

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FIFTY FIVE
[PAASHAANAAKHYAANA (20)]
(ENJOYING THE SELF-STATE AS 'TEJAS' -4)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

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

वसिष्ठोवाच
Vasishta spoke

TEJAS

(The term 'Tejas' refers to some 'energy-state', that rises as some luster, heat, the capacity to consume, and so on. The Jeeva entity is of the 'Tejas-essence' in that, he consumes the perceptions and nourishes himself with the experiences, and is symbolically represented as 'fire' in the Upanishads.)

ततोऽहमभवं तेजस्तेजोधरणयेद्दया चन्द्रार्कतारकाग्न्यादिविचित्रावयवान्वितम्।

Then I, the Chit-state endowed with the Vasishta-mind, became 'Tejas, which was kindled by the fuel of my 'Dhaarana' (contemplation on the 'Tejas' as my identity). I instantly was all those things that manifested as the forms of luster and heat; and thus I became endowed with the various limbs of Chandra (moon), Arka (sun), Taaraka (star), Agni (fire), etc.

(I, as the Chit-luster, instantly shine as the mind-moon, the witness-sun state of the perception, the twinkling thoughts of stars, the Jeeva-fire which hungers for perceptions, and all the perceived objects revealed by my presence.)

नित्यं सत्त्वप्रधानत्वात्प्रकाशाकृतिः आजगत्सर्वं दृश्यमूते सर्वचौरध्वान्तप्रतापयुक्।

I was the dominance of Sattva, the purity that shines as 'Sattva', and shone lustrous always, without the taint of Tamas or Rajas. I was the pure shine of 'awareness' which was aware of the revealing power of 'Tejas', the 'energy principle' that rose up as countless perceptions.

I saw the world as the divisionless luster-shine only, without the taint of the ignorance.

It was as if, all the thieves had disappeared at the appearance of the bright light.

The world appeared as the pure and taintless shine of brightness only.

दीपादिभिः शनैः स्निग्धैर्दशाशतविहारिभिः प्रत्यक्षीकृतसर्वार्थं प्रतिगेहं सुराजवत्।

The 'Jeevas' were seen like 'countless lamps lit in the darkness', and were burning bright by the 'oil of attachment'; and they were moving about everywhere in various forms like the spies employed by the emperor namely 'Chit', and were revealing the sights of the world in a variety of ways.

And as the great Chit-emperor, I was able to directly experience all the events of all the houses (resided by the various Jeevas), all at once.

लोकालोके च हृषितैश्चन्द्रार्काद्यंशुरोमभिः परप्रकाशैकरतैर्दूरोक्षिसासिताम्बरम्।

The 'Jeevas' were satisfied and happy because of their 'absorption in the objects' that were revealed by the 'false-light of the mind', and never knew of the 'true Chit-light' that was shining from them as the 'world-appearance'. I as the 'Chit-luster', was shining as the 'revealed state of the world' and was filled with the 'horripilation of the rays of sun and moon' (witness state with the Sattva-mind); and the 'darkness garment' (ignorance of the deluded minds) of the empty sky, was thrown afar.

(Though the world was revealed as the 'revelation of the tainted minds', I was observing it as my own shine from the 'witness state of the Chit', and was filled with the 'limitless bliss of my own self', and the horripilation rose as the witness state that was endowed with the pure mind state.)

अन्धकारस्य दैन्यस्य समस्तगुणनाशिनः दृश्यं सदृश्यमनिशं सर्वस्य गुणशालिनः।

(Why was the darkness thrown afar?)

The (blinding) darkness makes all the beauty of the images disappear, and makes the entire world vanish off, and so is a wretched state; the world that is shining with all its qualities intact, is a better option than this 'wretchedness-state of darkness'. Therefore it is better that it gets thrown off.

(The ignorance makes the world construed by the mind alone as real, and makes one suffer thereof, by blinding him to the truth; it is better that it is thrown off, and the world gets revealed by the shine of the Self alone, bereft of the foolish mind.)

तमस्तमालपरशुः परशुद्धिकरं पदं सुवर्णमणिमणिक्यमुक्तादिजनजीवितम्।

(How to throw off this ignorance?)

By cutting off the ‘dark Tamaala tree of Tamas’, namely the darkness (the lack of reasoning ability), with the ‘axe of Tejas’, namely the ‘Knowledge of the Self’, one attains the supreme state which purifies everything (ParaShuddhikaram Padam).

(परं शुद्धिकरं पदं - पद्यते अनेन इति परशुद्धिकरं पदम्।

Through this one attains the supreme purity state; so its ParaShuddhikaram padam)

This becomes possible only for those who are free of the ‘greed for accumulation of wealth in the form of gold, precious stones, diamonds, and pearls’.

(‘Tamas’ exists as the ever growing Tamaalaa tree, in the form of un-satiated hunger for wealth and property, and acts as the main support for the life of the ignorant Jeevas.

‘Knowledge of the unreal nature of the world’, is the axe that cuts off this tree of Tamas.)

शुक्लकृष्णारुणादीनां नित्यं ज्योत्स्नाङ्गशायिनां पुत्राणामिव वर्णानां सर्वेषां देहदः पिता।

I am the ‘sunlight’ which acts like the father by giving birth from my own body of whiteness, to many ‘sons’, namely the colours of white (colour of the day), dark (absence of light), and red (early morning and evening colours), which sleep in the moonlight, and are not seen at night.

(I am the ‘Tejas’, that rises from the Chit which exists as the three-fold Gunas of Sattva, Tamas and Rajas, the white, dark and red colours.)

घनस्नेहरसं पृथ्व्या रक्षितानलवेधनं गृहं प्रति घनानन्दैर्वृतदीपकपुत्रकम्।

I as the ‘Tejas’ (heat principle), have extreme affection for the ‘Prthivi’ (the earth-pedestal or mud) and always protect her from burning in the fire; and our son, the lamp-light (‘Deepaka’ made of clay lamp and the flame) is kept safely inside each house surrounded by the joys (of walls etc).

(I, the Chit-essence am attracted by the Vaasanaa-field, and never destroy her because of my attachment to her, and our son ‘Jeeva’ is kept surrounded by all the pleasures, and is safe inside.)

दृष्टं पाताललोकेष्वीषत्तमोरूपेषु पावकं अर्धदृष्टं रजोरूपे भूतले भूतमालिते सत्त्वात्मसु महासत्त्वं नित्यत्वं देवसद्मसु।

The ‘fire with my essence (knowledge)’ is seen very slightly in the dark bowels of PaataalaLoka (the Tamas-filled minds); and seen half only in the ‘BhooTala’ decorated by the living beings (deluded Naras); with full brightness in the divine mansions resided by the Saattvic Jeevas (who seek knowledge).

The lamp (of knowledge) burning inside the ancient dilapidated ‘Jagat-hut’ is as if buried deep inside the waters (worldly experiences) of the dark well (ignorance).

जगज्जीर्णकुटीदीपः कूपोम्भस्तमसोर्महान् दिग्बधूविमलादर्शो निशानीहारमारुतः सत्त्वं चन्द्रार्कवह्नीनां

कुङ्कुमालेपनं दिवः केदारं दिनसस्यानां तमोच्छ्रुनामनुग्रहः नभःकाचबृहत्पात्रक्षालनाम्बु समुल्लसत्।

I as the ‘Tejas’ am, the lamp burning in the old dilapidated house of Jagat; the huge well that keeps the water of the darkness hidden; the taintless mirror for the direction-bride (reveal the directions as light); the wind that throws away the ‘mist of night’; the main essence of ‘Chandra’, ‘Arka’ (sun) and ‘Vahni’ (fire); the ‘red paste’ that paints the ‘face of the day’; the ‘fertile field’ for the ‘crop of days’; that which graces the (darkened) images bloated by the darkness (and reveals them); the ‘quivering water (light waves)’ for the huge ‘glass bowl of the sky’.

सत्ताप्रदतयार्थानां प्रकाशकतयापि च चिन्मात्रपरमार्थस्य सहोदर इवानुजः।

Since I am lustrous and bestow realness to the objects (by revealing the images), I am like the next-born brother of the Supreme Reality namely the ‘Chit-alone’.

क्रियाकमलिनीभानुर्भूतलोदरजीवितं रूपालोकमनस्कारचमत्कारश्चितेर्यथा।

I am the sun which allows the ‘lotus lake of actions’ to bloom, and the life-giver for the beings on earth. I am like the Chit in producing the ‘magic of images in the eye’ and the ‘instant reactions that appear in the mind’.

नभस्थलगतासंख्यनक्षत्रमणिमालितः दिनर्तुवत्सराबृंहवाडवाग्न्यादिफेनिलः।

I am adorned by the ‘garland of diamonds’ that are made of the ‘countless stars of the sky-region’.

I am the 'frothing Ocean' that is covered by the 'Vadava fire' of days, seasons, and years, which keep on increasing more and more.

चन्द्रार्कादितरङ्गान्तरजडं पङ्किलो महान् बृहत्ब्रह्माण्डखातस्थो नित्यमेकार्णवोऽक्षयः।

I am the 'huge slushy land' that is bereft of water (Ajada/Ajala), yet the waves of moon and sun rise and fall like the 'water waves'. I stay inside the huge 'hollow ditch of Brahmaanda (emptiness)', as the 'limitless single Ocean of luster that is unbroken'.

हेमादिषु सुवर्णत्वं नरादिषु पराक्रमः काचकट्यं च रत्नादौ वर्षादिष्ववभासनम्।

I am the golden shine in the gold objects; am the shine of the valour in the humans, am the glittering light in the jewels, and am the flash of lightning in the rains.

ज्योत्स्ना मुखेन्दुबिम्बेषु पक्षमलेक्षणलक्ष्मसु स्रवत्स्नेहामृतापूरो हाससौहार्दभासनम्।

कपोलबाह्वनेत्राक्षिभ्रूकरालकलासकः निजोऽजेयतया जातो विलासः कामिनीजने।

I am the 'moonlight' that covers the 'moon-discs of the faces of pretty girls', and I ooze out from the 'tiny gaps of the eye-holes' through the pretty eye-lashes, as the 'nectar of love', and shine forth as the 'enchanted smile' (where a pretty girl with her bent face, passes a loving glance at her lover quickly and then flashes a smile, expressing her love).

I am the 'charming luster' that shines in the cheeks, shoulders, eyes, the eye-brows, palms and the curly locks. I cannot win over their beauty, so I ended up as the charming luster in the pretty damsels (and became a part of them).

तृणीकृतत्रिभुवनचपेटास्फोटितद्विषां शिरःसु वज्रीकरणं वीर्यं सिंहादिचेतसि।

I became the thunderbolt weapon (Vajraayudha of Indra) which fell on the heads of the enemies (Vrtra and others) who had made the three worlds to become grass-like by their slaps (like an adult punishing the bullying kids with a rod); and I am the valour burning in the heart of the lions also.

कटुकङ्कटकुट्टाकखड्गसंघट्टांकृतैः पटुस्फोटाटोपरटि भटेष्वटनसमुद्भटम्।

I am the 'courage' that belongs to the soldiers that move about bravely in the battlefields; this courage expresses itself as the 'clanking sounds of the swords hitting the metal armour of the enemies'.

(The verse is made of some harsh sounds that resemble the sound of the swords hitting the armors.)

देवेषु दानवारित्वं सुरारित्वं सुरारिषु सर्वभूतेषु सोजस्त्वमुन्नामः स्थावरादिषु।

I am the 'enmity' (burning vengeance) of the 'Daanavas against the Devas', and the 'enmity' maintained by the Suras against their enemies, and the 'burning valour' in all the beings which pounce on their preys, and am the growing power of the plants also.

अथ ते मरुवद्भास्वांस्तत्राहमनुभूतवान् जगदाकाशकोशेषु तेषु तामरसेक्षण।

Hey Rama with lotus-like eyes! Similar to where you really experience the waters in the desert that is only imagined by you, I experienced all this, in those hollow holes of the Jagat, within myself.

दिगन्तदशनिस्तीर्णैः करजालैर्जगत्खगं गृह्णदद्रयङ्गमर्कत्वं ग्रामवद्दृष्टभूतलम्।

I experienced myself as being the 'sun-ness' (Arkatvam), with my countless arms (rays) spreading out in all the directions, catching the 'Jagat-bird' which had the mountains as its limbs, and saw the 'BhooTala' like a tiny village.

कामोत्पले कोशचक्रं वाडवं तिमिरार्णवे ब्रह्माण्डसदने दीपं वृक्षं दिनफलावलेः।

I was the 'controlling fire' namely the 'discipline-wheel' for the 'blue lotus of passion' that longs for the moon (since it does not bloom in my presence); I was the 'Vaadava-fire' (the Knowledge-fire) for the 'Ocean of darkness' (ignorance); I was the 'light' that revealed the objects in the house of Brahmaanda; I was the 'tree' which yielded the 'fruits of days'.

रसायनहृदाकारमिन्दुत्वं वदनं दिवः निशानिशाचरीहासं विकासं रजनीविशाम्।

जगल्लावण्यलक्ष्मीणां सर्वासामुपमास्पदं रजनीरोहिणीनारीकैरवाणां परं प्रियम्।

I also lighted the face of the sky with the ‘moon-ness’ which is made of nectar-essence.

I made the ‘night-lady’ smile (as the moon disc) enchantingly, like an ‘Abhisarika’ (the lady who stealthily moves at night to meet her lover), and lighted up the world for those who moved about at night.

I was then the beauty-symbol (as the moon-light) that was used as comparison to all the beautiful charming ladies of the world: and I was extremely dear to the white lotuses (that bloom at moon-rise), namely the pretty women of the world who met their lovers at night, the ‘Rohini’ star (moon’s spouse) and the night-lady who smiled as the moon-disc.

नेत्रवृन्दस्य वक्त्रस्य द्युलतापुष्पजालकं सर्गोघमशकव्यूहं तारकापटलं मृदु।

I was the ‘soft screen made of countless stars’; it was as if countless white flowers bloomed on the sky-creeper and was a pleasing sight to all the eyes that were like bees, and I bloomed up their face-flowers also that were like the white lotuses. I experienced the softness and tenderness of the ‘star-screen’ as if it was the heaven which was sought by the ‘swarm of flies’ (ignorant beings) that long for the pleasures only.

वणिक्मात्रे वणिग्घस्ततुलातोलनदोलितं रत्नत्वं जलकल्लोलहस्तान्दोलनमब्धिभिः।

I as the ‘lustrous precious stones’ was rocked by the ‘turbulent wave-hands of the Ocean’, and then again rocked when weighed by the hands of the merchants in their ‘balance’ (Tulaa).

(The first half of the verse that refers to the merchants is made of harsh consonants and sounds harsh; and the second half that refers to the lilted Ocean waves, is made of soft consonants that are pleasing to the ears.)

अब्धाब्धौ शफरावर्तं अब्धा गोमञ्जरीगणः अब्दादौ दावदहनं वैद्युतं द्योतनं तनौ।

I was the ‘Abdhi’ (that which drinks the water, ‘Apo Dhayati’ the Vadava fire) in the ‘Abdhi’ (that which holds the water, ‘Apo dharati’, the Ocean) and was surrounded by the frightened tiny fishes which were escaping from my flames in anxiety.

(I as the Chit-luster am the Knowledge, and also the experiences of the deluded state; and I burn off the ‘waters of experiences’ as the ‘knowledge-fire’; and all the taints of the mind run away in my presence.)

I experienced the state of the countless sun-rays (GomanjhariGanaH) that were falling over the Ocean to dry it up. Like experiencing the forest-fire in the mountains, I entered the huge clouds that loomed above like the mountains, and experienced the state of lightning inside them.

(The verse repeats the sound of ‘Abdhi’ again and again.)

दारुदारणदुर्वारदीप्तं ज्वलनमाततं यज्ञाग्निदाहकल्याणं विस्फोटकठिनारवम्।

I experienced the ‘crackling sounds of various types’, when the woods burnt with uncontrollable fire (causing the destruction-events), and also when the wooden sticks burnt in the ‘sacred fire of the Yajnas’ (causing the auspicious events).

कचत्काञ्चनमाणिक्यमुक्तामणिमयं महः तपस्तां नीतमाक्षिप्य पाण्डित्यमिव पामरैः।

(I sometimes burnt off the rich mansions, and other properties of the rich, as a revenge against the humiliation they rendered to the noble scholars who were not wealthy.)

I experienced myself as the ‘devastating fire’ (like the dispassion-fire which burns off the desire for wealth); and I turned to ashes, all the wealth in the form of glittering gold, precious stones, pearls etc, that were stored inside the treasure-house, and made the wealthy man sad.

It was as if it was my action of revenge against the greedy rich, who hoard the inert gold and diamond objects, but ridicule the scholarliness of the noble and condemn their works.

विश्रान्तं स्तनशृङ्गेषु मुक्ताहारतया तया असुरोरगगन्धर्वनरनायकयोषिताम्।

I as the ‘shine of white-ness’ rested on the ‘breast-peaks’ of the spouses of the Asuras, Naagas, Gandharvas, and the human emperors, in the form of ‘shining pearl garlands’.

पादाहतिं गतं मार्गं तिलकत्वं वधूमुखे खद्योतेन मया लब्धं पश्यावस्थासु चापलम्।

(Sometimes, I was in a wretched position, sometimes in an adorable position.)

I as the 'day-shine' was trampled on the roads by the living beings, and shone also as the 'shining Tilak' on the foreheads of the brides (as a mark of auspiciousness)! Observe the different types of treatments I obtained at different places (like the noble scholar is appreciated when in the midst of his kind, but is condemned and ridiculed in the midst of fools.)

क्वचिद्विद्युतया तेषु शफर्या चार्णवेष्विव स्वस्थेषु विकृतं चारु वार्यावर्तविराविषु।

Sometimes, I was the shine of 'lightning flashes' in the 'cloud arrays', and moved weirdly when hit by the noisy winds, like the 'fishes' moving in the 'Ocean' in a confused manner when met with stormy winds.

क्वचिद्विपतयानीय कलिकाकोमलङ्गया अन्तःपुरेषु कान्तानां सुरतालोकनं कृतम्।

Sometimes, I was carried as the 'lighted lamps' by the tender 'creeper-like beautiful ladies' and was placed in the harems, and silently watched the union of the passionate couples.

क्वचित्कज्जलजालस्य ज्वालाकनकदाकृते खेदिना घनकूर्माभं सङ्गेनैव स्वकोटरे।

Sometimes, like a huge tortoise saddened by being contained within its own shell, I as the 'burning golden liquid' had to stay inside the heap of 'burnt out ashes' (in the workshop of a goldsmith) (like the Knowers hiding in a world of made of fools).

कल्पान्तेषु क्वचित्सर्वजगद्भ्रमघनश्रमात् खे कज्जलासिते लीनं रुद्रेभ इव विद्युता।

Sometimes, I as the 'blazing dissolution fire' became exhausted by roaming about all over the Creation in a burning spree; at such times, I rested as the 'lightning' in the 'dissolution cloud' which was huge like the 'dark elephant-vehicle' of Rudra, the destruction-deity.

क्वचिदाकल्पमापीय वाडवाग्नितया जलं जगत्सु गगनेष्वन्ते ननृते जलराशिषु।

Sometimes, I was in the form of the 'Vaadava-fire', and completely drank off the all the waters in the 'Jagat' till the end of the Kalpa, and danced joyously (as the blazing flames) in the emptiness, where there were no waters left anymore (like a Knower feeling blissful after all his 'world-experiences' are destroyed in the 'blazing fire of knowledge').

क्वचिदुल्मुकदन्तेन मया ज्वालाभुजात्मना विलोलधूमावर्तोग्रकुन्तलेनाकुलौजसा

पुरपल्लवाहेषु कवलीकृतजन्तुना कृताः कृताष्ट काष्ठादिपदार्थाः स्वादनोचिताः।

Hey 'Krtashta' (one who controls his eight limbs of Indriyas, Manas, Buddhi and Ahamkaara)!

Sometimes, (when people madly burnt the cities in a revengeful attitude), I was in the form of the blazing fire, had the 'teeth of burning torches', had the 'high rising flames as my shoulders', had the 'smoke-lines as my dark flowing hair', was restless and jumping here and there; and at that time I was very much thirsty (and hungry too), and burnt off all the houses and their 'gardens with the ponds' as waters, swallowed all the living beings as the food, and consumed all the 'wooden objects' as delicacies.

हतेन शस्त्रपाषाणैरयःपिण्डादिवासिना हन्तृदाहार्थमुद्गीर्णाः कणकोपलताः क्वचित्।

Sometimes, to satisfy the murdering instincts of people, I lived inside the 'molten iron' kept on the stones to make the weapons, and was beaten well; and the 'sparks of fire' rose from me along with the 'stone pieces'.

क्वचिन्महाशिलाकोशे पाषाणमणिना मया समस्तभूतादृश्येन स्थितं युगशतान्यपि।

Sometimes, I as the diamond-stone, stayed inside the huge rocks, well-hidden from all the people, for hundreds of Yugas also.

रामोवाच
Rama spoke

मुने तस्यामवस्थायामनुभूतं त्वया सुखं उत दुःखमिति ब्रूहि बोधाय मम मानद।

Hey Muni! Maanada! Tell me for my understanding, whether you were sad or happy when in those conditions (since you went through different situations, good, bad, evil and auspicious).

वसिष्ठोवाच
Vasishta spoke

यथा याति नरः सुप्तो जडतां चेतनोऽपि सन्विश्यत्वं तथा जाड्यं प्रचेतति।

आत्मानं चेतति ब्रह्म पृथ्व्यादीव यदा तदा सुप्तं जडमिवास्तेऽन्तः स्यादस्य न तदन्यथा।

A sleeping man attains the state of inertness (paralyzed body-state) though he is a conscious being. So also, the 'Chit-expanse' when attaining the perception level, sees the inertness as its covering only, and does not become inert.

When the 'Brahman-state' perceives itself as the elements like 'Prthvee' etc, then, it remains within itself, inert like a sleeping person, but not as another thing (by losing its nature). (So there is no sadness felt because of the inert state.)

वस्तुतस्तस्य खोर्त्यादि नासद्रूपं न सन्मयं दृष्टृदृश्यमिवाभाति ब्रह्म चैतत्समं स्थितम्।

Actually, the elements like Aakaasha, Prthvee, etc are not unreal; nor are they real. (*The experiences as the elements, was not like a Jeeva imagining an inert state, but was Brahman-awareness existing as those states.*) 'Brahman'(the real) alone shines as the 'perceiver and perceived'. It is always equal only, without division.

एतत्सत्यपरिज्ञानं यस्योत्पन्नमखण्डितं न तस्य पञ्चभूतानि न दृश्यद्रष्टृविभ्रमः।

He, who has the complete knowledge of reality, has no five elements (as the inertness), nor the delusion of the 'perceiver connected to the perceived' (as two different states).

तदा मयैवं शुद्धेन तत्कृतं ब्रह्मरूपिणा ब्रह्मरूपाद्देते किञ्चिदेतत्कर्तुर्न युज्यते।

That is why, I was able to have these experiences (as my own undivided shine), since I was pure and of the form of Brahman. Without being in the state of Brahman, you cannot have such visions. (*You can only imagine them as related by me, like the taste of the sugar explained in words.*)

यदा सर्वमिदं दृश्यं जातं ब्रह्म निरामयं तदा ब्रह्मपदस्थेन मयात्मैवैमीक्षितः।

All that was produced as the element-state (in my contemplation) is the affliction-less Brahman alone. That is why, remaining in the state of Brahman, I saw myself (Chit-state) like this.

यदा पुनरहं पञ्चभूतानीत्येव भासयन्भवामि जड एवाहं तदा चेतामि किं किल।

If I shine forth as the 'five inert elements' through contemplation, and turn into the inert elements, then how can I be conscious of anything?

(*I did not 'become' those inert elements and I did not experience any sadness or joy as those elements. I could experience the inert elements also as a conscious entity only; because I am the Chit state.*)

सुप्तोऽस्मीति दृढं भावं बुद्धवांश्चेतनोऽपि सन्नैद्रमेवेत्यलं जाड्यं लसच्चेतति किञ्चन।

When one wakes up from sleep, the firm idea that 'I had slept' is there as an understanding, since one is conscious of that. The ignorance of the 'sleep state' which had been experienced as 'nothingness', is understood as the inertness later. There is something which is self-shining and conscious even in that sleeping state. (*Otherwise how can you remember that you were dreaming or were in deep sleep? You had forgotten the waking state in the dream or sleep, but you as the 'witness' were not absent.*)

यस्तु ज्ञानप्रबुद्धात्मा देहस्तस्याधिभौतिकः शाम्यत्युदेति विमलो बोधात्मैवातिवाहिकः।

For him, who is awake in the correct knowledge, the physical body subsides and the knowledge of the Aatvaahika body rises naturally.

(The ignorant are aware of only the physical world; and believe themselves to be the physical forms. A Knower on the other hand, has no identity with the physical form, which is just one of the many perceived objects; and he remains identified with the 'formless Aatvaahika body' alone. He is never in the inert state. He experiences the inert also as a shine of Chit only.)

आतिवाहिकदेहेन तेन बोधात्मनापुना बृहता वा यथाकामं निर्वाणात्मावतिष्ठते।

A Knower, who is removed of all the covering sheaths (Anna, Praana etc) and is in the Nirvaana state, is in the form of Aatvaahika body only, as the essence of Knowledge. He remains as the subtle 'atom state of the individual', or the 'total state of Brahmaa', in whatever way he wishes.

(A Mukta of highest level, experiences at once the totality-state of Brahmaa also and the mini Jeeva-mind also as a part of the perceived.

A JeevanMukta is totally free to do anything, stay as anything or nothing, anybody or nobody! He can remain as Shiva away from all, and stay buried inside the ashes; or enjoy the world like Naaraayana; or rule a kingdom like Janaka; or write poems like Bhaaratiaaar; or be drugged in Mother's love like Ramakrishna; or be silent like a Ramana; or be a JagatGuru like Shankara; or roar like a Vivekananda-lion; or see the Lokaaloka worlds like Vasishtha. He is totally free! How can emptiness ever bind emptiness?)

बोधदेहेन हृदयं शिलानामप्यभेदिनां प्रविश्याशु विनिर्याति याति पातालमम्बरम्।

तस्मान्मया पुरा राम बोधदेहेन तत्तदा तथा कृतमनन्तेन चिन्मयव्योमरूपिणा।

Since the Knower is of the 'form of Knowledge' only (and is not bound by the inert form), he can enter the center of the unbreakable rocks also and come out; he can go to the netherworld down below or fly up above the sky. Therefore Rama, at that time I was of the 'form of Knowledge' only, which is endless and of the nature of Chit-expanse; and so I was able to experience all this.

वज्रपाषाणपातालनभोम्बरगमागमान्कुर्वतस्तादृशस्याशु न विघ्न उपजायते।

For such a person who is of the 'form of knowledge' (established in the Brahman-identity) only, there is no obstacle that blocks the movement to and fro through the diamonds, or rocks, or netherworld, or the empty sky above. *(He is like the canvas that can exist in any part of the picture that covers it.)*

बोधमात्रशरीरेण यावदास्ते जडेष्वसौ पदार्थेषु तथाभूतस्तावत्तत्रावतिष्ठते।

When he stays as the 'form of knowledge' only, and is inside the inert objects, he exists there as those things only. *(He experiences the state of inert objects as the 'Knowledge-body of Chit'.)*

स्वेच्छयैव चलित्वाथ ततोऽन्यत्र प्रयाति चेतत्रैव स्थितिं याति तत्तथैवागतिर्यथा।

Moving by one's own will, if he goes to another object also, he effortlessly experiences that state of the object, by remaining as that. Similarly he returns also from that state effortlessly.

(The 'mud in front of you' may not feel anything, since it is bereft of any mind; but if you are established in Brahman, you can experience the mud-state with a mind, as the Brahman-consciousness. You as the Chit, will feel no pain or joy that is associated with those inert objects.)

बोधमात्रं विदुर्देहमातिवाहिकमव्ययं इदानीं त्वं तमेवेह बुधोनुभवसि स्वयम्।

The 'Aatvaahika body of a Knower' is made of Knowledge (Self awareness as Brahman) only. Now you will also experience the same in the 'state of a Knower'. *(If you wish, you can also experience any state of the world.)*

चिन्मात्रव्योमरूपोऽस्मीत्यर्कादाविति बोधतः आत्मैवास्तमुपानीतः सन्नेवासन्निवात्मना।

‘I am of the nature of Chit-expanse only, even as the Sun and all’; by this unwavering state of knowledge, and remaining only as the ‘Self’, and removed of the entire world (as nothingness), he can remain non-existent, though existing.

स्थितं स्वप्नादिजगति तमसेवासतेव च आवृतेनेव वान्यासामलभ्येन सता दृशम्।

The ‘worlds of the dream state’ are filled with ignorance, and are as if covered by darkness and non-reality, and cannot be seen by the others; so is the ‘reality of the world’ seen in the Jaagrat also (for the Knowers).

तरङ्गलेखयाङ्गारसरितः स्वाङ्गलग्नया मनोराज्यश्रियेवाशुक् प्रोत्पन्नस्तद्वदेहया

कञ्जलालिकया वह्निविपिनं पुष्पशोभया फुल्लस्थलाम्बुजाकारं किंशुकाशोकरूपया

विततारम्भयाप्युच्चैर्ज्वालाज्वलतयेद्दया उपोत्थायाङ्ग गलितं खललक्ष्म्येव लोलया।

(The state of ‘Tejas’ did not affect my inner quietness in any manner.

It was like peeping into the dream of another person, by creating another person as the elements.)

Rama! If the ‘line of moving waves’ of the ‘river of embers’ of ‘another mind’s kingdom’, touches one’s body, one does not feel any pain. Similarly, it does not hurt me in any way, if moved by curiosity and with a slight wish, when I have the forms like- the ‘blazing fire-trees’ having the ‘beautiful flowers of flames’ with ‘the bees of soot,’ making a forest of ‘bloomed lotuses’ on the land with the ‘red hot Kimshuka blossoms of embers’; with the ‘huge body of flames’ spreading wildly with ‘high rising flames’; attractive like the ‘wealth gotten by ill-means’ that rise up high at one moment and subside instantly.

तेजस्तयापि परमाणुकोदरेऽपि दृष्टेत्थमेवमिह राम मया जगच्छ्रीः अन्या च सा न च चिदम्बरतः परस्मात्स्वप्ने

पुराचलगणोऽत्र निदर्शनं वः।

Even as the ‘Tejas-form’, even inside the ‘belly of the subtlest atoms’, whatever grandeur of the perceived world was experienced by me like this, hey Rama, it is not different form the Chit-expanse, the Supreme essence of Knowledge. The cities and mountains seen in the dream stand as our proof.