

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TEN

[GIST OF UTPATTI PRAKARANAM (5)]

{HOW WAS THE JAGAT CREATED?}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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 in 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.

CHAPTER TEN
GIST OF UTPATTI PRAKARANAM (5)

EXPLANATION OF THE TERMS USED IN THIS SECTION

[JEEVA:

Every Jeeva is the sleeping state of Reality only, which shines forth as the Jeeva experience.

Jeeva is not an individual with a body; but the entire perceived world experienced by his mind.

Some lingering Vaasanaa shines forth as a field of experience; and that is termed as the 'living entity that lives an experience'.

BRAHMAA:

The 'totality of Vaasanaas of a particular Creation' is the 'Creation state of one particular Brahmaa'.

This Brahmaa is just one tiny shine of the Aakaashaja state, that was mentioned previously.

BRAHMAN WHICH IS SUGHANA PRATYAYA:

This 'totality of Vaasanaa fields' is the dense state of Reality (SughanaPratyaya) as mentioned by Rama.

Brahman-state of Reality is all that manifests; yet stays as unmanifest only.)

JAAGRAT/SVAPNA/SUSHUPTI/TURYAA

Sushupti state means a deep sound sleep, where the perceived including one's own existence in the world as an individual is forgotten. It is a blank state.

Though Sushupti is a sleep state where the world is absent for a while, the mind is not absent.

Mind is something which can never be quiet for a moment also.

It has to exist as the perceived somehow, in some way.

It then creates its own perceived field as a Svapna state (Dream state).

Svapna also means the sleep state only, but yet is the 'mind in function' as the perceived.

The dream-experience is real when experienced only; yet is proved as unreal when one wakes up to another perceived world which looks more real and stable.

waking-state or 'Jaagrat' is relatively more real than the dream state. Both states are real when getting experienced only. However Svapna's unreal nature is proved only when compared to the waking-state.

Suppose you never wake up? Then surely you will live in the Svapna-world forever with a belief in its realness only. The so-called waking-state is also some sort of mind-function only.

Since we have not woken up from this Jaagrat, we believe in its realness and stay ignorant of the 'true waking-state' (Turyaa).

When compared to the chaotic unconnected experiences of the Svapna-world, this waking-state of the world looks more orderly. However, both the Svapna world and the waking world have one thing in common; they are made of incorrect information only.

When you wake up to the knowledge that the 'world of Jaagrat is also a flow of incorrect information' only, then you are in the 'Turyaa state'. 'Turyaa' is the fourth state. It is the state of Knowledge.

It is the basic state that supports the other three states.

The real fact you have to understand is that you do not sleep and dream and wake up inside a solid world; but your mind alone exists as the three states of false information as Jaagrat, Svapna and Sushupti.

The mind rotates through these three states continuously, moving from one state to the other; and this is known as the Jeeva-ness, a perceiver who experiences these three states.

Jeeva is not a spark of light inside the body as commonly believed; but Jeeva is the 'entire flow of perceived-fields of a perceiver as the experiences of some Vaasanaa-fulfilment states' (Kshetra and Kshetrajna of Bhagavad-Gita).

The 'world you see' and the 'I-identity that you believe as yourself' together get the name of a Jeeva-state.

Jeeva is you and your world together; which differs from person to person.

Jeeva is just a dream-bubble made of experiences.

Jeeva is a perceiver of three states of Jaagrat, Svapna and Sushupti.

Even when there occurs, a continuous flow of these three states, we are able to stand apart from these states, and analyze them as outside of us. (This is the Turyaa state).

This Knowledge-part which rises through Vichaara is the Brahman state; 'that which perceives these three states; yet is aware of all the three states as outside of itself'.

Brahman is not any flowing information which rises and disappears like the world-knowledge; but it is that awareness-state which is aware of all these three states as false-Bodha.

That is the Brahman-state, the Reality that supports these three states.

Rather, it is the awareness (of self-existence) that exists as these three states.

It is a Vaasanaa-less pure state without the mind or intellect or the world.

It exists as the mind and its exhibition of three states of Jeeva-ness.

Vasishta explains this fact, in detail.]

DESCRIPTION OF HOW BRAHMAN SHINES AS THE VISHVAM

[Vasishta tells Rama a story of the Creation. Since Rama wants to know ‘how the dense state of potential experiences turn into solid experiences with Jeevas’, Vasishta divides the instantaneous appearance of world-appearance as a step by step process. Since Rama wanted a methodical explanation of the world-appearance, Vasishta explains to him the Creation-process, descending down to his ignorant level; though all this will be disproved later as some placebo theories only, that are offered to the enquiring mind.]

HOW WAS THE JAGAT CREATED?

वसिष्ठोवाच

Vasishta spoke

एतमात्परस्माच्छान्तात्पदात्परमपावनात्यथेदमुत्थितं विश्वं तच्छृणूत्तमया धिया। (12.01)

Listen with complete attention as to how Vishvam which is like this, emerged out of the ‘Supreme, quiescent, supremely sacred state’.

[The word ‘sacred’ is used in comparison to the ‘unsacred world-taint’. Actually since there is no division in Brahman as the pure and impure, and these words which refer to the Brahman as pure and sacred are to be taken in the surface level only; they are just words used by a teacher to explain the nameless reality.

‘Vishvam – means anything and everything that is anywhere at anytime; the entire divided perceived phenomenon]

सुषुप्तं स्वप्नवद्भाति।

Sushupti state (of ignorance) (with dormant Vaasanaas) shines forth as the Svapna (of the perceived-world named Jaagrat).

भाति ब्रह्मैव सर्गवत्सर्वात्मकं च तत्स्थानं तत्र तावत्क्रमं शृणु। (12.02)

Brahman alone is the essence of all; and shines like the created world.

It alone is the support of all the states of Jeevas (as Svapna, Jaagrat and Sushupti).

Listen I will explain the method involved.

CHIT-GEM

[Imagine the Reality-state like the lustre of a gem which shines forth with endless rays of Jeevas; but it is not any solid shining gem; but just exists as pure awareness only. It just exists as the principle of existence; that alone ‘is’ when nothing is there.]

तस्यानन्तप्रकाशात्मरूपस्यानन्तचिन्मणेः सत्तामात्रात्मकं विश्वं यदजस्रं स्वभावतः। (12.03)

That Reality-state is a Chin-Mani (awareness-gem) which never ends (is beginning-less also); and shines with its endless rays (of the perceived states).

It is just pure principle of existence only (SattaaMaatrakam) (and does not exist as an entity or object); and exists as the entire Vishvam, by its very nature. (*It gives the nature of realness to the perceived.*)

SATTAA-MAATRAKAM/ PURE STATE OF EXISTENCE

[There is nothing called ‘pure existence’ that you can catch up with, in the Moksha state.

It is the existence quality you see in all the objects. It is the existence quality you see in the world.

Objects exist because this existence supports them.

This ‘existence’ exists as the ‘wordless-awareness of one’s own existence’ in each living thing from a worm to a Brahmaa. Since, objects are ‘mind-made collection of sense information’ only, you can say that the ‘Reality is pure existence’ and not any mind-connected information.

The statement ‘object exists’ presupposes the existence as the essence of an object.

Object (Padaartha) is just a disturbance in the mind or brain. Objects are not solid or real.

Any object is some information produced by the senses and the mind that are working as one.

If this disturbance is made non-existent through reason, then what gets left back?

Just the Reality which is pure existence with no form or name or mind!

Instead of ‘object is’, ‘Reality’ is just the ‘is’.

What is this ‘is’?

It is the awareness, Knowledge-essence or Bodha; that which knows the perceived world of objects!

That is the state of Reality that adds reality to every perceived it shines forth as.

It is like lustrous gem made of lustre only.

The gem of Brahman alone shines as the Vishvam; you cannot separate it out as gem and its rays.

Rays are there because of the gem, and gem is there as the rays.

Sky and emptiness are the same; wind and movement are the same; water and liquidity are the same; gold and bracelet are the same; gem and the lustre are the same; Brahman and Vishvam are the same.

Each Jeeva is a ray of Brahman shining as a mind and its world.

Brahman shines as all the Jeevas as the knowers of the objects. Brahman is the essence of all Knowledge.

Gem is its lustre; Brahman is Vishvam.

Reality shines as the minds and the worlds of you, me, all the people, animals, crawling things, walking things, insects, bacterium, cells, rocks, mud, and whatever is perceived and whatever perceives; from Brahmaa to the inert living cell.

‘Existence’ means something exists which is beyond the description of words and meanings; it is just pure awareness which knows nothing; not even itself as any object of knowledge. It just ‘is’ and the world of objects also ‘is’ as its very nature.]

HOW DOES IT ALL START?

[It is just ‘ready to rise up’ as a perceived state; but it is not yet aware of the limited nature.]

तदात्मनि स्वयं किञ्चिच्चेत्यतामिव गच्छति अगृहीतात्मकं संविदहंमर्शनपूर्वकम्। (12.04)

It by itself (from the existence-state) attains a perceiving-state as it were. It does not know itself as a perceiver yet; and is at the state where the ‘I’ concept has not still formed.

भाविनामार्थकलनैर्किञ्चिद्दृष्टरूपकं आकाशादणु शुद्धं च सर्वस्मिन्भाति बोधनम्। (12.05)

It is a potential state of the perceived with its multifarious varieties (that will unfold as experiences), which are vaguely present. That state is purer than space; and not any expanse of material, or the mind or the perceiving consciousness. It shines as the knowledge of all.

[That pure existence of awareness now ‘knows itself’ as the ‘entire essence of knowledge’.]

ततः सा परमा सत्ता सचेतश्चेतनोन्मुखी चिन्नामयोग्या भवति किञ्चिल्लभ्यतया तथा। (12.06)

Then, that ‘Pure Existence-principle’, acting as the ‘potential state of cognition’ deserves the name of ‘Chit’ (perceiving consciousness); for it is now with a thinking faculty and is turned towards the perceived, since it perceives.

[CHIT:

This thing which perceives and exists as one and all, goes by the name of Chit.

The sound ‘Ch’ refers to some collection. Chit is that which joins the unconnected sense-information, and draws a coherent picture of object-filled world. Chit is that which perceives something.

It is a thinking understanding thing. It is the thinking Brahman.

It is the ‘perceiver Brahman’ which exists as the perceived also.

It is Knowledge which shines as the knowledge of the perceived.

It is purer than space, and is never polluted by any object of knowledge.

It is not a Vaasanaa-filled mind that is functioning as a tool of perception.

It is Reality existing as the Vishvam. It is Knowledge, and that which is known through knowing.

Actually there is no swerving of Brahman from its unperturbed state.

Yet we can imagine the methodical steps it took to become the ignorant Jeeva, like analyzing how a wave appears from the calm ocean, though the wave exists as the ocean only, instantly.]

DENSE COMPRESSED-STATE OF THE PERCEIVED (NOT BOUND BY ANY SPACE OR TIME MEASURE)

घनसंवेदना पश्चाद्भाविजीवादिनामिका संभवत्यात्कलना यदोद्भ्रति परं पदम्। (12.07)

Next occurs the level where there is the dense-state of perception of oneself, divided as the ‘perceived and the perceiver’, and gets the name of Jeeva (the totality of the individual Jeevas); and the ‘Supreme state’ is forsaken.

[‘Knowledge’ alone is. It has no form or beginning. ‘Knowledge’ contains the knowledge of itself also.

This ‘self-awareness state of Reality’ is the perceived world.

This state is the ‘knowledge of all the objects of all the times and places without limit’.

This immediately stays as the ‘perceived worlds of countless minds’.

This dense state of perception brings in the division of the perceived and the perceiver.

This division-concept rises as a Jeeva with his experienced world.]

SAMSAARA

सतैव भावनामात्रसारा सम्सरणोन्मुखी तदा वस्तुस्वभावेन त्वनुत्तिष्ठति तामिमाम्। (12.08)

The pure state of Reality, which was just existent as awareness only (Sattaa), is of the essence of expanding as many; and slides towards lower levels (sliding state named Samsaara); and stays as this, by its very nature (and not by any change in its essence).

[Actually nothing changed; and, nothing divided the Reality state. It was as it is; it is as it is; it will be as it is.

It is just ‘as it is’, without division and without swerving from its pure state.

Yet, since it is the knowledge-essence of all, it exists as the experience of all, at all times.

The ‘knowledge’ appears as if expanded as the perceived with perceivers.

This expanded state of Knowledge is termed as Brahman -the swollen-up state.]

SHABDA (Sh+da- silence broken)

समनन्तरमेतस्याः स्वसत्तोदेति शून्यता शब्दादिगुणबीजं सा भविष्यदभिधार्थदा। (12.09)

Immediately after this level, one’s own nature rises as emptiness (which can be filled with the perceived), with the seed of the sound (the disturbance in the silence) etc; and that rises as many sound-forms with meaning (ready to be as those objects).

['Shabda' mentioned here is not the sound you hear with the ear; but the disturbance, quiver in the 'profound state of pure awareness' with the want of objects for experiences.

'Knowledge of all' is Brahman. 'All' means many. 'Many' means the division.

'Division' means the shapes which divide each other, like the lines drawn on the canvas of emptiness.

Shapes need to be understood as different. Differences are to be identified as some particularities.

These particularities need to have some symbolic sound as reference. This symbolic reference is the sound factor.

The sound rises in a variety of ways with meanings attributed to the sounds.

Emptiness is filled with the concepts of sounds referring to the divided shapes.]

AHAMTAA

अहंतोदेति तदनु सहैव कालसत्तया भविष्यदभिदार्थेन बीजं मुख्यजगत्स्थितेः। (12.10)

Following this, the 'I-ness' rises (the main division which supports all other divisions) accompanied by the sense of change (Kaala) with the never-ending flow of the 'future objects with name and form' as the 'concepts' that act as the 'seed of the world-existence'.

[If the sound-modifications are there as the object-concepts, then there has to be someone who understands these sounds as his knowledge. One 'particular shape with limbs' takes over as the 'understanding entity' and perceives other shapes as different from it. It calls itself as 'I'. This 'I' is always turned towards the divided-sense of objects.

It is some shape drawn on emptiness which perceives other shapes drawn on emptiness.

This alone becomes the seed for the world-existence.]

UNREAL AS THE REAL

तस्याः शक्तेः परायास्तु स्वसंवेदनमात्रकं एतज्जालमसद्रूपं सदिवोदेति विस्फुरत्। (12.11)

The power of the 'Supreme principle of existence' shines as 'another', yet as the pure state of awareness only; and this 'unreal net-work of perceptions' raises as if real.

[There is no division in the 'state of pure awareness state of Reality'.

Awareness is 'aware of divisions of the perceiver and perceived' as the 'I' sound and other sounds referring to as objects.

'Shabda' is not the sound of noise, but refers the disturbance-knowledge of the Supreme.

Instantly objects appear as experienced, for the 'conscious -I'.

The knowledge of the division of the conscious and inert rises up as two things; the seer and the seen.]

MARUT

एवंप्रायात्मिका संविद्धीजं संकल्पशाखिनः भवत्यहंकारकणस्ततः स्पन्दतया मरुत्। (12.12)

The 'seed of consciousness' which is like this, with its spreading branches of conceptions, becomes the spark of Ahamkaara (not the fire-spark; but just a feeling of limitation acting as the first subtle atom); and its vibration rises as the Praana. (*Praana is not the air; but the concept of touch, which raises the idea of many objects separated from each other.*)

[This state is the 'seed for the worldly-existence'; which is ready to grow with endless branches of concepts.

This is where the separateness of oneself as perceiver of an outside world rises in the form of Ahamkaara.

This is the quiver in the 'silent motionless state of Reality', as it were.

This quiver appears the Praana, the power of movement.

This awareness of oneself as a separate entity is not any material thing; but emptiness only.

It is the disturbance in the unperturbed Reality; and rises as the 'Shabda' which gives rise to other disturbances namely the 'objects with varied shapes and qualities'.

This disturbance as the 'I' is connected to other disturbances as the objects; and rises up as 'words with meanings' and get coded by the brain as the sound you hear with the ear-organ.

This entire collection of 'I' and the world of objects, is known as the Jeeva.

Jeeva becomes multifarious states of beings that occupy fourteen worlds.]

[All these shapes with forms become impenetrable to each other through the principle of touch.

The impenetrability is understood as solidity and the shapes move about engaged in their various functions.

The objects get revealed by the touch of light; and become part of the Vaasanaa fields, namely the Jeevas.

Sun, fire and other light sources reveal the objects.

Jeeva experiences various tastes in the objects; and is attracted and repulsed by them.

His experiences flow like waters, and the taste is experienced as belonging to the objects.

Differentiation increases with the sense of smell; and the earth as a solid ground of experiences rises as a stage for experiences.

Jeeva-state rises like this with a world around it, as its field of experiences.

The senses produce the qualities of objects, and Jeeva acts as a mind and perceives a world as conceived by him, forced by the Vaasanaas. The elements mix up in various combinations and fill the world with objects like bubbles covering the ocean.

These objects are not real solid objects, but are just forms of conceptions only.

(*Emptiness alone shines as the objects made of conceptions.*)

This is how the world appears from the awareness-state of Reality.

For how long? Instantaneously; since Reality is not bound by any time-measure.

Where? Since the Reality is not located in space, Jagat exists as the nature of awareness as the Reality itself; and is nowhere.

Worlds keep appearing and disappearing; yet the worlds are non-existent except as the conceptions of Knowledge. Like countless dust motes dancing in the sunlight, worlds dance in the light of Chit, in its awareness state. Jagat is made of objects; objects are caused by the five elements; elements rise from their subtle essences; and these essences rise from the Brahman-Reality. Brahman-Reality alone exists as all this.]

KHAM

चिदहं तावती व्योमशब्दतन्मात्रभावनात्स्वतो घनीभूय शनैः खतन्मात्रं भवत्यलम्। (12.13)

Chit with the concept of 'I' (separateness), is now just the 'essence of emptiness' filled with the 'principle of Shabda'; this becomes dense and gradually becomes the 'Kham' (the revealing principle, or emptiness) which contains the 'Shabda' as the names of objects.

(Name 'is not any language-thing, but the idea of differentiation about the objects.)

[Chit, the self-aware state of Reality is now on the path of duality as oneself and the world.

It is just emptiness which exists as the Knowledge of divisions namely 'Shabda'.

'Shabda' needs a place to reveal itself; and so, the 'emptiness-concept' rises forth, ready to fill with objects.]

SHABDA

भाविनामार्थरूपं तद्वीजं शब्दौघशाखिनः पदवाक्यप्रमाणाख्यं वेदवृन्दं विकसितम्।

तस्मादुदेत्यखिला जगच्छ्रीः परमात्मनः शब्दौघनिर्मितार्थौघपरिणामविसारिणः। (12.14,15)

This 'concept of differentiation (Shabda)' is the seed for the 'future objects', and raises as hosts of names branching out as many. It manifests as words, sentences, and various types of knowledge-forms. From 'that Supreme-essence' raises the 'entire grandeur of the Jagat' spreading out as the 'changing forms of hosts of objects made by the hosts of sounds' (like dividing the 'division-less ocean' as foam, wave, water, whirlpool etc, through words).

JEEVA

चिदेवंपरिवारा सा जीवशब्देन कथ्यते भाविशब्दार्थजालेन बीजं रूपौघशाखिनः। (12.16)

Chit the 'awareness principle' is now with such a family of hosts of perceived objects, and is known by the name of 'Jeeva'; and is the 'seed for the future objects' which branch out as various shapes.

(It is the 'totality Jeeva' as the Brahma, and the 'individual Jeevas' as his essence.)

BRAHMAANDA

चतुर्दशविधं भूतजालमावलितान्तरं जगज्जठरगतौघं प्रसरिष्यति वै ततः। (12.17)

Then the fourteen types of beings fill up the inside, and spread-out in the hollow of the 'Jagat-belly'.

SPARSHA

असंप्राप्ताभिधाचारा चिज्जवात्प्रस्फुरद्वपुः सा चैव स्पर्शतन्मात्रं भावनाद्भवति क्षणात्। (12.18)

Still with no particular action as such, Chit spreads herself fast and instantly becomes, the 'subtle essence of touch' by conceiving.

पवनस्कन्धविस्तारं बीजं स्पर्शौघशाखिनः सर्वभूतक्रियास्पन्दस्तस्मात्संप्रसरिष्यति। (12.19)

Spreading out as various branches of the winds (Seven types of air-currents) and acting as the seed for the hosts of extending touch-sensations, it becomes the seed for the 'vibration of action' of all the beings endowed with life.

TEJAS

तत्रैव चिद्विलासेन प्रकाशोऽनुभवाद्भवेत् तेजस्तन्मात्रकं तत्तु भविष्यदभिधार्थकम्। (12.20)

By the play of this 'perceiving awareness called the Chit', the 'light' ('revealing state of the senses' and not the shining light) gets experienced. That contains the essence of the fire (not the wood-fire, but the Vaasanaa-fire) and gives rise to the future objects.

तत्सूर्याग्नविजृम्भादिबीजमालोकशाखिनः तस्माद्रूपविभेदेन संसारः प्रसरिष्यति। (12.21)

That becomes the seed for the Sun, fire and other ordinary light-sources, by branching out as many sights; and the perceived-world spreads out as various forms.

(The ordinary light-sources cannot exist outside of awareness-state.)

RASA ('Rasa' means the essence in anything.)

भावयंस्तनुतामेव रसस्कन्ध इवाम्भसः स्वदनं तस्य सङ्घस्य रसतन्मात्रमुच्यते। (12.22)

Conceiving a form like 'the water filling up a stem to become its essence', it becomes fit to be called the 'subtle essence of taste' and it gives the sense of taste (when in contact with an object).

(Taste means the sense of likes and dislikes we have for objects and people.)

भाविवारिविलासात्मा तद्बीजं रसशाखिनः अन्योन्यस्वदने तस्मात्संसारः प्रसरिष्यति। (12.23)

It becomes the seed branching out into multifarious tastes (wants and aversions), and the world-flow extends by tasting each other.

ROOPA AND GANDHA

भविष्यद्रूपसंकल्पनामासौ कल्पनात्मकः संकल्पात्मगुणैर्गन्धतन्मात्रत्वं प्रपश्यति। (12.24)

‘This Chit of the nature of conception’, now conceives the shapes endowed with their own unique qualities, and perceives the ‘subtle essence of smell’ (subtle state of Vaasanaas).

JEEVA BECOMES THE CENTRAL ESSENCE OF ITS PERCEIVED-PATTERNS

भाविभूगोलकत्वेन बीजमाकृतिशाखिनः सर्वाधारात्मनस्तस्मात्संसारः प्रसरिष्यति। (12.25)

Acting as the seed for multifarious extension of shapes, it conceives a world surrounding the Jeeva-state; mind raises as the support of all; and the Samsara keeps expanding more and more.

SUBTLE ELEMENTS

चिता विभाव्यमानानि तन्मात्राणि परस्परं स्वयं परिणतान्यन्तरम्बुनीव निरन्तरम्। (12.26)

The ‘subtle essences of elements’ ‘thus conceived by the Chit’, react with each other in various ways, and float as the Brahmaandas, like ‘bubbles moving inside the water’ without a gap.

तथैतानि विमिश्राणि विविक्तानि पुनर्यथा न शुद्धान्युपलभ्यन्ते सर्वनाशान्तमेव हि। (12.27)

Mixing up in countless ways, and separating in various ways, they never remain pure (and deteriorate more and more) and remain till they perish completely (through Knowledge).

OBJECTS MADE OF ELEMENTS

संवित्तिमात्ररूपाणि स्थितानि गगनोदरे भवन्ति वटजालानि यथा बीजकणान्तरे। (12.28)

Countless fig-trees remain dormant inside the ‘tiny cell of the seed’; so do these ‘objects made of elements’ remain in the ‘emptiness of awareness’ as mere conceptions.

[It is all instantaneous from beginning to end. Remove all the numbers that denote space and time; remove all the qualities and superimposition of differences; everything exists as ‘one only’ as the ‘undivided existence-state’.]

DUST-MOTES OF WORLDS DANCING IN THE CHIT-LIGHT

प्रसवं परिपश्यन्ति शतशाखं स्फुरन्ति च, परमाण्वन्तरे भान्ति क्षणात्कल्पीभवन्ति च,

विवर्तमेव धावन्ति निर्विवर्तानि सन्ति च, चिद्वेधितानि सर्वाणि क्षणात्पिण्डीभवन्ति च,

तन्मात्रगणमेतत्स्यात्सा संकल्पामिका चितिः वेदनात्रसरेण्वाभमनाकारैव पश्यति। (12.31)

These subtle essences of elements cause many objects to appear, and they branch out in hundreds of ways; they shine inside the supreme subtle atom (of awareness), and stay for a long span of time (Kalpa) within a second (instantly); they keep rolling continuously (as Creations); stay without rolling also (nothing is happening also); and, conceived by the Chit they become solidified in a second.

Chit which conceives all these subtle-essences as the formless (undivided, sees (is aware of) them like the dust-particles (TrasaRenu) of experience that are dancing in its light (in the Knower of Brahman).

SUPREME SUBTLE SEED

बीजं जगत्सु ननु पञ्चकमात्रमेव बीजं पराव्यवहितस्थितिशक्तिराद्या

बीजं तदेव भवतीति सदानुभूतं चिन्मात्रमेवमजमाद्यमतो जगच्छ्रीः। (12.32)

‘Five essences of elements’ act as the ‘seed’ for this ‘changing-state called the Jagat’; the ‘seed for that again’ is the ‘unsurpassed power of the Brahman’.

That Supreme alone is the seed is a fact experienced always, as the awareness alone.

It is causeless and the first cause of all. That is how the ‘grandeur of Jagat’ rises.

BRAHMAN AND THE JAGAT

परमे ब्रह्मणि स्फारे समे राम समस्थिते अनुत्पन्ननभस्तेजस्तमःसत्ता चिदात्मनि,

पूर्वं चेत्यत्वकलनं सतश्चेत्यांशचेतनात्, उदेति चित्तकलनं चितिशक्तित्वचेतनात्। (13.01,02)

Rama! In the ‘Supreme state of Brahman’ - that is extensive (enough to contain countless perceived states); that is equal (without any change); that stays as the ‘changeless support of equal-ness and unequal-ness of the world-state’ - (from that Supreme) - the ‘disturbance of the perceived’ raises forth - from the principle of Reality which has the essence of the perceived (as potential states).

The ‘disturbance of the perceiver-state’ raises forth from the ‘natural state of awareness which is its power of perceiving’.

[There is no actual rising forth or setting in ParaBrahman. It is changeless.

Its natural-state is to be the essence of the perceiver and perceived. That state alone exists as the worldly-existence of the countless perceivers and the perceived objects that are stuck in the ‘time and place limitations’.

It is equal to a dream-state, where the essence of the mind raises forth as the various perceived objects inside a dream-world. Nothing happens or changes; but yet it is as if the change has occurred, and as if someone is seeing a world outside of oneself.]

ततो जीवत्वकलनं चेत्यसंयोगचेतनात् ततोऽहंभावकलनं चेत्यैकपरतावशात्

ततो बुद्धित्वकलनमहन्तापरिणामतः एतदेव मनस्तादिशब्दतन्मात्रकादिमत्। (13.04)

Then raises forth the ‘disturbance named Jeeva-state’ which is a ‘union of the perceived and the perceiver states’; then raises the ‘disturbed state of ‘I-ness’ which is the concept of oneself as inside and outside and which is completely absorbed in the realness of the perceived phenomenon (and knows not its true essence).

By the ‘I-ness’ getting well-rooted, there raises the ‘deciding faculty (Buddhi)’ (which understands the perceived as real, and develops a world-view of its own capacity based on the ignorance/learning level).

This state alone appears as the mind-field (of Vaasanaas) with the subtle elements appearing as the objects of perception (in the Vaasanaa-field).

उच्छ्रानादन्यतन्मात्रभावनोद्भूतरूपिणः अयमित्थं महागुल्मो जगदादिर्विलोक्यते। (13.05)

The Jeeva-state (the perceiver stuck to the perceived as a Vaasanaa-process only) (though it is just a mind-phenomenon only), bloats up as the ‘physical body made of the elements’ by the contact of other objects which are made of the ‘subtle essences of elements’ (with their qualities as sound etc).

In this manner, the huge cluster of the Jagat-state is perceived (as the entwined structure of perceiving processes).

[To touch any object, you need to have the skin which understands ‘touch’; to see you must have eyes which can perceive images; and so on. Each sense-object which is a disturbance in the ‘unperturbed Reality-state’ needs a counter-disturbance as a perceiver-state to exist. This necessitates a physical body to contact physical objects.

A Jeeva exists as the disconnected states of ‘perceiver perceiving objects’, again and again without a break.

For example, a ‘rose perceiver’ and a ‘jasmine perceiver’ are separate processes which get connected by the mind as memory, and there raises an illusion of a single Jeeva perceiving two flowers.

So it is, with the entire life of Jeeva. Jeeva is nothing but a ‘chain of perceiving states’ connected by the memory-factor.]

EVERYTHING IS INSTANTANEOUS

(All this does not happen through step by step process; or through a time-span.

Reality exists as the perceived, as it is. The world is instantly there like a dream seen when asleep.)

झटित्येवं क्रमेणेति स्वप्ने पुरमिवाकृतं महाकाशमहाटव्यामुद्भूयोद्भूय नश्यति। (13.06)

Instantly it appears like a city in the dream, in the great forest of the ‘infinite space of Chit’ (‘existence-awareness’), rising again and again and perishing again and again.

जगत्करञ्जकुञ्जानां बीजमेतदवापजं नापेक्षते किञ्चिदपि क्षितिर्वायनलादिकम्। (13.07)

For the overgrown clusters of ‘Karanja trees of Jagat’, this is the seed which is never sown; it does not require the elements like the earth, water, fire, etc at all.

FIVE ELEMENTS

एतच्चिदात्मकं पश्चात्किलोर्व्यादि करिष्यति स्वं स्वप्नवित्पुरमिव चिन्मात्रात्मकमेव यत्। (13.08)

This (Reality) is of the essence of awareness only; and makes the elements like earth come into being later (rising as their awareness-state).

A person, who experiences a dream, makes the dream-world (in the dream-state) through his own conceptions. This world is also of the essence of awareness alone.

[What we experience as any world is just a concept in the awareness-state of Reality; like a wave in the ocean.

That concept alone exists as the real experience for us.

Which ‘dream-world object’ is solid and real, or made of elements?

The objects and people seen in the dream are just the conceptions in the mind appearing as a ‘real world-experience’.

So it is, with this waking-world also, which is made of the conceptions of the ‘Viraat-mind Brahmaa’, the ‘huge Vaasanaa-totality of a Creation’.)

SEED AND THE SPROUT

जगदाद्यङ्कुरं यत्र तत्रस्थमपि मुञ्चति जगतः पञ्चकं बीजं पञ्चकस्य चिदव्यया। (13.09)

The five-fold essence (of elements) is the seed (material source) for the Jagat; the ‘Unchanging Chit’ is the seed (potential state) for the five-fold essence;

and the sprout of Jagat (as any experience) rises forth for any Jeeva (as per its Vaasanaa-need), wherever and whenever (as any time and place limitation).

(Seed itself exists as the sprout and its fruit, without any transformation or change.)

यद्बीजं तत्फलं विद्धि तस्माद्ब्रह्ममयं जगत्,

That which is referred to as the seed alone is the fruit also.

Understand therefore, that this Jagat is made of Brahman (Reality) alone.

एवमेष महाकाशे सर्गादौ पञ्चको गणः। (13.10)

In this manner alone, the worlds made of the group of five elements exists in the ‘Supreme expanse of awareness’.

PHYSICAL FORM IS NOT REAL; ITS ACTIONS ALSO ARE NOT REAL:
ITS ACHIEVEMENTS ARE ALSO NOT REAL

चिच्छक्त्या स्वाङ्गभूतात्मा कल्पितोऽस्ति न वास्तवः। (13.11)

This form with limbs that belong to one (as a physical body) is conceived by the power of Chit; and is not real. *(It is also part of the perceived only, as an object of awareness.)*

अनेनोच्छ्रानतामेत्य यदपीदं वितन्यते तदप्याकाशरूपात्मकल्पनात्मनि सन्मयम्। (13.11,12)

Whatever that is like this, (as a form made of elements) which extends (as if outside, as in a dream) and moves about, is actually ‘emptiness only’ that rises through the conception, and appears as if real.

क्वचिन्न नाम तत्सिद्धं यदसिद्धेन साध्यते। (13.12)

Nothing ever is achieved by an unreal thing (which is not there at all as proved).

(All the actions of the unreal body also are also not real, except as the continuous flow of experiences unfolded by the Vaasanaas.)

स्वरूपं यद्विकल्पात्म कथं तत्सत्यतामियात्। (13.13)

If one’s form is just a product of conception, then how can it be really existent?

(The actions and results of a conceived thing also are conceived only.)

अथ चेत्पञ्चकं ब्रह्म ब्रह्मात्मकतया धिया तत्पञ्चकं विद्धि।

Since everything that is made of five elements is to be understood as the essence of Brahman only (and is just a conception), then understand that the body which is made of five elements is also Brahman alone (as another conception).

प्रौढो ब्रह्मैव त्रिजगत्क्रमः। (13.13,14)

Therefore, the well-established way of the Tri-world with its causality-process is ‘Brahman alone’.

(Cause and effect also are conceptions that give rise to a coherent picture of the world.)

यथा स्फुरति सर्गादावेष पञ्चकसंभवः। (13.14)

It (Brahman) alone shines forth as the world made of five elements (without any division).

तथैवाद्येह भूतत्वे याति कारणां स्वयम्।

That is why, it itself is referred to as the ‘pre-existing cause’ (not because it changes into the world, as different from it, like the wet clay turning into a dried-up pot).

एवं न जायते किञ्चिज्जातं तु न लक्ष्यते। (13.15)

In this manner, there is nothing as a solid Jagat that is produced; not is anything observed as produced.

JEEVA STATE IS NOT REAL

स्वप्नसंकल्पपुरवदसत्सदनुभूयते ब्रह्माकाशपराकाशे जीवाकाशत्वमात्मनि। (13.16)

The expanded state of a Jeeva (Jeevaakaasha) (as a continuous process of the unfolding of Vaasanaa-fields limited by place and time boundaries) is not real (and is made of mistaken knowledge only), and is experienced as real like a dream-city or an imagined city, in the Brahman-expanse alone (Brahmaakaasha- revelation-state).

इति चित्यवदातात्मा पृथ्व्यादीनामसंभवात्।

Since there is no possibility of the existence of elements in the state of awareness (Chit), it is proved as taintless and pure.

इत्येष जीवः कथितो व्योम्नि खात्मा इवोदितः। (13.17)

Therefore, the so-called Jeeva is said to be of the nature of emptiness only, that rises forth in the empty-expanse (and is nothingness only).

CONCEPTION -PROCESS

जीवाकाशस्त्वित्मं देहं यथा विन्दति तच्छृणु। (13.18)

Now listen to the explanation of how this 'empty expanse called Jeeva' gets a physical body.

जीवाकाशः स्वमेवासौ तस्मिंस्तु परमेश्वरे अणुस्तेजःकणोस्मीति स्वयं चेतति चिन्तया,

यत्तदेवोच्छून्यभावं भावयत्यात्मनाम्बरे असदेव सदाकारं संकल्पेन्दुर्यथा न सन्, (13.18,19,20)

The 'empty expanse of the Jeeva-state' thinks by itself that -

it is just a limited tiny form, like a spark of the fire (imagining a limited state) in the 'Supreme expanse of Reality' (though it is also the state of Reality only) (like a wave separating itself from the ocean); and feeling its identity as that 'extended subtle form made of the essence of subtle five elements', believes in the unreal only as the real, like 'believing in a moon conceived in the mind though it is not real'.

तमेव भावयन् द्रष्टृदृश्यरूपतया स्थितः। (13.20)

Fully ascertained in his identity as the subtle form made of elements, he (embodied Purusha as Jeeva) stays as the state of the 'perceiver connected to the perceived' (as the emptiness that is divided into two sections).

एक एव द्वितामेति स्वप्ने स्वमृतिबोधवत्, किञ्चित्स्थौल्यमिवादत्ते ततस्तारकतां विदन्। (13.21)

Though he is the 'single awareness state of Reality', he attains the 'divided state of himself and the world', like one remembering oneself as separate from the dream-world while dreaming; he attains slight grossness as it were, by staying as the one who sees through the pupil of the eye (staying in the level of the limited spark of conception).

(‘Pupil of the eye’ means the centre-point of perception and not the pupil of the physical eye. The Jeeva-state is the conception of limitation, and immediately it is the perceiver of all limitations, as its surroundings. It ‘sees’ division only, at all times.)

यथाभावितमात्रार्थभावित्वाद्यत्स्वरूपतः स एव स्वात्मा सततोऽप्ययं सोहमिति स्वयं,

चित्तात्प्रत्ययमाधत्ते स्वप्ने स्वामिव पान्थताम्। (13.22,23)

As his nature is to be like what he thinks, he stays always as the ego-state as 'I am so and so'.

(He understands his identity as a body with birth, death and countless wants, and starts living a life, with past present and future.) Through such a conception in the mind, he firmly believes in his limited identity, like a person finding his way in a dream (naturally, without any obstacle).

(Whatever he conceives, rises there as his world, be he a worm or a human or a Deva.)

तारकाकारमाकारं भाविदेहाभिधं तथा भावयन्त्याति तद्भावं चित्तं चेत्यार्थतामिव। (13.23,24)

He conceives the state of the eye-pupil (Taarakā) (centre-point of perception) which gives rise to the gross body (as the central perceived object, as his point of perception), and with the same affirmed conception (that he is the body) he attains that state like the 'mind reaching its object of perception'.

(Like the mind becoming the object of perception, he becomes the perceived body.)

(He sees an 'outside', as the 'outside of his body', similar to a dream-experience or imagination.)

परित्यज्यैव तद्बाह्यं ततस्तारककोटरे अन्तर्भाति बहिष्ठोऽपि

पर्वतो मुकुरे यथा कूपसंस्थो यथा देहः समुद्रकगतं वचः। (13.24,25)

Actually, without the actual 'outside' (as Brahman itself), he shines within the hollow of the pupil itself (as a central perceiving point), with an 'outside', like the mountain reflected inside the mirror, like the body reflected in the waters of the well, like the echo of a word caught (blocked) inside a closed box.

स्वप्नसंकल्पयोः संवित्वेत्येवं जीवकोऽणुके स्वरूपतारकान्तस्थो जीवोऽयं चेतति स्वयम्। (13.26)

The 'Jeeva-state' which is the 'state of pure awareness', caught in the Svapna and the conception, understands itself as the tiniest atom-like entity; and staying in the form of the 'eye in the pupil', perceives by itself (any Vaasanaa-field that belongs to it).

(Though actually Jeeva is the limitless state of Reality in essence, the Jeeva-state exists as the central point of perception that stays as the identity of a body only, and goes through the experience of Vaasanaa-fulfilment.)

तदेतद्बुद्धिचितादिज्ञानसत्तादिरूपकं जीवाकाशः स्वतस्तत्र तारकाकाशकोशगं

प्रेक्षोऽहमिति भावेन द्रष्टुं प्रसरतीव खे। (13.27,28)

Then this Jeeva-state of empty expanse (staying as a central point of perception, and identified with a physical body that is conceived by the mind), becomes functional with the intellect (which understands), and the mind (which gives a coherent meaning to the sense-perceptions), and is of the nature of understanding only.

Staying as the ‘central point of perception’, it conceives the ‘seeing’, and starts spreading itself in the emptiness, to see something.

‘I WANT TO SEE’ BECOMES THE EYES; SO IT IS WITH ALL THE SENSES.

ततो रन्ध्रद्वयेनैव भाविबाह्याभिधं पुनः येन पश्यति तन्नेत्रयुगं नाम्ना भविष्यति। (13.28,29)

It moves through two holes (that are conceived) in the gross body which are outside of itself; and that by which it sees, goes by the name of a pair of eyes.

येन स्पृशति सा वै त्वग्यच्छृणोति श्रुतिस्तु सा येन जिघ्रति तद्घ्राणं स स्वमात्मनि पश्यति तत्तस्य स्वदनं पश्चाद्रसना चोल्लसिष्यति। स्पन्दते यत्स तद्वायुश्चेष्टा कर्मन्द्रियव्रजं

रूपालोकमनस्कारजातमित्यपि भावयत्। (13.29,30,31)

It perceives by itself (forced by the Vaasanaas) -

by what it touches as the skin, by what it hears as the ear, by what it smells as the nose.

And for its tasting nature, a tongue also jumps forth.

What vibrates is the Praana, and the actions are brought about by the organs of action; and it conceives the forms (with names) and the ideas about them, as the ‘function of the mind’.

BRAHMAN STAYS AS THE JEEVA

आतिवाहिकदेहात्मा तिष्ठत्यम्बरमम्बरे एवमुच्छूनतां भावयतेजसः कणे

असत्यां सत्यसंकाशां ब्रह्मास्ते जीवशब्दव्यत्। (13.32,33)

Staying as the Aativaahika body only (as the formless state of Vaasanaas and imaginations),

staying as emptiness inside the emptiness,

conceiving the extended state of perception (as one’s own body made of elements), inside the (thirst-)fire of the Jeeva-state,

and conceiving the real in the unreal,

Brahman-state alone exists as the thing known by the term ‘Jeeva’.

इत्थं स जीवशब्दार्थः कलनाकुलतां गतः। (13.33)

In this manner, that thing referred to by the word ‘Jeeva’ has become a disturbed state of existence.

(Jeeva also means the totality-state of all the Jeevas.)

JEEVA-EGG/COSMIC EGG

[It is not that any Jeeva is any particular entity destined for some particular experience.

Experiences are the potential states named as Brahman.

An experience exists always with an experiencer.

That experiencer rises as a Jeeva with a perceiving eye.

And a life-story unfolds for that Jeeva as his experience-path.

Any Jeeva is a random experience-state only and is not an individual as such.]

आतिवाहिकदेहात्मा चित्तदेहाम्बराकृतिः स्वकल्पनान्त आकारमण्डं संस्थं प्रपश्यति। (13.34)

Staying as the form of Aativaahika, with the conceived emptiness of the body appearing as gross,

it sees itself as staying inside an egg (Brahmaanda) (which covers it from all the sides), as conceived by itself.

कश्चिज्जलगतं वेत्ति कश्चित्सम्राट्स्वरूपिणं भाविब्रह्माण्डकलनां पश्यत्यनुभवत्यपि। (13.35)

Sometimes it understands itself as inside the water (as an aquatic being); sometimes as the emperor; and sees and experiences the ‘disturbed state of Brahmaanda’ that raises from itself.

आत्मगर्भगृहं चित्ताद्यथासंकल्पमात्मनः देशकालक्रियाद्रव्यकल्पनावेदनं स तत्

भावयञ्छब्दनिर्माता शब्दैर्बध्नाति कल्पितैः। (13.36,37)

Conceiving through the mind ‘one’s own hollow of the womb (filled with Vaasanaas and false-understanding)’, it understands the (particular) place, time, action, objects through conceptions, and then it produces words (sound-forms) (that make a life-story), and binds the conceptions with sounds.

आतिवाहिकदेहोऽसावित्यसत्यजगद्भ्रमे असत्य एव कचति स्वप्ने स्वोड्डयनं यथा। (13.37,38)

This entity made of Aativaahika body only, glitters falsely in this delusory state of Jagat, like flying

in the Svapna-state (though not actually flying).

[The totality of many Jeevas is known as the Brahmaa.]

इत्यनुत्पन्न एवासौ स्वयम्भूः स्वयमुत्थितः आतिवाहिकदेहात्मा प्रभुराद्यः प्रजापतिः। (13.38,39)

In this manner, though not produced, this 'Self-born' (SvayamBhu) rises by himself, and is made of Aativaahika body only. He is the Lord, the First one, and the Lord of all.

NOTHING HAPPENS AS ANY CREATION

एतस्मिन्नपि संपन्ने ब्रह्माण्डाकारिणि भ्रमे न किञ्चिदपि संपन्नं न च जातं न दृश्यते,

तद्ब्रह्माकाशमाकाशमेव स्थितमनन्तकम्। (13.39,40)

In this delusion which appears in the form of the Brahmaanda, nothing has been produced, and nothing is seen as born, nothing is actually seen also.

The Brahman-Reality alone stays as the emptiness, without an end.

संकल्पनगराकारमेतत्सदपि नैव सत्, अनिर्मितमरागं च एतत्खे चित्रमुत्थितम्,

अकृतं चानुभूतं च, न सत्यं सत्यवत्स्थितम्। (13.41,42)

It is like the city rising in imagination. Though appears as real, it is not real.

It is like a picture rising in the empty sky without getting painted and without any colours applied.

It is not created but experienced only. It is not real, though it stays as if real.

SMRITI IS NOT THE CAUSE OF ANY CREATION

महाकल्पे विमुक्तत्वाद्ब्रह्मादीनामसंशयं स्मृतिर्न प्राक्तनी काचित्कारणं वा स्वयंभुवः

तेन यादृक्स्वयंभूः स्यात्तादृक्ज्जमिदं स्मृतम्। (13.43)

Since the deities like Brahmaa are completely liberated at the end of the Creation, the previous memory (impressions) is not the cause of the Self-born.

Therefore, in whatever way the Self-born stays, the world is said to be born out of him.

(What is experienced as the world is the Brahmaa of that world; just a name for the totality of experiences.)

JAGAT IS MADE OF THE EMPTINESS OF THE DREAM ONLY

अनाद्यनुभवस्त्विदं योऽत्रास्त्यवनिकादिके स्वप्नानुभूतं पृथ्व्यादि प्रबोधे यादृशं भवेत्

स्मृतः स व्योममात्रात्मा सर्वदैव स्मृतं जगत्। (13.44,45)

The beginning-less experience like this, as the objects made of the elements of earth etc here, known as the 'Jagat' is always 'remembered only', like the experience of the objects made of the elements that are experienced in the dream are 'remembered' only, when one wakes up; and is made of the essence of emptiness only.

DREAM IS UNREAL: JAGAT IS ALSO UNREAL

(World is a relative reality only; real as long as the truth is not realized.)

यत्र यत्र यथा तोये द्रवत्वं नाम भिद्यते तत्र तत्र तथा नान्यः सर्गोऽस्ति परमात्मनि। (13.45,46)

Wherever the water is, in whichever form, the liquidity does not differ from it; so also, Creation is also not different from the 'Supreme essence of Reality'.

सृष्टिरेवमियं प्रौढा सम एव त्वयं स्थितः। (13.46)

Creation in this manner raises up, but stays equal only, without any rise or fall.

भात्येवं नाम ब्रह्माण्डं व्योमात्मेवातिनिर्मलम्। (13.47)

This thing known as Brahmaanda shines as the 'essence of emptiness' only, completely free of taints.

दृश्यमेवमिदं शान्तं स्वात्मनिर्मितविभ्रमं निराधारं निराधेयमद्वैतं चैक्यवर्जितम्। (13.47,48)

This perceived-state is actually the quiescent-state only, a delusion created by oneself.

It is support-less, does not support anything, is non-dual and is devoid of the 'two united as one' also.

(One does not become two or two does not become one. There is no two-ness at all.)

जगत्संविदि जातायामपि जातं न किञ्चन। (13.48)

Though this Jagat is produced in the deluded state of awareness, nothing at all gets born, ever.

परमाकाशशून्यमच्छमेव व्यवस्थितं सर्वसंसारता नास्ति यदेव तदवस्थितम्। (13.49)

It is the emptiness of the 'Supreme expanse'. It stays completely pure.

There is no widespread Samsaara at all.

Whatever is there (as the changeless unperturbed Reality), that stays 'as it is'.

नाथेयं तत्र नाधारो न दृश्यं न च द्रष्टृता ब्रह्माण्डं नास्ति न ब्रह्मा न च वैतण्डिका क्वचित्। (13.50)

न जगन्नापि जगती शान्तमेवाखिलं स्थितम्। (13.51)

There is no support, no supported, no perceived, no perceiving; no Brahmaanda is there, no Brahmaa, and no disputes ever. There is no Jagat, and nothing related to the Jagat.

Everything is the quiescent-state only.

ब्रह्मैव कचति स्वच्छमित्थमात्मात्मनात्मनि चित्त्वाद्द्रवत्वात्सलिलमिवावर्ततयात्मनि। (13.51,52)

Brahman alone glitters with its pure nature, in this way, by itself, in itself; because of the perceiving nature, it rolls within itself, like the water rolling because of its liquidity.

असदेवेदमाभाति सदिवेहानुभूयते विनश्यत्यसदेवान्ते स्वप्ने स्वमरणं यथा

अथवा स्वरूपत्वात्सदेवेदमनामयं अखण्डितमनाद्यन्तं ज्ञानमात्राम्बरोदरम्। (13.52,53)

'Unreal' shines like this and is experienced as real.

In the end, the unreal perishes, like one dying in one's dream.

Or, since it is the very nature (of Reality), this unreal (Jagat-state) is itself the affliction-less, unbroken, beginning-less endless hollow of emptiness that is made of 'Knowledge alone' (as the Bodha or the information or the understanding or the known, or the essence of Reality).