

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK FIVE

[DATTATREYA GEETAA (3)]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHIT AND AAKAASHA

Chit is the awareness of yourself existing; and it shines as the world you see, as per the wants and needs you have. These wants and needs are the agitations (Vikalpa) that taint the mind; if the Vikalpa is not there, then it is pure Chit shining through a clean screen of a mind.

When Chit shines as the world, or functions as the information processor, it goes by the name 'Manas'. 'Manas' or mind, is that which can produce and understand information, or that which can conceive information, or that which can think, or that which can want, or that which prompts some action and so on. In essence, it is that which makes you what you are; or rather to put it in simple words, the mind-entity is you, the ego-thing.

Mind is not a separate tool that Chit employs as its counterpart. Nirvikalpa mind (agitation-free state), is the Chit actually.

This fact was explained in the previous section.

In this section, Sage Dattaatreya explains to Parashurama, how Chit's completeness is blocked by the presence of 'Aakaasha'.

What is 'Aakaasha'?

Aa+Kaasha is 'abundant emptiness' that can fill anything limitlessly.

Aakaasha though has to be translated as the 'space', it is more than the 'space concept' of Physics. Aakaasha is not exactly the space; but is some 'conceived emptiness' that can allow objects to exist within it. As per your need and want, the Aakaasha rises containing those objects that you have to perceive, as per that want or need of yours.

'Space' is the gross form of Aakaasha as the element.

Aakaasha is the expanse, that is limitless.

It increases more and more as per your evolved state.

For example, the Aakaasha of the ant is smaller compared to yours; but is limitless in its own experience-field. So it is with all the beings, from a human to a Deva.

Aakaasha increases in expanse, as per the evolved state of a being.

The 'ordinary Aakaasha' is the space that contains the objects; and it permeates and pervades the objects.

The 'Manas -Aakaasha' is the expanse that contains all the objects as its conceptions.

The 'Chit-Aakaasha' is the awareness that contains this mind-expanse also, which in turn contains within it the limitless inert space as its conception' - says Sage Vasishtha, in JnaanaVaasishtam.

Aakaasha means that which allows something to be inside it, as a part of it.

Objects do not just exist in space as separate things, but form the essence of Aakaasha itself.

The inert Aakaasha permeates and pervades and exists as the countless objects; similarly the Chit-Aakaasha also exists as any object-experience of any one.

Aakaasha and Chit are almost similar, except that Chit is conscious; and Aakaasha is inert.

How do we see an object inside the space?

Space seems to permeate and engulf all over the object.

Space does not have any blockage anywhere; it spreads limitlessly, ready to keep any object you conceive inside it. Even if you somehow travel to the end of the universe itself, it will still be there to expand further.

Similarly Chit-awareness also permeates and engulfs the object that it 'knows'.

Chit permeates the space also, as its 'Known'.

Chit is also without any blockage, and can expand to any extent as per your conception.

Chit is also limitless.

Space is not tainted by the presence of objects; so also, Chit is not tainted by the objects it 'knows'.
By seeing a dirt-particle on the ground, you the Chit, do not get dirty.

Space cannot be perceived by the senses, since space permeates the senses also.
Chit also cannot be perceived by the senses; for it permeates the senses and their sensed objects.

Space cannot be seen, because the objects of all sorts fill it up; and we miss seeing it.
Chit also cannot be seen, because the agitations of the mind cover it.

Space cannot be divided; Chit also cannot be divided.
Space cannot be cut. Chit also cannot be cut as 'consciousness-pieces'.

Chit cannot be divided by the bodies, like space is not divided by the pots it contains.
Single Chit-state shines through all the minds as their conceptions, and is not divided as many.

Chit and Aakaasha are the same; is it not so?
Chit alone is the Aakaasha also; is it not so?

Then why the duality of the Chit and Aakaasha exist, one as the 'I' and the other as the 'non-I'?

Chit and Aakaasha differ also.
Chit expresses itself as the 'I'. Aakaasha has no 'I'.
Chit is conscious and is self-aware. Aakaasha is inert and is not self-aware.

Here Dattaatreya proves that, Chit is shrunk by the covering of Aakaasha, and is constricted as a form inside the space. Its 'I' completeness, is blocked by the inert space.
Removing this covering alone will make it return back to its completeness, he says.
Chit when removed of the pressing 'Aakaasha- shroud', is said to be liberated.

Why should you feel the space around you as different from you, the Chit?
Realize that the space around you, the Aakaasha that can contain any conceived object, is your own expanse of awareness.

You are engulfing the entire space-expanse, as your own self.
Your existence covers and engulfs everything and makes the world exist as your own essence.

Remove the division-notion, erase off all the lines that are drawn on the empty space, and see the limitless expanse of yourself as Chit.

The objects and the people you see, are contained inside yourself, as the mind-expanse.
The mind-expanse contains the space-expanse as its conception, as a single agitation.
You are the Chit alone.
You are the mind-expanse, and the space expanse also.
What can exist other than the Chit?

Contemplate on the subtle state of yourself as Chit, extending as the Aakaasha also.
See the space around you brimming with the Chit-shine, as the Self-awareness.

The entire creation is you as the 'Viraat', the totality-mind.
The entire perceived is you as the 'totality-awareness'.

You are complete, when you make the Aakaasha also shine as your 'I' state.
Be limitless; remove the inertness of Aakaasha; and shine as the Chit-Aakaasha.

दत्तात्रेय उवाच
Dattaatreya spoke

AAKAASHA/THAT WHICH CONTAINS ALL

THE DIFFERENCE BETWEEN CHIT AND AAKAASHA

शृणु भार्गव चित्तत्वं परिपूर्णमपि स्वयं नाकाशतुल्यं चैतन्यात्स्वप्रकाशमतः स्थितम्। आकाशश्च चिदात्मा च न विलक्षणतां गतौ।

Listen Bhaargava! Chit principle is complete in itself; and is not inert and empty like the Aakaasha. Chit is self-shining as some pure subtle awareness state (which rises as any information-awareness of the world.). Otherwise, there is not much difference between the Aakaasha and the Chit-essence.

(Chit contains the entire perceived as its dormant state. It is the limitless store of information. World-experience of any sort can rise from this Chit-source. Aakaasha is not self-shining; it needs 'you, the Chit' to be aware of it.)

SIMILARITIES BETWEEN CHIT AND AAKAASHA

पूर्णः सूक्ष्मो निर्मलश्चाजोऽनन्तोऽपि निराकृतिः। सर्वाधारोऽप्यसङ्गात्मा सर्वान्तरबहिर्भवः।

Aakaasha is also complete, and Chit also is complete. (Both are not in need of any other support).

Aakaasha is subtle (not visible as such, being filled with the objects and the emptiness of objects). Chit also is subtle (and not known, though it alone permeates all the living beings, as a single state of self-awareness).

Both are pure and taintless. (Any information does not taint the Self-state; no dirt taints the pure space.)

Aakaasha is also unborn; and exists wherever the 'object perception' exists. Chit also is unborn and endless.

(Beginning or end, is just some information that Chit is aware of, as connected to an object; and Chit itself is not any information with the beginning and end.)

So is Aakaasha beginningless and endless.

(As long as the perceived is there, the Aakaasha also exists as its support.)

Both the Chit and the Aakaasha are formless.

Though the support of all, both are untainted; and exist inside and outside of all.

AATMAN IS CONSCIOUS, AND AAKAASHA IS INERT

विशेषस्तत्र चैतन्यमाकाशे तन्न विद्यते।

The only difference is the conscious perception (Chaitanya); that is not in the Aakaasha.

AATMAN IS THE AAKAASHA ALSO

वस्तुतश्चैतन्यपूर्ण आत्मैवाकाश उच्यते।

Actually, the Aatman that is brimming with consciousness is itself known as Aakaasha, since it contains all.

(You as the ego, are a conscious entity, are covered by a body; and are shrunk inside the time and place frame. Chit the completeness, is shrunk as 'you' by this Aakaasha-body.)

नद्यात्माकाशयोर्भेदो लेशतोऽपि हि विद्यते।य आकाशः स आत्मैव यश्चात्माकाश एव सः।

The Aatman and the Aakaasha do not differ in the least.

That which is Aakaasha is the Aatman alone; and that which is Aatman is the Aakaasha alone.

अज्ञाः पश्यन्त्यात्मरूपमाकाशमिति वै भ्रमात्सौरालोकं यथोलूकस्तमोमात्रं प्रपश्यति।आकाशमेव विज्ञास्तु पश्यन्त्यात्मचिदात्मकम्।

The ignorant see the very same Aatman as a separate Aakaasha through delusion, like the owls seeing the sunlight as darkness. The Knowers of Aatman see the Aakaasha also as the Chit-essence only.

परा चितिः परेशानी स्वच्छस्वातन्त्र्यवैभवात् अवभासयदात्मानं परिच्छिन्नमनेकधा यथा राम स्वमात्मानं स्वप्ने बहुविधं पृथक्मनुष्यादिविभेदेन भासयत्येवमेव हि।

Rama! Through her own independent nature, the Supreme Chiti the great Empress, shines forth herself, as divided into many in the waking state; like she herself shines forth, as many types of objects, humans and animals, in the dream.

अनेकधाऽवभासोऽपि परिच्छिन्नदृशैव स्वयं स्वदृष्ट्या पूर्णात्मरूपिण्येव परा चितिः।

Though shining as many, the Supreme Chiti appears divided for the divided beings; but in her awareness of herself, she is the complete limitless essence only.

MAAYAA

WHY CHITI APPEARS AS MANY?

ऐन्द्रजालिक एकोऽपि स्वात्मानमनेकधा भासयंस्तत्र द्रष्टृणां स्वदृष्ट्या भासते स्वयम्।

एक एव निर्विकार एवं सा परमा चितिः।शुद्धैकरूपभासापि परिच्छिन्ना ह्यनेकधा।

The sorcerer, though a single entity appears as many, through the power of his magic for the audience; but he knows himself as undivided. Similarly, the Supreme Chiti is one only, and changeless. Though she is the single unbroken essence, she appears divided as the many Jeeva entities, and their perceived objects.

परिच्छिन्नस्वरूपाणां भासयेद्भाययावृता।

For those who exist as divided (and limited as forms), she covers their vision with Maayaa.

मायावरणमप्येतत् परिच्छिन्नदृशो भवेत् यथैन्द्रजालिको मायावृत्तश्चान्यदृशो भवेत्।

This veiling of Maayaa belongs only to those with limited visions, like the sorcerer who is blocked by Maayaa (his power of sorcery), looks divided and different for the others only (who are fooled by his tricks)..

ANYTHING IS POSSIBLE FOR THE MAAYAA-POWER

माया परचितोऽत्यन्तं स्वातन्त्र्यमतिदुर्घटम्।

Maayaa the supreme power of Chit, is completely independent, and can make the impossible also possible.

लोकेऽपि योगिनोऽन्ये च मान्त्रिका ऐन्द्रजालिकाः आच्छादितं स्वस्वातन्त्र्यं प्राप्य किञ्चित् सुयुक्तितः दुर्घटं घटयन्त्येव ततो नैतद्विचित्रम्।

In the world, it is observed that many Yogis who have mastered Siddhis, the ascetics who have mastered the Mantra power, the sorcerers who have mastered some magical powers, all of them conceal their real limited identities, and fool the public by exhibiting impossible happenings through many tricks; therefore, it is not uncommon.

एवं परचितेः स्वच्छस्वातन्त्र्यात् स्वात्मनो वपुः अनेकधा परिच्छिन्नं भासितं भृगुनन्दन।

Hey BhrguNandana! In this manner, the undivided form of Supreme Chit, appears as if divided into many, because of her purity and independence.

DIVISION IS THE SENSE OF LIMITATION

परिच्छेदोऽभिमानस्य त्वेकदेशे सुविश्रमः।

Division is sensed when the 'self-imagined ego-concept' is well-stuck to a single location. (*Division exists as real, when you believe that you are located at certain place at certain time, as a matter-lump.*)

ASCERTAINMENT OF LIMITATION IS 'AVIDYAA'

साऽप्यपूर्णविख्यातिर्याऽविद्या परिगीयते।

This ego (self-conceit of a form), is the ascertained sense of limitation, and is well-known as 'Avidyaa' (the absence of true knowledge).

AATMAN IS NOT OUTSIDE OF YOU

अत्र मुह्यन्ति बहवस्तार्किकाः पण्डिता अपि स्वात्मानमनुदाहृत्य बहिर्दृष्टितया स्थितेः।

Because of Avidyaa dominance, many logicians and scholars also get confused because they never see the Aatman as their own self-awareness, but talk about it, as if it is outside.

(*'Aatman' becomes a topic of discussion as a term to be defined, for the learned scholars; and they fail to see the Aatman as their Self-state. The very discussion on the Aatman, is a form of Avidyaa only.*)

गुरुपदिष्टं यत्किञ्चित् सद्वाप्यसदपीतरत् अनुदाहृत्य चात्मानं यावन्न ह्यवलोकयेत् तावन्न फलमाप्नोति
परोक्षात्मतया श्रुतेः। अतो मयोक्तं राम त्वं संपश्यात्मनि सदृशा।

Even if a realized person explains the principle of Aatman, briefly or in detail, he is another person for the student. Whatever knowledge is instructed is not any direct experience of the Self, as long as one does not turn inward and see his own existence-awareness as the Self (Aatman).

Till then, he will not attain the required fruit of the correct knowledge.

अतो मयोक्तं राम त्वं संपश्यात्मनि सदृशा।

That is why I said Rama, you observe the Aatman, through the inner vision that is obtained through reasoning. (*Whatever is learnt, apply it to your own self.*)

CHITI IS THE 'EXISTENCE-AWARENESS' OF YOUR OWN SELF

चितिर्या परमा देवी सर्वसामान्यरूपिणी सा प्रकाशमयी यस्माज्जडव्यावृत्तरूपिणी।

Chiti, the Supreme Goddess is present in all, as the common essence (of self-awareness).

She is always lustrous as the conscious shine in all, and is completely removed of inertness.

(*Chiti is the real 'you'. You are the Chiti that is removed of inertness; and you are not the inert body.*

The very act of your reading these words, is a shine of Chiti as the real 'you'.

The body is not conscious of these words; but the Chiti alone shines as the 'understanding of these words'.)

CHITI IS NOT THE 'I' IDEA

अतः स्वात्मनि विश्रान्तिस्त्वहन्तापररूपिणी।

Therefore, she rests in her own self without a second, and is beyond the level of 'I-sense'.

(*Chiti does not shine as the 'I'; but is the 'I'less awareness of your existence.*

'Self' is not the 'I'. You are beyond the level of 'I', the limited ego-identity.)

CHITI, THE 'COMPLETE 'I' NESS', RESTS IN HERSELF

जडाश्चिदात्मविश्रान्ताश्चिदात्मनि विभासतः। न स्वरूपे स्वतो भान्ति तस्मान्न स्वत्मविश्रमः।

The inert objects are supported by this Chit-essence, and are seen because of the shine of the Chit-essence. The inert objects do not shine by themselves, and do not rest in themselves (since they need the Chit-shine as their support.)

*(The body and other objects of the world exist, because you as the Chit, perceive them.
Your body and the other bodies of others, are all inert matter-lumps.
They are not self-aware. They do not see the Chit; but Chit sees them.
Your body does not know you; you know the body.
Single Chit is inside the inert bodies of all, and sees a world that is common to all.)*

चितेस्तु केवलं स्वस्मिन् अनन्यापेक्षया सदा भासामानत्वतः स्वस्मिन् विश्रान्तिरुपपद्यते।

Chit shines always without the need of another one; so she rests in herself.
(She exists bereft of the perceived also. You the Chit exist, bereft of the perceived also.)

'POORNAHAMTAA', CHITI IS THE 'COMPLETE -I', OF ALL THE 'I'S

पूर्णाहन्ता परा सेयं या जडेषु न विद्यते।

She is the complete 'I' ness, that transcends the ego, which does not belong to the inert things.

*(She is the combined 'I' ness of all. She is the 'complete-I', 'Poorna Ahamtaa'.
If you remove all the dividing lines of the bodies, there is only a single 'I' that is shining as all; like the space removed of all the dividing pots.
Space is also not divided and is complete, though it looks divided by the pots.
Chiti is also not divided, and is complete, though she looks divided as the bodies.
You, the 'Knowing awareness' know the many objects of the world; but you do not get divided.
The 'Division-concept', needs you to be aware of it; or it cannot be there at all.)*

व्यावृत्तिस्पर्शहीनेयं परिच्छेदविवर्जनात् सर्वमस्यां यतः संस्थमादर्शं नगरं यथा।

Chiti is completely untouched by any division.

(Why?) She cannot be separated from another thing, since there cannot be a second thing outside of her. Therefore everything exists in her like a city inside a mirror, not different from Chiti.

*(When you are aware of a rose; your self-awareness itself exists as the awareness of the rose.
So it is with all the other objects. Your Self-awareness alone exists as the awareness of all the objects and all the people of the world. This Self-awareness permeates all, like the space, and is not divided by the bodies, like the space is not divided by the pots.)*

व्यावृत्तिर्वा परिच्छेदः कथं केन हि संभवेत्।

How, or by what can the division or separation occur (when the undivided Chit alone is there without a second)?

POORNAHAMTAA – WHOLE 'I'NESS

एवं पूर्णस्वरूपायाः पूर्णं यत्स्फुरणं स्थितं तदेव स्वात्मविश्रान्तिः पूर्णाहन्ता कथ्यते।

In this manner, that completeness which shines forth from the 'complete form' of hers, is alone referred to as resting in oneself, and as 'Poornaahamtaa' (complete I-ness).

*(Chiti, this 'existence awareness' is not actually trapped inside the body-cage,
It is whole and complete, and permeates all like the space, both inside and outside.)*

*This completeness cannot be broken by the bodies.
There is nothing but this expanse of Self-awareness.
There is no second thing like the matter, the mind etc outside of this awareness.
It 'knows'; and so, the things exist as 'known'.
Chiti is the one single 'I', that shines as all the divided 'I's. She is the 'whole 'I' ness.)*

THE UNBROKEN ESSENCE OF CHITI

अखण्डैकरसं ह्येतदेतावद्राम वै भवेत्।निरूपणे बहुविधमिव तत्प्रतिभासते।

This is how the unbroken essence alone exists Rama; but when getting described with many aspects, it appears as if many.

एतावदेव स्वातन्त्र्यं यतः शक्तिर्हि तन्मयी प्रकाशस्तेजसो यद्वदौष्ण्यं चैवापृथक् स्थितम्।

This alone is the independence, her power that she is of single unbroken essence, like the brightness and heat are not different from the fire.

एवं स्वातन्त्र्यविश्रान्तिसहितैकरसात्मिका।इयमेव हि मायाख्या शक्तिः परमदुर्घटा।

In this manner, she is the single essence that is independent without a second, and rests in herself.
This alone is the power known as Maayaa, and very difficult to conquer.

आदर्शवद्यत्स्वरूपे चिदेकरसरूपिणी सत्यप्यनेकवैचित्र्याभासनेन विभासते।

She is of single essence, and shines in all the varieties of Jeevas and their perceived worlds, like the mirror alone shines forth as all the reflections.

तथा भासनकालेऽपि स्वरूपादनिवर्तनम्।

Even when shining as many, she does not swerve from her divisionless state.

'ANAATMAN', THE NON-SELF

(What is 'Anaatman'?)

Anaatman is that which is not conscious, that which is not self-aware. The entire perceived is 'Anaatman'.

परिच्छेदावभासो यः सोऽनात्माभास उच्यते।

The appearance of separation, is known as Anaatman (non-self) (inert) shine.

(Chiti is the Truth. She is undivided. She is Aatman.

Division is 'untruth'. Division is ignorance. 'Seeing many' is Avidyaa.

'Seeing oneself' as 'divided' is 'Maayaa'.

'The many' that is seen is not Chiti; it is ignorance and so is Non-Self (Not-Aatman).

साऽविद्या जडशक्तिः सा शून्यं प्रकृतिरेव च अत्यन्ताभाव आकाशस्तमः प्रथमसर्गकः।

That shine of non-self is known as Avidyaa, the power of inertness, the emptiness, Prakriti, the primordial state, extreme non-existence, Aakaasha which contains all, darkness, the first Creation.

(All these terms are based on the division-sense, and so are 'non-self' shine.)

सर्वं तदेव संप्रोक्तं परिच्छेदनमादिमम्।

Everything is that alone, starting from the first separation as another.

(The idea of a first Creation with beginning, is ignorance; is non-self.)

CHITI PRESSED BY THE 'AKAASHA-COVERING' IS SHRUNK

(Space-concept is co-joint with the time concept.

If you are at one place, you are at some time location too.

Chiti is not located in space or time.

Then, why did she get trapped in the time and place scenario, as you, as me and as others?)

राम यः परिपूर्णात्मा विश्रमो वै समस्थितः तस्यैकदेशताभ्रान्तिकृतमाकाशभासनम्।

Rama! In that 'completeness-essence' which rests in itself as the quiescent state, rises the delusion of being at one point; and that gives rise to the concept of Aakaasha (space).

(Before anything started, there is only the complete essence as Self-awareness; not you, me or any one, and no world at all is there.

It is utter quietness; no information at all of anything.

No place, no time; nothing at all.

Just something is there, which knows itself without the taint of language-modifications.

Self-awareness alone was there; that could rise as any information.

It was the unmanifest state; the Nirvikalpa state.

There was no one, and no 'I'.

This pure Self-awareness, is the awareness of oneself; the awareness of existence.

This 'awareness of oneself' shines as the information of itself as the 'I', in all of us.

This 'I' needs a location point; and the 'information of space' rises as the information which can contain Chit itself at some location.

Chit itself becomes a limited information now, as bound by the Aakaasha.

It is like wishing for a devil that can swallow anything, and Chit itself gets swallowed by this devil of Aakaasha.

Instantly the 'division-ascertainment' rises as the next information, as the ascertainment that 'I am located at a point and Aakaasha is outside of me'.

'I exist in some space' is the first concept.

The first information that is processed, is of oneself located at some point.

However much you think, you can only think of Chit as at some point-location.

This is the beginning-point of the delusion.)

अत आत्मप्रदेशो य आत्माभिमतिवर्जितः आकाशः स हि सम्प्रोक्तः।

The Aatman was enveloped by Aakaasha; but it was not aware of any 'I'; and it was called Aakaasha.

(Chiti on one side and Aakaasha on another side; as it were!

Chiti itself divided as the 'I' and the 'non-I'!

Chiti itself separated as the 'Aatman' and 'Anaatman'!

Chiti itself divided as the mirror and the reflection, as if separated from each other!

Both are similar, as explained before. Both are one actually!

Chiti is the 'I' ness, as 'I know that I exist'

Aakaasha has no such 'I' ness. It does not know that it exists.

Aakaasha is like a mirror image of Chit (similar, but is inert, and has no self-awareness.)

स हि संसारकारणम्। एष एव भवेद्भेदः पशुदृष्ट्यैकगोचरः।

That alone is the cause of Samsaara. This alone causes the view of separateness, for the ignorant beings.

(The Aakaasha with all its objects, cuts off the 'Aatman-completeness'.

The 'completeness of Chit' is obstructed by the Aakaasha.

'Self' is shrunk into a limited being, by this 'non-self'.)

राम सूक्ष्मदृशा पश्य य आकाशस्त्वयेक्ष्यते।

Rama! Observe with your subtle vision (of reason), that which you know as the 'Aakaasha'.

(Analyze through Vichaara.)

(See as the state of ego itself, how you are the Chiti as the Self, and also are the non-self as the expanse of space.

If you can feel the expanse of space around you as yourself, if you can feel the space itself as your body that spreads as you; then you are the 'Poorna Ahamtaa' state.

It should not be the 'mind-state' of the ego, and should not also be a self-hypnotized stupidity. It should be an understanding born out of rational thinking only, by analyzing the 'space concept' through the intellect. Destroy the ascertainment of the 'non-self' of Aakaasha; and contemplate on the Aakaasha itself as the Chit-expanse, as 'your expanse'.

Feel the entire perceived that is filled with the countless worlds, as your body, staying as the Chit-Self.

Realize the fact that, all the Jeevas are shining as your many bodies only.

Chit is the source of any probable state of any information-set called a Jeeva, including your present ego-state. You as the Chiti, shine in all of them, engulfing all, engulfing your ego-state too.

See yourself as the entire expanse of the perceived, where your ego-entity is also a minuscule part of that expanse; like the expanse of the undivided luster of the sun, seeing itself inside a small tiny ray of itself.)

तत्रत्यजीवराशीनामात्मा चैतन्यमेव सः।

That alone is the awareness (consciousness) factor, of all the heaps of Jeevas.

(There is nothing called inertness, or non-self.

Everything is the unbroken shine of Chiti only.

Chiti is the sun, which contains and engulfs all as 'the information rays'.)

यथान्यदेहेष्वाकाशो भासते यः सदा तव स एव तेषामात्मा स्याच्चिदानन्दघनात्मकः।

That Aakaasha alone shines as the conscious factor in the other bodies, and also inside your body also.

That alone is the Aatman-essence in them, that is shining as the dense bliss of self-existence.

एवं स्वकल्पिताकाशग्रस्तं यच्चिद्वपुः स्थितम्। तदेव मन इत्युक्तमात्मैव नहि चेतर्त्। तत्रावरणमुख्यत्वात्प्रमाणं मन उच्यते।

In this manner, the Chit-essence exists trapped by the Aakaasha, that is conceived by itself.

That alone is known as the 'Manas'; and that is Aatman alone, and nothing else.

The limitation of the inert matter is dominant there; and therefore, the perceiving tool is known as the Manas.

(Manas is an imagined line, that separates the conscious Chit and the inert Aakaasha.

When the Manas is Nirvikalpa, there is only the single expanse of Chit, which is neither conscious nor inert.)

आवृतप्राधान्यतस्तु प्रमाता जीव उच्यते।

That which is limited is known as the one who knows (as the ego-entity); and that is known as the Jeeva.

(Manas is the imagined line, that separates the 'knowing' and the 'known', and exists as the ego-entity, the 'Knower'.)

एवमाकाशावृतोऽपि चिदात्मा भूय एवतु आकाशे कोमलेऽत्यन्तशिथिले निर्घनेऽमले कठिनश्लिष्टघनतामालिन्यानां प्रकल्पनैः भूतान्याभास्य देहात्मा देहेनापि समावृतः कुम्भोदरगतो दीप उदरं व्याप्य भासते।

एवमेष शरीरान्तरवभासनमात्रकः आस्ते गूढदीपात्मा तदन्तर्मात्रभासनः।

दीपप्रभा घटच्छिद्राद्यथा निर्याति वै बहिः एवमक्षद्वारमुखाद्भूयो निर्याति वै चितिः।

In this manner, the Chit-Aatman is covered by the Aakaasha.

This Aakaasha is soft, extremely loose, light and taintless. In such an Aakaasha, the Chit-Aatman conceives hardness, tightness, denseness and the taints in the form of elements (and their groupings called the objects), becomes the Deha-Aatmaa (body-entity) and gets limited by the covering of the body.

Like a lamp placed inside the pot, it shines all over the pot. In this manner, it stays illuminating the inside of the body only, like a lamp hidden inside the pot illuminates the inner side of the pot only.

The light inside the pot, shines out through the holes in the pot; so also, the Chit moves out through the sense-doors as if.

(When the entire space-expanse is within itself, as its very essence, as the dormant information-state, then where it can move?)

निर्याणं तु चितेर्नास्ति पूर्णत्वादक्रियत्वतः।

Actually, the Chit does not move anywhere, since it is whole and is bereft of any action.

स्वात्मावरणमाकाशं स्फूर्तिशक्तिश्चिदात्मनः यावन्निवारयेत्तावन्निर्याणं प्रविभासते।

Till the Chit-Aatman's power of evolving in knowledge does not remove the Aakaasha that is covering it (blocking its spread of the whole 'Ahamtaa'), this moving in and out of senses will appear as real.

(Conceiving the Aakaasha as inert, and outside of you, is Avidyaa.

This ascertainment is 'Avidyaa' and makes you feel limited and shrunk.

Expand as the Chit, which alone is the Aakaasha inside and outside.

This ascertainment is Vidya, and makes you complete.

When you stay as the formless Chit in 'no space and no time', but shine as the entire perceived as your complete 'I' (Poorna Ahamtaa), it is the peak point of achievement.)

मनोव्यापार एष स्यात्स्फूर्त्यापहतिरावृतेः।

The function of the mind is the removal of the veil of Aakaasha that blocks this knowledge-rise (by staying Nirvikalpa).

तस्माद्राम मनो नान्यदात्मैव मन् उच्यते।

Therefore Rama, mind is not a separate thing existing outside of Aatman.

Aatman alone is known as the mind also.

(Both the limitation of the Aakaasha, and the removal of the Aakaasha are the functions of the mind only.

Bondage and limitation are both imagined by the mind; rather such an imagination alone is known as the mind. This movement from Vikalpa state to Nirvikalpa state, that is imagined in Chit is the mind.

चला चितिर्मनोनाम्नी निश्चलस्वात्मस्वरूपिणी। आवृत्यभिहतिः स्फूर्त्या चलनं राम वै चितेः।

Chiti is the motionless state of self-awareness.

When she appears as moving because of the covering of Aakaasha, then she is known as the mind.

Chit is said to move, even when the veil of Aakaasha is removed by the bursting forth of knowledge.

(When does she move supposedly? The luster inside the Jeeva pot, moves as it were, through the sense-holes and perceives a world outside of itself.)

एतदेव विकल्पः स्याद्विकल्पपरिवर्जने। निर्विकल्पं पूर्णरूपं विज्ञानं मुक्तिनामकम्।

This alone is the Vikalpa (agitation), that removes the other Viklapas completely.

(You take hold of an agitation namely 'aspiring for completeness', which will destroy all other agitations, and will itself perish at the end.)

Nirvikalpa is the knowledge of the completeness-state (not blocked by the Aakaasha), and is known as Mukti.

राम त्यजात्र सन्देहं विकल्पस्य विवर्जने अप्यावरणशेषः स्यादिति।

नास्त्येव चावृतिः। आवृतिर्नहि सत्याऽस्ति यतः स्वेनैव कल्पिता।

Rama! Discard this doubt that after removing the Vikalpa also, there will be left back the veil of covering, in the form of the mind; Actually there is no covering at all.
This covering is not really there; but is only conceived by oneself.

BONDAGE IS IMAGINED ONLY

यथा मनोरथे बद्धः केनचिच्छत्रुणा स्वयं ताड्यमानस्तर्ज्यमानो यावत्सङ्कल्पवर्जनं कुर्यात्तावत्ताडनं वा तर्जनं वापि लीयते। किं तत्र शिष्यते बन्धस्तथाऽत्रापि विभावय।

Bondage-conception is something is like this.

A man who is bound to his mind-chariot (in an imagined scene inside his mind itself), is fighting a battle with his enemy, and experiences the beating and insulting words of the enemy in within his mind itself. When he just stops this mind-imagination, and comes out to the normal way of life, then the beating up and the insulting words will instantly cease to be.

What bondage is left back after that, analyze (and understand that there is no bondage at all)!

अनादिकालाद्रामात्र बन्धो नास्त्येव कस्यचित्। जडात्मभ्रान्तिमुत्सृज्य कोऽयं बन्धो विचारय।

From beginningless times Rama, something called bondage is not there at all.

Throw afar this identity that you have with the inert matter, and analyze what this bondage is.

एष एव महाबन्धो बन्धसत्यत्वनिश्चयः मृषा भीतस्य बालस्य यक्षग्रह इव स्थितः।

This belief in the existence of bondage is the greatest bondage; and is always there as the possession by a ghost for a frightened child.

यावद्बन्धभ्रान्तिमेनां नोत्सृजेद्बुद्धिमानपि न तावत्संसृतेर्मुक्तो भवेत्क्वापि महोद्यमैः।

As long as this delusion about the existence of bondage is there, one cannot get liberated from the Samsaara, through any sort of strenuous effort (like worship, penance, good acts, etc), even he is renowned for his intellectual proficiency.

कोऽयं बन्धः कथं वा स्यान्निर्मलस्य चिदात्मनः।

What is thing called the bondage imagined by the deluded? How can it belong to the taintless Chit-Aatman?

प्रतिबिम्बात्मकैः स्वात्मादर्शान्तःप्रविभविताः बन्धो यदि तदादर्शप्रतिबिम्बाग्निरादहेत् ।

If the bondage can happen by the very objects of the perceived, which like reflections exist in her own mirroring Self, then the mirror has to burn by the very fire it reflects.

बन्धस्य सत्यताबुद्धिर्मनसोऽस्तित्वनिश्चयः एतद्द्वयमृते नास्ति बन्धः कस्यापि कुत्रचित्। यावदेतद्द्वयमलं सद्विचारमहाजलैः नोन्मार्जितं तावदिह तस्य संसारनाशनं अहं वा ब्रह्मदेवो वा विष्णुर्वापि च शङ्करः

विद्यात्मिका वा त्रिपुरा नैव शक्ताः कथञ्चन। तस्माद्राम द्वयं चैतत् परित्यज्य सुखी भव।

‘The realness seen in the bondage’ and ‘the ascertained belief in the existence of the mind’; except these two things there is no bondage for anyone anywhere.

(As long as you believe that you are bound and have to be liberated, and as long as you think that there is something called the mind that needs to be got rid of, till then, there is no liberation from this imagined bondage.)

Not me, not BrahmaDeva, not Vishnu, not Shankara, nor Tripuraa the form of Vidyaa (Right knowledge) are capable of destroying anyone’s worldly existence, as long as these two taints are not washed off by the sacred waters of proper Vichaara (rational thinking).

Therefore Rama, discard these two foolish ideas and become happy in the Knowledge-vision.

तस्माद्राम निर्विकल्परूपे मनसि संस्थिते आत्ममात्रत्वतस्तस्य द्वैतं न परिशिष्यते।

Therefore Rama, if one stays in the Nirvikalpa state of the mind, then it is the state of Aatman essence only; and the duality sense does not get left back.

DELUSION OF THE SNAKE AND THE DELUSION OF THE ROPE

(In the example of seeing a snake in the rope, the snake-delusion is replaced by the rope-delusion; and nothing more. Either you see a snake or the rope; but you keep seeing something; this itself is the Vikalpa of the mind.

The ignorant see the realness in the world; the intelligent see the realness in the Aatman.

What real and what unreal? Reality is beyond the real and the unreal.

Any agitation is the movement of the mind only.

Be rid of the snake, and also of the rope.

Snake and rope are interconnected; if the snake goes, the rope has to go too!)

इदं तदितिरूपेण भासनान्यन्मनो नहि।इदमादिपरित्यागे भासनात्मैव शिष्यते।

Mind is nothing but that what shines as 'this and that form' (either as the snake or as the rope).

When 'this and that' are renounced by the mind, the Aatman alone is left back.

(Mind is a very powerful tool of Maayaa.

It is itself a product of delusion, and is capable of producing more and more delusion.

It itself creates the delusion of bondage, and also that of liberation.

Liberation is also some state of delusion only.

Either the mind will agitate as the existence of the delusion, or agitate as the removal of delusion; both of which are delusions only.

In the ignorant, the mind stays as the realness of the world; in the intelligent, it stays as the realness of bondage. Mind sees Aatman also an object only, in the intelligent seeker.

The term 'Aatman' is also an imagined state only.

If ignorant, it will see the realness in the objects no doubt; but if endowed with just the surface knowledge of the Aatman, then it will see Aatman as some real thing on which the unreal world is superimposed, like the snake superimposed on the rope.

What snake, what rope?

Either it is the snake-knowledge or the rope-knowledge; both are reflections in the Chit only.

What is there to remove as a snake, and on which rope?

Even to believe that the delusion is removed, is also delusion only.)

रज्जुसर्पपरिभ्रान्तिः सत्याभिमतवस्तुनि रज्जुरूपे हि सर्पस्य भासिनीति विनिश्चयः।

तत्र सर्पस्य बाधेऽपि रज्ज्वालम्बनहेतुतः चिद्रूपादात्मनोऽन्यत्तु रज्जुज्ञानं स्थितं भवेत्।

In the delusion of seeing the snake in a rope, the rope is considered as real; and the unreal snake is seen on that rope; this is accepted by all. After the snake-illusion is gone, the rope is still hanging there; such that the knowledge of the rope exists as something other than the Chit-state of the Self.

(For example, the perceived seen in the Brahman Reality is usually compared to the delusion of seeing a snake in the rope that is dangling from a roof or tree-branch. The snake is seen, because there is not enough light to see the rope; and the faint darkness causes the imagination of the snake in the rope.

Delusion alone causes the snake to appear there as real.

Rope is already accepted as being really there; and the snake is imagined there and accepted as real.

Instead of the rope being real, the snake is accepted as real.

However, there is no Chiti -rope on which the world-snake is superimposed.

If you still see the rope after the snake is gone, even that also is ignorance only.

'Rope' here refers to the knowledge of Chiti that is just made of words, which you had mastered from the study of Scriptures. 'Knowledge of Chiti' is like another dream-event; and is not relevant in the 'Pure Chiti state'. It is just 'Chiti' without the term 'Chiti' referring to it; and nothing more.

Seeing the snake (world as real) in Chiti (Reality as real), is just an example to refer to the delusion state.

To remove the delusion, you have to bring some lamp, and find out that snake was imagined, like studying the Scriptures to understand that Chiti is the support of the world-appearance.

This is the Vichaara state, that leads you towards the intellectual understanding of Reality.

But that is not enough; and is not the end.

Even if the snake is not seen, the rope is still seen as hanging, like the words still are left behind as some residue.

Instead of the snake-knowledge, now there is the rope-knowledge; the world-appearance is substituted by the knowledge-appearance. The snake-knowledge is now replaced by the rope-knowledge.

Snake is unreal, but rope is still there as something different from the Chit.

'Knowledge of Chiti' is not the actual 'Chiti-state'.

Aatman-knowledge as a topic of Vichaara also, keeps the mind alive with agitation.

Instead of ignorance, the intelligent fool is left back with the knowledge of the Chit, which also needs to be discarded at the final stage of realization.)

सापि रज्जुश्चिति यदा स्वप्नदृष्टान्तकल्पिता रज्जुबाधे हि तज्ज्ञानं कथं शिष्येत्किमाश्रयम्।

The rope still remains left back as some object that is still belonging to the dream, as imagined in the dream.

(It is like imagining the wakings state as a rope inside the dream, and imagining the dream itself as a snake superimposed on the waking state. But once you wake up, what need is there for such an imagination?)

The rope (the knowledge of Chit) vanishes like a dream-object when you wake up to the Self-state.

How can that knowledge be left back after realization, and supported by what?

(Snake was imagined and was gone; but the rope is still there.

Snake-knowledge is replaced by the rope-knowledge now.

Even that rope is imagined in the Chit alone, like seen in the dream.

If the rope is also denied, then how will any knowledge be left back, and by which support?

Intellectual understanding also is discarded in the final stage of Realization.)

तस्माद्दृश्यस्य बाधे तु तज्ज्ञानं केवला हि दृक्चिदात्मानतिरिक्तत्वादद्वैतं तेन कथं भवेत्।

If the perceived is not seen, then whatever is left back is the 'seeing' alone, which is not different from the Chit-essence; then, how can duality occur at all?

JAAGRAT AND SVAPNA STATES

(You argued that the actions and objects of the waking state, are meaningful and fulfill some purpose.

What about the dream then? Are not the actions and the objects of the dream state similarly meaningful?)

अर्थक्रिया हि संदृष्टा स्वप्नवस्तुषु सुस्थिरा।स्वाप्नवस्तु स्थिरमिति स्वप्ने सर्वैर्विभावितम्।

The objects that are experienced in the dream-state look meaningful, and fulfill the purpose they are qualified for; and are stable only.

(Fire burns, water wets, ghost frightens, and the food tastes the same, in the dream state also.

Then, what is the difference between the dream and the waking states?)

एतावानेव भेदः स्यात्स्वप्नजाग्रद्विभासयोः।जाग्रति स्वप्नमिथ्यात्वनिश्चयो भवति ध्रुवम्।

In the waking state, the dream state is proved as unreal without the least of doubts; this alone is the difference that is observed between the dream and waking states.

(Till the dream is disproved by the waking state, the dream-world also looks stable, and meaningful only.)

स्वप्ने न जायते जाग्रन्मिथ्यात्वस्य विनिर्णयः।एतावदेव सत्यत्वं जाग्रदव्यवहृतेर्भवेत्।

In the dream state, there does not rise the proof of the unreal nature of the waking state.

(The waking state is not known at all, in the dream state.)

Because of this alone, the actions of the waking world are deemed real.

(The Dream-state does not disprove the waking state. Therefore, the waking state appears more stable and more real. Suppose, in the dream state also, you can remember the waking state and disprove that state as unreal, then what? Which will be more real? Or, what if you stayed off in the dream world itself and started living a prolonged life there? Then what?

Any state of the mind is deemed real, till it is disproved.

'Turyaa state' disproves the other three states of Jaagrat etc.)

यथा जागृति वस्तूनां स्थिरतार्थक्रियापि च दृश्यते किं तथा स्वप्ने दृश्यते नहि वा वद।

न स्वप्ने जागरा भावाः स्वाप्ना वा नैव जागरे। अर्थक्रियाकरा वापि स्थिरा वा भान्ति तत्समम्।

Tell me whether the objects are not stable, or not capable of fulfilling their allotted functions in the dream state also, as experienced in the Jaagrat state? Yet, the objects of the waking state are not there in the dream; and the objects of the dream are not there in the waking state. The objects serve their purpose and are stable equally in both the states.

विभावय सूक्ष्मदृशा को भेदोऽतीतस्वप्नयोः।

Analyze with subtle vision, what difference is there when the dream is gone in the waking state, or the waking state is gone in the dream?

पश्यैन्द्रजालिककृते स्थैर्यमर्थक्रियामपि। किं तावतैव तत्सत्यमैन्द्रजालिकनिर्मितम्।

Observe how the objects produced by a sorcerer are stable and purposeful.

Does that make the objects produced by the sorcerer real, because of this?

सत्यासत्यविभागो वै प्राकृतैर्विदितो नहि। अत एव मोहितास्ते प्रोचुः सत्यं हि जागतम्।

Ordinary people do not understand the difference between the real and the unreal, for they do not have the analyzing capacity. That is why, their minds are always clouded by ignorance, and they believe the waking state objects to be real.

REAL AND UNREAL

कदाप्यभावासंस्पृष्टं सत्यं राम प्रवक्षते।

That which never can 'non-exist' is known as the 'Satyam' (Truth), Rama.

अभावः स्यादभानाद्वै त्वभानं न चित्तेः क्वचित्।

(What is non-existence?)

When something is not seen as existing, then it is non-existing.

Chiti (Existence of the Self) is never non-existent.

अभानमचितामस्ति ह्यनेकत्वावभासतः। परस्पराभावभासा अचिद्भावा हि सर्वथा। चिदभानं कदा कुत्र स्याद्राम प्रविचारय। यदा चितिर्न भायाद्वै तदा भायात्कथं वद। न भायाद्वा कथं भायादभाने यदि तद्द्वयोः। राम भायादेव चितिस्तस्मात् सत्यैव सा चितिः।

Those that are revealed by Chit alone can be regarded as non-existent, since they shine as many.

(All the objects are not present at all times; sometimes they are there; sometimes they are not there; but you the 'Existence-principle', are always present as their 'Knower'.)

All these objects, which are not the Self (or not the Self-awareness), are present when the other object is absent, and are absent when the other object is present. This is a common fact that is observed by all.

But Rama, when and where has the Chit (as the 'Knowing-You') been absent? Analyze well.

If the Chit does not shine, how can the 'then' also shine, tell me!

If even you say, 'it does not shine', how can 'it does not shine' and the 'then' both shine as some knowledge that is known? Rama! Chiti is always shining as the knowledge of the presence or absence of objects. Therefore it is true (existent).

राम सत्यासत्यभेदं शृणु संक्षेपतो ब्रुवे।

Rama! Listen to the difference between 'Satya' and 'Asatya'. I will give a brief explanation.

अन्यानपेक्षभासं स्यात्सत्यमन्यदसत्यकम्।अन्यथा रज्जुसर्पाद्यमपि सत्यं भवेन्ननु।

That which does not need another thing to support its existence is Satyam. (Truth is self-evident.)

The other one, which needs such a support is 'Asatyam'.

Otherwise, even the snake seen in the rope should be 'Satyam'; and so also the other illusions.

(For example, in the rope and snake illusion, the snake needs the support of the rope to exist, but the rope does not need the support of the snake. Snake is disproved and becomes non-existent when you remove the darkness. However the snake stays real for you, till it is disproved.

The rope also, as a part of the illusion, needs the snake as its counterpart, and so is deemed as real, compared to the snake, which is unreal.

Its realness is also relative to the realness of the snake.

Chit is not relatively real; but just is as it is, as neither real nor unreal.)

बाधो ह्यभावविज्ञानं तद्भावेऽपि हि संभवेत्।अभावे भावविज्ञानमपि सम्भवति स्फुटम्।ततो न बाधितं सत्यमसत्यं बाधितं भवेत् इति पक्षो न युक्तः स्यात्सर्वथा व्यभिचारितः।

If an object's existence is disproved, then it is understood as non-existent.

But even an existing thing can be disproved. A non-existent thing also can be proved as existing.

Therefore, 'the truth can never be contradicted, and the untruth can only be contradicted' is not a proper stand of yours; since it does not hold good at all times.

चितोऽभाने न किञ्चित्स्यान्न स्यात्तदपि सर्वथा। तस्माद्यश्चिन्न भातीति वदेत्तार्किकसत्खरः स

ब्रूयान्नाहमस्मीति तत्र केन किमुच्यते।

In the absence of Chit, nothing can shine; not even the idea that 'nothing can shine'.

Therefore, if the hard headed logician should bray like a donkey, and say that Chit does not exist, then he actually means 'I do not exist'; then who is saying what?

यस्यात्मनि स्यात्सन्देहो भानाभावेन सर्वदा सोऽन्येषां नाशयेन्मोहं निपुणैस्तर्कगुम्फनैः तदा

गण्डशिलाऽप्येषाऽप्यन्यमोहं विनाशयेत्।

If a person who doubts his own existence by the absence of his shine, and destroys the delusion of others with many logical statements strunged together, then this rock that is here also, can destroy the delusion of others!

(A scholar who denies Chit, is ignorant of the very meaning of Chit; for he denies his own existence.

Chit alone is shining as the ignorant Scholar and as his words.

How can he deny his own existence itself, by denying the Chit?)

तस्मादर्थक्रियाभासमात्रेण नहि सत्यता।

Therefore, just the purposeful nature, does not prove the realness of the objects.

WHY EVERYONE HAS THE SAME DELUSION?

सर्वमेव हि विज्ञानं भ्रान्तिरेव न संशयः।अपरेयं महाभ्रान्तिस्तेष्वभ्रान्तत्वनिश्चयः।

Whatever is 'known' is delusion only.

The other greater delusion is the 'ascertained belief in their realness'.

यथा हि बाधविज्ञानात्पूर्वं भ्रान्तिर्भवेत्तथा सर्वजागतविज्ञानमभ्रान्तिरिव हि स्थितम्।

यथा च रजतज्ञानं शुक्तिज्ञानात्सर्वं ज्ञानं भ्रमात्मकम्।

The delusion stays as real, till it is disproved by another knowledge.

So also, the knowledge of the world stays as real and not as delusion, till it is disproved only. Till the silver-knowledge is disproved by the 'mother-of-pearl' knowledge, all knowledge stays as some delusion only.

नभोनीलभ्रमः सर्वसमानो भासते तथा जागतो भ्रम एष स्यात्सर्वेषां दोषहेतुतः।

The blueness in the sky is an illusion that is commonly experienced by all; so also, the 'Jagat-delusion' is commonly experienced by all, because of the absence of true Knowledge of the Self.

अभ्रान्तिशुद्धविज्ञानं यच्चिदात्मतया स्थितम्।सन्देहमत्र सन्त्यज्य राम प्रोक्तं विनिश्चिनु।

The 'delusion-less state of pure knowledge' alone, exists in the form of 'Chidaatman'.

एवमेतत्त्वया पृष्टं प्रोक्तं युक्त्यनुसङ्गतम्।

Whatever questions you asked, I have answered them properly with reason.

Discard the doubt now, and be ascertained about what has been told.