

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY
[PAASHAANA AKHYAANA (5)]
[WORLDS WITHIN WORLDS]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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

रामोवाच
Rama spoke

यदेतद्भवता दृष्टं चिद्व्योमवपुषा तदा तदेकदेशसंस्थेन किमुत भ्रमताम्बरे।

You said that you were in the form of the Chit-expanse; yet you mention that you moved here and there, and saw all these worlds. Did you do so by staying at one place or by roaming about in the sky?

वसिष्ठोवाच
Vasishta spoke

संपन्नोऽहमनन्तात्मा व्यापी व्योम तदा किल स्यातां तस्यामवस्थायां कीदृशौ तौ गमागमौ। नैकस्थानस्थितमयो नाहं गतिमयोऽभवं तदनेन स्व एवास्मिन्दृष्टमेतन्मयात्मनि। यथाङ्गनि शरीरत्वे पश्याम्यापादमस्तकं चिन्नेत्रेणाप्यनेत्रेण तथैतद्दृष्टवानहम्। अनाकृतेर्निरवयवस्थितेस्तदा तथाऽभवद्विमलचिदम्बरात्मनः जगन्ति तानि अवयवजालकानि मे यथा स्वतो न विगलिता न वस्तुता। प्रमाणमत्र ते स्वप्नदृष्टोऽभुवनविभ्रमः स्वप्नेऽनुभूयते दृश्यं न च किञ्चित्खमेव तत्। यथा पश्यति वृक्षः स्वं पत्रपुष्पफलादिकं स्वसंवेदननेत्रेण तथैतद्दृष्टवानहम्। यथा अम्बुधिरनन्तात्मा वेत्ति सर्वाञ्जलेचरान्तरङ्गावर्तफेनांश्च तथैतद्बुद्धवानहम्। अवयवान्स्वानवयवी यथा वेत्ति निजात्मनि अनन्यात्मनः सर्गास्तथैतान्बुद्धवानहम्। अद्यापि तानहं देहे व्योम्नि शैले जले स्थले तथैव सर्गान् पश्यामि राम बोधैकतां गतः।

I was at that time in the state of expanse of the space that was spread out infinitely.

I was everywhere at once. When I was in that state, how can 'going or coming' be there at all?

I was not stuck at one place-point; nor was I moving about.

Because of that, this seen as myself by me within me (like observing one's own body).

It was like observing the limbs from head to foot, when endowed with a body.

I was having the space itself as a body.

I did not observe the worlds as my body with the physical eyes; but with the consciousness itself acting as the eyes; like feeling your own body with closed eyes.

The body I had was not a physical body like that of a Deva or a human.

I was in a formless state, yet with a body as it were. I was not divided into parts as hands etc.

I was of the nature of the taintless chit-expanse, and observing myself as the space.

At that instance, all those worlds appeared as if they were my own limb-structures; but they were not really there as solid real worlds that belong to my body, since they were just the conceived worlds of many minds.

It was like 'observing' all the dreams of all the people at once.

The worlds were really there as experienced by these minds, and were not in a dissolved state also.

It was not imagined by me as a conception of space.

It was like observing at once a huge dream made of many dreams.

The proof of it is somewhat like the delusion experienced in the dream-state of a non-existing world by every one in their dreams. It is a common knowledge that the perceived phenomenon experienced in the dream is not real; but is made only of emptiness.

If a tree was conscious and observed itself, how would it be? I also saw all these worlds in the same way, like the tree observing its own leaves, flowers and fruits with the eyes of its own awareness.

Just like the infinite ocean knows all the aquatic things moving inside it, and also the waves, whirlpools and foams, I knew all of these worlds.

(A man who is endowed with limbs (hands, feet etc) does not feel himself as divided into these parts. He feels the whole of himself with his limbs, as one single conscious entity.)

A person endowed with limbs knows oneself as not having limbs at all (as separate things outside of him) and knows the limbs also as not different from him (but only knows himself endowed with limbs as a whole person); so also, was I aware of all these worlds (as my whole self).

This vision was not some flashing experience; it was part of my Self-vision, and has not vanished even now. Having attained oneness with the Knowledge, I continue to see all the perception-states through that vision only, even now. It is the vision of knowledge and has become my natural vision now.

Even today Rama, I see all those worlds in each and every body of the Jeevas, in each and every atom of the sky, in each and every atom of the hill, in each and every atom of the water, and in each and every atom of the land.

पुरोऽस्माकमिदं विश्वं गृहस्यान्तर्बहिस्तथा पूर्णमेतज्जगद्वन्द्वैर्वेद्मि बोधैकतां गतः।यथाम्भो रसतां वेत्ति शैत्यं वेत्ति यथा हिमं स्पन्दं वेत्ति यथा वायुस्तथैतद्वेत्ति शुद्धधीः।यो यो नाम विवेकात्मा शुद्धबोधैकतां गतः सम एव मया एकात्मा वेद्मि स्वात्मानमीदृशम्।

(How am I seeing those worlds and also this particular world also at the same instance?)

When you are inside a house, you know yourself as staying inside a house and know that there is a world outside also, though you do not physically see the outside. Just like knowing the world in front of us as being inside and outside of this house, so do I know of it as filled with hosts of worlds, having attained oneness with the Knowledge. The inside and outside of the house for you are made of conceptions only; but you believe the inside and outside as real. However, I see the conceived worlds of the ignorant also, but also have the unshaken knowledge of their unreal nature.

(It is the natural vision of the Knower of the highest level. It is like observing all the dreams of the sleeping lot at once, and yet moving about inside a single dream of some one.)

Just like the water knows its moist essence, just like the snow knows its coldness, just like the wind knows its vibration, so a man of purified vision knows all this.

I know myself as the Chit-state with this vision of oneness. Whichever person is there endowed with the proper discriminating knowledge, and has attained oneness with the Knowledge, is equal and one with me as the 'Chit-state'.

अस्याः दृष्टेः परिणतेर्वेत्तृवेदनवेद्यधीः न काचिदस्त्यभ्युदिता विज्ञानात्मैकता यतः।

In one who has attained perfection in such a vision, the idea of the perceiver perceiving a perception is not there at all; because he has attained oneness with the essence of Knowledge itself.

दिव्या दृग्द्रिसंस्थस्य तथा योजनकोटिगान्भावान्वेत्ति बहिश्चान्तरेवं तद्बुद्धवानहम्।यथा भूमण्डलं भावान् निधिधातुरसादिकान्वेत्येवं तन्मया बुद्धमनन्यदृश्यमात्मनः।

It is a divine vision (not seen through the medium of physical eyes).

Just like a person standing on the top of a tall mountain is aware of all the things that are spread out for crores of Yojanas below him, so also I was aware of all that was inside and outside.

Just like the whole of the BhooMandala (the entire stretch of land that supports all the beings), knows all the objects within it like the treasures, minerals and chemicals, so was I aware of everything as not different from my own Self.

रामोवाच

Rama spoke

ब्रह्मन्ननुभवत्येवं त्वयि तामरसेक्षण सा किं कृतवती ब्रूहि कान्ताऽर्यापाठपाठिनी।

Hey Brahman! Hey Lotus-eyed one (eyes bloomed up in the blissful state of Brahman)! When you were experiencing like this, tell me what that beautiful lady who recited the 'Aaryaa verse' do next?

वसिष्ठोवाच

Vasishta spoke

तामेवार्या पठन्ती सा तथैवानुनयान्विता मत्समीपे नभोदेहा व्योम्नि देवीव संस्थिता।यथाहमाकाशवपुस्तथैवासौ खरूपिणी तेन दृष्टा न सा पूर्वं देहेन ललना मया।अहमाकाशमात्रात्मा सा खमात्रशरीरिणी जगज्जालं खमात्रं तदिति तत्र तदा स्थितम्।

That woman was reciting the 'Aaryaa verse' and extolling me accordingly, staying close to me in the empty expanse with the form of emptiness itself, like a Goddess.

Just like I was in the form of the space-emptiness (of Chit-state), she was also in the form of emptiness (as a conceived form like a dream-character).

That is why, I could not see that lady as endowed with a body before (since there was only the undivided expanse of emptiness as me.) I (whom you see as Vasishtha) was the space expanse as Chit; and she was the empty expanse as a dream-entity. The entire network of worlds was just emptiness; so it was like that only, at that time, there, in my vision as the space-form. (*I could not ascribe any realness to her, who was a mere empty dream character.*)

रामोवाच

Rama spoke

शरीरस्थानकरणप्रयत्नप्राणसंभवैः यदुदेति वचो वर्णस्तत्कुतस्तादृशाकृतेः।रूपालोकमनस्कारः कुतो नामात्मनामिति ब्रूहि मे भगवन्स्त्वं यथावृत्तश्च निश्चयम्।

(*You say that she was made of emptiness only; then how could she utter some sound as words?*)

The words rise up through the letters which are produced by the combined effort of the physical body, notes, sound-mechanism, along with the Praana. How can it rise out of her of such an empty form?

How was it possible for you to see a particular divided form separately as a 'physical form with some particular thoughts' in that undivided expanse of emptiness?

Tell me Bhagavan, everything exactly as it happened (in your excellent vision as space-expanse).

वसिष्ठोवाच

Vasishtha spoke

रूपालोकमनस्काराः शब्दपाठवचाम्स्मि च यथा स्वप्ने नभस्येव सन्ति तत्र तथाम्बरे।रूपालोकमनस्कारैः स्वप्ने चिन्नभ एव ते यथोदेति तथा तत्र तद्दृश्यं खात्मकं स्थितम्।न केवलं तु तद्दृश्यं यावत्तु विषयं वयं जगच्चेदं खमेवाच्छं यथा तन्नस्तथाखिलम्।परमार्थमहाधातुर्वचनिर्मुक्तचिद्वपुः एवं नाम स्वयं भाति स्वभावस्येव निश्चयः।

(*You do hear the sounds, see the colours etc in a dream? That is how, she was also seen by me and heard by me, like from a particular dream character of some dream-state of someone.*)

The seeing of the form, the thoughts, the sound of the recitation words, all were there at that time in that sky-expanse, like it happens in the emptiness of the dream!

In the dream state, the expanse of Chit (understanding capacity) alone rises as all those perceived scenes for you, along with the images and the mind-based sense-functions; yet everything is made of emptiness only.

So also, what I observed in that state, was made of emptiness only.

(*Whatever is perceived, whether in the dream or in the waking state, everything is made of emptiness alone.*)

Not only the particular perceived scene of my contemplation at that time, but the entire knowledge produced by the senses including this world-perception produced by the mind, is made of pure emptiness only.

We, the different identities are also made of emptiness only; and everything else is also made of emptiness only. (*What supports this emptiness?*) The great element of the Supreme essence of Knowledge, the pure consciousness bereft of all perceptions, shines like this and all, by its very nature. This is the ascertained fact.

शरीरस्थानकरणसत्तायां का तव प्रमा यथैव तेषां देहादि तथास्माकमिदं स्थितम्।यथैव तत्तथैवेदं तथैवेदं यथैव तत्। असत्सत्तामिव गतं सच्चासदिव च स्थितम्।यथा स्वप्ने धराध्वादिपृष्टव्यवहतिर्नभः तदा ह्यहं च त्वं सा च तदिदं च तथा नभः।

(*Your mind is at present in the waking state, and is experiencing the forms, sounds etc as real, even though all that exists is emptiness alone.*)

What proof is there for you, for the existence of the body, notes, sound etc, in this waking state?

Just like these bodies exist as real and the sound is heard in the waking state here, it was the same for us too there. (*There is no difference in me seeing everything as emptiness in that contemplation state, or me seeing all of you here seated in front of me as emptiness.*)

In whatsoever manner that was there, in that very manner this is also here.

In that manner only, this is here, in whatsoever manner that was there.

Unreal has become real like. The real stays like the unreal!

When in the dream-state, suppose you are walking along road, then the actions connected with the ground and road are all emptiness in actuality; but you are not aware of it while you are dreaming.

The waking state also is made of emptiness only like the dream state.

Whatever actions you do here also are momentary flashes of experiences and dissolve off instantly. Anything you perceive is emptiness only, whether it is a dream-state or the waking state. 'I' and 'you' here and 'I' and 'she' there, or 'that' and 'this' are all seen in emptiness, as emptiness by me.

यथा स्वप्ने नृभिर्युद्धकोलाहलगमागमाः असन्तोऽयनुभूयन्ते संसारनिकरास्तथा।

The tumult of the battle scenes get experienced by the kings in their dreams as real, though unreal. The events of the world are also similarly unreal, though they are experienced as real.

वक्षि चेत्स्वप्नदृश्यश्रीः कस्मात्तदसमञ्जसं अवाच्यमेतद्देतुर्हि नान्योऽस्त्यनुभवस्थितेः। कथमालक्ष्यते स्वप्न इति प्रष्टुः प्रकथ्यते यथैवं पश्यसीत्येव हेतुरत्रास्ति नेतरः।

If you place a question, 'Why the events of the dream occur?' then it is not a proper question. You can never tell what the cause is. The dream-state is a chaotic state of the mind, with all the thoughts and experiences mixed up as one. All the information stored in the mind rise up randomly, like the whirling dust-storm, and are meaningless. There is no other cause for any particular dream that is experienced. You are endowed with a mind; and the mind is forced to produce a world-experience within itself, when you are asleep. The cause of the dream-experience cannot be explained. It is a personal experience. 'Why the dream gets experienced', if that is the question, the answer is; 'in whatever way you see it; so it is'; there is no other cause. Your mind alone tells you that you were dreaming, though it was not aware of the dream while dreaming. For the mind, any experience is like a waking state only. It remembers the dream-experience in the waking state and explains it off as a dream. It does not remember the waking state in the dream, and so does not know that the dream is the dream while experiencing a dream. Here also in the waking state, you do not know of the fourth state of Turyaa which is the true waking state. That is why you believe in the realness of this waking state which is also made of emptiness only. If you wake up to the fourth state like me, you will then know that this waking state is also as empty as the dream state.

(The mind alone is the proof of mind's actions and narrations.

In the dream, it does not know the dream as unreal; but when awake, it describes the dream-events as unreal.

In the sleep state, it sees nothing; but explains it as a restful state.

Mind alone considers the waking state as real and stable, while awake.

The same mind considered the dream-state as real and stable, when in the dream-state.

How can you trust the mind at all?

The Yogi whose mind is in full control sees the waking state itself as unreal and unstable.

For me, the waking state or the dream state make no difference; both are made of emptiness only, and are narrations conceived by the mind the information processing function of Chit.)

स्वप्नजन्तुरिव व्योम्नि भाति प्रथमसर्गतः प्रभृत्येव विराडात्मा खे खमेव परस्परे।

(Is there a Creator for the world?)

If you believe in a Creation, then you have to believe in a Creator.

So you have to have a Viraat who is the totality-form of the Creation.

Both the Creation and the Creator are conceptions only, and are made of emptiness only.

The Viraat-person (one who is imagined to be the Creator) shines in the emptiness like a 'creature of the dream' from the time of the first creation, in the emptiness, as the emptiness only.

(A particular creator could have created a particular world of yours; but that is just the narrative part of the dream. Vasishtha is explaining the creation concept of the entire perceived, where the Ishvara, a designer of the entire perceived exists as its Supreme Creator.)

The emptiness named Viraat is the Creator of the emptiness named creation.

Both exist as emptiness-states for each other (like a tree seen in the sky is supposed to have a seed also).

स्वप्नशब्देन बोधार्थं तव व्यवहारवान्यहं दृश्यं त्विदं न सन्नासन्न स्वप्नो ब्रह्मो केवलम्।

(Because of the world getting compared to a dream-state, do not get into the delusion that this is a dream, and you will wake up from this dream into another waking state.

Understand the abstract truth which I am trying to explain through such a comparison.

The dream appears unstable and short in the waking state.

This waking state itself is unstable to a Yogi in the Turyaa state.

The excellent Muni who transcends the Turyaa state sees nothing but emptiness as all. He sees no division of time or place; his mind is a Brahman's mind as it were which sees the worlds as its own limbs.)

I am using the word 'Svapna' here, only for your better understanding of the truth.

This perceived phenomenon is not real, not unreal, not a dream; but Brahman alone.

अथ राघव सा कान्ता मया कान्तानुषङ्गिणी संविदं तन्मयीं कृत्वा पृष्टेदं दृश्यरूपिणी।

Then, Raaghava, that attractive lady, who was closely adhering to me and appeared with a form, was questioned like this by me, by giving attention to her.

व्यवहारो यथोदेति स्वप्ने स्वप्नजनैः सह तथा तदा तया सार्धं व्यवहारो ममोदितः।यथैव स्वप्नसंकाशो व्यवहारः खमेव सः।तथैव त्वमिमं विद्धि मामात्मानं जगच्च खम्।

(How did I communicate with her even though she was made of emptiness alone?

Just like I am communicating with you people here, though you all are also made of emptiness only!

You are seeing me as a form of Vasishtha; but for me, even Vasishtha-entity is also made of emptiness only. I am actually witnessing myself as the nameless formless reality, and experiencing the perceived as so many minds. The Vasishtha-form is always non-existent for me, yet I am seeing you all as different, through a Vasishtha-mind. It is like being awake in a dream and experiencing the dream, pretending to be a dream-character.)

What type of conduct one adopts when dealing with the people in the dream when in a dream, my conduct with her was also like that, and I was experiencing it as real for the time being. Whatever action is done in the state of any dream is emptiness only; that is how it was then also for me.

Understand that, 'myself as Vasishtha here', 'yourself as Rama here', the 'world of yours here' as the emptiness only (since this waking experience also is not more real than the dream-state).

Every experience in any mind-state is emptiness only; is just a conceived reality and not real.

I deal with all the people here also, like in a dream, experiencing it as real, for the time being.

यथा स्वप्नजगद्रूपं खमेवैवमिदं जगत् जाग्रदादौ स हि स्वप्नः सर्गादौ जगदुद्भवः।

Just like the world in the dream is emptiness only, this world that is experienced as the Jagat in the waking state is also like that only. The same emptiness gets named as Jaagrata or Svapna, as belonging to different levels. The same emptiness gets named as the creation, beginning, the rise of the Jagat in the past etc.

स्वप्नोऽयं जगदाभोगो न किञ्चिद्वा खमेव च निर्मलं ज्ञप्तितामात्रमित्थं सन्मात्रसंस्थितम्।

This entire Jagat is a just dream-like (without any meaning or solidity).

Or rather, to call it as a dream also gives it some validity; so, it is not like a dream also!

How can emptiness be even a dream? It is nothingness only!

The world is nothingness only and is sheer emptiness only (empty of emptiness also).

Taintless knowledge-state (of Chit) alone stays like this (world-experience).

'That' just is; and is experienced as the Jagat.

Jagat appears real because Chit alone exists as real, and Chit alone is seen as the Jagat.

(If a man covers himself with a costume always, he alone lends reality to the costume.

So also, Chit alone exists as if covered by the perceived, and lends realness to the Jagat.)

स्वप्नस्य विद्यते द्रष्टा साकारो युष्मदादिकः द्रष्टा तु सर्गस्वप्नस्य चिद्व्योमैवामलं स्वतः।यथा द्रष्टामलं व्योम दृश्यं तद्द्रष्टं तथा स्वप्नरूपजगत्युच्चैर्जगत्वेनामलं नभः।चिद्व्योम्नोऽनाकृतेः स्वप्नो हृदि स्फुरति यः स्वतः सर्गस्तस्य कुतस्तेन साकृतित्वं कथं भवेत्।

For the particular dream-experience, there is a 'perceiver with form', like you people.

The entire perceived state is a dream-state of the Chit; but it does not have a form like you people.

(The potential state of Chit alone exists as any probable state of perception.)

Chit alone is the 'seer' for the dream-experience called the entire perceived phenomenon (since nothing else exists other than that). The 'taintless Chit-expanse' itself sees itself as the perceived-state, by itself.

The 'seer' of the 'seen' (Chit and the Jagat) are of the same nature.

The 'seer' is the taintless emptiness; the 'seen' also is the 'taintless emptiness'.

The Jagat' is of the nature of dream; but it is even better said that the 'taintless emptiness alone is the world'.

Jagat is not some separate state of the Chit. Jagat is the 'Hridayam' of the Chit.
For the formless Chit-expanse, the dream (world) appears in its heart (central essence) by itself.
How can the Jagat be created, as an action of Chit?? How can the Jagat also have any form?
The formless exists as the formless! Brahman alone exists as the Jagat!

साकारस्यैव यत्स्वप्नजगतद्व्योम निर्मलं निराकारस्य चिद्व्योमनः सर्गः स्वप्नः कथं न खम्।

Even when you people with forms dream, the world you experience in the dream is the taintless emptiness like the sky. Because you believe yourself to be of a solid and stable form, the dream-world does not become solid and stable. The dream is made of emptiness only, and is formless (just patterns seen in emptiness). The entire perceived (as the waking state) is a dream of the 'formless Chit expanse'; how will it not be emptiness?

निरूपादानसंभारमभितावेव चिन्नभः पश्यत्यकृतमेवेमं जगत्स्वप्नं कृतं यथा।

Chit is not the 'Creator of the Jagat-dream'. Without any purpose or ingredients, and without any solid matter, the 'Chit expanse' sees this dream of the world, without making it; yet as if made.

मृद्व्या चिदाकाशमृदा ब्रह्मणा ब्राह्मणेन खे कृतोऽपि न कृतः सर्गमण्डपोऽक्षगवाक्षकः।

The Brahmin (Brahman-state) named Brahmaa (the pure mind-state of Brahman) sees through the holes (windows) of the senses, presses hard the soft clay (soft because of existing as nothingness) called the Chit-expanse, and makes this arched parlor of Jagat (Mandapa), in the emptiness. Yet, nothing gets made actually!

नो कर्तृता न च जगन्ति न भोक्तृतास्ति नास्तीति नास्ति न च किञ्चित्। अतो बुधः सन् पाषाणमौनमवलम्ब्य
यथाप्रवाहमाचारमाचर शरीरमिहास्तु मा वा।

There is no doership. There are no worlds. There is no enjoyment of anything.

There is not even the word 'is not'; (there is no 'unreal' at all)! There is not anything at all.

Therefore, staying firmly in the state of knowledge, and taking recourse to the 'stone-silence', do all the actions that come along in the life-flow, in the suitable manner, whether the body is here or not.

(Why bother about the body at all? It is some inert object belonging to the perceived.

You are the Chit-expanse rising as the world-experience through a mind.

Keep the mind pure; and you will then see the Self alone as the world.)

रामोवाच

Rama spoke

तव स्त्रियाऽस्वरूपेण देहेनाभूतया कथं कथमुच्चारितास्तत्र वर्णाः कचटतादयः।

How were you able to communicate with that lady, when you had no visible body?

How did you pronounce the letters like ka, cha, ta, tha, which require a physical form?

वसिष्ठोवाच

Vasishta spoke

वर्णेषु खशरीराणां वर्णाः कचटतादयः कदाचनापि नोद्यन्ति शवानामिव केन च।

(Who owns any solid body at all?)

Everyone is made of a mind-body alone as the Aativaahika entity, as I had previously mentioned.

Therefore, how can you associate these sounds with the solid bodies?

There is only the experience of opening of the mouth and the movement of the tongue; and one mind trying to express itself, or communicate with another mind; and the sounds are heard as it were by another mind.

Sounds are not sounds, but the understanding of the mind alone. Sound is just the agitation in the mind and is known as 'Shabda', the 'break of silence', or the 'disturbance in the Self-state'.

As I previously explained. The Chit alone understands the sounds as sounds through the many-minds it owns (like a child playing with clay-shapes names them as he fancies).

*Chit alone makes the sounds and understands the sounds as the sounds with meaning.
The same Chit is in all; and so everyone communicates with sounds naturally.
Even without the physical bodies, sounds can be made and heard, as in DevaLoka.
Therefore, what difficulty is there in making these sound-forms in that emptiness of that world of that lady?
You are also making those sounds in the emptiness with the empty forms!
Physical bodies are inert and are like the corpses. They are activated by the mind only. Minds are
empowered by the Chit only. I was in the Chit-state itself; why cannot I make the sounds then?)
These letters ka, cha, ta, tha etc, in the vowels, never get produced at all by those who have the bodies of
emptiness; not ever by anyone; as in the case of the corpse.
(The bodies are inert and are alive because of the Chit perceiving them.
The illusions of the sounds and their hearing is a part of the delusion called the world.)*

वर्णोच्चारोऽभविष्यच्चेत्प्रकटार्थस्ततः क्वचित्स्वप्नेष्वन्वभविष्यत् विनिद्रः पार्श्वगो जनः।
(Does the sound modifications have the meaning attached to them, like the rock and the hardness?
Or, do the sounds reveal their meaning to you only, or to some particular brains only?)
If the utterance of the letters takes place, and if they have the meaning attached to them as their very nature,
then the meaning should stay revealed whatever it is. Suppose the utterance of letters takes place even in the
dream, then the person who is awake should also hear it and understand it. But it is not so!
(Sounds and meanings belong to the mind only, and it interprets it as per its capacity.)

तस्मान्न किञ्चित्स्वप्नेषु तत्सत्यं भ्रान्तिरेव सा चिन्मात्राकाशकचनं तत्तथा खे स्वभावजम्।
Therefore, whatever is seen in the dream is not real. It is just a delusion.
When in the dream, you believe that you saw something, believe that you heard something, though it was
sheer emptiness and nothing happened at all. So it is in the Jaagrat state also.
You believe that you see something in the emptiness, and hear something in this rock-silence, though
nothing happened, and nothing is heard actually.
That is just the shine of the Chit-expanse in the emptiness and the natural state of the emptiness.
Chit alone understands the sounds as meaningful.

तदेन्दुकाष्ण्यखतनुशिलागेयादितां गताः इवाभान्ति चिदाकाशास्तथा देहरवादयः।
(There is nothing called the sound as some noise that exists in the world outside.)
The sounds (as some noise) seem to come out of the dream-bodies, as if the emptiness of Chit expanse is
broken into pieces, like the blackness in the moon, or a form made of space, or a statue which sings.

तच्चिदाकाशकचनं यन्नाम स्वप्नवेदने आकाशमेव नभसः कचनं विद्धि नेतरत्।
'That shine of the Chit-expanse' in the dream-experience as the sounds and the forms is just the empty
expanse of Aakaasha (revelation-state of information) only. It is just the 'expanse of emptiness' and nothing
else.

यथा स्वप्नस्तथैवेदं जाग्रदग्रे व्यवस्थितं आकाशमप्यनाकाशं यथैवेदं तथैव तत्।
Just like in the dream-state everything is just made of emptiness, so also everything is made of emptiness in
the waking state also. Though it is emptiness, it is not the emptiness of objects (as understood in the
perceived state).
My experience in that Samaadhi state was also similar, and everything was made of emptiness only.

यथा कचति तच्चारु चेतनं चतुरं तथा यथा स्थितं तदेवेदं सत्यं स्थिरमिव स्फुरत्।
That Reality-state alone shines so beautifully and stays as conscious and clever.
'That' alone shines as the realness and stability of the world.
(The entire world is just the 'knowing state' of Chit; nothing else is there.)

रामोवाच
Rama spoke

भगवन्स्वप्न एवेदं कथं जाग्रदवस्थितं असत्यमेव सत्यत्वमिव यातं कथं भवेत्।
Bhagavan! How does this Jaagrata-state stay like the dream (as mere emptiness)?
How is it that the unreal alone appears like the real? (*How the delusion rises as the belief in the unreal?*)

वसिष्ठोवाच
Vasishta spoke

शृणु स्वप्नमयान्येव कथं सन्ति जगन्त्यलं नान्यानि न च सत्यानि न स्थिराणि स्थितानि च।
Listen as to how at all the worlds stay like the emptiness of the dream alone.
Actually these worlds are just conceptions rising from oneself, are not different from oneself (one's knowledge essence); are not real (subject to destruction); are not stable (subject to change); and always exist (without beginning or end) (as the very essence of the Self).

अनुभूतानि बीजानि बीजराशिस्ववाम्बरे अन्यान्यन्यानि तान्येव समानि न समानि च।
(*Self is the potential state for any probable state of perception.*
Probable state is the essence of the potential state; one cannot be without the other; rather, both are the same, like the wood and the statues conceived in it. The wood is a potential state for any conceived statue, though it is actually statue-less. Similarly, the Reality is the state of any perceived world, but is actually world-less. Reality is like a magical state, from which any experience can rise as the processed information, as a mind-construe. Mind-construe itself is a mind-construe. Nothingness alone is the state of Reality.
Reality is like a limitless store-house of seeds, and each mind acts as the ground for a few seeds only, and is the Kshetra, the field of experience, and then gets a body as a location point, then gets name as its identity, then acts as the 'I', the ego-entity. Each mind is a world-existence by itself, and is trapped in its own experiences as real.)
The worlds are the seeds that are experienced from a heap of seeds in the empty expanse. They differ from each other. They are similar (as mind-construes); yet not similar, because of the levels of purity.
(*Dark minds with Tamas experience wretched worlds; dusty minds with Rajas experience the anxiety-filled worlds; the clean minds with Sattva enjoy the sweetness of being good; but only a mind which transcends all these Gunas remains as the state of Sattva, the Brahman-mind.*)

प्रत्येकमन्तरन्यानि तथैवाभ्युदितानि च परस्परमदृष्टानि बहूनि विविधानि च।

The worlds are private experiences within oneself (the same Self-essence); and are different (as different Vaasanaa-fields); yet rise the same way (as mind-kingdoms). The worlds stay invisible to each other (since each mind-experience is unique and cannot be experienced by another mind).
The worlds are limitless and abundant, and vary in quality.

अन्योन्यं तानि सर्वाणि न पश्यन्त्येव किञ्चन जडानीवैकराशीनि बीजानीव गलन्त्यपि।व्योमात्मात्वान्न गगनं न विदन्ति परस्परं अपि चेतनरूपाणि सुप्तानीव निरन्तरम्।सुप्ताः स्वप्नजगज्जालमहनि व्यवहारिणः असुरा निहता देवैस्ते स्वप्नजगति स्थिताः।अज्ञानान्न गता मुक्तिं न जाड्याज्जडतामिताः न देहवन्तः किं सन्तु विना स्वप्नजगत्स्थितेः।सुप्ताः स्वप्नजगज्जाले स्वाचारव्यवहारिणःपुरुषा निहताः पुम्भिस्ते तथैव व्यवस्थिताः। निर्मोक्षा निःशरीरास्ते चेतनावासनान्विताः दृष्टं जगज्जालं विना च क्व वसन्तु ते।सुप्ताः स्वप्नजगज्जाल-व्यवस्थाचारचारिणः ये हता राक्षसा देवैस्ते यथैव व्यवस्थिताः।एवं ये निहता राम किं ते कुर्वन्ति कथ्यतां अज्ञन्त्वान्न गता मुक्तिं चेतनान्न दृष्टिस्थिताः।साद्र्यव्युर्वीजनं दृश्यमिदं सर्वं यथास्थितं चिरायुरनुभवन्त्येते यथेमे वयमाहताः।तेषां कल्पजगत्संस्था यथास्माकं तथैव ताः अस्माकं जगतीसंस्था यथा तेषां तथैव च।एतेषां स्वप्नपुरुषास्त एव वयं स्थिताः ये च ते नाम संसारास्तेभ्य एकमिमं विदुः।ते स्वप्नपुरुषास्तेषां सत्या

एवानुभूतितः आत्मनोऽपि परस्यापि सर्वगत्वाच्चिदात्मनः।यथा ते स्वप्नपुरुषाः सत्यमात्मन्यथाऽपरे तथापि स्वप्नपुरुषाः सत्यमेव तथैव ते।स्वप्नपुरपौरा ये त्वया दृष्टस्तथैव ते स्थितास्तत्र तथाद्यापि ब्रह्म सर्वात्मकं यतः।

These worlds are all heaped together and are perishing continuously, like the inert seeds which are heaped together and get crushed always.

All these worlds are together as the information-content in the same Self; yet do not know of each other.

Worlds are the experience-state of the Jeevas.

These worlds are made of the empty expanse only, they do not know that they are made of emptiness and are dissolving into emptiness like the water drops falling into the burning metal surface.

They do not know the existence of each other.

They appear as conscious-existences (as if conscious) because they are Chit in essence; but are asleep in the deep sleep of ignorance, and dream the dream of worlds non-stop.

Remaining in such a sleep (of ignorance), obtaining the experience of the varied dream-worlds, attending to their affairs in the 'day' of that dream, the Asuras get killed by the Devas and they stay in their own dream-worlds. (So do all the Jeevas remain absorbed in their own stories, are asleep always in ignorance and keep dreaming their life-stories.)

Because of ignorance, they have not attained the liberation; and have not turned inert also by their inert behaviour. They are Chit and so are not inert; but are ignorant and act inert-like.

They have no bodies also, though they imagine themselves to be the inert bodies.

Trapped in ignorance and unable to attain the true knowledge, they hang on to the dream-states.

How else can they exist without the imagined world of the dream?

They are asleep and are awake in the dream-worlds of life-stories!

A Mukta is awake in the Self, and is out of the dream-state of ignorance.

Deeply sunk in sleep, absorbed in their own affairs of life inside the network of dreams, the humans get killed by other men; and stay like that only, like the other ones (the Asuras).

Not getting liberated, not having bodies, they are endowed with only the conscious fulfillment of Vaasanaas. Without perceiving this world, where else can they exist?

Deeply sunk in sleep, lost in the world-affairs of a dream, they also are well-established like those demons who get killed by the Devas.

Tell me hey Rama, what else can these people who are harassed like this do?

Because of the ignorance, they have not attained liberation; being capable of conscious perception, they are not like stones also.

(Ignorant live as dream characters in their dream worlds; we the Knowers also live in the dream worlds but are not the dream characters any more. But when we meet these ignorant dream-characters, they believe us also to be dream-characters only. They cannot grasp our state of knowledge.)

All that is perceived around, as filled with the mountains, oceans, lands and people, as it is, gets experienced for a long time by these. So also, like them, we (Knowers) are also engaged in our own pursuits. For them there is a world of the span of Kalpa, so it is there for us too (as some measure of time).

Just like we have a world experienced by us, so it is for them too.

For them, we stay as the people seen in their dreams only. For those people who are seen in our world of Jaagrat; we become the dream-characters.

For those dream-characters, the experience is real only; it is so for us, and others also, since Chit-Self alone is in all (as the one experiencing as the many).

Just like those dream persons are real for me (as part of the dream), it is so for the others also.

They indeed are dream persons, yet are real; so for you also (as part of the dream)

The denizens of the dream-world who are seen by you stay there as real, since Brahman alone is in all as their essence of understanding.

प्रबोधेऽपि हि भिद्यन्ते स्वप्नप्रभावा यथा स्थिताः तथा स्थित्यानुभूयन्ते परब्रह्मतयाथवा।सर्वं सर्वात्म सर्वत्र सर्वदास्ति तथा परे यथा न किञ्चिन्नाकाशं न क्वचिन्न च ह्यन्यते निरन्तरे पराकाशे निरन्ते च विनोदये निरन्तरे चित्तसंघाते निरन्ते जगतां गणे प्रत्याकाशकलाकोशं प्रतिसंसारमण्डलं प्रतिलोकान्तराकारं प्रतिद्वीपं गिरिं प्रति प्रतिमण्डलविस्तारं प्रतिग्रामं पुरं प्रति प्रतिजन्तु प्रतिगृहं प्रतिवर्षं युगं प्रति यावन्तो ये मृताः केचिज्जीवा मोक्षविवर्जिताः स्थितास्ते तत्र तावन्तः संसाराः पृथगक्षयाः।तेषामन्तर्जनाः सन्ति जनं प्रति पुनर्मनः पुनर्मनः

प्रति जगज्जगत्प्रति पुनर्जनः। इत्थमाद्यन्तरहित एष दृश्यमयो भ्रमः ब्रह्मैव ब्रह्मवित्पक्षे नात्रेयतास्ति काचन।

At the time of waking up, everything will dissolve as it is. Or the same will be experienced as the state of Para Brahman only. All, all the beings, at all places, at all times, are in the Supreme only.

There is no space-expanse also as apart from the Chit-expanse.

No one ever gets killed (cease to exist) in the Supreme expanse which is the gapless state without end or beginning.

In the gapless collision of minds (within that Supreme), in the endless crowds of beings (within those minds), in each and every hollow space containing varied objects (within those beings in each and every Samsaara-circle (within that space), in each and every appearance of a world (within that circle), in each and every island (within that appearance), in each and every hill (within that island), in each and every stretch of populated place (within that hill), in each and every village and city (within that place), in each and every living being (within that abode), in each year and each Yuga (they experience), as long as these dead Jeevas remain without attaining liberation, they continue to stay like that only; and the world-existences where they exist stay never-ending for each of them.

Inside those (world existences/Samsaaras), people exist. In each person of those people, a mind is there. In each mind is a world. In each world there are again people. In this manner, this delusion of perception is without beginning and end. However in the level of the Knower of Brahman, there is only the Brahman; and there is nothing in the least here.

कुड्ये नभस्युपलके सलिले स्थलेऽन्तश्चिन्मात्रमस्ति हि यतस्तदशेषविश्वं तद्यत्र तत्र जगदस्ति कुतोऽत्र संख्या तज्जेषु तत्परमथाज्जमनःसु दृश्यम्।

In the solid matter, in the empty sky, in the rock, in the water, in the land; within all these, there is the 'Conscious understanding' alone as the essence. That alone is the entire Vishva (changing pattern of perception). (No world is there as such, apart from the Chit-shine.)

Therefore, the world is here, there, everywhere. How can they be counted at all?

For the Knower, it is the 'Supreme'. (He sees no world at all.)

In the minds of the ignorant, it is 'perception'. (They are trapped in countless worlds forever.)