

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TEN
[THE AMAZING BRAHMAN-STATE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच
Vasishta spoke

मरणं सर्वनाशात्म न कदाचन विद्यते स्वसंकल्पान्तरस्थैर्यं मृतिरित्यभिधीयते।

Death is believed to be the cessation of the mind, body, intellect etc; but such a death does not exist at all.

(The mere body things (animals and humans of any shape), who just act from the body-level remain un-evolved in the basic matter-level itself, and dissolve off as a rotten matter-lump, when the matter deteriorates, as in death. They act in the level of the instinct only; and do not have the ability to think abstract. They are just animals with human shapes; are just the physical brains acting out the survival process. But those who have evolved enough to have Vaasanaas, do not die at the death of the matter-lump. They continue their experiences as per their Vaasanaas. To have a dominant Vaasanaa other than eating and procreating is also a higher level than that of the animal.

Those with Vaasanaas, continue as the Vaasanaa-fields with no particular identity as such.

When the body dies, their present life-story and the present identity is forgotten, and they immediately start perceiving another world with another identity with another body-shape.

It is like the continuous streaming of dreams one after another, each dream experienced as a new identity.

The dreams do not stop till all the Vaasanaas are exhausted completely.

This forgetting state of the previous identity of the previous life story in the next life-story, is known as 'Mriti' or death.

Only a Jnaani who is free of all Vaasanaas, and who is not identified with the body, escapes this 'Mriti'; for he has nothing to forget, and nothing to force him to continue as another dream existence.

The cessation-point that lies in-between two dreams (Vaasanaa-experiences), namely 'Mriti' is not there for the one who is awake to his pure state of the Self.)

'Mriti' means the stability of one's own conceptions through various identities.

(The holding on to the realness of the world, and the realness of one's body identity does not vanish off in any of these life-dreams. This false conception supports the continuous experience of endless Vaasanaa-fields through various body-shapes.

The 'I' also does not vanish off, nor the world-tree that rises from it.

Trees may rise as various types, but the root of all world-trees of all the minds is the 'I sense'.

The true self as the 'awareness of one's existence' remains changeless through all these life experiences.

Life experiences do not belong to any one as such, since no one is there.

Vaasanaas manifest as experiences, and the experiences produce an 'I' as some imagined identity.)

पश्येमे पुर उह्यन्त इव मन्दरमेरवः अरूढा अपि दिग्वातैः सरिद्विम्बितशैलवत्। उपर्युपर्यन्तरतः

कदलीदलपीठवत्क्षिष्टाक्षिष्टस्वरूपाः खे मिथः संसृतयः स्थिताः।

Look at those Mandara and Meru Mountains getting carried away as if by the winds blowing from all the directions, loosened from the ground as it were, like the hills reflected in the streams moving along with the stream. All the worlds stay together in the empty space, joint and disjoint; one over the other; overlapping each other; like the layers of the plantain trunk.

(This statement is highly abstract, and needs a higher level of intellectual efficiency; and an ascertainment that the Jagat we experience is not a solid independent reality.

Herein is given a brief explanation about the same.

There is no physical world that exists outside of the mind-processing.

Reality is just a source of all probable states that can exist in any space and time; but it is not in any space and time. Reality state alone exists as the probable states of you, me and all the others.

These probable states can rise as only two states; namely the 'I' based ignorant states, and the 'non-I' based knowledge states.

The limited sense of 'I' as a name and form is said to be 'bondage'; and the expanded state of 'I' as the Reality itself, is known as 'liberation'.

Mind alone rises as the Jagat. Mind is made of conceptions and dormant wants.

Jagat is a totality-conception of many minds of the same level, grouped together as one. It is like some group of people who are locked up in a magical room experiencing a similar world in their dreams.

For example, the mountains, rivers, skies, stars, trees, etc are the common scenario that each mind in the earth level will experience. But the likes, dislikes, suffering, joy etc are differently conceived by each mind.

Each mind sees a world as per its level of learning, intellectual proficiency, health of the body, self-made beliefs and so on! Each person sees a world based on his location at some place and time.

Each person's time-line is also different. Each person's vision of Jagat is also different.

Suppose some hundred persons are standing in front of a tree and are seeing it standing next to next.

The same tree is viewed from different angles and as different conceptions about the tree.

Some may want to hug it, some may want to cut it, some may just ignore it as some worthless object.

Imagine yourself standing outside of all these minds, and watching it from some God-level who can see all the worlds of all the minds at once.

The different pictures of the tree that gets seen by the different minds, have to be placed side by side, each overlapping the other. What does the picture of the tree look like now? Analyze!

Have you seen a tree reflected in flowing River waters?

The reflected tree will look like as if it is getting carried by the waves of the River, and will be quivering all along. The tree will appear wavy and unstable.

Similarly any object or image seen in the world is just a quivering state of perception only.

The solid tree is just a joint perception of many minds joined together, but different in the conception level; like the solid trunk of the plantain tree, which is formed by the layers of fragile leaves that overlap each other and are stuck as one.

Our vision of any object is like a single layer of the plantain trunk.

The 'others' of our own mind-story produce more visual layers, and a solidity in the tree is ascertained;

though it is actually the same image seen differently, by all, at the same time, from different location points. Here in the example, the tree-image is just a geometrically formed illusion.

So are all the objects of the world, whether living or inert.

Vasishta states - 'Look at those Mandara and Meru Mountains getting carried away as if by the winds blowing from all the directions, loosened from the ground as it were, like the hills reflected in the streams moving along with the stream. All the worlds stay together in the empty space, joint and disjoint; one over the other; overlapping each other; like the layers of the plantain trunk.'

Even huge mountains like Meru Mountain, which forms the support of the BhooLoka with its seven mountains and seven Oceans, is also an image that is seen by many minds of the same level. It is also extremely fragile and is not solid at all.

When seen as a totality mind vision of many minds, it looks as if it is quivering and moving along with the winds, and has no solid base at all.

It is as empty as the reflection seen in the flowing waters of the River.

'Jagat' is not a solid independent structure; is just a joint conception of many minds, and is like some misty image seen in the empty sky. Such mind-groups as the worlds are many and various. They remain unconnected to each other and do not know of each other.

A single world is made of a single dream-state of many minds.

Mini mind worlds that make those totality-worlds, also are different and varied; sometimes connect with other minds; sometimes do not.

Such totality-worlds as dreams are countless in the Reality state. Some remain connected; some do not.

Whatever object is perceived, it is just some image drawn on the emptiness-canvas.

The mountains, rivers, trees, skies etc are the props that fill the stage for all of us to play our roles, like the same props set up on the stage for many actors to play their roles on the stage.

But these mountains etc are not solid physical objects, but are just images that are seen in the emptiness around; conceived as the liked and disliked.

These quivers of images solidify by our touch, make noise by the power of listening, feel tasty by our tongues, and give out smell by our capacity to smell.

Each mind sees a complete world like a dream-world; and all the worlds of all the dreaming-minds join together to give an illusion of a solid Jagat.)

रामोवाच

Rama spoke

पश्य मे पुर उद्यन्त इति वाक्यार्थमक्षतं न किञ्चिदवगच्छामि यथावन्मुनिनायक।

Hey MuniNaayaka! You told me now, 'Look at those mountains getting carried away in the winds.'

Hey MuniNaayaka! I do not grasp in the least what you meant by such words.

वसिष्ठोवाच

Vasishta spoke

PRAANA DISSOLVES INTO PRAANA

(Jagat is the Chitta; Chitta is the Praana; Praana is Brahman.

Brahman alone is; so Praana is also an illusion; Chitta is also an illusion; Jagat is also an illusion.

Brahman alone is, without the name of the Brahman also.)

प्राणस्याभ्यन्तरे चित्तं चित्तस्याभ्यन्तरे जगत्विद्यते विविधाकारं बीजस्यान्तरिव द्रुमः।

Like the tree stays inside the seed, the Jagat with its variety of perceived states exists inside the Chitta; Chitta exists inside the Praana.

(A seed looks so tiny, yet it produces a huge tree with branches, leaves, and fruits which contain more seeds as the future states of the trees. A seed's capacity is limitless; it is the potential state for limitless trees. The tree is not visible in the seed, but yet, the seed is a potential state of the future trees.

Brahman is the causeless seed of the Jagat-tree.

Brahman exists as the seed and the tree at once, without the need for any time and place as its support.

Brahman is the Praana, the 'quiver' state that is conceived as the 'Jagat'.

'Quiver' is just the state of Reality, and is not located at any place or time.

'Quiver' is not the state of Reality, since the 'Jagat' does not exist in the Brahman-state.

'Quiver of Praana' is just an invented explanation to explain the imagined world, for those who see the world as real.

Praana rises as the manifest state of Brahman.

Praana is commonly identified with the wind-motions inside the body,

Brahman does not vibrate, does not manifest as any world-state actually.

Yet Brahman is the source of all the information that can rise as the world.

The basic information that supports all other information-patterns is Praana, the quivering energy.

A Jnaani transcends the Praana level also, and exists as the source of Praana also, and exists as the Brahman endowed with a pure intellect.

Where does this huge world exist, if it is not an independent physical reality?

Each mind exists as the seed for its particular world-tree.

Each mind produces a particular world-tree as per its 'want' state.

Minds are like the varieties of seeds producing a variety of trees, and the totality of all these trees is known as the 'Jagat-jungle', or the Viraat-state, the huge mind which is made of all the small minds as its structure.

Chitta the perceiving-state as a Jeeva, contains the Jagat inside itself, like a seed containing a tree within it. This Chitta is supported by the force of Praana.

Praana is the quivering state, the vibrating energy that rises as the mind-agitation, which is experienced as the world-state. That is why Praanayaama-practice is advised for those who lack dispassion, and yet need to control the mind physically.

Praana is the energy that enables the five functions of the body, and keeps it alive.

The body exists in the expanse of undivided Praana, like a pot kept inside the space.

The inside and outside space, do not move or change by the making or the breaking of the pot.

The existence of the body, causes no crack in the Praana-force, which spreads out as the Jagat, in the form of the mind-quiver.)

मृते पुम्सि नभोवातैर्मिलन्ति प्राणवायवः सरिज्जलैरिवाम्भोधि जलान्यात्मद्रुतानि हि।

The same Praana with the same essence exists inside and outside; yet it appears as if the inner winds mix with the outside winds at the time of death, like the river-waters dissolving off in the sea-waters, because the liquidity is the same essence that is present in both the river waters and the sea-waters.

(What happens when the body dies?

The inner and outer Praana-states become one as it were.

Though there is no inside and outside for the Praana, it appears as if the Praana that is inside the body has left the body, and has become one with the Praana outside.

The five types of winds that enable the functioning of the body stop their respective functions, when the body dies. When these Praana-functions stop, the person is said to be dead.

The outside winds and the inside winds (vibrations) are the same in essence.

Praana is the energy-force, the quiver which is outside as the Jagat, and is inside the body as the mind-agitation, or mind-conception.

A body is just an image or some line which is drawn on the emptiness.

The Praana that fills the Jagat with the power of movement, looks divided as the inside and outside, by the presence of the body, like the space that looks divided as the pot-space and the sky-space.

When the death appears for the body, the separating line of the body dissolves off, and it is as if, the inside and the outside have become one at that instance.

Praana exists as the mind-agitation in the Jeeva which is entrapped inside a physical body.

Praana exists as the conception in the mind-level, and is experienced as the world outside.

Praana exists as some particular conceptions inside an entrapped Jeeva; and the outside also is filled with Praana, namely the probable state of conceptions only.

Praana exists as the 'Bodha' the information. The information is limitless.

Brahman has no limit and can exist as any information it can experience as a Jeeva.

Brahman is Praana; Brahman is Chitta; Brahman is Jagat.

The Jeeva can have access to only a tiny part of the information-Ocean, and knows that alone as its world.

When the body dies, the information-content of the Jeeva-mind mixes off with the outer emptiness, like the river water dissolving off inside the Sea.

The River loses its identity when it is mixed inside the Sea-waters.

The small world-conception of a Jeeva along with its identity, dissolves off inside the huge limitless expanse of information-potential called the Praana, when the death of the body occurs.

All the inner conceptions mix off with the outer conceptions, and the identity of the Jeeva also dissolves off.

What happens to all the ideas or information-content (world), that the Jeeva held on to as precious?

Everything becomes one with the limitless empty expanse of unmanifest conceptions, like emptiness dissolving into the emptiness.

इतश्चेतश्च यान्तीव तेषामन्तर्जगन्त्यलं व्योमवातविनुन्नानां संकल्पैकात्मकान्यपि।

These conceived worlds of a Jeeva which rise from a dead body have no owner as such, and are tossed off here and there as if by the blowing winds.

(Actually the 'space and time ideas' are also conceptions that are imagined by a Jeeva.

When the body-dies, the 'space and time' also dissolve off, along with that mind.

The probable state of some Vaasanaa-field which existed as a Jeeva-world dissolves off, and the Jeeva is no more there as any identity of name and form.

Praana alone is left back with its limitless states of information, ready to exist as any Jeeva.)

सप्राणवातैः पवनैः स्फुरत्संकल्पगर्भितैः सर्वा एव दिशः पूर्णाः पश्यामीमाः समन्ततः।

Rama! I see all the directions all over, filled with the winds of Praana pregnant with the potential conceptions, getting blown away by the air currents.

(Wherever the probable state of some Vaasanaa exists, a Jeeva comes into being as some random Vaasanaa-experience field. The power of Praana enables the conceptions to rise as some Chitta-state.

The conception-power rises first as the 'I', and some Jagat rises for the 'I', with the body as its center of experiences. The foolishness rises as some ghost-entity named Jeeva, with a name and form. The birth and death of oneself get imagined by this ghost called Jeeva.

And, when the body dies, the unfulfilled Vaasanaas just go back to the unmanifest state.

And somewhere again, some dense state of Vaasanaa will rise as another Jeeva-state with another world-experience.

'Jeeva' is just a name given to some information-processing state called Chitta.

The same Jeeva cannot go from one life to another one, as a single identity, continuing its journey from life to life.

Observe the Ocean with its countless splashing waves which rise again and again, vanish again and again.

The rising wave instantly disappears inside the Ocean, and becomes one with the Ocean.

If another wave rises from the Ocean, it need not be the previous wave's continuation.

Who lives or dies? There is no one but the Praana itself vibrating as the many Jeeva-states.)

अत्रैते पश्य पश्यामि संकल्पजगताङ्गणे बुद्धिदृष्ट्या समुह्यन्ते पुरो मन्दरमेरवः।

I see the Meru and Mandara Mountains in the courtyard of the conceived worlds, getting blown away in front of me. You also can observe it with the eyes of knowledge.

(You cannot see this phenomenon with the physical eyes, like some light-streak leaving the dead body.

Praana is not some air-element which can be grasped physically.

Praana is just the potential state of Brahman that can exist as any quiver of information.

You need a high amount of intellectual purity and dispassion to understand all this.

I see all this with my 'knowledge-eyes'.

What is Meru or Mandara mountain but some 'Bodha' (information-sets) in the mind?

The outside is like a huge courtyard brimming with the potential states of information.

Only when you as the Self-state, are aware of these mountains, these mountains also come into existence, at the very moment of perception. Later, when you turn mind towards another object, they vanish off and melt off inside the Praana, the courtyard for all conceptions; and another object comes into existence rising from the emptiness of Praana-quiver.)

EMPTINESS DISSOLVES INTO EMPTINESS

खवातेऽन्तर्मृतप्राणाः प्राणानामन्तरे मनः मनसोऽन्तर्जगद्विद्धि तिले तैलमिव स्थितम्।

Understand this well!

There is only the emptiness-expanse which exists as the Praana-winds.

If you consider the dead ones are just various measures of Praana-states, then they melt off into the winds of the Praana in the emptiness.

If you Consider the dead ones as the minds, then they dissolve off into the expanse of the mind outside.

Mind is made of conceptions and these conceptions dissolve off into the conception-expanse of emptiness.

The Jagat which rises as their mind-conception is inside their minds only, as their own dream-worlds, like the oil that is inside the sesame seed.

खवातैः खसमाः प्राणा यथोह्यन्ते मनोमयाः उह्यन्ते वै तथैतानि तदङ्गानि जगन्त्यपि।

The empty Praanas inside the dead ones which quiver as the mind-states of conceptions, get carried away by the Praana- currents of the empty expanse; because they are also empty like the emptiness outside. The worlds within are also of the same empty nature, and are getting carried away along with the Praanas.

(Praanas are equal to emptiness, because they are not sensed by the mind or the senses.

Mind is the just the quiver of Praana itself, and that quiver is seen as the world.

These Praanas that are inside the dead ones, exist as the mind-agitations and are made of emptiness only.

Praana is inside and outside; emptiness alone is inside and outside.

Praana is the mind; it is also emptiness only.

Mind alone conceives the 'Jagat' (changing information patterns)'; and therefore, Jagat is also empty.)

सभूतान्यम्बरोर्व्यादिवृन्दानि त्रिजगन्त्यपि उह्यन्ते चाप्यरूढानि पुरः सर्वत्र गन्धवत्।

The entire lot of three worlds along with the collection of their living beings, skies, earths, are so unstable that they are getting carried away, all over, in front of me, like the fragrance by the wind.

(Information, 'Bodha' alone exists as the undivided expanse of emptiness.

Somewhere some information gets grasped as a world-state, by some mind-state, as a quiver of Praana.

When this 'grasping of information' stops by the death of the body, then there is only the silent expanse of unmanifest information.

Like the fragrance carried by the wind, these Vaasanaas and conceptions get carried away and get mixed up with the other conceptions, like some particular fragrance mixing with other fragrances, and getting lost.

Somewhere some fresh 'I' will rise as some Avidyaa state, and grasp some information, and rise as some Jeeva living in a world conceived by its mind.)

CONCEPTIONS

तानि बुद्ध्यैव दृश्यन्ते न दृष्ट्या रघुनन्दन पुरः संकल्परूपाणि स्वस्वप्नपुरपूरवत्।

(How can these abstract visions be obtained by a person who is stuck to the Jeeva-state?)

Hey RaghuNandana! This knowledge cannot be grasped by just listening (or reading) these statements. They require a high caliber of analytical intellect.

Only a person who is sincere in his knowledge-quest can grasp these amazing truths.

The three worlds are just the conceptions of three levels of minds.

You cannot see the conception-forms with the physical eyes or imagine them; but can only understand this truth, through the churning of your intellect.

सर्वत्र सर्वदा सन्ति सुसूक्ष्माण्येव खादपि कल्पनामात्रसारत्वान्न चोह्यन्ते मनागपि।

(Analyze each and every object and person, in front of you.

Each and every object, each and every person is just a succession of some sense-information, that gets conceived as some object or person by your mind.

Each mind conceives a world of its own, based on its desire-states.

Everything and anything, including you and me are also conception-forms only.

Each person conceives himself as an 'I'.

These conceptions cannot be seen as gross physical atoms or waves.)

They are subtler than the space itself, and exist everywhere at all times.

(Every conceived object, including oneself is located at some place at some time.

Distance is also a conception; movement also is a conception.)

Since all the objects are mind-made imaginations that are within oneself, where can they move also?

They do not get carried away also when the body dies.

(The world conceived by a Jeeva dissolves off there itself along with the ego. Nothing of the inside dissolves into the outside also, similar to where the world seen in a dream dissolves off nowhere, when one wakes up.)

तान्येव दृढभावत्वात्स्वेषु लोकेषु तेष्वलं सत्यान्येव चिदंशस्य सर्वगत्वाद्भवानिव।

(If the Jagat is a private experience of a mind, then is it real?)

Because of the strength of conviction in their realness, the conceived objects exist as real in each mind-world. The Chit as Self-awareness shines in all and makes everything appear real.

The realness of the Chit alone shines as the realness of all the objects and people.

You are also real, because of the Chit shining in you as the 'Self-awareness'.

(You as Rama are real for me, and I am real for you as your preceptor.

Your want of a teacher, and my nature as a teacher have joined together to produce the realness of the event.

In actuality, no one exists and nothing exists but the 'Bodha-state' of information.

However, since it is the 'Reality -state' (Truth/Satyam/Existence) that exists as all the conceived objects, everything exists as real. Your realness is experienced by me, since Chit alone is aware of you as Rama, and the same Chit in you is aware of me as Vasishtha; and therefore we are real and act purposeful because of the Chit that is reflecting all of us.)

प्रतिबिम्बं पुराणीव पुरःप्राणसरिद्रये अरूढान्यपि चोह्यन्ते रूढान्यपि च नैव च।

(The expanse of perception state is the Praana state, the constant quiver-state, which rises as the essence of Brahman. This Praana-vibration can be compared to a river which appears to be moving and vibrating, yet it does not move or flow actually. It is just a state of unmanifest 'wants' that forms the basis of the perception. 'Wants' do not exist as conceptions in Brahman; but is rather the 'incompleteness' that rises as the quiver of Praana. This agitation of incompleteness rises as the mind-quiver, which rises again as the world-quiver. 'This 'quiver of incompleteness' is of various measures; and the worlds also appear in various levels.)

When a River is flowing next to a city, the city in front gets reflected in the waters and appears as if moving along with the waves. The conceptions, the 'unmanifest perception states' as 'wants or Vaasanaas' get reflected in this Praana-quiver and appear as if moving; but actually nothing moves; nothing happens.

(The movement of the city in the waters is just an illusion.

The reflected Jagat is just a host of conceptions divided as various mind-levels.

The Jagat reflected in the Praana-waves is experienced as solid and real because of the hardness of the ascertainment in the realness of the reflections. Actually the Jagat is not hard at all, because it is always unmanifest; and never exists in the Brahman-Reality.)

सौरभाणि स मुह्यन्ते वाताङ्गस्थानानि राघव जगन्ति प्राणसंस्थानि व्योमात्मकमयानि तु ।

Raaghava! The fragrance carried by the wind is the wind itself, and is one with it. The countless Jagats (countless mind-conceptions) that are reflected in the Praana-state are also, as empty as the Praana-state.

कुम्भे देशान्तरं नीते यथान्तर्व्योम्नि नान्यता स्पन्दनादिमये चित्ते तथैव त्रिजगद्भ्रमे।

The bodies hold the Praana inside, and move about with the Praana enabling their movement.

The inner Praana that is trapped inside the body, does not leak out till the time of death.

The inner space inside the pots does not move out of the pot, even when the pots are carried to another place; and only when the pot breaks, the inner space will mix with the outside space, as it were.

Like the inside space of the pot, the delusion of the three worlds also remains inside the agitating mind, as a life-appearance.

इत्थं न सज्जगद्भ्रान्तिरसत्यैवोदितेव ते न विनश्यति नोदेति केवलं ब्रह्मरूपिणी।

In this manner, the world-delusion is not real (for the dead).

But, this statement is also a conception only, and is not real. Nothing rises and perishes actually.

There is only the state of Brahman that is beyond the conceptions of real and unreal.

(Anything which begins and ends is not real. The Jagat which rises as a set of conceptions with the basic conception of 'I', vanishes along with the death of the body, and is not real. Therefore, if you understand through Vichaara, that the Jagat you experience as your private world is just made of your own mind-conceptions, and see it as the quiver of Praana only, then your conceptions also vanish off and become one with the source-state of Praana, as if at death.)

यदि वाप्युदिते वातैस्तत्तदस्या न लक्ष्यते तदन्तःसंस्थितैः स्पन्दो नावि कोशगतैरिव। यथा स्पन्दोऽङ्गलग्नायां नाव्यन्तःसंस्थितैरपि न लक्ष्यते तथा पृथ्व्यां तत्संस्थैस्तन्मयैरपि।

If the world rises as an illusion seen on the fluctuation of Praana, then why do we experience the world as stable? It is because we are also part of the illusion (as conceptions of our own self as the ego); and do not know of the unstable state of the world.

The people who are inside the moving ship do not know of its movement, since they are also a part of the ship, as a part of the luggage carried by it; only if one stands outside of it, the ship's movement will become visible. Of course, those inside the ship are affected by the movement of the ship, but do not notice it since they are absorbed in their own affairs; similarly, those who are experiencing the world as a part of it remain absorbed in their own affairs, and fail to notice the movement of the ship.

यथा योजनविस्तीर्णं लघौ सद्धानुभूयते यत्तस्य पादपस्तम्भे परमाणौ यथा जगत्।

When we see a carved picture on the wooden pillar, where a small house is pictured as situated inside a mountain of huge heights, we experience the 'Yojana' distance itself in that small picture. Similarly, the huge Jagat extending far and wide to great distance is also seen by us inside the subtle atom-state of our awareness (Self) (carved by our conception).

वस्त्वल्पमप्यतिबृहल्लघुसत्त्वो हि मन्यते मूषिकाः स्वाञ्जलिद्रव्यं नवपङ्कमिवाभर्षकाः।

(Why do we get absorbed in the world-affairs so much, that we miss the obvious truth?

Brahman is a source of countless Jeeva experiences and the countless worlds conceived by them.

Each Jeeva values its own life, its own possessions, its own family, its own beliefs as highly valuable and remains absorbed in these tiny bits of world-experiences; and never bothers to analyze the source of it all. A child, though decorated with expensive ornaments, does not care for them, but would cry only for the dirty clay pieces to play with. In the shapeless mud-pieces, it will see lions and tigers, and will be absorbed in that play only; and will not bother if the valuable ornaments are lost.

A mouse which enters the treasure-room filled with precious diamonds and pearls, will not bother about them at all, but will be happy with the grains that it holds in its tiny hands.)

Even if the object is not of much value, it is considered of great value by the immature and the weak. The rats value only the grains that they hold in their joined palms; the children value only the fresh wet mud.

असत्येव स्वरूपेऽस्मिञ्जगदाख्ये विदो भ्रमे लोकान्तराधर्ममयी सा बृहंगस्य भावना।

In this Jagat-delusion, which is not real, and which rises only by the conceiving nature of the minds, the Jeeva conceives Karma and its results, merits and demerits, rewards and punishment in other worlds, continuation of oneself in rebirths etc, and holds on to the idea of huge Jagat in its mind itself.

इदं हेयमुपादेयमिदमित्यन्तरज्ञता यस्य तस्य भवायास्ति सर्वज्ञस्यापि मूढता।

Even if a man is learned in all the sacred texts, as long as the ignorant ideas persist in his mind as 'this is to be accepted, this is to be rejected' (the conceptions of joy and sadness in the world-events) when dealing with the world, then he is to be consider as ignorant only.

सचेतनो ह्यवयवी चेतत्यवयवान्यथा स्वान्तरेव ततं जीवस्त्रिजगद्बुध्यते तथा संविदात्मपराकाशं

अनन्तमजमव्ययम्। व्योम्नोऽवयवरूपाणि तस्येमानि जगन्ति भोः।

All the conceptions that a Jeeva has, exist as its own limbs. A Jeeva is not any spark of life contained within a body; but is the entire world which it experiences. A conscious being with a body, knows the limbs of the body spread out within himself, without feeling the limbs as existing separately from him. Similarly, a Jeeva also knows the conscious expanse of the Supreme which is beginningless, endless and changeless Self, as the three worlds spread out within himself. Hey! These worlds are like the limbs of that empty expanse.

सचेतनोऽयःपिण्डोऽन्तः क्षुरसूच्यादिकं यथा बुद्ध्यते बुद्ध्यते तद्वज्जीवोऽज्ञस्त्रिजगद्भ्रमम्।

Imagine that a metal lump like the iron that has consciousness. Iron is iron-ness of the metal. It appears in many forms like a knife, needle etc.

Each of the object made from the iron lump will also be conscious, but will believe itself to be that particular shape only, as that of a knife or needle; and will be ignorant of the common essence of iron-ness in them. When dissolved off, they will again become the iron lump, and again rise as any knife or needle with another new 'I'. Their existence as a knife or needle is solely due to their iron-ness only; but they are absorbed in their own knife-life or needle-life.

Similarly, a Jeeva also conceives the 'I', based on its form and name, and does not know of the common essence namely the Chit. The ignorant Jeeva conceives the tri-world through delusion; and remains absorbed in its own world-affairs as the 'I' with a name and form..

अचिच्चिद्वापि मृत्पिण्डः शरावोदञ्चनादिकं यथाङ्ग मनुते जीवस्तथाङ्ग मनुते जगत्।

Rama! Whether conscious or non-conscious, the heap of clay will be stay purposeful as the jug or water-pot; so also the Jeeva remains purposeful in whatever form it exists as.

चिदचिद्वाङ्कुरो देहे वृक्षत्वं मन्यते यथा वृक्षशब्दार्थरहितं ब्रह्मेदं त्रिजगत्तथा।

Whether conscious or non-conscious, the sprout will stay purposeful as the unmanifest state of a tree; but it will not be called a tree, and the tree remains invisible in the sprout.

The tri-world also stays inside the Brahman without the name of the world, inside Brahman.

The sprout is a potential state only for the tree; like Brahman is a potential state for the tri-world.

चिदचिद्वाचिद्वा यथादर्शो बिम्बितं वाप्यबिम्बितं नगरं वेत्ति नो वापि तथा ब्रह्म जगत्त्रयम्।

Whether conscious or non-conscious, whether the images are reflected or not, the mirror remains as a potential state for the reflections to appear on it. Whether the city is reflected or not, the mirror is the reflecting power that can reflect the city. Reflection is the state of the mirror, whether the reflection is there or not. So also, Brahman is a state of the tri-world, whether it is conceived or not.

(The conception of the tri-world is just a state of ignorance.

The Knower sees Brahman only, and not the falsely conceived world.

For him, every single shape and form is just the probable state of the Self only; and he exists always in the 'Kevala state', the left over state, after the ignorance gets removed).

देशकालक्रियाद्रव्यमात्रमेव जगत्त्रयं अहंत्वजगतोस्तेन भेदो नास्त्येतदात्मनोः।

The tri-world in essence is just the perception of space, time, action and object.

These concepts are founded on the concept of the 'I'. There is no difference between the 'I' and the world, for they both are in need off the space, time, action and object as their essence.

(What is a tri-world? In Vasishtha's world, there are three levels of existence as the Paatala, Bhootala and Svarga. But the earth planet has only the single level existence of the earth as a part of a solar system.

Tri-world is a part of their life story; the earth planet is a part of your life-story.

Both are just different type of conceptions; that is all!

Even in this level of existence, the same truth holds good as explained by the great Sage.

What is the world that we experience?

You have the conception of space which extends far and beyond limitlessly across the galaxies also.

You have the concept of time which is also beginningless and endless.

You have the concept of actions which give particular results.

You have the concept of various objects which are made of sense-inputs only.

You have also the concept of the 'I' which refers to you with a name and form, who took birth some day in the past and will die some day in the future. This ego rises as the world you experience in your mind only; your experiences and ideas that you form are your own, and no one else can know them, like no one can enter your dream-world.

Others? They are part of your dream world and belong to you as your mind-concepts; and you belong to them as their dream-world character, and you are their mind-concept.

*The 'I' is the world you experience! Which experience is bereft of the 'I'?
'I' and the 'world' are synonymous terms only.*

*'I' needs the space, time, action and object to survive; so does the world!
What difference is there between the 'I' and the 'world'?)*

कल्पितेनोपमानेन यदेतदुपदिश्यते तत्रोपमैकदेशेन उपमेयसधर्मता।
*(The examples cited above should not be literally understood.
The suggested knowledge alone should be grasped.)*

Whatever is explained using the examples that were invented, the suggestion of similarity alone is to be understood, by substituting the compared object (iron, sprout, etc).

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमं अमुञ्चतः पराणुत्वं जीवस्यैतत्स्मृतं वपुः।

Whatever is perceived as any object, moving or non-moving, is the complete state of a Jeeva.
Jeeva is an experience-field produced by the dominant Vaasanaas.

Jeeva is just the Supreme subtle state of Reality, the potential state to exist as any perceived.

A Jeeva does not swerve from the original 'Self-awareness' state; but yet experiences a world as his own self. A Jeeva is not contained within a body-shape, but is anything that is seen and experienced.

(Jeeva is the twin-state of 'I' and the 'world'.

Analyze; is there anything you know as an idea or object, without getting centered on the 'I'?

Can anything exist apart from your 'I' sense?

Your 'I' is the seed for the particular world you have conceived around you.

Your own particular emotions, your special wants, your ideas, your learning, your requirements, your likes and dislikes, your beliefs, your deities, your body-identity, your body location in some time and place measure etc; all these have built the solid structure of the world for you, for your experience.

The world in entirety is a dream of the dreamer 'I'.

'I' is the concept the forms the seed for the conceived world that you experience.

The dreamer 'I' is non-existent; and so is the world.)

सर्वसंवेदनत्यागे शुद्धसंस्पन्ददे पदे न मनागपि भेदोऽस्ति निःसंकल्पोपलकोशवत्।

यो यो नाम विकल्पांशो यत्र यत्र यथा यथा यदा यदा येन येन दीयते स तथैव चित्।

When all the perceptions are discarded through the knowledge of their unreal nature, there is only the pure self-state which is freed of all conceptions; it is not different in the least from the pure quivering state of Reality, which is like the inside of a rock which cannot think or conceive.

(This quivering state is also conceived only, to explain the Reality-state which actually is not any quivering state. This quiver a product of Avidyaa.

This quivering state forms the stage for any conception to rise in any manner as conceived.

This quivering state is the power of Chit, so to say, like heat is the power of the fire.

This quiver does not happen in any space or time. It is just emptiness.

It is Chit, the pure state of awareness of existence. This alone rises as the 'I' and the 'I'-based world.)

In whatever way the quivering state is imagined wherever, however, whenever, by whomsoever, Chit is like that only, for the fool who conceives himself as the 'I'.

(Chit alone is the quiver of Praana, is the quiver of matter, is the quiver of 'I', is the quiver of life, is the quiver of the world. 'Movement' is the nature of the wind; and rises as any fragrance of the 'I'.)

अचित्त्वान्नास्ति मनसि संकल्पः ख इवाङ्कुरः चित्वातु चेतसो विद्धि चित्तिरेवेह कल्पनम्।

यो योदेति विकल्पश्रीरप्रबुद्धाशयं प्रति सर्वगत्वादनन्तत्वाच्चिद्व्योम्नः सा न सन्मयी।

Without the Chit (that shines as the Self-awareness in all), the mind cannot conceive anything. Conception rises in the mind is like a sprout that is seen in the sky.

(Mind exists as the ignorance of oneself; and is synonymous with ignorance.)

Without being aware or conscious, how can the conception also come into existence as a mind-process?)

Because of Chit alone, the mind can function as a conceiving agent.

The conception is powered by Chiti alone.

Conceptions belong to the one who is not awake to the truth; he alone sees himself also as real and the world he sees also as real.

Chiti-state of pure awareness alone is there; that alone you sense as the existence of yourself.

Since the Self-awareness alone exists without the limitation of name and form, space and time; whatever is conceived by the ignorant mind rises as that object or person, since the Chit-expanse alone exists as all the places and times without any limit; and the conceptions are not really there.

(Suppose many sculptors are standing in front of some rock; each one imagines the rock as a deity, woman, pillar, elephant and so on. These conceptions belong only to the sculptors, and not to the rock; and so are not real.)

यथोदेति विकल्पश्रीः प्रबुद्धे नोदितैव सा सर्वगत्वादनन्तत्वाच्चिद्व्योम्नः सा न सन्मयी।

Of course, the Knower of the Self also perceives a world; but he does not conceive anything through ignorance, and the conceptions are as if not risen at all.

The state of division and limitlessness is not real for the Knower, since the Chit-expanse alone exists as all the places and times without any limit.

(The ignorant one is aware of the conception-reality only; the Knower is aware of the Self, which is support for the conception-reality, like a goldsmith being aware of the gold alone in the heap of ornaments of various shapes and names.)

सर्वसंकल्पकलना सत्येत्याबालमक्षतं स्वप्नादावनुभूतोन्तरर्थः केनापि लभ्यते।

असत्याभिधं सत्यं मुक्त एव भवेच्छिवः सातिवाहिकदेहैकपरिक्षयविकासवान्।

Can the objects that are experienced in a dream be obtained by any one really?

Can the conceived worlds that are experienced by a child to an adult as real, exist anywhere?

(With the cessation of the body, all the conceptions of the 'I' also disappear into nothingness.)

संकल्पो वासना जीवस्त्रयोऽर्था लिखिताश्रिता सोनुभूतोऽप्यसत्यः स्यादसत्त्वस्यैव नो सतः।

Conception rises because of the Vaasanaa; Vaasanaa rises because of the ignorant state of the Jeeva.

Conception, Vaasanaa, Jeeva; these three pictures are drawn by the Chit.

Though experienced, they are not real. An unreal thing cannot be real.

(World is a picture drawn by the Chit on itself.

It conceives itself as a limited self and draws the picture of the world on itself; then it is known as a Jeeva.

The Truth of Chit gets to be known as the unreal Jeeva.

The Jeeva is actually the Chit-state alone.

The Chit is always liberated, and is not bound by the picture that it draws on itself.

Chit is the auspicious state that is free of all taints.

If the Jeeva, which is actually the Aativaahika body made of Vaasanaas, desires and ignorance, dissolves itself through the attainment of knowledge, then the auspicious state blooms by itself.)

जगन्ति वातैरुह्यन्ते व्योम्नि शाल्मलीतूलवत् नोह्यन्ते चोपलानीव न च सन्त्येव कल्पनात्।

Worlds are carried away by the blowing winds in the empty sky like the fluffy cotton of the Shalmali flowers, and appear as the illusory scenes in the quivering state of Praana.

They are not carried away also as they are hard like rocks to the ignorant minds, since they are perceived as real solid worlds. However, the worlds are just conceptions and do not exist at all.

इत्यस्मिन्नखिलपदार्थसार्थकोशे व्योमन्यप्यतिवितते जगन्ति सन्ति।

अन्योन्यं परिमितानि कानिचिच्च नान्योन्यं परिमितानि कानिचिच्च।

In this manner, worlds exist in the excessively spread out empty expanse of Chit, which is the chest containing all the objects. These worlds sometimes are mixed with one another (and experienced as the same world); sometimes not mixed with one another (as different creations of different Brahmas).

(How does a world gets seen as populated by so many beings, if it is seen inside the mind only? Your conceived world is overlapped by another person's conceived world who is close to you; and their worlds are overlapped by the worlds conceived by others who are close to them; and thus a thick dense world which is just made of conceptions, rises as a solid world that is commonly experienced by all. Since the minds exist in various levels of evolution, worlds also exist in various levels of existence. The worlds of various levels do not mingle together and cannot be known. Unless one keeps evolving in the intellectual level, the higher level of worlds cannot be experienced.)

सर्वत्वात्परमचितेरनन्तरूपाणि आरम्भप्रचुरदिगन्तसंभृतानि
लोलाम्बूदरपुरबिम्बभङ्गुराणि स्वान्तःस्थाविरलमहापुरोपमानि
सस्थैर्याण्यपि सततं क्षणक्षयाणि व्यक्ताक्षाय्यपि सततं निमीलितानि
सालोकान्यपि परितस्तमोवृतानि चिद्रूपार्णवलहरीविवर्तनानि
पृथक्स्थितानि व्यतिमिश्रितानि जलानि चैवाम्बुनिधौ नदीनां
तारार्कचन्द्रग्रहमण्डलानां समोदितानां नभसीव भासः।

(Countless worlds exist with varieties of beings, with different kinds of sense-inputs, with different body-structures, with different philosophies, with different types of technologies, which we of this world can never have access to. Worlds of various types are scattered around in the Chit-expanse like the millions and trillions of stars scattered across the sky, far from our reach.

These worlds do not exist in different space measures; but in the minds of those who conceived it. In the very point of Self-awareness, where your world exists as your mind-field in which you also exist as a part of it, all these worlds exist as the many drawings on emptiness, rising from the same Chit, the self-awareness.

Imagine the space-less point as the Self, and see how all the worlds of all the minds near and far, from gods to aliens to the people you know in this world as good or bad, rising out as experiences, like the varied coloured water-sprays of a fountain. Remain as the source state of all; and be quiet.

There is no 'past or future'; there is no 'then and now'; there is no 'there or here'; there is only the constant 'now' and 'here' of the Self-state that you are aware of, at all times.)

Chit exists as the awareness of one's existence in all the beings. This self-awareness alone exists in the body-things, the non-thinking animals and human shaped animals, as the force to survive.

This Supreme Chit alone is in all, and exists as the countless beings of countless worlds of countless minds. Directions endlessly stretch in each mind-world; and countless varieties of beings fill the perception-state without a gap. Each being is engaged in its particular purposeful action, as per its mind-level.

The objects perceived by these minds are like the reflections seen on the moving waters, and are momentary.

These worlds are like the huge cities which are imagined within.

These worlds appear to be stable, but vanish the very next second.

(When the mind moves from one object to another, the previous object vanishes into the emptiness and the new object gets seen rising from the same emptiness.

The Self has no directions or movement. The objects rise in front as if from different directions.

The mind moves from one vanishing object to another, with the assurance that the object it is not seeing is still there in tact.)

These worlds are revealed by the senses; but always stay closed, for they come into existence for that moment only, for that particular mind.

Though they are seen by the light of the Aatman, they are covered by the darkness of ignorance.

These worlds get tossed by the waves in the form of Chit (rising and disappearing by the force of Vaasanaas).

These mind-worlds are all separate like the waters of the various river-streams; but are one with each other in the Ocean of Chit-state.

(The waters look different as the mind-worlds, but stay mixed in the Ocean, as the Chit-essence.)

When experienced from the level of Chit, all these worlds shine at once as if all the suns, moons and planets have risen simultaneously in the sky.

(The lusters look the same and are the same in the Chit-level, but stay as separated, when shining in each mind separately.)