

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY SEVEN
[PAASHAANAAKHYAANA (12)]
[RUDRA AND KAALI – 1]

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

WHAT IS PAASHAANAAKHYAANA?

[Author's note:

The 'story of the rock' is an 'abstract vision' of Brahmarshi Vasishtha which he imparts to his disciple Rama. This section namely the 'Paashaanaakhyaana' is not a 'Vichaara process' that helps in the realization of Aatman, but is the vision of the realized Muni, who looks at the 'entire perception-state from the top-most point of Brahman itself with a mind-tool', as it were.

Unless one rises oneself to such a level of Brahman-expanse as one's natural state, this section has to be read as just the 'collection of words with denoted meanings' only, like the sight getting understood by a blind man, when the sight is explained just in words.

As a translator, I can explain the words and meanings only, but cannot make you 'see' what Vasishtha sees. So, please read on and see what Vasishtha sees as Brahman itself, and try hard to rise to that level where you can also 'see' like him.

Unless the 'I' is completely dead, unless the world turns into ashes at your very glance (as that of Shiva), such a vision as described by Vasishtha is hard to obtain.

Vaasishtam is not a Saadhanaa (practice); it is 'Saadhyaa' (the attained).

Unless all the imagined images of people, gods and yourself also are burnt off in the fire of dispassion, the 'Saadhyaa' stays un-attained only, even if you study the Vaasishtam-text a million times.

To remain as the 'Lokaaloka hill' itself (Brahman as the countless probable states of perception), and see oneself as the perception-state (like looking at one's own image in a mirror) is the 'essence of Paashaanaakhyaana'.

The entire section of 'Paashaanaakhyaana is made up of many abstract ideas that describe the state of Brahman, and it also gives a glimpse of the excellent state of a Knower who exists as the symbolic representation of Brahman.

It is like explaining an elephant to a child which never knows of an elephant, by drawing the picture of an elephant on a small canvas. The picture of course explains how the real elephant looks; but it is not the real elephant. To see the real elephant and enjoy its magnificent look, you have to make effort and search for it in the wild jungle yourself.

So also, you cannot 'understand' each part of Paashaanaakhyaana separately, like some separate topic of discussion. It will be similar to the child asking the artist some idiotic questions like, is the elephant a fan, is it a wall, is it a broom, is it a pillar and so on.

Slowly read the separate sections word by word, phrase by phrase; and understand it, contemplate upon the meaning and inculcate the meaning as your own state of existence. Then later, again read the entire Paashaanaakhyaana as a whole, and catch the single essence of Brahman-state running all through the separate sections.

If still you cannot grasp the vision of Brahman, then go back to Vairaagya Prakarana and increase your level of dispassion, and check also whether you have fully equipped with the qualities needed for a Mumukshu; then again read this section and rise to the level of Vasishtha, the Brahman in person!

That is your prescribed goal; and not just the reading of the text for feeling good!]

TRANSCEND THE WORLD OF TRINITIES AND GODS

The Gods you worship are but your own imagination of what they are. They exist as your own mind-made concepts that belong to your limited mind-structure only, and do not in any way represent the real ones who exist far beyond your mind-conception. These 'conceived Gods with forms' rise from your mind, exist as your own mind-data and vanish off along with your mind. They are as unreal as the dream objects that exist in the dream-world, and belong only to your mind.

You are the Creator of the Gods also; state the Upanishads.

In this section of Paashaanaakhyaana, we already were given a glimpse of Viraat-Brahmaa. Now you will get the description of Rudra, and later of Kaali also.

According to Vasishtha, no one exists as Brahmaa or Rudra or Kaali as super-beings or Devas. Such beings are countless according to him; and are just the conceptions of some mind or other. The terms Viraat, Rudra and Kaali used in this section are symbolic representations of abstract ideas only; and do not exist as real entities.

ABSTRACT AND CONCRETE KNOWLEDGE

A 'Jnaani' in the level of Vasishtha or Vishvaamitra, has to exist in the 'unshaken intellect-state of abstract thought' (SthitaPrajnataa), and also behave in a way suitable to the concrete world where he is connected as a form.

In the concrete world, he has to be someone with a form, stay alone or with some one else, and interact with the world-events naturally. This is his AadhiBhoutika body; what he presents as himself to others, as a form located at a point of time and place; this is just some 'image-info' and is changeable as per his will.

His 'abstract state of Knowledge-vision' on the other hand, is his true original identity; it is nameless, formless, and event-less silence. The AadhiBhoutika body is just a concept of the Aativaahika body.

His Aativaahika body, which is his actual individual state is a 'mind-body'; the body made of pure 'Sattva'. He as an 'individual mind-entity' has to have a particular 'data-collection' as his mind-identity; and this mind-body is the one carries along always as his world-based identity.

The 'mind-body' is made of only Vaasanaas and anxieties for the ignorant ones, and keeps changing from moment to moment; but is empty and fixed for the Jnaani. For the ignorant, this Aativaahika body keeps changing along with their own beliefs and learning.

For a Knower like Vasishtha, the Aativaahika body is like wearing a garment made of dead snake, and is conceived by one's own will. He keeps his AadhiBhoutika body also as what he fancies it to be, and is not identified with it.

To rise oneself to the Brahman level, or to realize one's level as Brahman itself, one has to be endowed with a very sharp intellect, a high level of dispassion, and the capacity to think abstract, and he must also be able to differentiate the abstract from the concrete thoughts.

One has to rise oneself above the concepts of 'Brahmaas and Rudras' also (as particular images), and transcend the form-based world, through extreme abstract thinking.

Vasishtha in this section of Paashaanaakhyaana, is trying to make everything and anything into an abstract thought, but in a language of names and forms.

He started the previous story as that of a Brahmaa of another world, but manages to state that each person is a 'Viraat of his particular conceived world', and describes how you can contemplate on the 'entire world of yours with the rivers and mountains' as your own body, and merge into the higher Viraat-mind, like a water drop dissolving into the Ocean waters.

HOW TO READ THESE SECTIONS ON RUDRA AND KAALI

'Brahman state' or rather, the Reality-state, or whatever it is, is unknowable and cannot be described.

A person who struggles to solve the mystery of existence, destroys the very world through his analytical thinking. He not only destroys his own ego-existence, but destroys the 'entire perception-state' through his Vichaara, like destroying the 'illusion of a mirage-city'.

'Destruction of the world' is symbolized by the Rudra-form.

In Puranas, Rudra rises at the dissolution-time and destroys the Creation; and Kaali, his companion also takes part in the destruction-function. However a Jnaani need not wait for the 'dissolution phase' to end the world; he accomplishes it by his sheer thinking power, and understands that the world never existed, never exists and will never exist also.

If this 'dissolution which occurs through Jnaana' is seen as the 'Rudra/Kaali dance of destruction' as described in the Puranas, what it would be like? Vasishtha combines both the descriptions as one, and gives an account of the dissolution-process as a 'witness outside of it all', still holding on to his Vasishtha-mind.

Imagine the Brahman state itself as having a pure mind; and as seeing all the worlds of all the Jeevas at once; that is the 'Rudra -form of Brahman'!

This is not a description of any deity called Rudra; but the state of Brahman as the Jagat, the state of Brahman as the Jnaani, and the state of Brahman as the Jagat-dance.

This is an abstract vision explained in coded language; therefore, do not ask questions like, why Vasishtha was still Vasishtha, why Rudra is outside of Vasishtha, why it should be like some Shiva-form etc.

Grasp the Upanishad-truths that are hidden in these words.

Read each phrase separately and understand it that much only, like solving the sums one by one.

It is like mathematics taught with apples and oranges. Do not ask questions like, in which shop the oranges were purchased, who ate them etc. Oranges and apples are of no value; but the understanding of Maths is.

Rudra is just a term used here; Rudra is that which drives away the division-sense!

Kaali is just the changing patterns of the Jagat, and is centered on Rudra, the 'Brahman-I'.

Jagat is centered on the 'I' and the 'I' in Brahman!

The description of Rudra here sometimes refers to Brahman or Chit-state; sometimes to a Jnaani's state; sometimes only to the image of Rudra.

Understand it as it is, as and when explained, phrase by phrase; and catch the inner essence alone with effort.

THE TERRIFYING FORMS OF RUDRA AND KAALI

'Rudra' represents the 'totality-Ahamkaara', and Kaali as his dark shadow represents the changing patterns called the Jagat.

You are a 'mini-Ahmakaara' with a tiny world (information-bits) as your perceived field.

Your 'I' is the 'I' of all the people of your world, like your 'I' alone acts as the 'I' of all the people in your dream-state. You alone are the 'I' of all the people of your world, for they exist as the shadow of the 'I' called you.

The 'Supreme Viraat as the Chit-state' on the other hand, is a 'Totality Brahman-Ahamkaara', the 'I' of all the beings of all the Creations of all the 'Totality-Viraats' and the 'mini-Viraats'.

The entire perceived field is a 'huge Viraat' with a 'huge Ahamkaara' rising as the 'Ahamkaara of all'.

The entire perception state of all the Viraats is the 'dance of Rudra and Kaali', namely the 'I and its shadow'. Rudra is the 'Ahamkaara-shine' of all that exists as the Jeevas from a tiny worm to a Brahmaa.

The description here is of Rudra, the symbolic representation of Ahamkaara.

You have to visualize the concrete form of Rudra also, as a person with form and, also grasp the abstract reference to the 'Ahamkaara-concept of the entire perception-state'.

This is how Sanskrit poetry is like! The very language is made in poetic essence only.

Practice the vision of the concrete and abstract described as one.

After all, Jagat is also the concrete form of the formless Chit.

The 'Rudra-form' described here is not a divine entity.

Then why describe a form of Rudra as if it is some 'Shiva type of a three eyed creature holding a Trishula' and all? It is, as Vasishtha says, a Vaasanaa, like seeing your favored deity everywhere, as the entire Jagat. A person of devotion can see his deity alone as all, melt off his tiny identity, and stay as the 'nothingness of Brahman'; or see the Brahman (Self) beyond the Rudra-form, like a Jnaani.

In Vasishtha's perception-field made of three worlds, Rudra and Kaali are the destruction-functions; and therefore he uses the same images as the destruction-functions in the 'realization state of the Jnaani' also, The world meets its dissolution at the rise of Brahman-knowledge, and at that 'point of timelessness', if you see the Jagat, as the 'Brahman with a mind-tool', then you see the whirling patterns of Jagat all at once.

That 'point of timelessness' alone is referred to by the term 'Rudra'; and the 'whirling patterns of images' is referred to by the term 'Kaali'. Do not get into the idiotic idea that some Rudra or Kaali exist really like this, and are dancing somewhere.

Understand the subtler truths concealed behind the code-words of 'Rudra' and 'Kaali'.

Vaasishtam is an Upanishad, and in this section of Rudra and Kaali, you get a tiny glimpse of the Upanishad language.

Upanishads describe the same Brahman as 'That'.

Upanishads are made of sounds that are in a coded language, which cannot be understood by the ordinary man who is not qualified for the realization of Brahman.

Unless the courage to dissolve oneself is not developed, all these abstract truths will remain as just some sounds with meanings only (with actual meaning never revealed).

The description of Rudra here is also in a coded language only. Each word given in the description means something else as the abstract truth concealed from the ordinary minds. These 'other meaning of the words' are explained with effort, for the convenience of the students; and that alone forms the essence of knowledge that needs to be grasped.

Ignore the words that describe the images of Rudra and Kaali and grasp the abstract truth concealed behind those words, like grasping the 'nameless changeless Reality state' that is concealed within the 'images of the objects that fill the Jagat'.

‘RUDRA’ REPRESENTS THE EXCELLENT STATE OF A JNAANI
‘KAALI’ REPRESENTS THE JAGAT AS SEEN BY A JNAANI

A Jnaani sees only the 'formless Brahman' behind all the forms including his own in the Jagat scenario. Jagat-perception itself is the 'Rudra and Kaali dance' for him, as the Brahman-state.

Why bring in Rudra and Kaali forms here, if they are also images only, and are unreal?

This section of 'Rudra and Kaali' is a training to see the formless hiding behind the form. If you cannot transcend the form-adherence and see beyond Rudra's form, you cannot see the Brahman beyond the Jagat-state also.

Unless you practice seeing the Jagat as your own Viraat-form, and the 'Ahamkaara' as the single roar of Brahman as Rudra, and Kaali as the change-principle (changing patterns of space and time), you cannot move over to the next chapters. Unless you are out of the hold of 'images of objects, people and deities', you cannot grasp this excellent state of a Jnaani, which transcends the 'Turyaa state' also.

The entire section of 'Rudra and Kaali' is the description of a Jnaani's state of the highest level.

Rudra's I is the 'Ahamkaara of a Jnaani'; Viraat-state is his body; 'Dancing-Kaali' is the 'Jagat' he enjoys always as the witness.

Do not make the mistake of imagining these 'Rudra and Kaali forms' as real. They are all code-words used for explaining the 'Upanishad Truths'!

For example, 'water' is 'Aapa', the experiences; since the experiences alone are understood by you as a world. 'Fire' always refers to a 'Jeeva' who consumes the fuel of experiences (the water-nourished plants/OshadhayaH) and blazes high.

An effort has been made to give the hidden meanings everywhere, as much as possible with suitable explanations. 'Understanding the beyond' depends on the purity of the intellect.

If even at this Nirvaana Prakarana section, you are still are a slave to the images (of people and deities), then it will be difficult to cross over this section of 'Rudra and Kaali'!

Only the 'light of dispassion' can reveal the truths concealed behind the words given here.

Otherwise, they will remain as some nonsense prattle only, for the non-dispassionate.

Even a deity like 'Shiva' or 'Vishnu' cannot help you cross over this section, for they too perish as forms inside the fire of Knowledge.

'Form' (image) is just a perishing pattern, be that if a deity or be that of a human or animal.

Jagat is a perishing pattern of forms. It does not exist at all in a Jnaani who is always in the vision of Brahman, the 'beyond-state'. He sees the formless alone in the perishing forms that rise as the 'Jagat-experience'. This section is a Jnaani's abstract vision translated in concrete words with meanings, and transcends the 'words and meanings'.

This section proves to be a test for the student of Vaasishtam. After reading almost the three fourth of the text, if you see the world of yours still as real and hold on to it, you can never grasp the abstract truths explained in this section.

Like the monkey which has put its hand inside a tiny hole to grab the peanuts can never be free unless it gets rid of the desire for peanuts, you cannot cross over this tough section unless you are out of image-attachment which traps you as family, people and deities.

UNLESS...!

Unless you destroy the world through knowledge-rise, and reach the extreme edge of Vichaara, how can you rise to the level of Rudra (Brahman-I as a Jnaani), and see the Jagat as a dance of Kaali, your own shadow? Unless you are ascertained well through knowledge, that there is no death at all, and your life is a just a story told by the idiotic mind, how can you enjoy the 'dance of Kaali' where countless Creations rise and end at an instant?

Unless you have mastered the highest level of dispassion, and unless you are endowed with the sharpest intellect that can think beyond itself, the 'truths of Rudra and Kaali' will remain hidden only, for you.

Unless you are out of your ego-cocoon, how can you fly as a butterfly (Rudra-I)?

If you see only the image of Rudra (like some Shiva-image), you cannot see the totality-I.

If you see only image of Kaali (as some black coloured statue with her tongue sticking out), you cannot see the 'Chit dancing as the Jagat.'

If you have to understand the state of the Jnaani which transcends the images, the description of images alone can explain the truths also.

Cross this tough section, by developing dispassion, and the power to see beyond the words and meanings.

If this chapter is skipped as a non-sense prattle, then the rest of the text will remain beyond your grasp only.

Ignore the image-description and catch the abstract truths concealed in these ordinary words.

If you have not mastered the basic level of mathematics like addition, subtraction, division etc how can you dream of solving Physics equations? If you have not made 'deathlessness' and 'worldlessness' as your state of existence at this final section of Vaasishtam also, then how can you stay as the 'Rudra and his shadow', the 'beyond realization' state itself?

WHO OR WHAT IS VIRAAAT?

The belief in the created world necessitates the 'concept of Viraat as the total physical and mental structure of the Creation'. 'Viraat' in the ordinary level is 'Brahmaa' (the 'expanded totality state' of the world) who creates a world, based on his own mind-concepts. A Creation is a Creator's mind! Viraat is a general term that refers to the 'totality mind of a Creation' that is made of many 'tiny mind-viraats'.

Viraat is also a 'conscious self' similar to the individual body-entity here, which is actually made of countless microbes that live as their own little selves in their own little Jagats. The physical body exists as the Viraat of their worlds, and acts as an individual entity with its own mind.

Viraat can also conceive a private world for himself as a BrahmaLoka, and live there as a person belonging to his concrete world of Trinities, like you a Viraat of your tiny world live with some physical form, inside your own house which acts as the central point of your existence.

Such 'huge Viraats made of tiny Viraats' are countless in the 'perception state of Brahman'.

The 'Totality-Viraat of Brahman' exists as the 'total structure of all such huge Viraats'; and this is Brahman itself with all its probable states of perception.

Vasishta observes such a 'gigantic Viraat-Brahman' itself as the 'Viraat-form' which alone exists as any perception state of any Viraat, huge or tiny.

In his abstract level of intellect, Vasishta sees Viraat as the 'entire perception-possibility-states' that exist within the Reality, the potential state.

This 'huge Viraat-Brahman' is the entire body of the perceived, and is filled with countless ordinary Viraats as the atoms of his body. Such ordinary Viraat-atoms are filled with countless Jeevas as the atoms of their bodies. Each Jeeva-atom is again a Viraat of his own world that is filled with other Jeeva-atoms as people and other beings (like the people seen in one's dream).

Each Viraat huge or tiny, is a conscious entity in his own level and exists as his world-state.

Chit alone forms the basic essence of all the tiny Viraats also (like the Jeevas) that are within the 'huge Viraats' that are within the Brahman-Viraat.

'Perception-state of Brahman' is unfathomable.

Each atom of the perception state is Chit in essence. There is nothing called inert or conscious in this level. The Chit in every Viraat is the 'Chit seeing itself in a mirror', as a totality-entity or as an individual-entity.

Its countless reflections alone exist as the perception-state.
 All these Viraats have a single 'I' as the Ahamkaara principle.
 This Ahamkaara is the shine of the 'Self' in each entity, individual and Viraat both.
 Brahman as the Ahamkaara exists in all as the 'I-sense'.
 Wherever the 'I-ness' exists (even bereft of language as in a worm), that is the 'I' of Brahman alone.
 This 'Brahman-I' is like a single bell resounding in many hollows as many bells; the one as many.
 The ignorant exist as the 'form-I', and suffer the effects of ignorance.
 A 'Knower of Brahman' exists as the 'Brahman-I' and transcends the duality and division sense.

Viraat is the 'conception-probabilities' of Chit.
 'Rudra' is the 'I' which supports these conception-probabilities.
 Kaali is the shadow of this huge 'I' and exists as the Jagat.
 If these abstract concepts are again seen as concrete forms, what it would be like?
 Vasishta describes the 'abstract truths of the Chit-state' as the 'concrete dance of Rudra and Kaali'.
 Abstract alone exists as the concrete also; concrete alone exist as the abstract also, for the Jnaani.
 Formless in the form; form in the formless! This is how Reality exists as!
 Chit alone exists as the Jagat also; Jagat alone exists as the Chit also, for the Jnaani.

The 'entire world that you experience as an ego-entity' is the Viraat-body of yours. It is made of all the information you contain as your family, your place of living namely the earth, your images of Gods and ghosts etc. The Jagat of yours is what you believe in as a Jagat, made of your own conceptions; and does not exist apart from your conceptions. The others that you see in your world as the other people and animals are also some 'tiny Viraats' with their own limited conception of the world.

A 'Totality-Viraat' (Brahmaa) exists as the 'totality of all these mini-Viraats', and maintains the general world-patterns as common to all. He exists as the laws that govern the worlds of the mini-Viraats, so that the objective world remains the same for all these 'mini-Viraats'. This 'Totality-Viraat' has all the 'mini-Viraats' as the bricks of his body, similar to your own physical body on this earth that is made of countless tiny microbes.

If you are a tiny 'illusion air-bubble' made of conceptions, then the huge Viraat or the HiranyaGarbha of this Creation, is an 'illusion-cluster' made of all these mini-air bubbles. When the 'pin of Vichaara' pricks one tiny air-bubble also, the entire cluster bursts away into nothingness, and nothing remains left back but the Brahman state.
 This is the true dissolution that one has to bring about in his Knowledge-quest through Vichaara.
 When the dissolution occurs through knowledge, the entire world collapses along with the 'I'.

What is this 'I' or Ahamkaara?
 Each Viraat, whether it is mini, or total, exists as the 'I' in its own world-experience.
 This 'I', like the Vidyadharee of the last chapter, maintains the structure of the world for each Viraat.
 This 'I' is actually the 'sound of the Self', the 'sound of Aatman', the 'Shabda'.
 When the Brahman 'knows' itself, it rises as the 'I', the Ahamkaara, and exists as the 'I' of the countless Jeeva-states. Like a single bell ringing in many empty rooms as the same sound, this 'Ahamkaara of Brahman' rises as the 'I' in all the Jeevas.
 Wherever the sound of 'I' is there, that is the 'Brahman-I' alone.
 The only problem is that the 'Totality-Viraat' knows its 'I' as the 'Brahman-I'.
 The ignorant Jeevas know the inert body alone as the 'I'.
 This wrong understanding alone is removed through Vichaara.

ESSENCE OF THE 'RUDRA-DESCRIPTION' PART- I

(Imagine a vast empty stretch of waters that has no beginning or end below; then look up, and imagine only the empty space stretching far across without beginning or end. Nothing is there but emptiness all over. Vasishta continues this vision, which you can imagine like this!)
 Suddenly, the space above becomes enveloped by darkness, and a fear streaks in me by the sudden change. The shadow that covers the sky is extremely black; but yet, somehow it is very beautiful and shines as some lustrous blackness only.

Slowly as I observed keenly, I began to discern a face, like seeing a face in some shapeless cloud. The face seemed to have three eyes, and shone like three suns.
 And I saw a body also, though there was no shape for that darkened space.
 All over the body, fire blazed and threw flames down.
 He had not one face but five faces, each with three eyes.
 He had ten shoulders that could reach any distance at will.
 I saw also a spear in his hand.
 I wondered; if he is filling the entire space whatever is there, then from where else did he arrive?
 I could only see him as the dark space itself endowed with a form, which had grown faces, hands and feet.
 And below him was the 'stretch of Ocean' which was beginningless and endless.
 I saw that his breath was too fierce and the waves of the Ocean became turbulent with each of his hot breath.
 I remembered the turbulence of the Milk Ocean when it was churned, and where Vishnu's shoulders had produced the same type of turbulence.
 This black form was not the pleasing form of Vishnu, but was like a form taken by the dissolution itself.
 He looked so powerful and self-conceited, though there was no one else except him there.
 He was like the personified form of 'all the pride and arrogance of self-glorification' taken from all the beings of all the Creations.
 Nothing had caused him to appear actually; he was indeed causeless.
 He was so strong; that nothing could shake him. He was firmly established as the 'space with a form'.
 I wondered who this great one could be; and since my thoughts were always one with Shiva, I believed that this form should be that of Shiva's 'Raudra form' (the angry one). But I knew that it was my own Vaasanaa that superimposed a favoured deity on this formless blackness.
 I understood through reason, that it was not any form-based deity, but the Brahman itself appearing as the Ahamkaara principle.
 This Rudra was the 'Self-I' (the Aatman-Self) of all the beings anywhere and everywhere, at any time.
 As the Chit-expanse, he had no self-conceit, because he was second-less; but as the 'I' in all the Jeevas, he caused them to be self-conceited; for they were unaware of this 'Rudra-I'.
 He was the 'Chit' that rose as the 'I' in all. He was the emptiness personified.
 Why the Aatman rises as the 'I'? Because of the ignorance and the lack of reasoning power!
 In ignorant he rises as the 'I-sense' in all, giving rise to self-conceit and arrogance.
 If the ignorance is destroyed through Vichaara, he exists alone and second-less, as the self-conceit of Aatman, the 'I' of all. A Jnaani exists in the world with such an auspicious self-conceit alone, and is unshaken in his self-awareness.
 Any 'I' is made of emptiness only, and is dark; for it still exists as a glimpse of the world; yet is lustrous because it is the Aatman that is shining in that manner.
 'I-sense' alone reveals the world as 'mine', like the empty space revealing the objects.
 He is 'Aakaashaatma' for he alone reveals the world as his shine.
 He is huge because he is the 'I' in all; and fills all the worlds as the 'I-sense' of others.
 However, he is the same essence of Chit in all; and is one and second-less.
 He has five faces as the 'revelations of knowledge' namely the four Vedas and other supporting texts.
 He has the ten shoulders of senses and their functions.
 Why am I seeing him now? Because when this Brahmaa of BrahmaLoka (the Lord of the Vidyaadhari) dissolved himself along with his Creation, then everything dissolved off and the emptiness rose up as this Rudra-form. I am seeing this 'formless space-form' as the 'Rudra form of Shiva' because of my Vaasanaa only. Actually this 'form-less form' is the 'form taken by the Chit-expanse' only.
 This form is the 'Aatman-I' that stands as the support for the existence of the perception state.
 This 'I' alone exists as the 'I-sense' in all the living things from a bacteria to a Brahmaa.
 This 'I' alone is the support of all the experiences. If this 'I' is not there, how can any Jagat exist at all?
 Jagat is not a solid structure but is made of waves of experiences only; that alone has stretched out below him as the 'Ocean waters without beginning and end'; yet this Aatman-I is untouched by these waters and remains pure. The Self in all is pure and unscathed by any experience of the Jagat.
 Only the ignorant identify with the inert body, own the experiences as theirs, and lament aloud about their endless suffering.
 This Rudra, the 'essence of all the Ahamkaaras of all the world-beings', exists in all, like the invisible wind.
 He appears only when the body-based ego is destroyed, and when one is absorbed in the true self.
 Even this 'I' instantly dissolves off, and the Jnaani rests in the quiescent formless state without any 'I'.
 When moving in the world, the Jnaani wears the costume of this 'I'.

Whatever exists in the world in the form of 'texts of knowledge, Gunas, Chitta-functions', are his eyes that reveal the world to him as the 'I-sense'.

'I' of the body binds; 'I' of the Aatman liberates!

'I-sense' alone causes the second to exist as the world, as the 'I' and 'my world'.

The three worlds also exist because of this sense of duality only; and that is his 'Trishula spear'.

Though as the Rudra he is a fulfilled state, he alone causes the desire-fulfillment for the illusory 'I' of the Jeevas. He is the real Ishvara; and rules all. The form-based deities rise up in countless numbers in this Aatman-Rudra only. They are just Vaasanaa-forms, and are not real.

Rudra melts off in the Chit-state at the final level of contemplation.

That final state is known as Shiva.

When everything melts off, this Rudra rises; when Rudra also melts off, the Shivam-state alone is left back.

This Rudra cannot be imagined as some form; he is the very 'I' in you.

How can you see yourself? You can see the body as outside of you; so it is not the real 'I'.

You are really the 'Rudra-I' as the Aatman; but are screaming as the 'body-I' always.

This Rudra is the true destruction form; not the ordinary Rudra of the Brahmaa's Creation.

When this Rudra rises, your quest for Aatman gets fulfilled.

When you can stay as 'Rudra-I' always, you are a JeevanMukta; and none of the experiences of the world affect you in this level of existence.

A Jnaani is well-established in the Shivam-state, and stays as the 'Rudra-I' in the world.

PART-I

वसिष्ठोवाच

Vasishta spoke

I WAS FRIGHTENED AS THE VASISHTA-MIND

एतस्मिन्नन्तरे तत्र दृष्टवानहमम्बरात् यावदभ्युदितं भीमं भीतः

I, Vasishta, was absorbed in watching the dissolution event of that Brahmaa's world.

Everything had dissolved off! There was only emptiness that was left back.

(When the Jagat dissolves by the rise of knowledge, there is nothing left back but the sheer emptiness of all; though seen, the world is left back as the changing patterns of senses only.)

I saw from my position in the sky, a huge dark 'shadow-like thing' rising from inside the sky; and was indeed frightened by its sight (as the tiny Vasishta-mind).

('Ahamkaara' is just a dark shadow; it blocks the Aatman in the ignorant; but exits as the 'Brahman-I', the dark form of Rudra in a Jnaani. The 'shadow-like thing of Ahamkaara' is sacred in a Jnaani, and therefore it is symbolized as a form of Rudra by Vasishta.)

AHAMKAARA ALONE FILLS THE SPACE AS 'MINE'

किञ्चिन्नभोन्तरात्कल्पान्तजगदाकारं

('I' alone fills the entire Jagat all over as the 'my' and 'mine'.)

That dark form (of Ahamkaara) filled the entire world of dissolution; was black; and its form covered the entire sky-region.

(The Jnaani exists as the Ahamkaara of all, as the Rudra, the one who swallows off all the divided Ahamkaaras; and he is therefore free of the 'form-based Ahamkaara.' He sees his true Self alone as all!

If the entire perception state is your Viraat body, then will not all the 'Jeeva-Ahamkaaras' be your own Ahamkaara? And will you not see the entire totality of all worlds to be centered in you alone?

Who are you, then? Brahman! The essence of knowing!

The potential state which can exist as any perception-state!

And if you as Brahman could see the entire perception-state at once, then it is the Rudra-form, the single self which fills all the space-spans anywhere and everywhere!

Imagine how huge your Rudra-form as the Brahman is!)

AHAMKAARA

कृष्णमापूरिताम्बरं आकल्पं संभूतं नैशं देहेनेवोत्थितं तमः

It was so black as if its form was a 'heaped up blackness of all the nights from the beginning of the creation till then' (since it was rooted in ignorance as the idea of Creation itself).

JNAANI'S AHAMKAARA

तरुणादित्यलक्षाणां तेज आभास्वरं

Even then, it was shining with the luster of lakhs of young suns (since it was really the 'Chit alone' that was shining as the 'witness self-state' in all.)

(A Jnaani alone shines like the luster of million young suns. His shine is like millions of morning red suns heaped together; the shine is cool and pleasant. His Ahamkaara transcends the 'selfish Ahamkaara of the form-based beings'; and is therefore pleasant.)

THREE EYES OF A JNAANI

दधत् आदित्यत्रयसंकाशैः स्थिरविद्युच्चयोल्बणैः नेत्रैराभास्वरमुखं

The face was shining with 'three eyes' which were like 'three suns', and were swollen as if with 'heaps of lightning that were motionless'.

(In that dark pitch-black form which emanated reddish luster, three bright suns decorated the face-area, in the form of three eyes. The three eyes were not his physical eyes; but were the 'sun-state as the witness of the perception-state', the 'Sattva mind-state', and also the 'Knowledge-state of Brahman'.

The Jnaani has three eyes; that of the Saakshi, that of the Sattva-mind. And that of 'Self-awareness'.

He sees everything including his own world-identity, as the probable states of the same Brahman-self, and therefore he is not affected by the world-events.)

BRAHMAN, THE 'TOTALITY-SELF' IS IMAGINED AS A FORM

*(If Brahman was a huge form made of all the Jeeva-states then what would it look like?
Like this Rudra maybe! Enjoy the poetic beauty also along with the abstract truths.)*

JEEVA-FLAMES

ज्वालापुञ्जसमुद्भिरं

Heaps of flames were falling out from all over his body (as Rudra, the Brahman-state).

(Brahman is the fire which blazes high as the flames of Jeevas.)

KNOWLEDGE

पञ्चाननं

He had five faces (the four main Vedas and all the other texts related to these Vedas as the fifth Veda) (as the essence of all Knowledge).

STRETCHING OUT AS SENSE PATTERNS

दशभुजं

He was endowed with ten shoulders that could reach anywhere (ten sense organs), (and be any world-experience).

THREE CHANNELS OF PERCEPTION

त्रिनेत्रं

He had three eyes (Manas, Saakshi, and Jnaanam) *(The 'state of Brahman-realization' exists as the function of Sattva-mind, is the witness of the mind-processes, and the knowledge of oneself.)*

DUALITY AS THE BASIS OF PERCEPTION

शूलपाणिकं

His hand was holding a spear (of separateness) (as the concept of duality that rises as the world-experience).
(The weapon was in his control; he was not pierced by it like the ignorant.)

SPACE-CONCEPT AS THE FORE-MOST CONCEPTION

आयान्तमन्तमुक्तेऽपि व्योम्नीव वितताकृतिं

(Whatever space was there, he seemed to occupy it. However, where did he come from then, if there was no space outside of him? Was he the whole of dark Aakaasha itself, rising as a form?)

Though he had arrived there just now, he was filling the entire expanse of the endless space, and there was no coming and going for him.

(‘I’ exists as the space itself that reveals the Jagat.

‘I’ as the Brahman is the Chidaakaasha, Chittaakaasha and the element Aakaasha.)

IGNORANCE OF ONE’S SELF

खमिवासिघनश्यामं देहमासाद्य संस्थितं

Like the dark night, he had a dark body (that blocks the light of the divisionless Self).

(Self is darkened by ignorance and shines as the ego-I.)

SELF IS UNTOUCHED BY EXPERIENCES

स्तिथमेकार्णवापूर्णाद्ब्रह्माण्डाद्बहिरम्बरे

(Water is the symbol for experiences; the world that you perceive is just the experiences that flow over you.)

Since the Jagat was filled all over by a single stretch of water (experiences), he was outside in the sky as it were. *(The only thing that was outside of him was the stretch of water below. He as the ‘I’ was always outside of the experiences and yet regarded the experiences as ‘mine’ when ignorant.)*

EMPTINESS ITSELF HAVING LIMBS

व्योमेव हस्तपादादिसंनिवेशेन लक्षितं

He appeared as if the sky had got hands and feet.

(The ‘I’ in anyone is always formless; but acts as if it has hands and feet.)

(He was mere emptiness that had grown limbs, as it were. He was the Aakaasha and was above the waters, as if he was the very space which had grown feet and hands. Maybe, the sky above the waters had suddenly grown hand and feet!)

PRAANA IS THE SUPPORT OF EXPERIENCES

घोणानिलपरावृत्तिविधूतैकमहार्णवं

(‘I’-sense’ needs the support of ‘Praana’, the power of vibration or movement for its experiences.)

The breath from his nostrils (power of Praana) shook the entire stretch of water (and manifested the experiences).

(Since he was just the ‘space with a form’, and was staying just above the water-surface, his breathing caused more turbulence in the already turbulent waters.)

SELF EXTENDS AS THE SENSE-EXPERIENCES

गोविन्दमिव दोर्दण्डक्षोभितक्षीरसागरं

He was like Govinda (Vishnu), whose shoulders created turbulence in the Milk Ocean.

(Self extends its ten senses and creates experiences in the witness state of the Aatman.)

(Jeevas are like the cows, and the Self as the Govinda (cowherd) holds them as a care-taker. Vasishta was reminded of Naaraayana, whose huge strong muscular shoulders increased the turbulence in the milk-Ocean, when the nectar-churning was going on!)

SELF IS ALWAYS WORLD-LESS

कल्पाणवजलापूरं पुंस्त्वेनेव समुत्थितं

It was as if the ‘agitation-force of the dissolution of the Kalpa’ had taken the form of the Purusha (a form).

(Dissolution through Knowledge had churned out the Ahamkaara as an ‘entity of destruction’.

It was a terrifying personality; as if he would destroy anything that moved in his presence as ‘another’.)

SELF ALONE RISES AS THE AHAMKAARA IN ALL

मूर्तियुक्तमहंकारं

He was like the Ahamkaara itself personified.

(His face carried all the arrogance and self-conceit of the entire creation as it were. He looked formidable and frightening.)

SELF IS CAUSELESS

अस्तकारणमागतं

He had risen without any cause (as the ‘Aatman-Ahamkaara’).

(Yet, he was not a demon or devil; but was the Chit appearing as the 'dissolution force' that destroys the entire perception-state, in a Jnaani.) (The 'I' of every one refers to the Self only, and is the causeless Chit.)

SELF ALONE RISES AS THE PERCEPTION STATES OF VARIOUS TYPES

कुलाचलबृहद्वन्दमिवोड्डयनडम्बरैः पक्षौघैरुत्थितं व्योम समस्तमभिपूरयत्।

Like the huge group of Kula Mountains with their wings rising up in a heap, he filled up the entire sky.

(He was well-built and strong, with muscles protruding out as it were. He stood there as if all the 'heaped up Kula Mountains' had flown up in the sky and had taken his form.)

(He as the Ahamkaara, the 'I-sense' was extremely strong and unshaken.)

VASISHTA'S VAASANAA SEES RUDRA IN THAT FORMLESS SHADOW

ततस्त्रिशूलनयनैर्मया रुद्रोऽयमित्यसौ दूरादेव परिज्ञाय परमेशो नमस्कृतः।

(Slowly I was able to discern the form properly. The form was that of Rudra.)

Then, by observing the Trishula and the three eyes, even from the distance, I understood that he was Rudra; and the Great Lord (Paramesha) was saluted by me.

(Vasishta saw the three eyes and the Trishula; identified that form as the Shiva hidden inside that terrifying form; and saluted him with reverence. Vasishta had conceived his favored deity on that formless darkness, like a Jeeva superimposes a form-identity on the formless Aatman.)

रामोवाच

Rama spoke

किं स तादृग्विधो रुद्रः किं कृष्णः किं महाकृतिः किं पञ्चवदनः कस्माद्दशबाहुः स तिष्ठति।

किं त्रिनेत्रः किमुग्रात्मा किमेकः किंप्रयोजनः केनेरितः किमकरोच्छायासीद्वद का मुने।

Why was Rudra like that? Why was he black? Why was his form so huge?

Why did he have five faces? Why does he have ten shoulders?

Why does he have three eyes? Why is he of such a fierce nature? Why is he the one only?

What purpose does he have? Who directs him? What did he do? Was his shadow there? Tell me Hey Muni!

RUDRA IS NOT A PERSON; BUT A SYMBOL FOR THE 'TOTAL I-SENSE'

Why should this 'Rudra concept' be introduced here?

Chit-expanse alone is there as the potential state which can exist as any perception-experience.

It has no 'I-sense'; but you are an 'ego entity' who has an 'I'. You can be taught the principle of Brahman through the 'I-concept' only.

Rudra does not exist as some 'totality I-entity' in actuality; but the 'Rudra concept' is used here to explain the same Brahman as suited to your level of 'I-adherence'.

You are the 'I', on which is centered the 'entire world that you experience'.

You are the 'central point of your Jagat'.

Every 'I' is the central point of its Jagat from a worm to a Brahmaa.

What is this 'I'?

The Self in all (the Aatman, the understanding power) expresses itself as the 'I', but you always are under the delusion that the 'I' is the body with a birth and death.

Chit, the 'existence-awareness' is the common essence of all the 'I's, anywhere and everywhere.

This 'total-Ahamkaara' essence is symbolized as the term 'Rudra'.

(If you can contemplate on yourself as this 'Rudra', then how can any division be seen at all in the Jagat? 'You as the Rudra-I' will exist as the 'central point of the entire perception-state of Brahman'.

When you can rise to the level of Rudra, the 'tiny ego-I of yours' can exist no more.

And instantly the Rudra also dissolves off, and only the quiescent state is left back.

Previously, we saw Viraat as the Jagat; now we see Rudra as the Jagat!

Rudra does not represent the physical content or the mind-content of the Jagat, like the Viraat.

The term Rudra refers to the very 'Ahmkaara' which shines in all, as the 'ego-I'; self-conceit; and self-esteem. Rudra is all the 'Abhimaana' and 'Ahmkaara' of the entire creation personified into a single form.

रुद्रावणे निमित्तभूतः रुद्रः। *He drives away the cries of all the beings who take shelter in him; that is why, he is known as Rudra. Those who take shelter in Rudra as the 'Brahman-Ahamkaara' are freed of all their suffering.*)

वसिष्ठोवाच
Vasishta spoke

काकुत्स्थ रुद्रनामासावहंकारतयोत्थितः

Hey Rama of Kaakutstha clan!! Listen! He is of the name of 'Rudra'.
He exists as the 'Ahamkaara', the deluding essence of all egos.

(He is known as Rudra, also because he roars loudly in a terrifying manner (as the 'Aham Brahmaasmi')/I am Brahman.) It is the roar which combines the 'Hmm-kaara' of all the 'Ahamkaaras' from a worm to Brahmaa in the creation. It is the roar of Pranava!)

विषमैकाभिमानात्मा मूर्तिरस्यामलं नभः।

He is highly self-conceited. *(He is the form of total self-conceit of all beings, and stays above all!)*
His form is the taintless empty expanse. *(He is made of Chit-expanse only, and is empty of all perceptions.)*
(He is not a self-conceited entity; but is the symbol of self-conceit; and is empty and pure, shining as the personified form of Chit-expanse. In the ignorant, self-conceit leads to arrogance; in the Jnaani, the self-conceit is the elevated state of Self-knowledge.)

व्योमाकृतिः

His form is the taintless expanse of Chit. *(The 'I' after all, refers to the Aatman only.)*

स भगवान्व्योमवर्णो

The omnipotent Lord is of the colour of the sky only; and so is dark.
(He is dark in colour like the expanse of space where no light shines to reveal the divided forms. The Brahman-Ahamkaara is not tainted by any duality-sense.)

महाद्युतिः

He is of great luster. *(Since he is Chit-expanse only, he shines with the unique luster of tender suns.)*

चिद्व्योममात्रसारत्वादाकाशात्मा स उच्यते।

Since he is the essence of Chit-expanse only, he is known as 'Aakaashaatmaa'.
(He is the empty state of Chit, but reveals the world like the Aakaasha. The Jagat exists centered on the 'I-sense' only. The patterns of all Jagat-states exist centered on this Brahman-I.)

सर्वभूतात्मभूतत्वात्सर्वगत्वान्महाकृतिः

He is the essence of all the beings as the 'I-sense' in all. He is everywhere as the extension of every Jagat.
That is why he fills up fully whatsoever space is there!

यानि तस्यानुषक्तानि पञ्चखानीन्द्रियाण्यलं तानि तस्य मुखान्याहुस्तद्रूपाणि सर्वतः

The five faces attached to his form are the five senses of Knowledge; that is why these organs shine forth as the 'knowledge of the world'.
(How is the Jagat centered on the 'I'?
Jagat is made up of sense-patterns only. Therefore, you can imagine this Rudra to be having five senses as his five faces. Each of his face produces some knowledge of its own and the mind conceives a world based on the sense knowledge. It is as if this Rudra just looks ;and the world appears instantly!)

कर्मन्द्रियाणि विषयास्ते हि तस्य भुजा दश।

The organs of action are five and are on the right side (वाक्पाणिपादपायूपस्थ) (vocal limb, hand, feet, excretory, and reproductive organs); and their functions are on the left side (वचनादानविहरणोत्सर्गानन्द) (speech, holding, moving, excretion, and joy); and these appear as his shoulders.

(What are his five faces? Rudra, the Brahman-Ahamkaara is all the Ahamkaaras of all the Jeevas compressed as if in one form.

All their Knowledge-senses are his five faces, which reveal the picture of the Jagat.

He is the very power of sense-perception which we are experiencing as our worlds.

And he is the Ahamkaara that is in us as the 'ego, the self-built imagination about ourselves'.

He is the Abhimaana (self esteem) we have about ourselves.

His ten shoulders are the ten organs of action with which we perform our duties in the world.)

सर्वभूतनरैः सार्धं ब्रह्मणा परमेयुषा यदासौ संपरित्यक्तस्तदा स्वां मूर्तिमागतः।

(From where did this Rudra rise up?)

When the Supreme Lord Brahmaa (of the Vidyaadharee story) had attained the 'state of Pralaya', and renounced his 'Brahmaa-identity along with all the beings and men of his Creation' (like a cloth renouncing all its threads), then he got this 'Rudra form' of his.

(Rudra symbolizes the level before the melting off of the mind.

When the Brahmaa of BrahmaLoka renounced all the Vaasanaas, he renounced also all the egos and the sense perceptions of the creation, and attained the state of 'Brahman-Ahamkaara'.

That is the form of this Rudra.

It has no fixed form that you can portray in a picture and worship with flowers.

How can the blazing fire of Brahman be worshipped with flowers?

If you have to see him, you have to imagine him according to your own mental structure and he will appear in that form. Of course it will not be his original form!

Actually he is the very Ahamkaara in you, the embodied soul.

The body-based Ahamkaara itself is an imagination and has no form as such.

How can a principle which is the personified form of all the egos have a fixed form?)

स चैकांशैकरूपात्मा नास्ति तस्य हि साकृतिः तथा दृश्यत एवासौ भ्रान्तिमात्रेण मूर्तिमान्।

Rudra has no form as such. He is just the single essence of Brahman.

I previously conceived a limited form of his in that formless one, because of my own Vaasanaa.

He gets seen as a form because of the delusion present in the mind of a devotee.

(Even the 'Ahamkaara of the ignorant 'has no form as such, and exists because of delusion only.)

चिदाकाशगते स्फारे भूताकाशे स तिष्ठति देहे च सर्वभूतानां नित्यं वायुरिवेश्वरः।

सर्वभूतपरित्यक्तस्तस्मिन्काले खमूर्तिमान् क्षोभयन्स क्षणं क्षीणः परमां शान्तिमेष्यति।

This great Lord (the 'I' of all) stays always inside the body of all the beings as the 'I-sense' and is invisible like the air; the body is just a 'conception of a form' which is conceived in the 'expanse of elements' which exist in the 'Chit-expanse' as mere conceptions'.

(The 'form-identified beings' are incapable of seeing the 'formless state of this Brahman-I', and therefore imagine that formless principle also as a form only.)

When the 'I' that is identified with the form made of elements is discarded, then this supreme 'I' exists as only the empty expanse; and dissolving off the next second, this also attains the Supreme rest (in the Brahman).

(When the 'body-I' is renounced through the 'practice of reason', then there is no 'I' left back; and the Brahman state alone is left back as the quiescent state.

When you analyze the Ahamkaara, then it dissolves off, revealing the quiescent state.)

ये गुणाकृतयः कालश्चिताहंकारबुद्धयः प्रणवस्य च ये वर्णा ये च वेदास्तथा त्रयः रुद्रस्य तस्य ते नेत्रसंनिवेशेन संस्थिताः।

Jagat is not just the physical and mental structure; but is also an ego-structure.

That alone is the Rudra appearing as a total structure of all the egos, with all the rudeness, arrogance, and conceit that belongs to all the ego-beings. *(That is why he is dark and terrifying.)*

The three forms of Gunas; the three modes of times; the three internal tools namely the Chitta, Ahamkaara, Buddhi; the three letters of Pranava; the three Vedas; all these are the three eyes in the five faces of Rudra.

(What is not connected to the 'I'? 'I' exists; and everything exists from ignorance to knowledge. If the 'I' is gone, then there is no Rudra with five faces with three eyes each; and no 'Kaali, the Jagat-shadow' also.)

त्रिशूलं तेन त्रैलोक्यं गृहीतं करकोटरे।यस्मात्तद्व्यतिरेकेण सर्वभूतगणेष्वपि अन्यन्न विद्यते किञ्चित् देहात्मैव ततः स्थितः।

(‘I’ can exist only as a sense of separation. ‘Rudra’ symbolizes the ‘I’ principle which has the divided form of Jagat as its eternal companion.)

The three worlds (as a mark of division) in the form of Trishula, are held in the hollow of his hand. This alone is the form of ‘Aatman-Ahamkaara’ that exists in all as the ‘ego-Ahamkaaras’ because of delusion. *(You as an ego-entity exist as the ‘body and the body-centered world’ only.)*

Other than him the ‘Ahamkaara-sense’, there is nothing else that exists in all the beings as the ‘bodyness’. Rudra alone exists in each being as the essence of Brahman-Ahamkaara’; but as identified with the body alone in the ignorant.

(Whatever you are experiencing as an outside world exists because of the ‘presence of the Rudra-principle in you as the ego-essence’. He alone is the ‘power’ behind your ‘Ahamkaara’ and ‘Abhimaana’, the sense experiences, the mental functions, the knowledge of the Vedas and other scriptures, the Gunas, the time-modes, and even of the very life you are imagining as living.)

सर्वसत्त्वोपलम्भात्मा स्वभावोऽस्य प्रयोजनं ईरितः शिवरूपेण चिन्मात्राकाशरूपिणा।

He bestows the fulfillment of all the desires and actions for all the ‘I’ categories, though he needs no fulfillment and is always the fulfilled state (since the ‘I’ actually is the Aatman, the true Self).

For this purpose, he exists as the auspicious state of ‘Shivam’ (not as a Deva or as a limited form of Shiva). *(When the ego-I dissolves off, and the Self-I rises, that is known as the Shivam state.*

A Jnaani who lives in a world with others is endowed with this ‘Aatman-I’ alone, and exists in the level of ‘Rudra, the divisionless Ahamkaara of Brahman’.)

Rudra is the Chit expanse itself appearing as the auspicious state of the ‘Controller of all’, and is formless.

The perceived world appears endowed with order and coherence because of the ‘I’ state of Rudra, who alone exists as the countless ‘I’s and their world of experiences. *(‘Aatman-I’ is the basis of all the ‘ego-I’s.)*

तेनैव च निगीर्णः सत्परमां शान्तिमेत्यसौ।

(Though the ‘Rudra-I’, is the ‘state of a Mukta’ when acting in the world, his real state is ‘I’ less Shivam state alone. The ‘Rudra-I’ is just a ‘made up I’ of the Jnaani. In the Brahman level, no ‘I’ exists.

A Mukta is always ‘I-less’ within, but is the ‘Rudra-I’ in the perception-state, and fakes an ‘ego-I’ for the others in his world.)

The Shivam-state of Chit (the nothingness of all), swallows up this Rudra at the rise of knowledge (and the ‘Brahman-I’ vanishes off along with all the ‘Jeeva-I’s of the world (for the Jnaani).

Swallowed (absorbed) by the Shivam-state, he attains the supreme quietude.

(From where did this Rudra arise? Chit in its ‘self-reference state’ appears as the Shivam-state, which we refer to as the ‘great auspicious formless state of Shivam’. Shivam, the Chit-state is the essence of Rudra, the Chit-I. After the destruction of the Brahmaanda (through knowledge-attainment), this ‘Rudra-I’ also is discarded by Brahmaa (of the previous Vidyaadhari story) as the blackness of the creation. This alone appeared as the ‘black-hued Rudra’ in front of Vasishtha; it devours the left over ruins of Brahmaanda; and melts off into the Shivam state.

Shivam-state melts back into Chit-state. And then..? Nothing is left back but the silence of all the ‘I’s.)

निर्मलाकाशरूपात्मा कृष्ण इत्येष ईश्वरः।

(You cannot ever imagine a ‘Rudra-form existing as the totality-I’, with your little-I still intact.

Rudra does not exist at all; but is another fake-I of the Jnaani, when he is a part of the perceived world. But for the ignorant Saadhak with an ‘I’, the ‘totality-I’ also has to be described as another fake-I of Brahman!

If you believe that you are an ‘ego experiencing a world’, then this ‘Rudra-concept’ also rises as the ‘totality-I’. If your ‘I-sense’ is dissolved off completely through Vichaara, where is this Rudra even?)

Rudra is of the form of taintless sky and transcends the reach of the mind and senses (since the mind and senses function by his power alone). He is colorless and dark like the space.

He is the ‘Supreme Ishvara’ who holds the entire perception state as his.

(‘I’ exists; so the perception-state exists; so the totality-I exists as the Ishvara!

A Jnaani has no need for this Ishvara also! He is second-less!)

कृत्वा कल्पं जगत्सर्वं तत्पीत्वैकार्णवं तदा स प्रयाति परं शान्तिमभ्युःसंनिवृतये।

Rudra creates the darkness of destruction in the entire Jagat at the end of the Kalpa (at the rise of knowledge). *(A Saadhak first dissolves off his little 'I' through Vichaara, then imagines himself as the Rudra-I, as a totality-I of all; and then dissolves that also and remains 'I-less' as the 'awareness of the quiescent state'.*

Rudra drinks off (dissolves off) the single water stretch (all the experiences and their memories) (through the contemplation of oneself as Rudra-I for the Jnaani); since these experiences and memories in the form of Jagat blocks the true self.

He remains 'I-less' and returns to his quiescent state (of Chit), bringing a cessation to this formless form, and rests in the source-state.

ESSENCE OF THE 'RUDRA-DESCRIPTION' PART- II

After this Rudra appeared like the dark-space with a form, what did he do?

He moved with the speed of Praana (as the control of the mind and Praana vibration).

By staying motionless, he moved fast like the canvas which is everywhere in the painting drawn on it.

Below him was the endless stretch of Ocean-waters that covered the Cosmic egg itself!

Is not the Cosmic egg, the Jagat-perception covered by your own experiences and memories?

Where is a world bereft of experiences and memories?

Rudra was intent on devouring the entire ocean at one gulp to get at that Brahmaanda.

He opened his mouth of dispassion and shot out flames of Vichaara as the contemplation state of a Jnaani.

The entire Ocean evaporated at once, unable to stand the heat of his Vichaara, that was fueled by dispassion.

When you rise to the level of 'Aatman-I' and stay as the 'Rudra-I', how can individual experience and memories have any value? The Ocean of waters dries up instantly at the height of dispassion, where the 'ego-I' vanishes off into nothingness.

After the experiences and memories of the individual become worthless and are discarded as mind construes, what gets left back?

Only sheer emptiness! No, not the emptiness as you imagine the emptiness to be!

This emptiness is the emptiness where the 'lies of the mind have met a miserable end'!

'The actions wanting the results, the Vaasanaas wanting to be fulfilled, the Praana as the vibrating mind, all the idiotic experiences and their memories stored by the mind, and the sense of duality where you see others'; all these vanish off without a trace at the rise of the Knowledge.

The world stays as it is; as just the moving patterns that appear and disappear.

Yet you can say that there were four things that were left back for the Jnaani, after the attainment of the Brahman-state. One of them is the 'Rudra-I'.

The Jnaani is now identified with the Aatman, and stays as the 'single Ahamakaara-state of Brahman'.

The world becomes non-existent for the Jnaani, though it is the same scenario as before.

The world does not vanish off; but is seen rather like some 'imagined lines drawn on the empty space'.

The Knowledge of the unreal nature of the world has become the true vision of a Jnaani, which alone is his identity. He yet has to live in a world, moving along with other false egos.

He is the 'Rudra-I' who has discarded all the 'experiences and memories of the body-I' as some worthless trash. The world can never look real again for him.

The Jnaani sees his self-shine alone as the world; and chooses a life that suits his previous personality.

There are three more things other than his knowledge-existence that are left back as taintless and pure.

Let us say that the Jagat was a Brahmaanda, like an egg which contained everything; and it was broken now!

It has the top portion of the broken shell, the bottom portion of the broken shell, and the middle portion!

The bottom was like some wet slushy soil, the left over dirt of the shattered tri-worlds (and was like some milk cream); the top portion was the endless nothingness of space (like some flattened rice paste); and the middle portion was pure emptiness.

The world that reveals itself as non-existent is the bottom portion of the egg.

The Knowledge of nothingness as all, is the top portion of the egg.

The knowledge and the unreal world state, both stay unconnected; but the Chit-expanse in the middle seems to support these two broken shell pieces.

(Vasishta now describes the scene where 'Rudra-form' devours the pieces of Brahmaanda.

Before that 'event of swallowing the Brahmaanda pieces like swallowing a rice cake filled with milk cream', there are many topics discussed by him which are very abstract and beyond the reach of ordinary minds.

The reader has to keep track of the concrete description on one side, and absorb the abstract theories also on the other side; and swallow the whole piece like the ordinary rice cake filled with thick milk cream.

The perception-state is nothing but 'Aapa' the waters of experience.

Experience alone is the essence of the Jagat; and is swallowed by the 'Ahamkaara' (I-sense), at all times.

Which experience is bereft of the 'I'?

When the Supreme state of Knowledge rises, the entire perception state which is described as the 'endless stretch of waters' is swallowed by the 'Supreme Brahman-I', the Rudra (symbol) who emits the 'flames of Vichaara blazing with dispassion'. He is the huge 'Vadava fire' who swallows the waters of Brahmaanda at an instance. All the Ahamkaara-states of all the beings become non-existent, like the people of the dream-world vanishing off when one wakes up.

The 'Knowledge of the Aatman' swallows up the entire Brahmaanda at an instant, like the light swallowing up the darkness.

If you can imagine this 'Self-awareness' as the Rudra-form, then this is how it will be like!)

PART-II

अनन्तरं मया दृष्टस्तत्रासौ यावदुद्यमात् प्रवृत्तः प्राणवेगेन तमाकृष्टं महार्णवम्।

Then, again when I saw him, he was engaged in moving fast with the speed of the Praana (wind), to swallow up the huge ocean of waters (experiences) which covered the entire Brahmaanda (as the perception-state).

(A Jnaani who is engaged in 'Vichaara-contemplation' stays as the quiet Praana within, and destroys all the experiences of the ego as worthless and non-existent.

Experience is nothing but a mind-construe only. The endless stretch of Ocean in the 'totality experience state of Jagat' in its entirety. Therefore Rudra who symbolizes self-knowledge moves fast like Praana (means; is absorbed in the Praana as Bhushunda explains) and dissolves off the entire ocean of experiences of all the worlds into nothingness.)

अथ तस्य मुखं स्फारं ज्वालामालासमाकुलं प्राणाकृष्टो महाम्बोधिर्वाडवाग्निमिवाविशत्। स एव वाडवो भूत्वा वह्निराकल्पमर्णवे अहंकारः पिबत्यम्बु रुद्रः सर्वं तु तत्तदा। पातालमिव पानीयं सर्पो बिलमिव क्षणात् पञ्चवायुरिवाशमविशतन्मुखं जवात्। समुपेत्यापिबद्द्रुद्रः स मुहूर्तेन तत्पयः कृष्णाङ्गोऽर्क इव ध्वान्तं सत्संपर्क इवागुणम्।

His mouth opened fully wide; it was shooting out garlands of flames.

Pulled by the wind from his mouth, the huge ocean entered his mouth like entering the 'Vadava fire'.

Rudra himself acts as the Vadava fire and drinks off all the waters of the creation even when it is going on, as the single principle of Ahamkaara.

Like the waters flowing down the nether world, like the snake entering its hole in the ground, like the Praana with five functions entering the mouth-space, the ocean entered his mouth fast.

The 'black hued formless one' immediately drank off the entire water, like the sun (of knowledge) swallowing the darkness (of ignorance); like the contact of the good swallowing the bad qualities.

WHAT GETS LEFT BACK IN THE KNOWLEDGE-VISION?

((In the Upanishads, water (Aapa- that which one swallows) is the code-word used for the flow of experiences a Jeeva-mind goes through. Fire refers to the individual entity that swallows the waters as its fuel, and blazes fiercely.

Rudra is the 'fire of Ahamkaara' which swallows the waters continuously all through the Kalpa; and at the end of the Kalpa as at the rise of 'Knowledge', the 'totality of all Ahamkaaras' rises as Rudra's form from Brahmaa; and devours all the 'waters' at once.

Similarly, wind (air) is the code-word for contact principle, which connects the individual soul to the experiences. Rudra (Ahamkaara form), through the Praana (contact), sucks the waters and leaves only the emptiness of Chit back; and then disappears forever in that creation.

*This is the last phase of Brahmaa's dissolving process (at the rise of Knowledge).
This secret knowledge alone is explained by Vasishta using Rudra's description and his dance-form thus capturing the interest of Rama.)*

आब्रह्मलोकपातालं शान्तं शून्यमथाभवत् रजोधूमानिलाम्भोधिभूतमुक्तं समं नभः।केवलं तत्र दृश्यन्ते चत्वारो व्योमनिर्मलाः इमे पदार्था निस्पन्दाः शृणु तान्ब्रघुनन्दन।एकस्तावदसौ मध्ये रुद्रः कृष्णाम्बराकृतिः निराधारः स्थितो व्योम्नि निस्पन्दामोदबिम्बवत्।द्वितीयोऽवस्थितो दूरे पृथ्व्याकाशतलोपमः भागो ब्रह्माण्डसदनस्याधः पातालसप्तकात्।पातालभूतलदिवां सशैलेन्द्रदिवौकसां व्याप्तः पार्थिवभागेन पङ्कामात्रात्मनात्मभाक्।तृतीयोऽत्र पदार्थोऽभूत्पूर्वं ब्रह्माण्डभागभूः दृष्टिक्षयात्सुदूरत्वात् दुर्लक्ष्यगगनासितः।दूरविक्षिप्तयोर्मध्यं यत्तद्ब्रह्माण्डखण्डयोः तदाकाशमनाद्यन्तं ब्रह्म निर्मलमाततं चतुर्थोऽसौ पदार्थस्तुतदा संलक्षितो मया चतुष्टयादत्र नान्यदेतस्मादेव किञ्चन।

The entire world from BrahmaLoka to the nether-world immediately became quiet and empty; the sky was cleared of all the dust (action), smoke (Vaasanaa), wind (Praana-support), water (experience) and all the beings (Jeeva-states). There were seen only four things that were as pure as the sky and remained motionless (as the Chit state itself) (after the attainment of the Knowledge-state).

Listen to what they are, RaghuNandana!

One was this Rudra (as the Brahman-I) in the center (as the center for the perception-state), who was standing like the black sky (bereft of the world-existence).

He stood without any support in the expanse of space like the 'image of the fragrance which has got frozen'.

(A Jnaani acts as the 'Brahman-I' alone, and not as the 'Jeeva-I', and is not supported by the sense-patterns. There was no trace of ignorance left back to support the Jeeva-ness.)

The second one was the lower portion of the Brahmaanda like the 'bottom of the ground turned empty'. The entire earth with its hills and skies, which stayed divided as the Bhootala, Paataala and the Svartala was left back like a ground full of wet mud, far below the seven layers of Paataala.

(Imagine a bottomless nothing called the 'below'; the ignorance had gone off to a 'far off below', and could not be seen at all.

If the muddy ground alone is to be imagined as the 'below', then this ground was just damp with all its waters gone, like the thick dried up cream of milk but actually made of mud.

All the experiences had been destroyed and swallowed up by Rudra. What was left back was just some damp worthless wet mud which could never stick to the empty-state of the Jnaani.)

The third one was the top portion of the Brahmaanda. It was spread out to such vast distances where the eyes could not reach, was completely dark and nothing could be seen.

(Imagine some sort of complete nothingness called the above, like the 'spread out sheet of rice paste that is flattened'. A Jnaani exists as the Brahman-expanse, empty and limitless.

The 'below' and 'above' have no connection at all, and are far from each other, being distanced by the luster of Brahman-awareness.)

Then I saw the fourth one which was in the middle portion of these two pieces of Brahmaanda; there was only the pure expanse of emptiness, taintless like Brahman (in the form of 'Knowledge-luster').

Other than these four, nothing else was there.

ESSENCE OF THE 'RUDRA-DESCRIPTION' PART- III

The world is gone and the knowledge of its unreal nature is left back!

So what else is there? Nothing!

What is the nature of this cosmic egg which is broken like this?

What is it actually? Is there a solid Brahmaanda that has broken like this?

No; it is just an abstract thought described in this manner.

WHAT IS BEYOND?

DVAITA

Brahmaanda is just the perception state of beings.

It is supported by the duality sense only, as the 'I' and 'the world'.

World is what? That which is revealed as some experience. This revelation state is known as 'Aakaasha'.

What reveals what? Chit alone is seen as the world by itself.

No one is there as a second.

World exists as the duality-sense; and it vanishes when this duality-sense is destroyed through Vichaara.

It is like the Chit seeing itself in a mirror, and understanding the image as different from it.

The world you see is the image of yourself reflected in the mirror of Bodha.

'You the Aatman' are seeing yourself as the body info, family info, world info etc.

You are identified with that which is not you; and are like the idiot looking at his image in the water-surface and falling in love with it.

The world does not exist actually; but exists also as a state of experience, like the twilight zone that lies in-between the day and night. The realized one knows that the world is not really there as any solid structure, but yet lives as a 'middle-state between knowledge and the destroyed world', as the 'Self-awareness' only; like the 'middle state between the two broken shells of Brahmaanda'.

He is the 'empty Aakaasha that lies between the wet slushy destroyed world and the pure untainted state of knowledge'. He shines as his own Jagat-state as the Chit-awareness.

AAPA

Jagat is just the flowing patterns of senses which is experienced by the Jeeva as some interaction with objects and people. These experiences are referred to by the term 'water'.

Experiences are beginnings and endless.

Experiences are not fixed; they may be repeated or be new; are predictable or sudden.

'Experiences, their memories and expectations'; these alone make the world-appearance!

A Jnaani as the Rudra-I, swallows off all the experiences like a fire of Knowledge, and is not affected by any experience. The ignorant are tossed and shattered like dry grass pieces in the flow of experiences.

Experiences when channeled are known as the Jeevas.

A Jeeva is just a garland of experiences of particular Vaasanaas.

The word 'fire' is used as the term that symbolize the Jeeva-ness.

This fire blazes high by consuming the fuel of experiences.

The Jnaani ceases to be a fire; does not consume the fuel of experiences; and stays as the changeless luster of 'Knowledge-vision'.

PRAANA

Knowledge-vision as the upper piece of the broken Brahmaa's egg and the destroyed world as the lower piece of the egg; what connects them both?

The wind! The term 'wind' (Praana) symbolizes the 'contact' the gum, that binds the two broken shell pieces together. The 'Chit as the Aatman, the understanding principle', in contact with the experiences, is understood as the Jagat.

Praana is the power of flux. Jagat exists as the essence of movement only.

The Chit as the power of Praana, exists as a 'Jeeva that experiences some world'.

AAKAASHA

The 'revelation state of Chit', reveals the Jagat as 'experiences contained in some place and time frames'.

This revelation (Aakaasha) supports the world-existence. This revealing power alone exists as the 'Aakaasha element' which supports the other elements, and allows them to exist inside it.

Beyond all this is the Chit expanse, the potential state which can exist as any experience.

The Chit is infinite potential for any experience, which alone is revealed as many world-experiences of countless Jeevas.

A Jnaani ignores the experiences like a traveler ignores the wayside scenes of the journey, and is unaffected by the experiences. The experiences flow off him like Ganges poured over the Linga-stone; whereas the ignorant exist as the shattered stone pieces caught in the floods of monsoon water.

Beyond that, what exists?

Only the meaningless discussions of the scholars who search for the Reality in the realness of Jagat!

PART- III

रामोवाच

Rama spoke

बहिः किं विद्यते ब्रह्मन्ब्रह्मसद्गटाहतः कास्तत्रावरणा ब्रूहि कियत्यः संस्थिताः कथम्।

Brahman! What exists outside of this Brahman's cauldron? What are its coverings?

Tell me, how many are they, and how do they stay?

(If these are the four things that are left back in a Jnaani, then in which space are they situated?

What is outside of them? How is this broken Brahmaanda which is nothingness, held back in space?

When there is no one to discern these four states, where and how do they exist in a Jnaani's state?)

वसिष्ठोवाच

Vasishta spoke

(When all is gone, how does anything exist as the Jnaani's perception-state?

His state is indescribable. He is neither fully dissolved off, nor is he any entity as a Jeeva.

He is not in any 'Aakaasha' but yet exists in some 'Aakaasha'.

His in-between-state is described here in the most subtle manner.

He is Chit endowed with the purest state of mind. If he is to be described, then Chit alone has to be described, since the world exists for the Jnaani as his own reflection as Brahman.)

ब्रह्माण्डखण्डयोः पारे ततो दशगुणं जलं सन्ध्याकाशमनन्तं तद्वर्जयित्वा ततः स्थितम्। ततस्तथैव ज्वालात्म तेजो दशगुणं स्थितं ततस्तथैव पवनः पवनो निर्मलः स्थितः। ततस्तथैव विमलं नभो दशगुणं स्मृतं ततः परममत्यच्छं ब्रह्माकाशमनन्तकम्। अन्यत्रान्यत्र तस्याथ दृष्टयोऽन्यास्तथैव खे कचन्त्यनन्ता दूरस्था मिथो दृष्टात्मसृष्टयः।

(You have to imagine a Jnaani's state as if it is a Brahmaa's egg broken into two pieces as above and below, namely the 'Brahman knowledge' and the 'world-existence' unconnected to each other.

What is beyond these pieces, if they are broken up and the world exists no more as any experience?

It is the Chit-state covered by the limitless potential to exist as any world-experience.)

Beyond these Brahmaanda's pieces (duality-sense) is the endless Aakaasha (the revelation-state of the world) which is like the in-between state of day and night (a state between creation and dissolution, where the world exists and does not also exist); and it is filled with limitless water (the potential state of experiences) ten time times more than that (is beyond measure).

After that, the blazing flames are there, ten times more than that.

(Water is supported by the fire, the individual Jeeva with his Vaasanaa flames; and he keeps on devouring the waters of experiences.)

Beyond that is the purifying wind that is taintless.

(This fire is kept alive by the air which is the principle of attachment. A Jeeva is a Jeeva because of his attachments to his body, relatives, world etc. These attachments keep him going on through endless lives. The fire provides the division-concept since all the names and forms are revealed by the luster of the fire.)

After that is the taintless sky, ten times more than that!

(Jeeva's experiences are bound by the space/time concepts which make him feel limited and bound.)

Beyond that is the supreme expanse of Brahman, which is infinite. *(All these factors from water to Aakaasha are supported by the Knowledge-essence termed as Brahman, the 'BodhaRoopa'.)*

In the emptiness, outside of that, again and again, other things are there shining forth endlessly and exist further and further out there, as imagined in the discussions.
(*What exists outside of even that? What else but meaningless discussions and philosophies with their imagined theories!*)

ESSENCE OF THE 'RUDRA-DESCRIPTION' PART- IV

The Brahmaanda is broken into two halves, the wet destroyed slushy world-state and the Supreme knowledge of Brahman. How are they still there as if held together in a Jnaani?
The 'non-attachment' alone holds the two pieces together, like a lotus-leaf holding the water-drop. The world that is destroyed and that has become the slushy water-layer becomes a 'lotus leaf holding the water'. That is, the Jnaani remains a part of the world without any attachment.
He stays ignoring every experience as worthless; but experiences hold on to him for their existence. Auspicious experiences run toward him like the water running towards the shallow ground. They exist by holding on to him, lest they vanish off!
As he moves through the 'time' path, the space appears newly with elements instantly rising as objects and people to become alive as it were. Since he does not care about any experience good or bad, the experiences try to hold on to him like the 'monkey babies hold on to their mother'.
Since he owns no Vaasanaas, the Jagat cannot rise for him as a solid reality anymore.
He has no desire for any experience; but the experience has to be there for him as some probable state of perception. So, he has to conceive some fake Vaasanaas and live through them.
That is why, he is known as a person with 'SatyaSamkalpa', one whose mere thought-vibration rises as real. Any probable state becomes a real experience when it crosses over his silent mind.
Experiences wait to serve him like slaves.

PART- IV

रामोवाच

Rama spoke

(*The two broken pieces of Brahmaanda were there. Rudra appeared and devoured the waters. Now there is only the stretch of wet mud down below and the empty sky above- 'the two pieces of destroyed Brahmaanda shells'; what supports them?*)

ऊर्ध्वं ब्रह्माण्डखण्डस्य तथाधस्तान्मुनीश्वर तज्जलादिमहाकारं क्व कथं केन धार्यते ।

Hey Lord of Sages! Above is one piece of this Brahmaanda (as emptiness), and down below is the great stretch of water (experiences); where, how and supported by what?

(*A Knower of Brahman is emptiness in essence; yet how do these experiences connect to him?*)

वसिष्ठोवाच

Vasishta spoke

(*A broken egg with two pieces, with all its contents gone; that is what is left over for a Jnaani. Rudra has devoured whatever was left back after the devastation processes of fire and wind (Jeeva and Praana).*)

Now there are still two shell pieces left, one wet (the life with evaporated experiences) and one dry (as the knowledge-vision). One is the thick muddy stretch like the dried up milk cream and the other is the spread out space-sheet like a flattened rice paste. They exist unconnected to each other.

Then how does a Jnaani go through his perceived world, though it is non-existent for him?

स पार्थिवपदार्थानां स्थितः पुष्करपत्रवत् भागस्तमेवाधावन्ति ते सुता मातरं यथा।

The 'lower surface-piece of Brahmaanda' itself stays like the lotus leaf, holding it.

(*Experiences exist as the natural state of Chit, as its reflection. The world holds on to the Jnaani like the lotus-leaf holding the water-drop without touching it, so that it does not roll away.*)

Like the monkey cubs holding on to the belly of the mother, the waters stay hugging it.

(*The Jnaani does not hold on to the experiences; they hold on to him, lest they fall off.*)

अतो यदेव नेदीयो ब्रह्माण्डाख्यं महावपुः तत्पदार्थाः प्रधावन्ति तृषिताः सलिलं यथा।

Whichever Brahmaanda part is close by, the objects run towards it like thirsty people running towards water.
(*The Jnaani with the Sattva-mind is the closest thing they can approach, and the objects of the world make an effort and appear in front of the Jnaani, so that he can at least pass a glance at them to make them exist.*)

अवलम्ब्य तदेवान्तः संस्थितास्तैजसादयः न स्थितिं प्रविमुञ्चन्ति स्वां यथावयवया इव।

All the elements fire and others (as described previously) exist by holding on to that appearance-state of the Jnaani. They do not discard their nature and stay steady like the limbs.
(*A Jnaani is not bothered about the body and the world made of elements; they have no existence for him; but the body and the world hold on to him for their existence, like the limbs hold on to the person.*)

ESSENCE OF THE 'RUDRA-DESCRIPTION' PART- V

How does the Jnaani live in a world that does not exist for him as real? Like a mirage character in a mirage city, knowing well that it is a mirage city and he is also a mirage character living among other mirage characters! He enjoys the world the same way as an actor enjoys acting in a story enacted on the stage, with the full knowledge that the story and the characters are not real.

He lives in the world like a woken up man moving through a dream-city.

He enjoys the world like a Gandharva (Deva with magical ability) enjoys roaming in an illusory garden of his. He lives like a living person amidst the 'dead persons roaming about as brainless-Zombies', and is unaffected by anything of the world.

What supports the world if it is non-existent really?

Nothing supports it.

Like a face imagined in the moon, like a hair ball seen by the infected eye, the world exists as the illness of the intellect which lacks rational thinking.

What you think is happening, that becomes your experience.

Your very anxiety states rise as your experiences forced on you by yourself.

Your ignorance alone creates the ghosts of death and bondage.

What you believe, that is your world of experience.

A Jnaani is not bound by any belief.

He sees the world as it is; as just some probable state of Reality.

PART- V

रामोवाच

Rama spoke

ब्रह्मन्ब्रह्माण्डखण्डे ते तिष्ठतः कथमुच्यतां किमाकृती धृते केन कथं वा परिनश्यतः ।

Brahman! How do they stay in the broken piece of the Brahmaanda, tell me?

What form supports them and holds them from perishing?

(*How the world still exists for a Knower, even after it is destroyed by the rise of Knowledge?*)

वसिष्ठोवाच

Vasishta spoke

अधृतं धृतमेवोच्चैरपतच्चैव वा पतत् अनाकृत्यैव साकारं जगत्स्वप्नपुरं यथा।किमस्य नाम पतति किं वा केनास्य धार्यते यथा संविति कचनं तथैतदवतिष्ठते।यथा केशोण्ड्रकं व्योम्नि यथा च व्योम्नि शून्यता यथा वा पवने स्पन्दो जगच्चिद्रगने तथा।चितौ संकल्पनगरं ब्रह्माण्डाख्यं जगद्गृहं खे खमेवाप्यनकारं प्रत्याकारमिव स्थितम्।

(*The world exists as before for a Jnaani also; but he is not any entity now, but just the vision of knowledge, the 'state of seeing' without the 'seer and the seen' phenomenon. This vision reveals only the Brahman-shine for him and not the world.*)

He moves through the world like moving through a mirage-city, knowing fully well that nothing that is seen holds any realness.)

The world is like a city seen in the dream (and is disproved by Knowledge, similar to the dream-world by the knowledge of the waking).

(What supports the dream-world and its objects?)

Though unsupported, it is supported; though falls from above, does not fall; though formless, is with form.

*(To a Knower there is nothing except Brahman; for the ignorant, there is nothing except the world!
A Knower's state cannot be explained to the ignorant in any manner.)*

What is there at all? What falls? What supports it?

Whatever is the shine of the understanding, it stays like that only. Like the illusory hair-balls seen in the sky, like the emptiness in the sky, like the movement in the wind, the world stays in the Chit-expanse like that! In the Chit-state exists the 'conceived city of imagination', a world-house named Brahmaanda.

Though it is emptiness in emptiness, it stays without any form; but appears as if with some fixed form.

पातसंवित्समुद्भूतं पतदास्ते दिवानिशं गच्छन्त्या संविदोद्भूतं गच्छदास्ते दिवानिशम्।स्थितसंवित्समुद्भूतं
तिष्ठदास्ते दिवानिशं उत्पतन्त्या चितोद्भूतमुत्पतच्चैव तिष्ठति एति नाशविदा नाशं महाकल्पादिवेदनैः जायते
जन्मसंवित्त्वा व्योम्नि सर्वादिवेदनैः।

(What you conceive, that alone rises as an experience!

What is occurring as an experience to you, is what you understand as an experience.

Birth, death, disease, family, wealth, ignorance, liberation, knowledge, delusion etc get their existence by you understanding them as death, disease etc.

Whatever you believe to be there; that exists as real for you.)

Produced by the understanding of falling (perishing), it keeps falling day and night.

Produced by the understanding of going (moving), it keeps going day and night.

Produced by the understanding of staying(stable), it keeps staying day and night.

Produced by the understanding of flying up (vanishing), it keeps flying up.

(Creation is just the belief in the existence of a Creation, its beginning and its end.)

Because of the understanding of the events like Great dissolution and the conception of destruction, it attains destruction. Because of the understanding of the birth, it gets born in the emptiness with the experience of having a beginning and all.

आभाति मौक्तिकगणः शरदम्बरान्तर्दृष्टवसत्य उदितोऽप्यतिसत्यरूपः।भ्रान्त्या यथा नभसि च स्फुरतां तथैषां
संख्यां विधातुमिह को जगतां समर्थः।

The 'collection of pearls seen in the autumn sky' is not really produced; yet it looks very real. Who can keep count of such 'world-pearls' which appear in the Chit-expanse through delusion?