

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM  
[KNOWLEDGE SECTION]

BOOK FIVE

[DATTAATREYA GEETAA (1)]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***  
***TO***  
***ALL THE SEEKERS OF TRUTH***

**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.

## DATTA GEETAA

This section named 'Dattaatreya Geetaa' discusses extremely abstract thoughts and can be grasped only by a Vaasanaa-free intellect that is seeping in dispassion. The sacred texts like Yogavaasishtam and Tripuraa Rahasyam are created for the excellent thinkers like Janaka, who absorb the knowledge as it is spoken, and realize the truth instantly. These 'Vichaara based' texts act as magical portals that immediately transfer you to the Turyaa level (the 'beyond' level), by the mere reading and understanding of the instructions.

Surrendering your mind completely to Tripuraa (the power of Brahman), study this divine song of the great DattaMuni, and realize the Aatman instantly, like the noble king Janaka.

Salutation to the great Goddess Tripuraa

दत्तात्रेय उवाच  
Dattaatreya spoke

भार्गवैवं हि सा संविद्वेदवन्ध्या निरूपिता।उपलब्धिदशा तस्या बहुधा संश्रुता ननु।अव्युत्पत्त्या न जानन्ति जना  
मायाविमोहिताः।सा दशा भाव्यते सूक्ष्मदृशैव नान्यथा क्वचित्।किं बहूक्तेन ते राम शृणु सारं ब्रवीम्यहम्।  
Bhaargava! In this manner, it has been proved that the Pure state of Chit is barren of the perceived.  
How she (as the Samaadhi state) can be observed in many life-situations has also been explained well.  
Being unacquainted with this state, no one recognizes this state (as the Samaadhi state), since everyone is  
deluded by the power of Maayaa. That state can be observed through subtle vision (obtained through  
Vichaara) only, and not otherwise. What is there to explain any more, listen I will tell you the essence of  
Knowledge briefly.

*(Now Dattaatreya argues out Rama's opinion, that the mind is separate from the Aatman, and is a separate tool that belongs to the Aatman.)*

IS THERE A MIND THAT IS SEPARATE FROM CHIT?

*(Is there a mind that knows the objects as separate from Chit? Are there three separate categories as Chit-state, mind-state and the object-state, each independent of the other?)*

मनसा वेद्यते वेद्यं मनसोऽतो न वेद्यता।तथा च वेद्यनिर्मुक्तं मनोऽप्यस्तीति सम्भवेत्।  
Whatever is there as an object is known by the mind. *(This is common knowledge).*  
But the mind cannot be known by any object.

*(Mind can know the object, if needed; or not know the object, if needed; but the object can never know the mind.)* Therefore, it is possible that the mind can exist without knowing anything also.

*(The information processing mind can remain quiet also, without processing any information. Then it is the state of Aatman, that is bereft of the function of information processing; and is the quiet state of Samaadhi.)*

‘VITTI’, THE ‘KNOWING ONE’ IS THE ‘MIND BEREFT OF PERCEPTIONS’

तन्मनो वेद्यनिर्मुक्ता वित्तिरित्यभिधीयते।

This mind alone, which is bereft of the ‘Known’, is referred to by the term ‘Vitti’, the pure awareness.

*(Mind alone is the Vitti, the other name for Chit. ‘Vitti’ means ‘that which knows’.)*

DO YOU NEED PROOF FOR YOUR OWN EXISTENCE?

*(If ‘existence’ itself has to be proved by another thing, and that has to be proved by another and so on; then no one can exist actually and know anything, or know even the Self.*

*If the other has to prove your existence, how can you exist at all?*

*Vitti, the quiescent state of Aatman, is self-proved.*

*There cannot be another one to know this Vitti; for it will lead to infinite regress.*

*If something else has to prove the existence itself, then nothing can exist at all.*

*No one can possibly exist, since each need to be proved by the other; and only darkness will be left back as the nothingness of the blind, where each blind man holds the other blind man for support.)*

उपलब्धिस्वरूपत्वाद्द्विदितैव हि सा सदा अन्योपलब्ध्यपेक्षायां आन्ध्यं स्यादनवस्थितेः।

This ‘Vitti’ is always there as the awareness of oneself; therefore it is always realized.

Another ‘Knower of oneself’ cannot be there (as a mind-state), for it leads to the infinite regress; or will be just a state of complete blindness where ‘existence’ is not possible at all.

## DO YOU NOT KNOW THAT YOU EXIST?

*(Do you know that you exist? If you do not exist, how can you know another object?)*

किञ्चिद्भावं हि संपश्यन्न भासि किमु भार्गवान् भासि चेन्न त्वमसि ततः प्रश्नस्तु ते कथम्।

When you 'know' any object, do you not shine as your own existence, Bhaargava? If you do not shine as your own existence, then you are not at all there; so how can you pose any question at all?

*(When you do not exist at all, then who is there to realize anything as the Self?)*

अहो स्वयं खपुष्पात्मा सन्कथं हितमिच्छसि। कथं तवात्मानमहं साधयामि विभावय।

Aha! When you are non-existent like a flower blooming in the sky, then why do you seek the welfare of Self-Knowledge? How can I (another person) prove your own existence then?

*(Do you need the proof of your existence by another one?*

*How can he exist, if you yourself are non-existent?*

*Your existence needs no proof, and you do not realize this state through any Saadhanaa at all.*

*The moment you stay detached from the ego, you stay as yourself.*

*Detachment from the ego, is the only Saadhanaa that is required.)*

## ‘AATMAN’ IS JUST THE COMMON STATE OF ‘I EXIST AWARENESS’

*(You can counter argue like this; ‘I know that I exist; it is an ordinary factor that all experience; but it cannot be the Aatman’; then listen.)*

सामान्येन विभान्तं मां न जानामि विशेषतः इति चेद्राम सामान्यमेव ते रूपमव्ययं विशेषलेशरहितं  
एतावद्ध्येव ते वपुः। अहो जानन्नपि पुनरलं मुह्यसि वै वृथा।

If you argue that you know that you exist as a common factor experienced by all, but do not know of it in a special way; then Rama, this common knowledge of existence is alone known as the ‘Self-awareness’, and is your true nature (Aatman) that never changes.

Your nature as the Self, has to be free of the least particularity.

## AATMAN CANNOT HAVE ANY SPECIAL CHARACTER

*(Every being knows that it exists; what is special about it?*

*There is nothing special; that is why, it is the common essence of all.*

*If Aatman can have some special quality that differs from others, then it is not Aatman at all!)*

अहो जानन्नपि पुनरलं मुह्यसि वै वृथा।

Alas! Though knowing the Self always (as your existence-sense), you are deluded for no reason and searching for it outside of you!

*(Does the Aatman exist outside of you? Do you have to attain it?*

*Does the ascertainment, ‘I exist;’ exist outside of yourself?)*

## OBJECT IS ‘KNOWN’ BY THE AATMAN: AND IT ALONE HAS SPECIAL QUALITIES

*(If anything has a quality, then it is ‘known’, and belongs to the perceived. Aatman has no quality.)*

भासकं सर्वमपि च विशेषविषयं भवेत्। अतः सामान्यरूपस्त्वं विभासि स्वत एव हि।

Whatever you ‘know’ as an object is characterized by some particularity or other.

Therefore, you shine forth as an ordinary non-particularized state only, all by yourself.

## ARE YOU THE BODY?

*(You argue that, you have special qualities and have a form with name.)*

शरीराद्यात्मना भासि सङ्कल्पेनैव नान्यथा।

If you argue that, you are shining forth as body-form only, then it is because you conceive the self on the body-image.

*(Body is also a sense-created information, like all the other objects you know. You imagine that you are the body, because it is a constant information, that forms the center of all other information sets.*

*Body is 'known' by you; therefore, you the 'knowing', are not the body.*

*Knower' is identified as the ego; so you are not the 'knower' also.)*

## WHY DO YOU BELIEVE THAT YOU ARE THE BODY?

*(Suppose, another body also was always present with this body, obeying the orders of the mind simultaneously, then you will believe that you are that body also.*

*If thousand bodies moved the same way at your will, you will think of yourself as thousand bodies also.)*

विभावय सूक्ष्मदृशा सङ्कल्पेऽन्यस्य देहतः भाति किं तव देहत्वं देहस्तच्चापि ते भवेत्। एवं सङ्कल्प्यते यद्यच्छरीरं तत्तदेव हि। तेन सर्वमयस्त्वं स्याः कथं देहात्ममात्रकः।

Analyze with the subtle vision. When you are conceiving another body (another set of sense-information), do you feel that also as your body? If so, then that also will become your body.

*(You identify with a particular set of sense information of some 'known object' called the body, that is constantly with you, and which appears to be under your control. Other bodies do not move by your will. If they also moved by your will, then you will identify with those bodies also as the Self.)*

Then, whatever you conceive and control as a body, will be the (ego) self only.

Then, you will be all the bodies that are there; why just identify with a single body alone?

## 'BODY' IS A PERCEIVED OBJECT; NOT THE REAL 'YOU'

तस्माद्दृश्यं तव वपुर्नहि स्याद्व्यभिचारतः। तस्माद्दृग्भात्रूपोऽसि न दृग् दृश्या कदाचन।

Therefore, what is 'seen' cannot be your form, since it is erroneous reasoning.

Therefore, you are the state of seeing (knowing) alone; and not the 'seen' or the 'seeing entity' (ego).

## SELF-SHINE IS THE REAL YOU: AND NOT THE BODY

सा स्वप्रभा दृश्यरूपविशेषलेशवर्जिता देहदेशकालभेदचित्रवैचित्र्यचित्रिता।

That 'self-shine' (Existence-awareness) is bereft of the least of any particularity that is seen; yet shines as the varieties of bodies that have varieties of experiences, and are located at various place and time measures

*(This 'existence awareness' is Chit, and is just a single state of Reality; and it alone shines as the world-appearance, in the form of countless 'information processing units' called the 'minds'.)*

## DO NOT CONCEIVE THE BODY AS THE SELF

तस्मात्सङ्कल्पमात्रस्य वर्जनात्परतः स्थितं शेषं शुद्धचित्ते रूपं स्वात्मानमुपलक्षय।

Therefore, by keeping away the conception (of the body-identity), the Self-awareness state is left back as one's natural shine. Observe your own true self (Aatman), in the purified state of the mind (through Vichaara).

## EVEN A GLIMPSE OF THE SELF IS ENOUGH

एवं सकृल्लक्षिते तु यत्स्थितं तदलक्षणात् अज्ञानं सर्वसंसारकारणं तद्विलीयते।

Even if once you can have the glimpse of that state through the 'Vichaara-practice', then the ignorance which is the main cause of the entire world-existence dissolves off; because, the realness seen in the 'seen-world' exists, because of being unaware of one's true Self only.

*(This understanding of one's true Self is known as 'Moksha'.)*

## WHERE TO FIND MOKSHA?

न मोक्षो नभसः पृष्ठे न पाताले न भूतले सङ्कल्पवर्जनाच्छुद्धस्वरूपस्य प्रथैव सः।

There is nothing called Moksha in all the three worlds that are below, above and in the middle. When one stays as his pure state of the 'Self-awareness' bereft of all conceptions, then that alone goes by the name of Moksha.

*(When the imagination that is built on the sense information is gone, where is the world?)*

## WHAT IS MOKSHA?

स स्वरूपात्मकत्वात् नाप्राप्तः स्यात्कदाचन।

'Moksha' is the term that refers to your own true self; and is never non-attainable.

*(You do not have to attain yourself; you are already there.)*

## MOKSHA IS THE REMOVING OF THE FOOLISHNESS

केवलं मोहमात्रस्य निरासेन कृतार्थता।

By just getting rid of the delusion, the fulfillment (of Moksha) rises by itself.

## THERE IS NO OTHER MOKSHA THAT IS POSSIBLE IN ANOTHER WORLD

अन्यो मोक्षो न संभाव्यः कृतकत्वाद्दिनश्यते।स्वरूपात् अतिरिक्तश्चेच्छशशृङ्गसमो हि सः।

No other Moksha is possible; for such a Moksha is only artificial and mind-conceived, and will perish. If there is any Moksha other than the awareness of the true self, then it equals a hare's horn only.

*(A Heaven oozing with pleasures, the god worlds of the devotees, a happy eternal life with the same family members etc are some idiotic Moksha-states imagined by the ignorant.)*

## MOKSHA IS TO KNOW THAT YOU DO NOT NEED MOKSHA

स्वरूपं सर्वतः पूर्णमन्यो मोक्षः क्व सम्भवेत्।

One's true Self (that exists as the existence-awareness of oneself) is complete in all ways; how can some other Moksha be there other than that?

## WHY STUDY SCRIPTURES, THEN?

स्वरूपे संभवन् मोक्षो दर्पणप्रतिबिम्बवत्।

The Moksha which results as one's true self-state through the study of the Scriptures, is like identifying oneself through the reflection in the mirror.

## MOKSHA CO-EXISTS WITH BONDAGE

*(If bondage means the getting rid of the unreal, then what is there to get rid of? Unreal does not exist at all! So what gets removed but the idea of bondage? Nothing! That which is truly existent is never non-existent.)*

लोकेऽपि बन्धविगमादृते मोक्षो न भावितः।

Even in the ordinary world vocabulary, Moksha is nothing else but the getting rid of the bondage.

## BONDAGE IS NON-EXISTENT

*(What happens when you get rid of something? It becomes non-existent. What happens when you get rid of the bondage? It becomes non-existent. What becomes non-existent cannot exist at all, for sure. So, bondage is never existent.)*

विगमोऽभाव एव स्यात्।

The removal of something is its non-existence only.

## REAL CAN NEVER BE BOUND BY THE NON-EXISTING BONDAGE

*(That which is real cannot stop existing; so how can it be bound? Pure awareness state is never bound at all.)*

सत्योऽभावत्मकः कथम्।

How can that which is real can be non-existent, and be bound (as if it will come into existence by removing the bondage)?

## THAT WHICH IS REAL CANNOT BE UNREAL

भावाभावात्मकं वस्तु नहि संभवति क्वचित्।

There cannot be something which exists and does not exist also.

*(Existence cannot non-exist; non-existence cannot exist. Atman cannot be bound at all, by the non-existing bondage.)*

## ARE NOT THE OBJECTS OF THE DREAM, REAL AND UNREAL BOTH?

तथा च स्वाप्नभावाश्च भावाभावोभयात्मकाः।सत्याः स्युः बाधहेतोस्ते त्वसत्या इति चेच्छृणु।

‘The objects of the dream are both real and unreal; they are real when experienced, but are affected (Baadha) by the waking state, and are proved unreal’; if this is your argument, then listen.

## ‘BAADHA’ -DISPROOF

बाधोऽभावप्रत्ययः स्यात्।

What is ‘Baadha’? ‘Baadha’ is when something is proved unreal by some other thing. (*‘Baadha’ is that which affects the realness of something that is believed as real.*)

## DREAM OBJECTS WERE NEVER REAL

प्रत्ययाभावकालिकः यस्यैवं बाधयोगः स्यात्।सोऽसत्यो नहि चेतः।

Whenever anything is proved unreal, then it is affected by the proof, and so is understood as unreal. It was already unreal, and was understood to be so at a later time; therefore, it was never real.

*(Therefore, the dream-world was already unreal, and proved to be so at a later stage. The 'real' did not turn into 'unreal'. 'Unreal' is always 'unreal' only. Objects of the dream are not both real and unreal; but are unreal always, whether proved or disproved.)*

#### EVEN THE 'JAAGRAT' IS UNREAL LIKE THE DREAM

अस्ति सर्वस्य दृश्यस्य बाधोऽप्रत्ययकालिकः तस्मादसत्यमेव स्याद्भावाभावात्मना स्थितम्।

The realness of all that is seen here in the waking state also, will be affected at the time-instance, when the true knowledge rises. Therefore, whatever is experienced as the world-scenario, with its appearing and disappearing objects as the Jaagrata-state also, is unreal only.

*(Dream is disproved in the waking state; Waking state is disproved by the Knowledge of the Aatman.)*

#### CHIT ALONE IS REAL IN ALL THE THREE STATES

यस्याभावस्पर्शलेशः कदाचित्कुत्रचिन्नहि एवं विधं तु चित्तत्वं सत्यं सर्वात्मना स्थितम्।

However, that which is not touched in the least by non-existence, is the Chit-principle only, and it alone exists truly as the essence of all (in the passing phases of the waking, dream and sleep states.)

#### THERE IS NO OTHER MOKSHA THAN SELF-REALIZATION

तस्माद्विभिन्नमोक्षस्तु न सत्यः स्यात् कथञ्चन।

Therefore, there is no separate Moksha-state that can be achieved, other than the realization of the true self.

#### WHAT IS TRUE MOKSHA?

*(Though you are actually complete as the Chit, still you feel incomplete and wretched, because of ignorance. When you remove the false idea of limitation, and know the completeness as your natural state, then it is known as 'Moksha'.)*

मोक्षः पूर्णस्वरूपस्य सकृत् प्रथनमुच्यते।

The 'instant awareness' of one's 'completeness-state that is spread out as all', is known as Moksha.

#### HOW CAN YOU FEEL YOUR COMPLETENESS?

*(When is Chiti complete?)*

चेत्यवर्जनमात्रेण चितिः पूर्णा प्रकीर्तिता।

Chiti is said to be complete when the 'perceived' is removed off (by the knowledge of its unreal nature).

#### YOU ARE THE 'SHRUNK CHITI' NOW, BECAUSE OF THE DIVISION-SENSE

चेत्याभासनमेवास्याश्चितेः सङ्कोचनं भवेत्।

Chiti becomes shrunk by the shine of the perceived (when the perceived is believed as real through ignorance).

*(You feel limited and separated from many others. This is how you are shrunk.*

*Your 'existence-awareness', the Aatman, which alone is there as the 'spread out expanse of the world-existence', is now limited to the 'body-existence'.)*

## REMOVE THE PERCEIVED

चेत्याभाने चितिः पूर्णा परिच्छेदविवर्जनात्।

When the perceived does not shine (as the divided state), then the Chiti is complete because of not getting divided.

## IS CHITI LIMITED, AND LOCATED IN SPACE?

*(Some thinkers believe that the consciousness and the object are separate independent realities; and by the contact of the consciousness, the object revelation occurs; and therefore, the consciousness and the object connections exist as 'broken states', and are not continuous.*

*They refute the 'Aatman', which is the unbroken support of such conscious perceptions.*

*Sage Dattaatreya argues against such a contention here.*

*What is this division sense?*

*You believe that the world is filled with separate conscious beings that are made of physical bodies, which are located in some place at certain time; and the outside objects are already there; and the conscious body-entities perceive the objects.*

*You assume that the body is a conscious entity; and that you are the body-entity.*

*If consciousness is the Chiti, then Chiti is divided as your body, and is separate from the object.*

*Therefore, you identify the Aatman as the body.*

*On the one side, the conscious body-entity is there, and on the other side, the object is there.*

*Both exist independently at different location of space/time, and are unconnected.*

*When the consciousness reaches the body through the senses, the object is perceived; so you believe.*

*But, can the object already be there, if no one is perceiving it?*

*Chit is the awareness (or the consciousness), that is conscious of the object.*

*Object is inert, and is not conscious of you, the Chiti.*

*What can it know? It cannot think or know of its own existence.*

*Does the rock know you, or you know the rock?*

*How can the object exist separately without the Chiti being aware of it?*

*How can the object exist with the existence itself separated from it?*

*If no one is there to know, how can the object exist at all?*

*If Chiti is located at a point, and is divided, who knows that division also?*

*'Division' and 'ignorance' also exist as supported by the Chiti only.*

*Chiti and wrong belief is bondage.*

*Chiti that is removed of the wrong belief is Moksha.)*

## WHO KNOWS THE 'DIVISION'?

कालादिभिः परिच्छेदो यदि तस्या निरूप्यते अचेतितः परिच्छेदश्चेतितो वा भवेद्ब्रह्म।

If the division is proved for Chiti by the time and space boundaries, then tell me whether the division was 'known' or 'unknown'.

*(If the body-entity is the Aatman, and is the real self, then Chiti the Reality is separated and divided as so many body-entities. Therefore, you know that you also are divided and separated.*

*Who is the one who knows that the body is the divided entity; you, or the body?*

*Who are you then?)*

अचेतने ह्यसिद्धः स्यात् चेतने सैव व्यापिका।

*(Do the inert objects like rock and wood know that they are divided?*

*Body is also an inert object only. Does it know that it is there, or that it is divided and separate?*

*Chiti alone has to know the division also.*

*If Chiti is not aware of the division, what else can know of that division?)*

If the division is not known by the body, then the division is not proved (since it cannot think).  
If the division is known, then who else but she is there as the undivided knower of the divided phenomena?

### ‘DIVISION’ MEANS – THE DIVIDING THING (TIME) AND THE DIVIDED (OBJECTS)

*(How do you know that all objects are divided, and you are also a body that is separated from all?*

*It is because of the location of space and time measures.*

*The object always has to be located at a certain place, at a certain time; even if a god with form has to be limited by the space and time measures.*

*Even if you are standing at the same place-location, the time still keeps the division going on.*

*Therefore, ‘time’, the change factor, supports the division-sense.*

*‘Kaala’ the dividing factor, and the divided things, co-exist.*

*Change co-exists with the changing objects; but the Chiti which ‘knows’ the dividing time and the divided objects both, is not divided by ‘time’. Chiti is changeless.)*

लोके कालपरिच्छिन्नो भावो यः कोऽपि भावितः भावकालौ परिच्छेद्यारिच्छेदकतां गतौ चिता व्याप्तौ भवेतां वै।

In this world, if anything is seen as divided by some time-measure, then the object is a joint product of something that is divided, and something that is dividing it; and both are ‘known’ by the Chit, and are permeated by her.

*(You the Chit, are aware of the ‘dividing and the divided’ both.*

*If you were yourself divided, how can you know of another object’s division?*

*Therefore, Chiti cannot be divided.)*

### CHITI (SELF) KNOWS THE DIVIDING THING AND THE DIVIDED

यदा तर्हि तथाविधौ अव्याप्तौ तु चिता यर्हि कथं सिद्ध्येत्परिच्छिदिः।

If both the divided and the dividing phenomenon were not permeated by Chit like this, then how can the division occur at all?

*(How will one know of the division also?*

*‘Awareness of division’ alone shines as the division-factor, that forms the basis of the world-existence.*

*You are the ‘basic awareness’! You are ‘aware of the division’.*

*Are you not knowing now this division-factor and, how things are divided etc?*

*Are you not seeing the ‘passing time’?*

*If you were not stable and aware of the passing time, how can time itself exist?*

*The body also is an inert object located in time. It cannot know ‘time’.*

*You know ‘the time’ and know also the object that is deteriorating in time.*

*You know that the body is aging etc.*

*The body itself cannot know it; it is just a matter-aggregate.)*

### ARE YOU LOCATED AT A PARTICULAR PLACE IN SPACE?

चितेर्बहिर्यदा चेत्यमस्ति तत्स्यात् परिच्छिदिः।

The perceived has to be assumed as independent of Chiti, and as outside Chiti.

Then the perception occurs, and you see the object as separately existing.

*(Therefore, you believe that you also are a divided body-entity located at a certain place and time.)*

### CAN ANYTHING BE OUTSIDE OF YOUR AWARENESS-RANGE?

चितेर्बहिश्चेत्यसिद्धिः सर्वथा नोपपद्यते।

It is not at all possible that any perceived object can exist independently outside of Chiti.

*(Unless one is aware of an object through the senses and the mind, the object cannot be perceived; and is non-existent only.)*

यो बहिः स कथं सिद्ध्येच्चितिसंबन्धवर्जितः।

*(Awareness alone has to shine as the awareness of the object.)*

Whatever is outside of this awareness cannot be 'known' at all.

How can it be 'known' if the Chiti is not there?

*(It cannot happen at all that you are a succession of broken pieces of consciousness that is connected to the objects, and that there is no continuity at all as the 'Aatman' state.*

*Unless you as the changeless self, are not there continuously, how can you be aware of the time, and the division, and the divided object?*

*Unless you are stable and not-moving, how can you see the movement of another thing?)*

संबन्धांशमात्रस्य भानादन्यन्न सिद्ध्यति।

An object cannot be 'known', as a broken part of consciousness.

*(You cannot measure the 'object perception' as a joint process of a bit of consciousness and a bit of object information. Awareness cannot be measured like the time or place location.*

*You as the Self, are not a succession of conscious-actions that are disconnected from each.*

*You are the unbroken support of the succession of these conscious processes.)*

#### YOUR AWARENESS FULLY ENGULFS THE OBJECT AND KNOWS IT

अतो बहिः पदार्थोऽपि चितिर्निमग्न इष्यताम्।

Understand that the outside object is immersed in Chiti, as one with it.

*(The object that is perceived has to be permeated in and out by this Chiti, as one with it (like the space).*

एवं च सर्वात्मनैव मग्नं चेत्यमपीष्यताम्।

Understand that the entire perceived is drowned inside the awareness, as one with it (like the space-expanse).

*(When the mirror is filled with reflections, then the reflections are drowned in the mirror.*

*You cannot separate the mirror and the reflections. Mirror is divisionless; but reflects the division also.)*

कथं स्वान्तर्विनिर्मग्नं स्वपरिच्छेदकं भवेत्।

How can that which contains something as one with it, divide itself as the 'container' and the 'contained'?

*(All the objects are one with the space.*

*Space permeates all as a single divisionless expanse; so does Chit.*

*Your awareness permeates the objects and engulfs all like the space.)*

चेत्यमेवंविधं राम विचारय सुयुक्तितः।चितेरन्तर्भासमानं प्रतिबिम्बात्मकं भवेत्।

Analyze the perceived in this manner, through proper reasoning, Rama.

What shines within Chit is like its own reflection, that is not separated from it.

*(The perception of the object means the 'awareness of that object'; and is not separate from you.*

*You exist as the 'awareness of the object' when seeing any object.*

*You do not see an object outside of you, as a separate entity.*

*You exist as the object-awareness at the time of perception.*

*The 'perceived and the Chit' stay as one with each other and are not divided.)*

न भावोदरगो भावो भवन्लोके सुदृश्यते।

Any object which is inside another object is not visible in this world, because they both are one within each other and are not divided (say, like the salt dissolved in the Ocean waters.)

*(If you argue that there are two objects separately existing even when they are one, then how is it possible? How can two objects exist at the same location point?)*

*Chiti cannot contain the Jagat, as a second object inside it; it is one with it.)*

भावानां स्याद्धि साङ्कर्यं तथा चेद्राम सर्वतः।

Since two objects cannot be at the same place, it will lead to confusion.

*(Objects do not cause Chiti to exist; rather Chiti alone makes the objects exist by being aware of them. How can the objects that are seen through delusion and are non-existent, cause Chiti, the principle of existence to exist? How can unreal cause the existence of the real?)*

*Existence is self-proved and is second-less.)*

बहिःपदार्थस्ते प्रोक्तो भ्रममूलो हि सर्वथा। तदाश्रयाणां भावानां कथं स्यात्सत्यता वद।

I have already told you that the realness seen in the outside objects, is the cause of the delusion. Tell me, how can anything that is supported by the (unreal) outside objects, be real?

*(Chiti is independent of the perceived objects.)*