन्मात्रमेवैकं शुद्धं सत्त्वं जगत्त्रयं संभवन्तीह भूतानि नाज्ञबुद्धानि कानिचित्।

In this manner, the ChinMaatram alone is the untainted reality of the tri-worlds.

There are no beings here; or anything that is understood by the ignorant (as solid independent objects).

तस्मात्कृतः शरीरादि वस्तु सप्रतिघं कृतः यदिदं दृश्यते किञ्चित्तदप्रतिघमाततम्।

Therefore, where are the differently seen bodies? Where are the differently seen objects which are vulnerable? Whatever is seen here is the single invulnerable state that is spread out as all this.

स्थितं चिद्व्योम चिद्व्योम्नि शान्ते शान्तं समं स्थितं स्थितमाकाशमाकाशे ज्ञप्तिर्ज्ञप्तौ विजृम्भते।

Chit-expanse is in Chit-expanse; tranquil state is in tranquil state equally established.

The expanse of emptiness is in empty expanse. Knowledge is grandly revealed in knowledge.

सर्वं संविन्मयं शान्तं सत्स्वप्न इव जाग्रति स्थितमप्रतिघाकारं क्वासौ सप्रतिघा स्थितिः।

Everything is the pure awareness of Knowledge only and quiet, like some really experienced dream in the waking state, staying as the invulnerable state only. Where is the vulnerable state at all?

क्व देहावयवाः क्वान्त्रवेष्टनी क्वास्थिपञ्जरं व्योमेवाप्रतिघं विद्धि देहं सप्रतिघोपमम्।

Where are the body-limbs? Where are the sinews and nerves?

Where is the skeletal structure (except as Bodha)?

Understand the body to be just empty space only (made of sense perceptions), looking as if it is vulnerable. (Objects are just images produced by the mind on the swaying elements. They gain solidity only when you are conscious of their solidity, through the 'touch-sense'.)

संविक्तरौ शिरः संवित्संविदिन्द्रियवृन्दकं शान्तमप्रतिघं सर्वं न सप्रतिघमस्ति हि।

Hands are Samvit (awareness); head is Samvit; the group of senses are also Samvit.

Everything is the quiet invulnerable state; there is nothing that is vulnerable.

(Vulnerable nature is also Bodha only.)

ब्रह्मव्योम्नः स्वप्नरूपस्वभावत्वाज्जगत्स्थितेः इदं सर्वं संभवति सहेतुकमहेतुकम्।

From the empty expanse of Brahman by its own nature of the world-state, all this happens as if with cause, but without any cause.

न कारणं विना कार्यं भवतीत्युपपद्यते यद्यथा येन निर्णीतं तत्तथा तेन लक्ष्यते।

It is observed that the effect is not there without the cause. (This is the fixed rule of the perceived.)

Whatever has been decided as its nature, that alone gets observed as its quality.

कारणेन विना कार्यं सद्बुद्धियुपपद्यते यथाभावितमेवार्थं संविदाप्नोत्यसंशयम्।

This effect (world) without a cause, is observed to be the same as the Reality (through Vichaara).

Whatever the 'understanding nature' wants, that alone gets perceived (as the world) for sure.

यथा संभवति स्वप्ने सर्वं सर्वत्र सर्वथा चिन्मयत्वात्तथा जाग्रत्यस्ति सर्वात्मरूपता।

Just like in the Svapna state everything everywhere happens in all manners, so also in the Jaagrat also everything is there because of being made up of Chit.

सर्वात्मनि ब्रह्मपदे नानानानात्मनि स्थिता अस्त्यकारणकार्याणां सत्ता कारणजापि च।

In the state of Brahman, which is the essence of all and stays as the manifoldness and non-manifoldness, there is the reality of effect without cause (as the world-perceptions) and the things produced by the causes also (as a part of the perceived worlds.).

एकः सहस्रं भवति यथा ह्येते किलैन्दवाः प्रयाता भूतलक्षत्वं संकल्पजगतां गणैः।

One becomes thousand like it happened with the Aeindavas (by a single individual becoming thousands of individuals at once).

Each one became a world teeming with countless beings, by conceiving themselves as Viraat-bodies.

सहस्रमेकं भवति संविदां च तथा हि यत्सायुज्ये चक्रपाण्यादेः सर्गैरेकं भवेद्वपुः।

Thousand becomes one when conceived so.

When all the Devas like Vishnu (Shiva, Indra etc, who are seen as different image-forms) are contemplated upon as one (as rising from a single source), then the whole Creation will become a single body.

(The entire tri-world with all its beings shines forth as the undivided luster of the Self!)

एक एव भवत्यब्धिः स्रवन्तीनां शतैरपि एक एव भवेत्काल ऋतुसंवत्सरोत्करैः।

Though hundreds of rivers keep flowing, the ocean (into which they dissolve off) will be one only.

Though made of many seasons, Time is one only (when seen as just continuously changing patterns).

(Though manifold, the world is the non-manifold state of Chit only.)

संविदाकाश एवायं देहः स्वप्न इवोदितः स्वप्नाद्रिवन्निराकारः स्वानुभूतिस्फुटोऽपि च।

The expanse of conscious awareness alone is this body rising like a Svapna.

It is formless like the mountain seen in the Svapna, though solidly experienced as real.

वेदनावेदनात्मैकं निद्रास्वप्नसुषुप्तवत्वातस्पन्दाविवाभिन्नौ चिद्योमैकमतो जगत्।

‘Perceived’ and ‘not perceived’ as in the states of Svapna and Sushupti of the sleep state, are not different as shown in the example of the wind and its movement. Therefore the world is Chit-expanse only.

द्रष्टा दृश्यं दर्शनं च चिद्भानं परमार्थखं शून्यस्वप्न इवाभाति चिद्योमैकमतो जगत्।

The tri-fold unit of the ‘Seer, seen and seeing’ is the shine of Chit and the reality of nothingness.

It shines forth as the empty state of Svapna. Therefore the world is Chit-expanse only.

जगत्त्वमसदेवेशे भ्रान्त्या प्रथमसर्गतः स्वप्ने भयमिवाशेषं परिज्ञातं प्रशाम्यति।

The state of the world is unreal only, and shines as the ‘delusion as if from the beginning of the creation’ in the Supreme, like the fear felt in the dream. When understood, it subsides.

एकस्याः संविदः स्वप्ने यथा भानमनेकधा नानापदार्थरूपेण सर्गादौ गगने तथा।

One Samvit shines as many in the Svapna; so also, the Chit shines as many objects, like the worlds seen in the sky.

बहुदीपे गृहे च्छाया बह्व्यो भ्रान्त्येकवद्यथा सर्वशक्तेस्तथैवेका भाति शक्तिरनेकधा।

In a house lit with many lamps, there are many shadows seen as one.

Similarly the ‘all powerful Chit’ shines with its many powers (as one).

यत्सीकरस्फुरणमम्बुनिधौ शिवाख्ये व्योम्नीव वृक्षनिकरस्फुरणं स सर्गः।

That is alone the world, which is the spray of waters rising from the ocean called the Shiva (auspicious state of Brahman), like the hosts of trees seen in the sky.

व्योम्न्येष वृक्षनिकरो व्यतिरिक्तरूपो ब्रह्माम्बुधौ न तु मनागपि सर्गबिन्दुः।

Maybe in the sky, the groove of trees may look as different; but in the ocean of Brahman, there is no separate water-drop called the world in the least.