

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY  
[PAASHAANAANKHYAANA (15)]  
[RUDRA AND KAALI - 4]

Sanskrit text, Translation and Explanation

by

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**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

## RUDRA, KAALI, AND THE JAGAT

[If Rudra and Kaali are just concepts and do not really exist as some divine entities, then why introduce them at all in this section? Why not? If this section appears redundant to you, then why do you still keep seeing all the people and objects as real in your world? Are they also not just the manifested concepts of your own mind? Instead of seeing your form-identity and its world as real, why not see yourself as the Rudra and enjoy the Jagat as the amazing dance of Kaali?

After all, the world you experience is supported by your imagination-capacity only!

Why not imagine it in a better way (as Rudra and Kaali) and thus get established in the Brahman-state, easily? Like fire destroying the fire, the contemplation of Rudra and Kaali states, destroys the imagined world of the ego instantly; and Chit alone gets left back.]

रामोवाच

Rama spoke

अनन्तरं मुने ब्रूहि काली किमिव नृत्यति किं शूर्पफलकुद्दालमुसलादिस्रजाऽऽवृता।

Hey Muni! Tell me now, in what form does this Kaali dance?

Why is she wearing the garland woven with winnowing baskets, spades, pestles etc?

*(Vasishta had not yet answered this particular question; so Rama repeats it.*

*If we slightly modify the question to suit the modern times, it would have to be rewritten as, 'why is she wearing the garland woven with computers, CDs, Cell phones, mixers, grinders, ovens, buses, rockets, satellites etc?')*

## SHIVASHAKTI

['Shiva' is the term used for the 'auspicious state of the Chit' as related to the 'inauspicious false state of the Jagat'. 'Shakti' is the term used for the 'essence of this Shiva', the power to exist as the movement.

Shiva is Brahman; and Shakti is his Jagat-state.

These terms should not be confused with the divine forms of Shiva and Shakti who reside in the icy caves of the Kailaasa Mountain. These terms do not refer to some male or female forms also.]

वसिष्ठोवाच

Vasishta spoke

स भैरवश्चिदाकाशः शिव इत्यभिधीयते अनन्यां तस्य तां विद्धि स्पन्दशक्तिं मनोमयीम्।

The Chidaakaasha (Chit-expanse) appearing in that Bhairava-form (terrifying gigantic form), is known as Shiva (the most auspicious state). Understand that, she, the 'Shakti' is his vibrating power made of mind (his very Praana-Shakti) and is not different from him.

*(The giant-form which was roaring and gets known by the name of Rudra is, Bhairava, the formidable one. He alone is known as the quiet and calm Shiva-state too.*

*This Kaali is not different from him. She is his power of vibration; the power which creates 'movement' in the motionless Chit-state. She is the mind which conceives the entire perceived phenomenon. She is the very power which makes the Rudra dance his cosmic-dance. These two do not differ from each other.*

*Shiva's state has to be covered up and his power has to be exhibited. That is the function of Kaali.*

*The vibration power is the power of movement, and is dominated by Rajas.*

*Shiva is pure Sattva which is motionless.*

*She is the principle of mind which makes the 'all-pervading Chit' appear as the 'world-reflection'.*

*She is the power of Shiva and the very nature of Shiva; and so is not different from him.)*

यथैकं पवनस्पन्दमेकमौष्णयानलौ यथा चिन्मात्रं स्पन्दशक्तिश्च तथैवेकात्म सर्वदा।स्पन्देन लक्ष्यते वायुः

वह्निरौष्णयेन लक्ष्यते।चिन्मात्रममलं शान्तं शिव इत्यभिधीयते।तत्स्पन्दमायाशक्त्यैव लक्ष्यते नान्यथा किल।

शिवं ब्रह्म विदुः शान्तमवाच्यं वाग्विदामपि।

*(She is the essence of Chit; so there is never a separation for her from the Chit-Shiva; and she is always in his company. She and he both exist because of each other. If she was not there, Chit cannot appear as Rudra/Shiva; if Shiva is not here, she cannot exist as his power.)*

The wind and its movement are the same. The fire and its heat are the same.

The 'Chit-alone' principle and its vibrating power are also the same at all times.

The wind is understood by its vibration. The fire is understood by its heat. Shiva is understood by his power.

The 'Chit-alone' is known as Shiva, the taintless and tranquil one.

'That' is seen (grasped) by the vibrating power of Maayaa alone; and not otherwise.

Even the learned ones know 'Shiva' as the 'quiescent indefinable state of Brahman'.

*(Shiva is the Chit-state of knowledge of oneself.*

*His existence is inferred because of the power of vibration only that is experienced as the Jagat.*

*Even the great Knowers know that 'Shiva' is the formless Brahman-state, auspicious and pure.*

*She is the power of Chit which manifests the forms.*

*She alone appears as Shiva's form (Rudra) and his dance gestures (Ahamkaara and the Jagat-state).*

*How can you ever separate Shiva from Shakti?*

*He is just the Chit; and she is the dancing form of Chit.*

*He is just the Knowledge; she is the sport of Knowledge.*

*He is the understanding; and she is the understood.)*

#### 'SHIVECCHAA'/SHIVA'S WISH

स्पन्दशक्तिस्तदिच्छेदं दृश्याभासं तनोति सा साकारस्य नरस्येच्छा यथा वै कल्पनापुरं करोत्येव शिवस्येच्छा करोतीदमनाकृतेः।

The vibration power is his wish (his nature to exist as the perception-state).

His wish is to exist as the Jagat. She alone manifests as this 'world-appearance'.

It is similar to the city of imagination wished by a man. She executes Shiva's wish.

She makes the formless one appear as this Jagat-form.

*(The term 'Icchaa' used here is not again some desire or wish that belongs to the Brahman, like a Vaasanaa. 'Icchaa' in this context means the nature to stay as it is, as the Jagat-essence.*

*The word 'Icchaa' when referring to the Supreme is a synonymous word for the 'Vaasanaa-based perceived world'. 'Shivecchaa' is the conceiving nature of the Chit-expanse; and should not be mistaken as a desire rising out of ignorance. Gem's desire is to shine forth; wind desires to move; fire desires to be hot; so does Shiva desire to manifest as this world.*

*Brahman does not exist as the two divided principles of Shakti and Shiva.*

*Shiva exists as Shakti; the formless Chit appears as the Jagat with form.*

*It is just again the poetic way of explaining the power of Chit to exist as the Jagat.*

*Chit state does not have a mind, or wish or power like an entity.*

*The abstract truth alone should be visualized when Vasishtha describes the Chit as the Shiva, and the 'natural state of Chit' as Shakti.*

*Chit is the 'potential state of perceptions', and is known as 'Shiva'; the probable states are one with this potential state (like the ornaments that can appear in the gold). This natural state of Chit is known as Shakti. Shakti is his mind; his desire; his wish; his understanding power, and she appears as this world because he wills it so. She herself becomes all the forms and names that are denoted by the term 'Jagat'; and makes them appear as real.)*

#### SHAKTI IS 'MAAYAA', THE POWER OF DELUSION

(In this section, Vasishtha gives different meanings to the terms that refer to the female deities (goddesses), and removes the delusion of 'deity-fanaticism'. Practice the art of seeing the Chit alone in all the Chit-forms, as described through various terms.)

सैषा चित्तिरिति प्रोक्ता चेत्योन्मुखतयोदिता।

She is known as 'Chiti', (appears out of Chit-Shiva), because she rises by the outward facing of the Consciousness. *(When the mind is turned outward towards the sense-patterns and is not aware of the self, then she is known as Chiti. 'Chiti' is the Chit turned towards the unreal.)*

सैषोक्ता वासनानाम्नी वासना दृश्यसंविदः।

She is known by the name of 'Vaasanaa', since she is the Vaasanaa appearing as the 'perceived phenomenon' (the mind-fields of experience).

सैषा जीवकला प्रोक्ता जीवनाज्जीवितैषिणाम्।

She is known as the 'JeevaKalaa' (Jeeva-digit) because she makes the living ones (from a worm to a Brahmaa), live in whichever way they like.

प्रकृतित्वेन सर्गस्य स्वयं प्रकृतितां गता।

By turning into the very form of the Creation, she has herself attained the state of 'Prakriti' (the inert state of perception that conceals the conscious Purusha, the embodied self.)

दृश्याभासानुभूतानां करणात्सोच्यते क्रिया।

She is known as 'Kriyaa' (rites that bestow results), because of the actions done by those who experience the world-appearance as real. *(The world remains bound by the causality-factor and is coherent because of her presence only, as the Kaala and Niyati principles.)*

वडवाग्निशिखाकाराच्छोष्याच्छुष्केति कथ्यते।

*(Realization is also a concept only.)* She is of the form of realization, and is like the 'edge-flame' (result) of Vadava fire (knowledge) and is always dry; therefore she is called as 'Shushkaa' (dried one) (has no essence of joy at all). *(For the Jnaani, her form as Kaali looks dried up; with the skin hanging loose; with hollows empty of flesh; and emaciated.)*

चण्डित्वाच्चण्डिका प्रोक्ता सोत्पलोत्पलवर्णतः।

Because of her fierce terrifying nature (as the painful Jagat-state of delusion), she is 'Chandikaa', and is difficult to conquer. Because she is emaciated and flesh-less (bereft of any true essence), she is known as 'Utpalaa' (or the faded lotus which is in need of the Knowledge-sun, to bloom up).

जया जयैकनिष्ठत्वात्सिद्धा सिद्धिसमाश्रयात्।जयन्ती च जया प्रोक्ता विजया विजयाश्रयात्।

She is 'Jayaa' because she is intent only on victory (fulfillment of Vaasanaas).

She is 'Siddhaa' because she is the abode of Siddhis (powers sought by the immature).

She is known as 'Jayantee' and 'Jayaa' (for being victorious in deluding one and all).

She is called 'Vijayaa' for her excellent victories (over the ignorant).

प्रोक्ताऽपराजिता वीर्याद्दुर्गा दुर्ग्रहरूपतः।

She is known as 'Aparaajitaa' (unsurpassed), because of her valor. (She as Maayaa, is hard to conquer.)

She is 'Durgaa' because her nature cannot be understood (Durgraha).

*(Who can comprehend this amazing power of delusion?)*

अंकारसारशक्तित्वादुमेति परिकीर्तिता।

She is the power of the essence of 'Omkaara'; so she is known as 'Umaa'.

*(She is the essence of Chit and is described as the essence of Pranava, or Omkaara.*

*U Ma A – all the sound forms that exist as the world-state.*

*Omkaara is divided into thee parts; A/U/Ma*

*All the sounds that arise from the abdominal level, palatal level and the lip level are included in this AUM Shabda. It variously refers to the three states of Sthula/Sookshma/ Kaarana enclosures of a Jeeva; the three states of Jaagrata/Svapna/Sushupti or even the three Gunas.*

*The endmost 'Anusvaara' leads to the formless Turyaa state which transcends all the Gunas.*

*The word Umaa also contains these three letters which form the essence of all the worlds.*

*She is 'Chicchakti' (power of Chit) which leads towards the Shiva, her essence. She is also known as 'Samaa' (equal) because she is equally spread out as the Chit-power in everything; and is taintless.)*

गायत्री गायनात्मत्वात्सावित्री प्रसवस्थितेः सरणात्सर्वदृष्टीनां कथितैषा सरस्वती।

She is 'Gaayatree' because she bestows the Supreme state for those who praise her (Gaayana- seek the truth of Shiva); and they are saved by her by the bestowing of 'Vichaara-based intellect'.

She is 'Saavitree' because she brings about the rise (Prasava) of knowledge in the sincere seekers of Brahman. Because of bestowing (spreading forth) (Sarana) the 'vision of Knowledge' to the aspirants, she is known as 'Sarasvatee'.

गौरी गौराङ्गदेहत्वाद्भवदेहानुषङ्गिणी।

She is 'Gauree' because her body shines golden as the Brahmaanda. She closely adheres to the body of 'Bhava', the principle of existence.

*(भवति अस्मात् विश्वमिति भवः। From him becomes the world; so he is Bhava (Brahman).*

*Bhava is the one who is the cosmic essence of the world; and staying as the manifest form of his power, Kaali becomes everything he wants; and therefore, she closely adheres to his body.*

*Jagat is the form of Chit-Shiva. She is the very golden shine of Shiva's form; or rather she is his very shape of Jagat. She alone exists as the concealing shine of the Brahman, like the sun concealed by his luster.)*

सुसानामथ बुद्धानाममात्रोच्चारणाद्दि नित्यं त्रैलोक्यभूतानामुमेतीन्दुकलोच्यते।

'InduKalaa' (a term belonging to Yogaachara), is known as Umaa, because of the digit-less resonant sound going on in the heart-lotus at all times for all the beings in the tri-world whether sleeping (in ignorance) or awake (in knowledge),

*(In the heart-lotus of those who are ignorant and also the enlightened residing in all the three worlds, there is the continuous recital of 'Anahata' sound, bereft of the three parts of the 'Pranava'; and is known as 'ShabdaBrahma'. Shiva stays in the form of 'Linga' in that thumb-space of the heart-lotus, and is called 'Daharaakaasha'. His head is adorned by the moon-digit (InduKalaa) of the form of 'Bindu'; and that is known as 'Umaa'. She is also the InduKalaa and Umaa, that are mentioned in the Yoga-science.)*

शिवयोर्व्योमरूपत्वादसितं लक्ष्यते वपुः। नभो हि मांसमेताभ्यां दृष्टिदृष्टं विलोक्यते। अस्ति नभो नभस्येव तौ नभोनभसि स्थितौ। नभोनिभावभूताङ्गावच्छौ व्योमन् इवाग्रजौ। हस्तपादास्यमूर्ध्नो यद्बहुत्वाल्पत्वभेदतः।

*('Vyoma' means that which is bereft of everything. 'Nabha' means the emptiness where there is no shine of anything. This 'nothingness' is alone seen as the Jagat-state, the dark forms of Rudra and Kaali).*

The Shivaas (Shiva and Shivaa) (Rudra and Kaali) are black because they are of the form of the 'colorless nothingness'; the blackness (emptiness) revealing state of the Jagat (as the ignorance-state).

The 'nothingness-expanse' is the flesh (body of emptiness) which gets viewed as the perceived world.

Like the emptiness belongs to the emptiness, they both exist as the 'empty space' and the 'empty sky'.

Chit and Chiti are not different, but are one and the same, but are seen as different like the coloured sky seen on the empty space.

They both are like the shine-less space (actually bereft of any perception-state), like the space and the sky.

Both the space and the sky are one and the same, and are actually colorless and empty.

The 'Shivaas' have no fixed body-shape as made of elements. *(Devas need the Aakaasha element to project their shining forms; but Chit and Chiti are not such shining divine entities.)*

They are very pure in nature like the space itself, untouched by anything, and permeate everything (as the 'Knowing' and the 'known' principles).

They are united as one, and are strong like the first born elder sons (and hold the world as one strong force).

They (as the Jeeva-states) have hands, feet, face, and heads differing as many or less accordingly (depending on the number of beings in the creation.)

नानात्वं हलशूर्पादिस्रग्धरत्वं च तच्छृणु।

You questioned about the garland that is made of varied objects made of plough and winnow basket etc, listen as to how it is so.

सा हि क्रिया भगवती परिस्पन्दैकरूपिणी दद्यात्स्नायाच्च जुहुयादित्याद्यशरीरिणी।

She is the Supreme Goddess. She is the rites of the Vedas (Kriyaa).

She is of the nature of quiver or vibration only.

She has the excellent body as the Vedic hymns- 'Dadyaat/Snaayaat/Juhuyaat' recited for the acts of charity, sacred bath, and sacred Sacrifice, that bestow the desired results.

*(All the fruits of the actions belonging to the rites of sacrifice become possible, because she is the power in those Mantras, and she alone makes the results come through.)*

चितिशक्तिरनाद्यन्ता तथा भातात्मनात्मनि साकाशरूपिणी कान्ता दृश्यश्रीः स्पन्दधर्मिणी।

She is the Chit-power, beginningless and endless. She shines by herself in herself.

She is of the form of Aakaasha. She is attractive. She is the grandeur of perception.

She does the function of vibration.

*(Though she is the great Chit-power, by her own will she becomes the powerful hymns of the Vedas and bestows the results thereof. That is the most excellent body of hers which empowers the Vedas that were revealed by Brahmaa.*

*All the results of the actions enjoyed by other beings are also her various dance gestures only. All that you see as change and motion is the power of Chit, dancing in the form of Kaali, the black one. She is not a Goddess with a particular form. She is all that is around you as the space and its object-manifestations.*

*All the movements that are observed in the world (including the very Praana-movement inside the bodies) are her dance movements alone that are exhibited in the wild cosmic dance.*

*The dance is charming and enchants the Jeeva; that is why he is attracted to the world-appearance so much. All that you see around you as space and motion, is her beautiful form which is joyously dancing in intoxication.*

*Her very function is to vibrate; to create the appearance of motion in the 'motionless Chit-state of Shiva'.*

*She brings about the form of endless beginningless Linga, and holds him in that form as the perceived God-head. The entire perception state is the sacred Linga that is held by her.*

*If not for her, Rudra cannot exist in any form at all.*

*Rudra is seen as the Rudra-form, because she stays as his inseparable part, making him move his hands and feet (world), so that he can dance the dance of the world.)*

देव्यास्तस्या हि याः काल्या नानाभिनयनर्तनाः ता इमा ब्रह्मणः सर्गजरामरणरीतयः।

The 'facial expressions and dance-forms of Goddess Kaali' are the varied conceptions of Brahmaa, namely creation, aging, death etc.

*(Whatever changes you observe as the growth, aging and death are her facial gestures and dance-forms.*

*The entire Creation is her dance-form only. What she is not, and where she is not?*

*Practice the art of seeing her alone in everything, and remain free of all afflictions.)*

क्रियासौ ग्रामनगरद्वीपमण्डलमालिकाः स्पन्दान्करोति धत्तेऽन्तः कल्पितावयवात्मिका।

She as the (formless) 'Kriyaa' (action accompanied by its appropriate result), wears the garlands of village, city, island, and countries (as the manifestation of the various Vaasanaa-fields of the Jeevas).

She makes the movements as her dance gestures (as the people, objects, elements etc).

She alone supports them inside her (as the stable form of Kaali, the power of Maayaa).

She alone conceives them as her limbs (as the perception-state).

*('Kriyaa' means any purposeful action which bestows results; and is the very essence of the Jeevas.*

*All the space-divisions that are perceived as the houses, villages, countries are the 'array of flowers' in her garland. They appear as the perceived experiences, because of her power of delusion. She holds them within herself and gives them a stable look (as if they are changeless). Her hands and feet move in gestures of dance, and are experienced by the Jeevas in all the three worlds as the 'results of actions'.)*

काली कमलिनी काली क्रिया ब्रह्माण्डकालिका धत्ते स्वावयवीभूतां दृश्यलक्ष्मीमिमां हृदि।

She is the black colored Goddess, since she is made of the 'perception-free empty expanse' alone, as the Chiti. She is the lotus-pond abounding with the lotuses that hold 'countless Brahmaas'.

She is the principle of 'Kaala', which swallows everything continuously and brings about the 'change'. She is 'Kriyaa', the law that holds all the actions to their particular results. She is the store-house for the countless seeds of Brahmaandas; she produces them, grows them and supports them. All the beauty that you see in the perceived world is her beauty which shines as the world with its varied divisions. She holds the beautiful perceived phenomena as her limbs, as her very essence inside her heart.

न कदाचन चिदेवी निर्देश्यावयवा क्वचित्शिवत्वाव्यतिरेकेण शिवतैवं विदृश्यताम्।

यथाङ्ग शून्यता व्योम्नः स्पन्दनं मातरिश्वनः ज्योत्स्नायाश्चेत्यमेवं हि दृश्यमङ्गं चित्तेः क्रिया।

She is Chit-Devi (Chit-Goddess, Tripuraa Devi); but is formless actually and has no fixed limbs as such. Through the practice of Vichaara, observe that she is the 'state of Shiva' only, since she is not different from Shiva, the unattached formless one (auspicious Chit-state).

Dear Rama! She is to Shiva, like the emptiness to the sky; like the movement to the wind; like the Kumuda flower's bloom to the touch of the moonlight.

*(Though she has the world as her body and is endowed with the limbs of objects, she is formless only. She is Shiva in essence. She has no existence other than, as the power of Shiva.*

*Gold and its nature to stay as some shape are one and the same; similarly, Chit and its power to stay as any 'known experience', are one and the same!)*

शिवं शान्तमनायासमव्ययं विद्धि निर्मलं न मनागपि तत्रास्ति स्तैमित्यं स्पन्दधर्मता।

Understand that the state of Shivam (auspiciousness supreme) is tranquil, effortless, changeless and taintless. There is no trace of both immobility or movement. Nothing moves; nothing is fixed also.

*(The motionless tranquil state alone appears as if in motion. 'Shiva' alone appears as 'Shivaa' also!)*

SHE IS KRIYAA

सा क्रियैव तथारूपा सती बोधवशाद्यदा व्यावृत्त्यैव तथैवास्ते शिव इत्युच्यते तदा।

चित्शक्तेः क्रिया देव्याः प्रतिस्थानं यदात्मनि यथाभूतस्थितिरेव तदेव शिव उच्यते।

*(The entire Jagat-state is supported by the principle of 'action with its appropriate result', from the level of the inert atom to the conscious living thing. 'Purposeful action' or 'Karma' forms the essence of all the embodied beings. These beings cannot be without any movement even for a second; at least the body functions have to be going on without stop; or the mind should be doing its function and be vibrating as some thought-process (or at least as some inert brain function should be going on in the un-evolved beings.*

*'Praana' forms the basis of existence (as movement) and is expressed as 'Kriyaa'. This Kriyaa alone is the support of world existence. The Chit-Shakti exists as this 'Kriyaa' only.)*

*'Praana' forms the basis of existence (as movement) and is expressed as 'Kriyaa'.*

*This Kriyaa alone is the support of world existence.*

*The Chit-Shakti exists as this 'Kriyaa' only.)*

She exists as the form of Kriyaa only (action and its result) when the Chit is turned towards the world-patterns (and she alone manifests as the Vaasanaa-fields). When due to the dawn of knowledge, she turns around (and is aware of Chit (Self-awareness) alone as real), then she stays as her original state (nameless formless state of quiescence). Then she is known as Shiva the auspicious state!

Chit-Shakti, the 'power of Chit to know the movement' is known as Kriyaa, when she swerves from her natural state and stays as the unnatural state of vibration (the tainted state of ignorance as if). When she is in her original state (of knowledge) as she is, she is known as Shiva.

देव्याः क्रियायाश्चिच्छक्तेः स्वरूपिण्या महाकृतेः कल्पिताकारधारिण्या अनन्यावयवा इमे सर्गाः सज्जनतावर्गा लोका आलोकभास्वराः सद्दीपसागराः पृथ्व्यः सवनावनयोऽद्रयः साङ्गोपाङ्गास्त्रयो वेदाः सविद्यास्थानगीतयः सविधिप्रतिषेधार्थाः सशुभाशुभकल्पनाः सदक्षिणाग्नयो यज्ञाः पुरोडाशाद्यशंसिनः भूपालोलूखलबृसीशूर्पयूपादिसंयुताः संग्रामाः सायुधग्रामाः सशूलशरशक्तयः सभूशुण्डीगदाप्रासहयेभभटभासुराः ज्ञातयो भूतसंघानां चतुर्दश सुरादिकाः चतुर्दशाब्धिदीपोर्व्यस्तथा लोकाश्चतुर्दश।

*(All those conceptions which belonged to the Vasishta-mind is described by him as forming the limbs of Shakti. You of the earth planet, can have the objects of your own world as her limbs.)*

These terms that are given below are the ‘inseparable limbs’ of Goddess Kriyaa, the power of Chit, who is in her own state of Shiva, who is of the huge form of Jagat, who has a form conceived by her will as the Jagat. These are those ‘inseparable limbs’: Creations, the worlds that are filled with noble intelligent people and are shining lustrously; the lands along with islands and oceans, the mountains along with forests and streams; the ‘Tri-Vedas’ along with their limbs and sub-limbs; the ‘knowledge-songs’ of particular places along with their particular branches of explanation; the scriptures along with dictum of what is to be followed and what is to be rejected; the imaginations along with their good and bad conceptions; the sacrifices along with the southern fire of the altar, and those who recite the chants for offering into the fire; all the collections of kings, mortars, grass mats, winnowing baskets, pillars; the battles along with their collections of weapons like the spears, arrows and Shakti-darts, Bhushundi, Gada, Praasa, along with the horses, elephants, and soldiers; the relations of all beings who are of fourteen varieties including the Suras; the fourteen oceans and islands and earths; and the fourteen worlds.

*(Since she is the entire perceived phenomenon, she wears the garland made of winnowing baskets and pestles etc. She is the very movement of anything that moves. Therefore, all objects that the beings use as their tools, vehicles, and weapons; all the actions of their day to day life and the rites performed by them for attaining some fruit, and the results of all the actions; anything and everything, is her ‘manifest power’. That is why she is described as being decorated with all these things. All the perceived objects are her limbs. What is there which she is not?)*

रामोवाच  
Rama spoke

चिते: कल्पाः शरीरिण्याः सर्गा येऽङ्गे स्थितास्तथा ते किमात्मनि तिष्ठन्ति उतासत्या वदेति भो।

As described by you, all the Creations and Kalpas stay as the limbs of Chiti (Shakti).

Do they stay in the Chit itself as real or are they unreal, tell me!

*(Agreed that the perceived phenomena are the limbs of Kaali who is Chit in essence, yet what reality is there in the world? Do these limbs of hers stay real because they belong to the Chit; or are they unreal and worthless?)*

*If they are unreal, then there is no meaning in the Vedas or the dictum of Dharma.*

*If they are real, then they are not made of sheer emptiness; and cannot be rejected as meaningless.*

*So what are they, real or unreal?)*

वसिष्ठोवाच  
Vasishta spoke

रामासौ किल चिच्छक्तिस्तया यच्चोदितं तथा तत्प्रचेतितमेवातः सत्यं चेदमिवाखिलम्।

Rama! This one is the power of Chit (Chit-Shakti)!

Impelled by that power in that way, that gets experienced. Therefore, all this is ‘like real’ only.

*(The perceived world is the power of Chit shining like this. The experience occurs because of that power. That alone makes it look like real. It is not real; but is ‘like’ the real.)*

तत्प्रतिबिम्बितं बाह्यान्मुकुरप्रतिबिम्बवत्सत्यं तदन्तरेवास्ति चिते: नासत्यमर्थतः।चिद्रूपस्य तथाप्यन्तः

सत्संकल्पपुरं भवेत्तद्दधानाद्विशुद्धायाश्चितेर्भवतु सा कथम्।

The reflection that is seen inside the mirror outside of oneself, is similar to the one who is reflected.

So also, the Jagat-state is real and is within the Chit itself. It is not unreal actually.

*(When an object is reflected in the mirror, the reflection’s reality is based on the object’s reality only.*

*Though the reflection is unreal, it gets its reality by staying as the reflection of the reality itself.*

*The world is unreal; yet as the experience shining forth from Chit, it is real.)*

Even though it is real as the Chit-shine, it can exist only as the imagined world that is experienced as real; and is non-existent only! Through the firm contemplation on the truth, when the ‘Chit’ is realized in its pure state, how can it exist at all?

*(Rama! Your question is not proper at all!*

*It is based on the supposition that there are two things, the world as Bhairava's dance with Bhairavee; and the formless state of Chit which appears as those forms.*

*I have already told you that these perceptions do not exist at all, except as the state of ignorance.*

*When the Knowledge-state is attained, the 'dance of Rudra' does not get seen at all.*

*There is the rock-like silence alone, that is left back.*

*What is seen outside as the world (Rudra's dance) is just a reflection of Chit; it is experienced as real, but is not real. When you look at the reflection in the mirror, you who have the knowledge of the mirror and its reflecting power will know that it is not real; but a child or an animal may get fooled into thinking that it is another person.*

*Your knowledge of the mirror's nature will not make the reflection vanish off.*

*The reflection exists as real, because of the reality of the reflected. What matters whether the reflection (Jagat) is real or not, when you know that it exists only because of you (the Chit)?*

आदर्शेष्वथवा स्वप्ने सर्गः संकल्पनेऽस्तु वा स आत्मन्यर्थकारित्वात्सत्य इत्येव मे मतिः।

Let the world be there as real inside the dream (of Chit) or inside the mirrors (of minds), or as imagined (through ignorance); but, since it is experienced as with meaning, I believe that it is real only.

*(The world-state is not fully meaningless also. Otherwise, why am I sitting in front of you as Vasishta and explaining to you the Brahman-state, if I did not find meaning in your existence too as Rama?*

*Yet in my knowledge-vision, I know that the Chit alone is appearing as the forms of Rama and Vasishta and is creating a scene of 'these Adhyaatmic (Aatman-based) talks'.*

*The reality in you and me is there because of the reality of Chit and its power of vibration. For you and me, this event is real as our experiences; and not for any one else, who is outside of it.)*

मम नार्थाय स इति वक्षि चेतत्कथं भवेत् देशान्तरगताः सर्वे भवन्त्यर्थाय संप्रति। यथा देशान्तरग्रामः तद्गतस्यार्थकृत् भवेत्सर्वं तथैव सद्भावं गतस्यार्थविनिश्चयात्। यद्यथाभूतसर्वार्थक्रियाकारि प्रदृश्यते तत्सत्यं आत्मनोऽन्यस्य नैवातत्तामुपेयुषः। तस्माच्चिच्छक्तिकोशस्थाः सर्वाः सर्गपरम्पराः सत्य आत्मेति तद्भावं गतस्यान्यस्य नाखिलाः।

If you argue that the world-perceptions do not serve any true purpose for me, then how can even those who are out of sight and gone away from your place serve any purpose?

*(You may argue that the 'reflection in a mirror, or a dream world of the dream, does not serve any purpose; for it is not real; so also, these world-perceptions are also not real and have to be renounced as meaningless. Why live a life of meaningless perceptions, which are not real? Why not go away from all and remain free of all the perceptions? Why look at the mirror, if it tells lies only?'*

*Rama! If that is what your argument is like, then listen.*

*Even the experiences of those who are out of your sight and gone to other countries do not serve any purpose to you, since you do not experience them yourself. Those experiences also have to be discarded as unreal. Even if those people return and relate their experiences, those events are not true for you, since they are like the events that happened in another person's dream.)*

The village which is elsewhere, is meaningful for a person who has gone there.

Everything becomes real for him alone, who experiences it, since it proves meaningful to him only.

Everything appears meaningful when it gets experienced only. It is real for the one who perceives.

In the other's point of view who does not perceive the same, it is unreal.

*(Any experience is real for that person alone who is going through it. It is meaningful for him alone. It is unreal because it is made of mind-conceptions only; yet real as a reflection of the Self.)*

Therefore, all the successions of creations which are in the treasure-house of Chit-power, take on the nature of real for the one who experiences it. All things are unreal indeed, for the other one.

*(All the worlds exist at the same instant in Chit-state. Each world is real for the one who experiences it as a perceiver, and is unreal for the other one who does not experience it.)*

भूतभव्यभविष्यस्थाः संकल्पस्वप्नपूर्गणाः सर्वे सत्याः परं तत्त्वं सर्वात्मा कथमन्यथा।

All the things of the past, present and future, and all the hosts of worlds in imagination and dreams, all are real indeed. Otherwise, how can the Supreme principle be the essence of all?

प्राप्यन्ते योगसिद्धेन तद्भावं तु गतेन ते अन्येन पर्वता ग्रामा गत्या देशान्तरे यथा।

Through the Yoga-Siddhi, by entering the person's identity, the same can be experienced, like a person who travels to the other country and sees the mountains and villages as real.

*(Each person's world differs as per his or her ideas, conceptions, belief systems, learning etc. What he knows is his world; and is real as his experience. If you want to understand how the other person sees his world, you can enter his mind-state through 'YogaSiddhi' and know it for sure. If you want the proof of your friend's experience of mountains and rivers which he saw when abroad, then you yourself must go there and experience them as real.)*

चालितस्य यथा गाढनिद्रस्य स्वप्नपतनं न लुठत्येव लुठितमित्यप्यनुमतं स्फुटम्। तथा चलन्त्या लुठितं तस्या देहगतं जगत् न लुठत्येव मुकुरप्रतिबिम्बमिव स्थितम्। स त्रैलोक्यमहारम्भः सत्योऽपि भ्रान्तिमात्रकं भ्रान्तिमात्रस्य के नाम लुठनालुठने वद।

If a person is deep asleep, and is moved to another place (gets rolled to another part of the bed), his dream-world does not roll along with him, though his body gets rolled. This is an obvious fact! By moving him, the world which is inside his body (the mind-world), does not roll; it stays like the reflection that is stuck to the mirror. Every one has his own world-experience pasted on to his mind, in the waking state also. However, the grand show of the tri-world, though appearing to be real, is an illusion only. When it is just an illusion, tell me what meaning is there in its rolling or non-rolling?

*(When you roll a person who is in deep sleep, his dream-world does not get shaken; and he continues dreaming even if his outside body has rolled off. When a sleeping person is rolled away from his place, his dream world does not get disturbed. That world is not affected by any rolling. The 'rolling' and 'not rolling' have no effect on it. A 'dream-world experience' is like a reflection stuck to the mind-mirror of a dreaming person. This 'perceived world of the waking state' also is like a reflection stuck to the mind-mirror, and is experienced as real, because it is Chit that is seeing its own reflection in a mind-mirror. You as a form-entity are also a reflection in the mind-mirror. This world of yours as the life-experience does not change, and stays as your mind's perception, as if pasted on it, whatever be the outside world is like. You, the reflection are real as the reflection of the Chit alone; and have no separate reality as an independent entity.*

कदा स्वप्नपुरं सत्यं कदा स्वप्नपुरं मुधा कदा स्वप्नपुरं भग्नं कदा स्वप्नपुरं स्थितम्।

When has the dream-world become real, when has dream-world become wasteful, when has the dream-world broken up, when has the dream-world stayed stable?

*(Rama! You questioned, as to whether Kaali (the perceived world) is real, or Shiva (Chit-state) is real. Kaali is the deluding power of Chit and creates the world-illusion. She is real as the power of Chit; but unreal if seen as the world with forms. Seen as Shiva, Kaali is real; when seen as Kaali alone, the Shiva gets concealed. Chit as a dreamer is real; but the dream is unreal!)*

भ्रान्तित्वं केवलं सैव दृश्यश्रीर्यावदग्रगा त्वं विद्धीमामपि भ्रान्तिं जगल्लक्ष्मीमवास्तवीम्।

It is illusion only; and is experienced as a perceived world in front.

Understand this which is happening now also as an illusion, and is an unreal scene of this world-show.

*(Even this courtroom-scene is an illusion only, happening inside the mind mirror. It is real as an experience; but is unreal by nature.*

*A reflection in the mind-mirror alone is experienced as any perception-experience.*

*It is true that you are seeing a reflection in the mirror; but the fact is, you are real and the reflection is not real. It is dependent on you for its existence.*

*Any illusion of a sorcerer or a magician also is experienced as real only; but it is just an illusion produced by the talent of the clever magician or sorcerer.*

*Chit is real; the experience of the world is real; but the world is unreal.*

*Kaali's dance is real; but she does not exist at all outside of Shiva; her reality is borrowed from Shiva's reality.)*

संकल्पने मनोराज्ये स्वप्ने संकथने भ्रमे यथापुरानुभवं त्रैलोक्यानुभवं तथा।

The experience of the tri-world is similar to the experience of a city in a conception, in the mental kingdom, in the dream, in a narration, in delusion.

अहमिति जगदिति नान्तर्भ्रान्तिरियं प्रकचतीव चितः परमाकाशकृशाख्या शाम्यति निपुणं परिज्ञाता।

'I', 'world' etc are not at all there; it is a delusion within; shines from Chit as it were.

This Kaali who is described as thin etc, is the Supreme expanse only, and subsides when understood well.

*(If you realize the truth of Chit-state, the noisy dance of Kaali is seen as the silent state of Shiva only.*

*Look at the world as real, as Kaali's dance and enjoy it as real experience; yet see the Silent Shiva behind her and remain silent only.*

*By staying in Knowledge and living in the world, you get the best of both worlds.*

*Enjoy the dance of Rudra and Kaali; and also the silent state of Shiva.*

*The ignorant get trampled under her heavy feet; but you as a Knower, will only be the anklet-sound of her beautiful lotus feet, if you are established in the Knowledge-state.*

*A fool loves the reflection only and identifies with it; and is attached to the 'mirror-reflection' form.*

*The ignorant are attached to the reflection (world) and have forgotten their true nature.*

*The Knower also sees the reflection (world); but loves himself (Chit) only.*

*Be the Shiva of your life and dance as the Kaali. Life will be a melody-filled song accompanied by a beautiful dance!)*

इति नृत्यति सा देवी दीर्घदोर्दण्डमण्डलैः परिस्पन्दात्मकैर्व्योम कुर्वाणा घनकाननम्।

In this manner, that Goddess, with the spherical movements of her long stick-like arms which move continuously all around, produces a dense forest in the empty expanse.

*(This world is the dance-form of Kaali. Each and every quiver of the atom also, is 'she' in person.*

*Anything that moves is her manifest power. Even the movement of breath defines her presence only.*

*She is the very 'Praana' that holds you to your perception.*

*She is the quiver of the mind that perceives the world.*

*She is the power of Chit. She is the power of Shiva who is Chit in form. She is the form of Shiva, the*

*formless one. Feel her dance in each and every movement that is around you; and close your eyes blissfully like a child on the mother's lap; she herself will reveal to you the presence of Shiva by dissolving herself off completely.)*

क्रियासौ नृत्यति तथा चितिशक्तिरनामया अस्यां विभूषणं शूर्पकुद्दालपटलादिकं शरशक्तिगदाप्रासमुसलादि शिलादि च भावाभावपदार्थोघकलाकालक्रमादि च।

This 'Kriyaa', the 'Chiti-Shakti', the un-afflicted one, dances like in this manner.

Her 'ornament' is made up of the 'winnowing basket, spade, box etc; the arrow, the Shakti-dart, mace, spear, club etc and rocks also; and the hosts of objects present and absent, and all type of works and time systems'.

*(She is the 'Chiti-power' when the 'Truth of the Self' is not known, and is the 'Kriyaa', the purposeful actions which bestow results. She is everything and anything that appears with a form and moves.*

*And all these names and forms are painted by her on the 'emptiness called Shiva'.)*

चित्स्पन्दोऽन्तर्जगद्धत्ते कल्पनेव पुरं हृदि सैव वा जगदित्येव कल्पनेव यथा पुरम्।

'Chit-vibration' (Chit-Shakti) holds the 'Jagat' within, like an imagination of a city in the heart.

Rather, she herself is the 'Jagat', like the imagination itself is the city.

*(Actually the forms and names and movements denoted by the word 'Jagat' are non-existent, like a dream-city is non-existent except as the expanse of your imagination.*

*Kaali is the power of imagination. She is the power which makes you see names and forms in the emptiness. She is the power which makes you see motion in the motionless. Rather, we are aware of the 'motionless principle' because of 'her' only!)*

पवनस्य यथा स्पन्दस्तथैवेच्छा शिवस्य सा यथा स्पन्दोऽनिलस्यान्तः प्रशान्तेच्छस्तथा शिवः।

Like the movement is for the wind, she is the 'desire' in Shiva. Like the movement inside the wind, Shiva stays with his 'desire' that is in a subsided state.

*(Like we understand the presence of the wind by the motion which is innate in it, we understand the presence of the 'silent Shiva' through this 'noisy dance of Kaali'.*

*Kaali is like the movement to the wind; the very essence of Shiva.*

*'Shivam state' of Chit-expanse becomes the 'Shiva' because of 'Shivaa'; and 'Shivaa' exists because of 'Shiva' only. How can they both be separated ever?*

*The greatest love-story displayed in the Chit-space ever is this great dance of Shiva and Shivaa.*

*Shivaa is the song and Shiva is the silence.*

*Each exists because of the other; otherwise there would be only the silence of nothingness; or not even that! Shivaa is Shiva's desire! She is 'Shivecchaa'!*

*How can the desireless Shiva have a desire at all?*

*Shiva of course does not have any Vaasanaa which can function like a desire. He is Vaasanaa-less.*

*He is the form of complete dispassion, 'VairaagyaMoorti'! Who can have more 'Vairaagya' than 'Chit' itself? However, to be dispassionate, you should have a world, towards which you have to be dispassionate about.*

*Shiva's 'essence of dispassion' itself exists because of the 'presence of Shivaa' as his innate essence.*

*Shiva is the 'principle of Renunciation'; and Shivaa is that which 'is renounced'.*

*Both of them stay as the essence of each other.*

*She reveals his picture as Shiva the dispassionate one, by painting his portrait as the 'Vairaagya-form'; and she herself burns in the ensuing fire of Vairaagya to dissolve herself into him.*

*Who is the best renouncer; Shivaa or Shiva? Actually, where is the difference of 'she' or 'he'?*

*There is only 'That' as 'He' and 'She', the formless and the form!*

*There is only the Chit which is both 'Shiva and Shivaa'.*

*'Jagat' is the great 'Dance of Kaali' the 'Darkness of ignorance', on the 'Auspicious stage of Shiva'; and 'Shiva' is the 'Chit' as the 'formless auspicious expanse of Knowledge'.)*

अमूर्तो मूर्तमाकाशे शब्दाडम्बरं अनिलः यथा स्पन्दस्तनोत्येवं शिवेच्छा कुरुते जगत्।

Though formless, the wind-vibration is manifest in the sky with a loud noise, and keeps moving about; so does the 'Shiva's desire' produce this world.

*(It is the nature of the wind to move; and it is the nature of Shiva to desire the 'world- existence'.*

*This world is Shiva's shine; and 'Shivaa' is his shine.*

*Whatever conception rises in Shiva – 'that conception' - instantly exists as that very perception, by his power called 'Shivecchaa'. Shivaa is the greatest lover of Shiva; and always dances the 'dance of his mind'.)*

SHE DESTROYS HERSELF WHEN SHE CONTACTS SHIVA

नृत्यत्याथ यदा तत्र तथा तस्मिन्पराम्बरे काकतालीययोगेन संरम्भवशतः स्वयं निकटस्थः शिवः स्पृष्टः स

मनागभ्रमन्तिकं वाडवोऽग्निः स्वनाशाय वहन्त्येवाम्बुलेखया ।

When she was dancing like this in the Supreme space (as the Jagat), then, as a random co-incidence, due to her overexcited state, Shiva who was close to her was touched slightly by her like a nearby cloud, or like the flowing line of water touches the Vadava fire, and she was destroyed instantly.

*(The dance called Jagat is going on without a break.*

*Shiva, the formless one is watching it all like a witness (Saakshi).*

*Vasishta says that Shiva is there like the invisible cloud.*

*The Cloud is made of moisture; and moisture alone pours down as the rain.*

*Shiva exists because of the moisture called Shivecchaa, his power.*

*She alone pours down as the perception of the world, hiding the very cloud (Shiva) from which she was born. And accidentally, at some moment, she touched the cloud which was very close to her; and instantly she was destroyed.*

*How did this happen? What is the meaning of this statement, which on the surface looks ordinary, but contains the very essence of Self-realization?*

*What is the 'dance of Jagat'?*

*The ignorant Jeevas and their perceptions are referred to as the 'dance of Kaali'.*

*Jeevas are absorbed in their dream-worlds so much, that they have forgotten the very source from which they have appeared forth. They are so much absorbed in the 'dance', that they do not see the 'stage' at all.*

*We always notice the movement; not the wind.*

*We see the reflections; not the mirror.*

*We see the bracelet; not the gold.*

*Shiva and Shivaa are one and the same; yet appear as different to the ignorant mind.*

*Jagat and Chit are one and the same; yet appear as different to the ignorant mind.*

*Shivaa's nature is to be one with Shiva.*

*Shivaa the Jagat-form, has to dissolve off into Shiva and remain formless as 'That'.*

*But we the ignorant keep the dance going on, thus separating the lovers.*

*By chance, randomly, a desire rises in us to free ourselves from this dance and noise.*

*That is when this dancing Kaali touches Shiva, the burning fire of dispassion.*

*Even 'Mumukshutva' is an unreal 'dance-gesture' of this 'Jagat-Kaali'; but this particular 'dance-gesture' touches the 'fire called Shiva'; and lo, Kaali the 'reality of the perceived world', instantly burns off into nothingness; and only the 'formless Shiva' is there; or rather not even the Shiva, but only 'silence of the silence' alone is left back!)*

स्पृष्टमात्रे शिवे तस्मिन्स्ततः परमकारणे प्रवृत्ता प्रकृतिं गन्तुं सा शनैस्तनुतां तथा अनन्ताकारतां त्यक्त्वा  
संपन्ना गिरिमात्रिका।ततो नगरमात्रासौ ततश्च द्रुमसुन्दरी ततो व्योमसमाकारा शिवस्यैवाकृतिं ततः सा प्रविष्टा  
सरिच्छान्तसंरम्भेव महार्णवम्।

Instantly after the touch of the Supreme cause Shiva, she in order to attain her natural state, slowly discarded her thin endless form, and became the size of a hill.

Then she became the size of a city; then she was beautiful with the size of a tree.

Then she became space-like, and then she entered Shiva's form itself, like a river entering the great ocean after discarding its turbulent nature.

*(What happens when the true Knowledge dawns in a person, like Prakriti touching Purusha, like the beloved touches the lover? She dissolves off in that 'Great Union' – the 'Yoga' of 'Yogavaasishtam'!*

*Shivaa is actually Shiva in essence. Jagat is actually Chit in essence.*

*When the Knowledge dawns, the dark form of Kaali vanishes gradually; and the aspirant ascends slowly in the Knowledge of Chit.*

*The noise of the dance subsides slowly. The anklets do not ring any more.*

*The aspirant sees the Shiva-state; or rather himself rises himself to the state of Shiva.*

*The dark screen of the world vanishes slowly; and Shiva's great 'formless form' gets revealed.*

*In that state, even Shiva is not there; and Shivaa is also not there.*

*The difference has melted away with that single touch of Shiva.*

*There is no two; not also one; but just the bliss of silence.*

*The word 'touch' does not mean the inert sense of touch, a human has. Prakriti or Purusha are abstract concepts and do not have physical bodies of male or female like the gene-species of earth planet.*

*In that moment of the 'great union of lovers' by that single touch (Knowledge), both 'Shivaa and Shiva' disappear and only the silent 'Silence' is left back.*

*When the 'perceived world' is understood through knowledge, the 'perceived' vanishes off into emptiness; and the 'Knowledge-vision' alone remains as pure and tranquil.*

*This truth alone gets explained in a poetic way by Vasishta, saying that Kaali vanishes off slowly and gradually, by accidentally touching the Shiva.)*

एक एवाभवदथो शिवया परिवर्जितः शिव एव शिवः शान्त आकाशे शमनोऽभितः।

Removed of Shivaa, he became the only one that was left back.

Shivaa was one with him, and had no separate existence anymore.

Shiva alone was Shiva in the quiescent expanse and stayed with everything quiet all around him.

*(After the union of Prakriti and Purusha, the great lovers in the form of Shiva and Shivecchaa, what gets left back? Just one auspicious state without the divisions of Shiva and Shivaa!*

*That state was not the silence of the noise; but the silence of the silence itself (as opposed to noise)!*

रामोवाच

Rama spoke

भगवञ्छिवसंस्पृष्टा सा शिवा परमेश्वरी किमर्थमागता शान्तिमिति मे ब्रूहि तत्त्वतः।

Bhagavan! Explain to me, as to why that Supreme Goddess Shivaa, subsided like this?

वसिष्ठोवाच

Vasishta spoke

सा राम प्रकृतिः प्रोक्ता शिवेच्छा पारमेश्वरी जगन्मायेति विख्याता स्पन्दशक्तिरकृत्रिमा।

Rama! She is known as Prakriti. She is the Shiva's desire.

She is the Supreme Goddess. She is known as JaganMaayaa. She is the innate power of vibration.

*(What is Shivecchaa? Can Shiva have a desire?)*

*The 'Perceived world' that deludes all is the Icchaa of Shiva.*

*Icchaa is made of two sounds – इ and च्छ।*

*'इ' refers to anything that moves away; something that projects out; something that separates.*

*च्छ refers to something which covers.*

*'Icchaa' means – that which separates out of the source and covers up the source.*

*'Icchaa' is another name of Maayaa who hides the truth; and makes the 'unreal' appear as 'real'.*

*The 'Perceived world' is a collected form of Vaasanaa-fields.*

*'Vaasanaa' is the want or hunger that resides in the perceiver, who seeks to fulfill it in a Vaasanaa-field; and consequently gets drowned by the emotions of frustration, anger, hatred, greed, etc, if the Vaasanaa remains unfulfilled.*

*'Icchaa' as connected to Shiva is the 'Vaasanaa shine of the Self'.*

*Unless a Vaasanaa is there, a perceived world cannot come into existence.*

*In the 'story of the Rock-world', Vidyadharee is the 'Brahma-Icchaa', the 'Vaasanaa of the Creator', and so is the cause of the entire field of creation.*

*Brahmaa dissolves off that 'Vaasanaa' and thus starts the dissolution process in his world.*

*A JeevanMukta (of the highest level) also is completely free of Vaasanaas.*

*He has no desire for perceptions at all.*

*He is the Shiva-state where the 'Icchaa' has dissolved off within.*

*However the perceptions will continue as the shine of Shiva, even after he realizes the truth. He will continue to live the same life he was living as before, but with a stabilized intellect (SthitaPrajnataa).*

*In order to finish off the perceived world already started by the previous Vaasanaas, he entertains some vague Saattvic Vaasanaa forcefully; and lives in the world as a completely liberated Yogi.*

*Rama maintained the 'Vaasanaa of spreading the Knowledge' given by Vasishta to all the Rishis in the forest; and lived in the jungles for fourteen years. Usually all the JeevanMuktas keep the Vaasanaa of 'spreading the knowledge' and continue their existence in the world, like a lamp shining in darkness.*

*JeevanMukta's life is the dance of Kaali after the union of Shiva. It is the blissful dance of dispassion; and does not bind the Knower to the world-perception.*

*For the ignorant, the world is the mad dance of Kaali who has not found her lover; and so is painful.*

*'Shivecchaa' as the Vaasanaa of desire fulfillment is painful and binding.*

*'Shivecchaa' as the shine of Chit-state is a fulfilled state; and is not binding.)*

स परः प्रकृतेः प्रोक्तः पुरुषः पवनाकृतिः शिवरूपधरः शान्तः शरदाकाशशान्तिमान्।

He is above the 'Prakriti'; is known as the 'Purusha' and is of the form of wind.

He wears the form of Shiva; is quiet; and tranquil like the autumn sky.

*('Purusha' is of the form of 'Praana', the vibrating essence of the mind.*

*His presence is understood by the movement only.*

*Shiva's existence is known by the dance of Kaali only.*

*Chit is understood as the essence of the perceived world only.*

*Purusha and Prakriti are the essence of each other.*

*How can the wind exist without movement? How can the gold exist without any shape?*

*How can Shiva exist without Shiva? How can Chit exist without the perceived?)*

भ्रमति प्रकृतिस्तावत्संसारे भ्रमरूपिणी स्पन्दमात्रिका सेच्छा चिच्छक्तिः पारमेश्वरी यावन्न पश्यति शिवं

नित्यतृप्तमनामयं अजरं परमाद्यन्तवर्जितं वर्जितद्वयम्।

The Chit-power, the Supreme Goddess, 'Icchaa' of the nature of vibration, of the nature of delusion, named as Prakriti, wanders that much long in the Samsaara, till she sees Shiva the un-afflicted, the ever satiated, non-aging supreme without beginning and end, and who has rid of the dual nature.

*(Consciousness (self-aware entity) is the embodied Purusha, and the world perceived by that limited consciousness is the Prakriti.*

*The 'Perceived world with the perceiver' is the 'combination of Prakriti and Purusha'; 'Kaali and Shiva'.*

*'Purusha identified with the body' is the 'Prakriti'.*

*Any person who is identified with the inert body is a Stree (woman) and his life is nothing but the wild dance of Kaali, who wears the ornaments of winnowing baskets and swords.*

*The dark hue of Kaali refers to the ignorance in the mind.*

*The emaciated form of Kaali suggests his 'never-satiated state of sense experiences'.*

*Purusha, the 'understanding essence' in the embodied person, is the ever-satiated Shiva, the formless one.*

*The ignorant man is never aware of the 'Shivam-state,' that forms his very essence. He is absorbed, only in the wild dance of Kaali, the world affairs of his, performed through the body and mind.*

*At some stage of his never-ending experiences of life and deaths, he accidentally gets the 'desire for liberation' and wants to find out his true essence. That is when the Prakriti accidentally touches Shiva, the ancient Purusha. Immediately, the dissolving process of Prakriti starts; and she slowly melts off.*

*The 'person after liberation' (Mumukshu), slowly ascends the path of self-realization, step by step as described in the 'Description of seven levels' (SaptaBhoomika Vivaranam); and realizes his true nature.*

*He is no more identified with the body.*

*Actually he sees no differentiation of shapes at all anywhere. He understands every perceived object as the shine of Knowledge (Bodha) only (as just the flowing patterns of information).*

*He remains always a witness to the life-activities that he meets with.*

*There is no 'I' left back, even as a trace of Prakriti; there is only the silent formless state of Shiva, the witness consciousness filled with extreme dispassion.)*

संविन्मात्रैकधर्मित्वात्काकतालीययोगतः संविद्देवी शिवं स्पृष्ट्वा तन्मयीव भवत्यलम्।

By a mere act of co-incident, the ‘Goddess of perceiving power’, whose function is perception only, touches Shiva; and completely takes over his nature (of non-perception).

*(‘Desire to know the truth of the Self and the world’ cannot be forced on any one. Most of the aspirants understand the spiritual texts and their meanings in the intellectual level only. (Sage Ashtaavakra is an example of such a person as depicted in Tripuraa Rahasyam.) They are stuck to the studies as some Saattvic act only, and do not transcend their study level at all.*

*A sincere quest for truth can appear in the mind by chance only, or rather by the merits of many lives adding up in the Aativaahika level.*

*‘Kaali’ is the ‘perceiving power in the embodied person’ and her function is the perception-state that gets experienced by you.*

*By chance, if you really feel dispassionate about the world by the process of Vichaara, then it causes the event of Prakriti touching the Shiva.*

*This state of dispassion, if maintained non-stop, then the unreal nature of the perceived world gets understood; and the dispassion-state becomes your natural state of existence, even while living among the flowing perceptions.*

*Instead of shining in black colour like Kaali through ignorance, you will shine in white colour like the dispassionate Shiva, the ‘witness consciousness’.)*

प्रकृतिः पुरुषं स्पृष्ट्वा प्रकृतित्वं समुञ्जति तदन्तरेकतां गत्वा नदीरूपमिवार्णवे।

आपगा हि पयोमात्रं सङ्गे अर्णव एव सा यदा तदा तमेवाशु प्राप्य तत्रैव लीयते।

‘Prakriti’ touches the ‘Purusha’, and discards her nature of ‘Created phenomena’ itself, by becoming one with him, like a river loses its river-nature by entering the ocean.

A river (Aapagaa) is just made of water only; and the Ocean also is made of waters only. When the river contacts the ocean, she becomes the ocean itself. When she (river) reaches him, she dissolves there itself.

*(Prakriti is a river of experiences (waters/Aapa) rushing madly with her turbulent waves.*

*When the river reaches the ocean, it dissolves off into the ocean; and no trace of the river as a separate thing can be seen inside the ocean.*

*Similarly, when the Prakriti touches Shiva, she dissolves off completely; and only Shiva is left back. There is no trace of Prakriti at all.*

*The ego and its limited world of perceptions dissolve off; and the world shines as the form of ‘Bodha’ (knowledge), for a JeevanMukta.*

*Many aspirants mistake the ‘state of liberation’ as something akin to a suicidal state where there will be a complete cessation of everything, and a deserted state of emptiness will be left back as the Moksha-state.*

*Vasishta has repeatedly stated in his instructions that the perceived world is the shine of Chit; the Jagat is its heart; and so there cannot be a cessation of perceptions.*

*Chit-state cannot exist without the perception, which is its very nature; yet in that level of the supreme knowledge, perceptions as understood by the ignorant minds do not exist at all.*

*‘To remain as the silent perception-less Chit-state, even while living among perceptions’, is the state of true liberation.*

*When the understanding dawns that the blueness is not the real nature of space, then the blue colour does not vanish off, since it is the very nature of the sky on this planet. Similarly, when you understand the unreal nature of perceptions, perceptions do not vanish off; but you stop getting fooled by them.*

*Kaali does not cease to exist in the great union of Shiva and Kaali; but she melts off so that she can be the Shiva himself.*

*Kaali is not destroyed by Shiva; but in his embrace, she dissolves off into him ‘like a beloved in the arms of the lover’. The ‘two-ness’ named Kaali is actually Shiva the only one!)*

चितिः शिवेच्छा सा देवं तमेवासाद्य शाम्यति जन्मस्थानशिलां प्राप्य तीक्ष्णधारा यथायसी।

Chiti, the ‘desire of Shiva’, after reaching that Supreme Lord, becomes quiet, like the sharp iron blade in contact with its source stone (from which it was separated).

पुंसच्छायां निजच्छाया प्रविष्टस्य शरीरकं यथाशु प्रविशत्येव प्रकृतिः पुरुषं तथा।

A shadow of a man who enters the dark shadow-expanse of a forest, is not seen at all, since it has become one with the expanse of shadow. That is how the 'Prakriti' enters the 'Purusha', and dissolves off.

*(When a man enters the forest, his shadow merges with the dark shadows filling the forest and appears as if it is not there. The divided nature of his and other shadows disappears when his tiny shadow gets covered by the huge shadow of the dark forest; so also does Prakriti dissolve off herself in Purusha.)*

चेत्तित्वा चिन्निजं भावं पुरुषाख्यं सनातनं भूयो भ्रमति संसारे नेह ततां प्रयाति हि।

After experiencing one's true nature as the ancient one named Purusha, she again wanders in the Samsaara; and does not attain that nature again.

*(After the union of Shiva and Kaali, she again rises out of him as a new entity.*

*After realization, perception continues as it was before the realization-state.*

*In that state of knowledge, the world does not appear unreal and dark-hued like the emaciated Kaali; but appears as the shine of Shiva itself, and exists as the Self-shine.*

*All around is the shine of Knowledge alone. The world is now the 'Rudra's dance of dissolution' where all perceptions appear as what they are in truth; 'already destroyed' and 'non-existent like a mirage'.*

*Once the unreal nature of the blueness is understood, a man can never lose that knowledge even when he sees the blueness like all the others.)*

साधुर्वसति चोरौघे तावद्यावदसौ नतं परिजानाति विज्ञाय न तत्र रमते पुनः।

A good man lives in the crowd of thieves believing them to be his well-wishers; but after understanding their true nature (of deceitfulness), he does not relish their company any more.

*(The world that is presented by the senses looks attractive only till you understand its unreal nature. Once you understand the emptiness that shines as the perceived, you will never feel attracted to it any more.*

*A child will try to grab the sweets seen inside a TV screen (and get nothing of course); but once it understands that there is nothing but the inert screen there, it will learn to ignore the pictures seen on the screen.)*

द्वैते तावदसद्रूपे रमते भ्रमते चितिः परं पश्यति नो यावत्तं दृष्ट्वा तन्मयी भवेत्।

Chiti wanders, and enjoys the unreal duality till she sees the Supreme, but, after seeing him, she attains his nature only.

*(Chiti, the 'perceiving consciousness' is lost in the life-dream and is attracted by it, only till she contacts Shiva. Once the vision of truth is there, 'she' of the nature of duality, ceases to exist as a separate one.*

*'Duality' melts off in the great union of Shiva and Shiva.*

*What gets left back is the 'Yoga' the 'union of Prakriti and Purusha as one'.*

*'Two' and 'one' are just terms that are used only by the ignorant. In the Chit-expanse, there is no two, no one; but just the Chit shining as itself. The terms Prakriti and Purusha are also just coined up words that are used only for teaching the ignorant.*

*Actually there is only the silence of Chit; and the perceived world is non-existent completely.)*

चित्तिर्निर्वाणरूपं यत्प्रकृतिः परमं पदं प्राप्य ततामवाप्नोति सरिदब्धाविवाब्धिताम्।

Chiti attains the state of Nirvaana; reaches the supreme state; and gets his nature, like the river becoming the ocean, when it enters the ocean.

*(The 'perceiving consciousness, Chiti' attains the state of Nirvaana, uncovered of all sheaths; and remains as the Shiva who is bereft of all coverings of superimposition.*

*When the river joins the ocean, the river no more exists as the river but shines as the grand ocean itself. This is the great 'Sangamam' the union of Shiva and Shakti and is sacred beyond words.)*

तावद्धिमोहवशतश्चित्तिराकुलेषु सर्गेषु संसरति जन्मदशासु तासु यावन्न पश्यति परं तमथाशु दृष्ट्वा तत्रैव मज्जति घनं मधुनीव भृङ्गी।

As long as the Chiti does not see the Supreme, she wanders in the creations in various states of births filled with agitation, because of delusion. After seeing him, instantly she sinks into him, like the bee inside the dense honey of the flower.

*(A 'bee named Jeeva', flies hither and thither making a lot of flutter in the 'forest-land of wilderness' named 'Samsaara'. When it discovers the 'lotus of the Self', it will instantly drown inside the honey which is within itself. When the bee is sunk inside the lotus, there is only the silent state of bliss. The bee will never again roam about searching for honey in the dry forest.)*

सम्प्राप्य कस्त्यजति नाम तदात्मतत्त्वं प्राप्यानुभूय च जहाति रसायनं कः शाम्यति येन सकलानि  
निरन्तराणि दुःखानि जन्ममृतिमोहमयानि राम।

After attaining the 'AatmaTattva' (Knowledge of the Aatman), who will discard it Rama?

By the consumption of 'AatmaTattva', all the permanent sufferings made of births, deaths and delusions subside off, once for all (as non-existent).

After obtaining the nectar (of AatmaTattva) and tasting it, who will get rid of it (the Self-Knowledge)?

*(Why would a man who has really found the nectar of silence (of perceptions), ever seek the noisy world again? After discovering the ocean of nectar, which person will be foolish enough to chase a mirage, to alleviate his thirst?)*