

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART THIRTY TWO

[DRSHTI-SRSHTI]

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

## DRSTI-SRSHTI

['Drshti-Srshti' means, the world appears newly with a new 'I' entity, at every perception instance, and vanishes off into the 'emptiness of Brahman' immediately.

'Perceiving of an object' is referred to by the term 'Drastr, Darshana, and Drshyam' the 'Seer seeing the seen', or the 'Knower knowing the Known'.

'Seer seeing the seen' is the 'I seeing an object' state. When you experience the world made of many objects, the 'object-illusions' rise from inside you (Aatman), as the 'succession of the seer-seen states'.

Jagat is made of the disconnected states of the seer-seen states only, which are stringed in the single state of 'Aatman', the Self-awareness.

'Nothingness' alone exists as the 'ready to become any perception state'. This is Brahman.

Perceive; and the perception gets fixed as the 'I and the object', instantly in the potential state of Reality.

Perceive; the Jagat-experience gets created newly along with the 'I', instantly.

Jagat does not exist as any solid diamond-like independent state, as a second Reality.

Jagat is not caused as an effect from Brahman.

Jagat does not dissolve into some emptiness, stay there as some formless invisible lump, and get produced again. Jagat is made of parts, and has to perish inevitably.

Jagat is non-existent, and is a delusory state only.

Jagat is made of momentary flashes of experience only.

Brahman is Bodha; Jagat is also Bodha; Brahman is the Jagat.

There is no separate thing called the Jagat, existing outside of Brahman.

At the rise of Supreme Knowledge, the Jagat is dissolved off fully, never to rise again.

For the ignorant, it rises newly at every perception-instance, and dissolves off immediately.

Jagat exists as the illusion of the 'continuance' of the 'I' and the 'world'.

Rishi-wisdom proposes the 'Drshti-Srshti' as the final conclusion arrived at, through rational analysis.]

## रामोवाच

Rama spoke

बोधो जगदिवाभाति मुने येन क्रमेण ह तं क्रमेण क्रमं ब्रूहि भूयो भेदनिवृत्तये।

Hey Muni! You mentioned that Bodha alone shines forth as the Jagat.

Please elaborate in detail again, as to how it is so, so that the idea of division gets removed.

## वसिष्ठोवाच

Vasishta spoke

वृक्षस्येव विमूढस्य यद्दृष्टौ तत्स्वचेतसि यन्न दृष्टौ न तच्चित्ते भवत्यल्पतरस्मृते।

भव्यः पश्यति शास्त्रार्थमेव पूर्वापरान्वितं न दृष्टिविषयं वस्तु यत्पश्यति करोति तत् ।

A man of lower intellect grasps, just that which rises in front of him as some object-image.

For example, if a tree is seen in front of him (as some sense -input of images colours, smell etc), he just is aware of what he sees of the tree like the fruits, flowers, branches etc.

He cannot grasp what is not seen, say like how the tree came to be there, or why the tree is there etc.

He cannot see the roots of the tree also, and is not bothered by what is not seen.

He does not remember much of what is not immediately in his presence.

Her just reacts to what is present at that moment as an object or person.

On the other hand, a man of superior intellect, who is learned in the Scriptures, observes everything based on his learning, and analyzes the 'why, and how' of every object which rises in front of him.

He holds back his mind from reacting immediately to any object that is in front of him.

He does not emotionally react to any object or person, the moment he sees it.

Jagat is like the tree-perception. The ignorant see it as always divided. The learned view it as the whole-ness which is not divided. Their perception is always of the Brahman-seed which appears as the Jagat-tree.

For example, if the tree is seen in front, the ignorant will see it as made of parts only, like the trunk, branches, leaves etc. The Knower will see it as a 'whole', which is not divided as parts.

Tree for him is the 'whole of it without division', and he is aware of the root also.

भावानुष्ठाननिष्ठः सन् शास्त्रार्थकमना मुनिः भूत्वोपदेशं त्वमिमं शृणु श्रवणभूषणम्।

Doing actions only for the purification of the mind, always contemplating on the meanings of the Scriptures, silent in the mind (not-reacting to the perceived objects in front), you now listen to this instruction which is an ornament to the ear.

इयं दृश्यभरभ्रान्तिर्नन्वविद्येति चोच्यते वस्तुतो विद्यते नैषा तापनद्यां यथा पयः।

This perceived phenomenon which is of the nature of delusion, and which is known by the name of Avidyaa, actually does not exist, like the water in the mirage-river.

उपदेश्योपदेशार्थमेनां मदुपरोधतः सत्यामिव क्षणं तावदाश्रित्य श्रूयतामिदम्। कुत एषा कथं चेति विकल्पान् अनुदाहरन् नेदमेषां न चास्तीति स्वयं ज्ञास्यसि बोधतः।

At this moment, forget all the argumentative thoughts, and listen to this instruction and the meaning thereof, with full faith in my words, believing it to be true (as a conclusion derived out of intense Vichaara-practice). 'From where, how'; all these questions about the 'perceived world phenomenon' will be silenced; and you will yourself understand clearly that nothing of what is seen (as the Jagat-state) exists as real.

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमं सर्वं सर्वप्रकाराद्यं कल्पान्ते तद्विनश्यति।

*(Anything with a beginning has to have an end. Anything with parts has to perish.)*

Whatever is seen as the Jagat is made of different objects, living and non-living, and looks manifold and divided; it will perish at the end of the Kalpa.

*('Kalpa' is the duration of the Creation. The term 'Kalpa' refers to the 'creation-conception' of the Creator.)*

अस्य भागविभागात्मा नाशोऽवश्यमवारितः बिन्दुना बिन्दुना बोधे उद्धृतस्यास्ति हि क्षयः।

एवं स्थिते द्रव्यनाशे ब्रह्मणस्तन्मयत्वतः न अनन्तत्वं न च अस्तित्वं न च वै संभवत्यलम्।

मदशक्तिरिव ज्ञानमिति नास्मासु सिध्यति देहो विज्ञानतोऽमाकं स्वप्नवन्न तु तत्त्वतः।

Anything that is observed as having parts or seen as divided, is sure to perish.

Destruction of a thing made of parts is unavoidable.

It is a common understanding that, even if the water in the pot is removed drop after drop, it will perish.

Therefore, it is understood as a common factor that anything with parts has to perish.

'Tree' is the name given for the joint structure of many parts like branches, leaves etc.

The tree perishes if the parts are broken and destroyed.

'Reality' the common essence of the Jagat, is denoted by the term 'Brahman' by the Vedas.

Brahman also should perish if the Jagat made of parts is destroyed.

'Reality' cannot be made of parts and perish, and also stay as the non-perishable essence of all.

Some materialistic philosophy (of 'Chaarvaaka' - charming orators) asserts that 'consciousness' spreads out to the limbs like the power of intoxication' (and therefore the inert bodies are real; and one should make the best of the life by enjoying all the pleasures as desired).

This does not get proved for us. We do not agree with such a view point.

*(If it is stated that 'the world is inert matter only; the body alone is the truth; and the consciousness remains as our nature like the power of liquor spreading through the limbs'; then it is not accepted by us.)*

In our understanding, the body exists like that of a dream, and is not real.

Matter cannot produce consciousness, consciousness alone is aware of the matter.

The body is sensed by the consciousness alone, and cannot exist by itself as a solid entity.

The body is a perishable inert lump of matter, and cannot exist by itself.

Whatever is seen as the world by any mind, perishes in time.

नश्यत्येव च दृश्यश्रीः सैव नान्येव नैव चाऽत्थं भवेत्समुचितं कृतं शास्त्रं च नान्यथा।

Every scene that you experience as made of objects, is never the same the next moment.

'Change' alone is the essence of the perception, and the world is experienced as some 'change of patterns' alone. Even the body is a 'changing pattern' only. The changing pattern of Jagat cannot be the Brahman; and not anything else also; but is just the delusion-state.

If 'change' alone is constant, and the inert body alone is conscious as asserted by the materialists, then how can a changing thing be aware of the change?

Some changeless thing (we know not what) has to be there to observe the changes.  
If the Reality has to be changeless, it cannot be made of parts; and cannot perish.  
Therefore, we have to accept the statements of the Scriptures which try to intellectually grasp 'this changeless essence' that is supporting all these changing patterns.

सैवैतीत्यसमुल्लेखं कथं नष्टस्य संभवः। तद्रूपान्येति युक्तं स्यादनुभूतानुगा वयम्। सैव व्योमतयैवासीदित्यसत्।  
सैव सा कथम्। तथैव व्योमसंस्था चेन्नाशं तर्हि न सा गता।

You cannot argue also that 'that alone is this'; 'the same thing perishes and gets reproduced again'.  
It is not logical to say that the same Jagat rises again and again after destruction; and that alone is the Reality. How can that which has perished get produced again, the same way?  
And how can you prove that it is the same or different?  
You can go on forwarding theories like 'the same thing as Jagat is there again', or 'another Jagat gets newly produced', and so on. None of these materialistic theories are acceptable, because they are all against common sense.  
You cannot argue also that the 'Jagat becomes emptiness when it perishes', and again it rises as the 'perceived-state' once again, out of the emptiness.  
How can the same thing get produced, once it is fully destroyed?  
You will argue now that 'the perished Jagat stays as the emptiness and later gets re-produced'.  
This statement also is not logically correct.  
If it becomes formless at the dissolution time, then how can it rise with form again?  
You are arguing that the Jagat has perished, but is in a formless state and has not perished.  
If it is really in emptiness after perishing, then it is not gone at all!  
What is your stand then? Is the Jagat formless or with form? Is it perishable or not?  
Therefore, you have to accept that the Jagat is not destroyed at all; and is imperishable.  
But, since it is made of parts, it has to perish only.  
Your illogical statements are disproved by reason.

कार्यकारणयोरेकरूपतैवं यदा तदा कार्यकारणताभावादैक्यमेवास्मदागमः।

If you state that 'Jagat' is an effect and Brahman is the cause, then you have to accept that the cause and effect are of the same nature, and therefore both should be the same.  
If both are the same, then there is no question of something causing something else.  
'Brahman alone appears as the Jagat through delusion'; this alone is our ascertained conclusion.  
'The changeless Reality alone is seen as the changing pattern of the world'; is proved through reason.

शून्यत्वमुपलम्भत्वं यद्गतं नष्टमेव तत्। अन्यस्तर्हि भवेन्नाशः कीदृशः किल कथ्यताम्। नष्टं भूयस्तदुत्पन्नमिति यत्प्रत्ययेति कः। नश्यत्यवश्यं तेनेदं पुनरन्यत्प्रवर्तते।

'Jagat is real. Jagat exists for sometime, and after dissolution it becomes some formless compressed substance in emptiness, and again gets produced the same way.' This theory is indeed irrational.  
Any object that disappears into emptiness should be considered as perished only.  
Its present experience is also an illusion only, like a dream-object.  
What other definition is there for 'destruction'; tell me?  
Destruction is the non-existence of the object. Non-existence means 'not experienced'.  
Therefore, if the Jagat is not experienced after its dissolution, then it is to be considered as perished only.  
How can the Jagat stay intact even after dissolution, and yet not get experienced?  
(Whether the entire Jagat vanishes at the time of dissolution, or vanishes after every instance of perception, its perishable nature cannot be argued against.)  
What is actually the Jagat that gets seen by us every day, at every moment?  
We see some objects (inert or living) from the particular location of the body.  
What is perceived at some moment vanishes the next moment, if it moves out of our perception-field.  
It has disappeared from our view means it has ceased to exist.  
We have it as our memory only, and imagine it to be still there, outside of our perception-field.  
When it appears again in our view, is it the same thing or different, or newly produced?  
That which has vanished into emptiness is indeed perished only.  
What else can you define destruction as?  
That which is destroyed is not seen by us anymore.

Any object with shape exists inside the sensory-field only.  
 That which moves out of the sensory field cannot exist at all.  
 Therefore the so-called Jagat perishes and rises at every instance of perception.  
 How can you state that 'That which is destroyed is produced again'.  
 How can that which has perished rise up again as the same object?  
 What is gone off into the emptiness outside of your perceived field, is gone for sure.  
 If you see the same object again, then it is a different object with the same qualities.  
*(Anyhow, the innermost changes in the atomic structure of the atoms are not directly perceived by us.  
 At every second, matter also keeps changing; this is a well-known fact.)*

मध्ये मध्ये यदुत्सेधफलाद्यवयवैकिका आदेहं बीजसत्तास्ति कार्यकारणता कुतः। देशकालक्रियात्मैकं यथादृष्टमिह  
 स्थितं बीजमेवैककर्मातो न घटः पटकार्यकृत्। सर्वदर्शनसिद्धान्ते नास्ति भेदो वस्तुनि परमार्थमेव तेन विवादेन  
 किमत्र नः। इदं शान्तमनाद्यन्तं तद्रूपत्वाद्विचारतः व्योमाभं बोधतामात्रमनुभूतिप्रमाणतः।

'It is observed that the tree undergoes changes here and there as the cracks in the trunk, yielding of fruits etc. The tree is one but the effects are seen as many. Jagat is an effect rising from the cause named Brahman. Therefore Brahman and Jagat are two different things, as the cause and the effect. Therefore, the Jagat can rise again from the emptiness with different characteristics.' This viewpoint is also irrational. It is logically proved that the expression of the single seed alone exists all over the tree, as different characteristics. The seed alone is the tree. The seed alone appears as a tree with all those different characteristics. Where is the question of the cause or the effect? The seed alone is what appears as a particular action (tree). The seed and the tree are the same. The cause and effect are the same, and are not different. A pot cannot act like the cloth, because they are different. The single essence of Reality alone appears like the Jagat-state. What is Jagat? Just the variations in the sense-field, like the 'various circular patterns seen on the water surface'. Difference is conceived, and is not real. In the conclusion reached by all philosophies, there is no difference at all in the objects. Everything is matter and therefore, inert. The inert can exist, if and only if it is part of the consciousness. The world exists as the pictures of objects that flow through the screen of consciousness. Nothing as a solid Jagat exists. At each and every moment, you are conscious of some sensory-field, which rises and perishes like the waves of the Ocean. No 'object' is the same; no 'body' is the same at the next perception instance. There is only the Supreme principle which holds the disconnected sensory fields as one, and gives coherence to our perception. What have we to do with all these arguments? Through rational analysis, this perceived world (Jagat) is understood as of the nature of that (Brahman) only. Jagat is the quiescent state actually, and is without beginning or end. Jagat is like the expanse of emptiness. It is of the nature of knowledge (understanding, information) only. Jagat exists as an 'experienced phenomenon', because of Avidyaa. *(There is no solid world situated in some space as an absolute independent reality, that is produced in time and perishes in time by itself. The potential state of Brahman alone exists as the possible states of experience, because of ignorance.)*

यथैतन्नानुभूतं सद्यथैतदनुभूयते यथैतत्सिद्धिमाप्नोति तदिदं कथ्यते क्रमात्।

How the perceived world is not experienced as a solid state, how the Bodha (of Aatman) alone is experienced as the world, how the final truth gets realized, all this will get explained now.

*(Jagat is made of parts. Jagat has a beginning and end. Jagat appears and disappears.*

*Jagat exists as the 'totality structure' called 'Viraat'.*

*The individual Jeeva exists as chain of disconnected 'seer-seen states'.*

*'Seer-state' means the instance where you perceive the 'world scene' as some sense-information.*

*It is a 'mini-Jagat' that you experience for a fraction of a second, as a 'seer-seen state' (you seeing an object). At that moment of seeing, 'your Jagat-scene' rises and vanishes instantly.*

*The objects that you see rise from the emptiness and vanish into emptiness.*

*At every instance of perception, the world-scene rises for you newly, from the emptiness. This emptiness is not just the emptiness of objects, but is the emptiness called Brahman, which is the potential state for any perception, like a pillar is the potential state for all the statues that can be conceived on it. Since there is no 'outside and inside' except as conceptions, from where does the Jagat appear for you? It is from you only. You are not the body, since it is also matter-stuff and keeps changing continuously. Something else exists deep within you, from which the Jagat rises for you at every fraction of a second. This is known as Aatman, the essence which rises as the Jagat-experience. The Jagat experience and the Aatman are connected by delusion. This delusion exists as the 'disconnected seer-seen states'. If this is removed through Vichaara, the rational analysis, there is only the Aatman left back. That alone is the unbroken Samaadhi-state.)*

महाकल्पान्त उन्नष्टे सर्वस्मिन्दृश्यमण्डले आमहादेवपर्यन्तं समनोबुद्धिकर्मणि व्योमन्यपि शमं याते कालेऽप्यकलितस्थितौ वायावपि त्वपगते तेजस्यत्यन्तमस्थिते तेजस्यपि गते ध्वंसे वार्यादौ सुचिरं क्षते अलमन्तमनुप्राप्ते सर्वशब्दार्थसंचये शिष्यते शान्तबोधात्म सदच्छं बाध्यवर्जितं अनादिनिधनं सौम्यं किमप्यलमव्ययम्।

*(Dissolution of the totality-world structure occurs at the end of the Kalpa. But for an individual Jeeva, dissolution actually happens at every instance of perception. Objects appear and dissolve off, the very instant they are seen, because the objects are just some information forwarded by the senses. Objects look stable because the same Vaasanaa keeps them stable, as 'repeat information', and the same mind-process produces them once again.)*  
 This is what happens at the instant of dissolution, be it the great dissolution of the entire creation, or the momentary mind-creation of the Jeeva.  
*(The description here can apply to the world-dissolution that occurs at the end of the Kalpa, and also to the world-dissolution that occurs at each individual perception-agitation.)*  
 At the time of the great dissolution, the field of perception up to the point of MahaaDeva, along with the mind, intelligence and action, completely vanishes.  
 The space also disappears. Time also ceases to be.  
 The wind is also gone, and there is no luster also. The brightness has perished completely.  
 The water etc are gone forever. The end also has ended.  
 All the words and meanings have mixed off as one. No object is there with any name and form.  
 What is left back then? Some indescribable state; where there is wakefulness; but nothing else!  
 Such a magnificent silence! Th quiescent changeless state!  
 Just the state of knowing one's existence; but no one is there as you or me.  
 It is so pure and smooth; is undisturbed; without beginning or end. That alone remains left back.  
*(This happens at every moment where the object-perception appears and disappears. The object that rises in front of you, rises from this quiescent state and vanishes into this quiescent state. Actually every object vanishes into yourself, and appears from deep inside you only. The 'ego-entity which experiences the world' is also some perceived object only. The seer and the seen both dissolve off into this deep quiescent state, and the new seer-seen state rises again from it. You as an ego-entity along with your world rise newly at each instance of perception. If you can contemplate on that in-between silent state only, as a witness state, and ignore the seer-seen states, then you are in the Self-awareness state. If this vision stays unbroken and unshaken, then that is known as the 'Samaadhaana-state'. The ignorant exist only as the seer-seen states, and believe the body to be a conscious entity. Ignorant are the 'changing patterns of the body' that change along with the 'changing patterns of the world'. The 'Seer' keeps changing along with the 'seen'. The 'changeless Self' is not known at all. The Knower renounces the 'seer state' as some worthless conception, and holds on to the Self only, which is changeless. This is the witness state (SaakshiBhaava.). At every moment when you are looking at any object, you can practice this contemplation method. This is true Dhyaana; not the one practiced for a few minutes at BrahmaMuhurta.)*

अवाच्यमनभिव्यक्तमतीन्द्रियमनामकं सर्वभूतात्मकं शून्यं सदसच्च परं पदम्।

तन्न वायुर्न चाकाशं न बुद्ध्यादि न शून्यकं न किञ्चिदपि सर्वात्म किमप्यन्यत्परं नभः।

This Supreme state is beyond description. It cannot be expressed in any manner.  
 It is not perceived by the senses. It is nameless. It is the common inner essence of all the beings.  
 It is the emptiness of everything.  
 It exists; but you cannot say that it exists; for it transcends the descriptions of existence and non-existence.  
 It is the most Supreme state.  
 It is not the wind; it is not the sky; it is not intellect etc; it is not the void. It is not anything; but is everything.  
 It is some empty expanse which is beyond description.

तद्विदा तत्पदस्थेन तन्मुक्तेनानुभूयते अन्यैः केवलमाम्नातैरागमैरेव वर्ण्यते।

‘That state’ gets experienced (not like an outside experience, but as itself), by those who are able to hold on to that state always, renouncing the realness of all the perception-states. They are truly liberated and are established in that unbroken ‘awareness of Reality’ always. This is vaguely described by others (like pointing out to some unknowable thing) through the revelations of the Rishis handed over from one to the other.

न कालो न मनो नात्मा न सन्नासन्न देशदिक् न मध्यमेतयोर्नान्तं न बोधो नाप्यबोधितम्।

It is not anything that can be denoted with some sound-modification.  
 It is not some unseen Ishvara, or destiny, or the controller of all.  
 It is not Kaala; it is not the mind; it is not some Aatman also.  
 ‘Aatman, Brahman’ etc are all just some sounds, and are not the names of that Reality.  
 It is not present or absent; it is not any place or direction.  
 It is not somewhere far above the Brahmaanda; nor is it something huge that encompasses the Brahmaanda.  
 It is not in the middle of all this, as a central point; not at the end, where you arrive at as the liberation state.  
 It is not knowledge that is understood; it is not non-understood also.  
 The Self is not understood or known as another object. It is self-revealed.  
 It alone exists; that is why, you exist as an ego-entity seeing the world.  
 There is no Bodha of ‘that’; but Bodha alone exists as ‘that state’.

किमप्येव तदत्यच्छं बुध्यते बोधपारगैः शान्तसंसारविसरैः परां भूमिमुपागतैः।

It is something very subtle that can be grasped only by ‘those with pure intellects who have transcended the limit of understanding also, those who have completely renounced the realness in the perception-states, and those who have gone beyond the seven levels of realization mentioned by me’.

प्रतिषिद्धा मयैते तु येऽर्थाः सर्वत्र ते स्थिताः अस्मद्बुद्ध्या परिच्छेद्याः सौम्याम्भोधेरिवोर्मयः।

Whatever irrational theories I have denied, are based on the statements of the all the Knowledge-Scriptures that belong to the Vedas. My statements are highly subtle and abstract, and are similar to the invisible quivers of the calm Ocean. They have to be analyzed only with a pure intellect, and contemplated upon with deep absorption. They cannot be intellectually grasped like some words with meaning.

यथास्थितं स्थिताः सर्वे भावस्तत्र यथा तथा अनुत्कीर्णा महास्तम्भे विविधाः शालभञ्जिकाः।एवं तत्र स्थिताः सर्वे भावा एवं च न स्थिताः।असर्वात्मैव सर्वात्म तदेव न तदेव च।

Why does the world rise for you at every instance of perception?

The particular experience of the objects and people are conceived by you in the potential state of Aatman, like a sculptor conceiving some particular shape of a statue in a stone-pillar.

*(This conception does not happen in the conscious thought-level, but is the subtle mind-state that is hidden in the unconscious part of the mind.)*

Each mind conceives its own statue of the world on the ‘Brahman-pillar’.

If you feel trapped in the world-perception, it is because of your own want of the world to be real.

You have fallen in love with the ‘statue of the world’ that you have conceived on the ‘Atman-pillar’.

You are not able to let go of it!

Even the God you call for help is also a ‘world-statue’ conceived by you in the ‘Aatman-pillar’.

This ‘Aatman-pillar’ is the common essence of all the Jeevas, and exists as the support of all the conceptions of all the Vaasanaas of all the minds at once; but itself is unaffected by these conceptions, like the stone-pillar is not affected by any statue conceived on it.

‘All the objects and people you experience as the I-entity, at every fraction of a second’ is the statue you see in the ‘formless pillar of Brahman’; but that statue is actually not there in Brahman.  
*(You may see a rabbit in the moon; but the rabbit is not really there in the moon.)*  
 Brahman does not produce these conceptions, and does not turn into the solid world.  
 The pillar is not the cause of these statues; yet the statues are made of the pillar only.  
 Brahman is the essence of all, but is not the essence of all, because there is no manifoldness in Brahman.  
 Brahman is the Jagat; and not the Jagat also.  
 Brahman is ‘that’ (as some thing), and ‘not that’ also (as something).

पदं यथैतत्सर्वात्म सर्वार्थपरिवर्जितं यथा तत्र पश्यन्ति तत्रैकपरिणामिनः।सर्वं सर्वात्मकं चैव सर्वार्थरहितं पदं सर्वार्थपरिपूर्णं च तदाद्यं परिदृश्यते।

This vision of completeness (like a seeing the tree with all its roots branches, fruits, leaves etc as the single state of the tree) is attained by those who renounce everything and become ‘that’ itself.  
 They are one with the ‘awareness that is all, and yet is not any thing’ (like the pillar which is the essence of all the un-carved statues).  
 In that state, the Yogi who is also aware of the world, sees all the objects and people as one’s own essence, yet is bereft of all the objects and people, and exists as the completeness of all (like the pillar which is in no need of conceiving any statue; but knows that any statue is made of its essence only).

तवैतावन्महाबुद्धे सर्वार्थोपशमात्मकं न सम्यग्ज्ञानमुत्पन्नं संशयोऽत्र निदर्शनम्।

Hey Rama of great intellect! Till now I have explained in detail the ‘Samaadhaana state’ of the Yogis.  
 If there is still any doubt left back, then it is the sign that the dispassion level is low, and the intellect is not pure enough to grasp the subtle truths.

यः प्रबुद्धो निराभासं परमाभासमागतः स्वच्छान्तःकरणः शान्तस्तं स्वभावं स पश्यति।

Only a person, ‘whose inner faculty is cleansed of the all the delusions based on the realness of the Jagat’, who has settled firmly in the state of quiescence, and who has arrived at the supreme revelation-state of Truth, is aware of his own nature which is bereft of all the appearances.

अयं त्वमहमित्यादि त्रिकालगजगद्भ्रमः तत्रास्ति हेमपिण्डान्तरिव रूपकजालकम्।हेमपिण्डायथा भाण्डजालं नानोपलभ्यते तथा न लभ्यते भिन्नं परमार्थघनाज्जगत्।सर्वदैव हि भिन्नात्मा स्वाङ्गभूतोपलम्भदृक् स जगद्द्वैतमेवेदं हेमेवाङ्गरूपकम्।रिक्तं देशादिशब्दार्थैर्देशकालक्रियात्मकं यथास्थितमिदं तत्र सर्वमस्ति न वास्ति च।

‘Jagat-delusion’ exists as the divisions of ‘you, I etc’, that are limited by the ‘space and time ideas connected to the physical forms’, like the many shapes of ornaments seen in the shapeless gold lump.  
 Of course, the gold lump can be made into many ornaments or vessels, but the ‘Supreme state of Reality’ (Bodha) cannot be ‘made into’ the ‘divided objects of the Jagat’.  
 The untruth is connected to the truth, since it is the distortion of the truth; but the truth is not connected to the untruth. Without the gold, the bracelet has no existence; but the gold can exist without the concept of the bracelet itself. Bracelet is always a divided state, and is based on the conception of the ornament connected to a human body. Jagat exists as the duality based on the ‘I’ sense only.  
 Whatever is experienced as the Jagat (by each and every mind) is perceived as an ‘occurrence at some place at a certain time’. Any object of the Jagat has to exist at a certain place at a certain time.  
 Terms like ‘place and time’ are irrelevant in the state of Reality; but it alone exists as all the possibilities of ‘place and time’.  
 All that is experienced as the Jagat, anywhere and everywhere at any time by any mind, is in this Supreme state only, as some possible state; but nothing exists also in it, since it does ‘change’ into the Jagat state.

यथोर्म्यादि समे तोये चित्रं चित्रकृदीहते भाण्डवृन्दं मृदः पिण्डे तथेदं ब्रह्मणि स्थितम्।तथैतदत्र नो भिन्नं नाभिन्नं नास्ति चास्ति च।नित्यं तन्मयमेवाच्छं शान्ते शान्तमिदं तथा।

In the lake with its pristine waters, ‘fragile waves’ rise as the circular patterns on the surface. An artist can see many beautiful pictures on those patterns. Jagat exists only as the conceptions in the Supreme state.

Like the possibilities of various clay-objects in the clay-lump, the Jagat exists as all the possible states of the Jagat, in the Brahman. That is how, the Jagat exists as different, and also as not different from the Brahman. It exists also, but does not exist also.

If one stays always as one with that state (ignoring the realness of conceptions), and remains quiet (by not agitating the Aatman to rise as some conception of the world), then he remains as the quiet state only.

*(The I-entity is also a conception rising as your false self.*

*The rest of the conceptions are centered around this 'I'.*

*Therefore, it is necessary to renounce the 'I', if one wants to attain the quiescent state of Samaadhaana.)*

अनिखातैव भातीयं त्रिजच्छालभञ्जिका स्वरसस्येव दृश्यत्वमिता ब्रह्मणि दारुणि।

निखाता दृश्यतां यान्ति स्तम्भस्थाः शालभञ्जिकाः।

A statue in the wooden pillar gets carved by someone outside of it; but no one carves the conception-statue in the Reality. The Tri-world shines forth by itself in the Brahman as its very essence, without getting conceived by any outside agency. The ordinary statues need to be carved in the wooden pillar to be seen; but the Brahman pillar itself appears as the countless statues in itself, by itself.

अस्मिन्नक्षोभ्य एवान्तस्तरङ्गाः सृष्टिदृष्टयः सरस्यतिरसे भान्ति चिद्वनामृतवृष्टयः।

अविभागे विभागस्था अक्षोभे क्षुभिता इव अविभाता विभान्तीव चिद्वने सृष्टिदृष्टयः।

The 'perceived scenes of the Creation' are the nectar-shower of the dense Chit-clouds, and are the waves that rise in the lake brimming with the bliss-water, without any disturbance in the lake, and exist as its natural state. The 'perceived scenes of the Creation' exist in the dense state of Chit (dense Bodha); divided as it were in the undivided state, perturbed as if in the unperturbed, shine as if real, though not shining actually.

परमाणौ परमाणावत्र संसारमण्डलं विभाति भासुरारम्भं न विभाति च किंचन।

The 'circle of Samsaara' shines forth in each and every subtle atom, namely the Jeeva, as the Jagat experience; but nothing shines also, since there is no Jeeva and no Samsaara.

आकाशकालपवनादिपदार्थजातमस्याङ्गं अङ्गरहितस्य तदप्यनङ्गम्।सर्वात्मकं सकलभावविकारशून्यमपि

एतदाहुरजरं परमार्थतत्त्वम्।

The never-deteriorating principle of the Supreme Reality is said to be the essence of all; is free of all changes of the entire perceived phenomenon. It is without limbs (parts); but has all the perception states like the Aakaasha, Kaala, Praana etc as its limbs; yet it is bereft of all the limbs.