

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER EIGHTY SEVEN  
(STORY OF VIPASHCIT-13)  
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -1]  
[ SVAPNA, JAAGRAT, SUSHUPTI, TURVAA ]

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.

व्याध उवाच  
The hunter spoke

अपृच्छन्मुनिशार्दूलं कदाचित्तमरिन्दम भगवन्दृश्यते स्वप्नः कथमन्तर्बहिः स्थितः।

Rama! Hey destroyer of enemies! He once asked the best of Munis, “Bhagavan! How does the dream which is inside gets seen outside?

[How does the dream within the person is seen like Jaagrat outside?  
If what is seen outside is Svapna, then how is it seen inside?  
How is the Svapna which is inside the person seen?  
How is it the world which stays inside and outside seen?  
If the world is a dream, how is it seen as both inside and outside?

It was previously stated that there is no difference between Jaagrat and Svapna states, ant that they are the same states with different names. A Jeeva vanishes from one Jaagrat to appear again in another Jaagrat or moves from one Svapna to another Svapna.

What then brings about such divided experiences? Why and how does a person sees ‘one Jaagrat (Svapna)’ inside as it were and another one outside as it were?]

मुनिरुवाच  
The Sage spoke

ममापि साधो प्रथममेष एव विवेकिनः पुरा चित्ते वितर्कोऽभूत्कुतोऽप्यभ्रमिवाम्बरे।

Hey good one! Even I myself was troubled by such a thought at the beginning stages of my discriminative analysis, like a cloud suddenly appearing in the sky.

तत एतद्विद्वक्षार्थमहमभ्यस्तधारणः बद्धपद्मासनस्तस्यां संविद्येवाभवं स्थिरः।

In order to find an answer, I practised the Dhaarana (BahiHKumbhaDhaarana method) (used in entering another body/ParaKaayaPravesha), while seated in the lotus posture; and remained identified with that thought only.

तत्रस्थो दूरविक्षिप्तं तयैवाहृतवानहं चेतः स्वहृदयं सायं रुचेव रविरातपम्।

Seated there itself, I sent the mind outwards and was absorbed in it, like the sun removing the heat by his own cool splendour at the evening time.

EXPERIENCING THE INSIDE OF ANOTHER BODY

वेदनेरणया प्राणस्ततश्चित्तान्वितो मया शरीराद्रेचितो बाह्ये सौरभं कुसुमादिव।

Driven by consciousness, the Praana along with the Chitta was projected out through Rechaka method, like the fragrance from the flower.

व्योमस्थचित्तवलितः स प्राणपवनो मया अग्रस्थस्य मुखाग्रस्थे जन्तोः प्राणे नियोजितः।

That Praana-wind enveloped by my mind projected outside, was made to enter the Praana of the breathing-animal (disciple) in front of me, through the path of the face.

यः प्राणवलितः प्राणस्तेन नीतो हृदन्तरं स्वेहया स्वं स्वकः सर्पः करभेणेव हिंसितः।

That Praana combined with my Praana was taken by him to the heart, like a bear by its own will takes the snake from its hole and is swallowed forcibly to enter within.

ततोऽहं हृदयं तस्य प्रविष्टः प्राणवाजिना संकटस्थः स्वया बुद्ध्या तावेवानुसरोन्तरम्।

Then I entered his heart riding the horse of Praana following that other Praana force, and stayed like that in such difficult situation, by my own will.

THE EXPERIENCE OF ANOTHER BODY'S INSIDE

चरद्रसाभिर्बह्वीभिर्नाडीभिरभितो वृतं कुल्याभिः स्थूलतन्वीभिर्बाह्यदेशमिवाखिलम्

I was surrounded by moving liquids, many sorts of nerves, as if I was in a place filled with huge pipes carrying waters all around;

पर्शुकापञ्जरप्लीहयकृद्रक्तादिडिम्बकैः संकटं जीवसदनं भाण्डोपस्करणैरिव

many varieties of flesh oozing with blood was the body of a Jeeva, like a house filled with various ingredients kept in the vessels;

सर्वैः शलशलायद्विरुष्णैरवयवैर्वृतं निदाघतापसंतप्तैरुर्मिजालैरिवार्णवम्

all around was – the sound ‘shala shala’ of the heated limbs (stomach region), like the ocean with its waves heated up by the sun;

नवं नवं बहिःशैत्यं नासाग्राच्चेतनात्मकं जीवनायानिशं चेतो वातोन्नीतमनारतम्

continuous filling up of the fresh outside cold through the edge of the nose, and living because of that; and conscious because of that;

रक्तकुट्टरसक्षेष्मवसानिःस्रावपिच्छिलं घनान्धकारमुष्णं च संकटं नरकोपमम्

hell-like because of the dense darkness and heat within because of the blood circulation, and the slimy presence of digestive juices, phlegm etc;

उदयावयवाक्षेष्पष्टास्पष्टमरुद्रतैः स्थित्यन्तानां तु वैषम्यादागामिगदसूचकम्

blood, and other juices and liquids rising up, sticking to the inner limbs, seen when moving, unseen when getting blocked, sporting along with the Praana-winds, getting destroyed, and predicting the illnesses;

दरत्सरभससच्छिद्रावातवातेन शब्दितं पद्मनालप्रणालान्तर्ज्वलदर्णववाडवम्

loud sound of the winds like Apaana tearing out through the limbs; fire inside the stalk of the heart lotus burning like Vadava fire in the ocean;

मिलत्पदार्थनीरन्ध्रं सितमच्छं सवायुभिः क्वचित्सौम्यं क्वचित्क्षुब्धं चौरैरिव पुरं निशि

densely filled with objects mixing up; tied up by the organs with their wind-forces; pure because of the presence of the consciousness; quiet at someplace, and disturbed at some place, like the thieves in a city at night;

रसनादपरैर्नाडीमार्गविद्याधराद्वगैः संचरद्विर्वृतं वातैराकारार्धार्धगीतिभिः।

tongue and other nerve tubes where the food and water passed, acting like paths traversed by the ‘Vidyaadhara-travellers’, and filled by their songs as it were, because of the alternately moving winds, which were of the measure of half of two, and half of that also (making possible that much of the song only).

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तदहं हृदयं जन्तोराविशं विषमान्तरं नरोऽवयवसंबाधं नरवृन्दमिवाधिकः।

Then I entered the heart portion of that person which was even more tightly stuffed; like a man of more eminence entering a thick crowd.

अनन्तरमहं प्राप्तस्तेजोधातुं हृदन्तरे दूरस्थमिव यत्रेन रात्राविन्दुमिवार्करूक्।

Then I reached the Tejas (heat) part of the body within the heart, like Raahu reaching the moon at night with much difficulty as if it is far, though nearby.

यस्मात्त्रिभुवनादर्शो दीपस्त्रैलोक्यवस्तुषु सत्ता सर्वपदार्थानां जीवस्तत्रावतिष्ठते।

Because of this only, the Jeeva, which is the mirror reflecting all the objects of the tri-world, which reveals all objects like a light and gives reality to all the objects, stays established there.

काये सर्वगतो जीवः स्वामोदः कुसुमे यथा तथाप्योजसि किञ्जल्कैर्मुखे शैत्यं विवस्वता।

Though everywhere in the body, this Jeeva is established in the Tejas, like the fragrance and coolness stay more in the central part of the flower that is filled with filaments only, when it blooms by the sunlight.

तज्जीवाधारमोजस्तु प्रविष्टोऽहमलक्षितं रक्षितं परितः प्राणैर्वातैः प्रच्छादनं यथा।

I entered that luster (Tejas), the support of life, without getting observed, protected by the Praana-winds around, like a flame inside the closed pot is protected by the air which enters through a tiny hole in the pot.

ततोऽञ्जः संप्रविष्टोऽहमामोद इव मारुतं उष्णांशुमिव शीतांशुं मृत्पात्रमिव वा पयः।

Then I quickly entered inside like the fragrance entering the wind, like the sun entering the moon, like the water entering the mud-pot.

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द्वितीयेन्द्रंशुसंकाशे शुक्राभ्रलवपेलवे नवनीतगुडप्रख्ये क्षीरबुद्बुदसुन्दरे, तत्र पश्याम्यहं तिष्ठन् प्रवेशव्यग्रया उञ्जितः स्वौजसीव वसन्स्वप्न इव विश्वमखण्डितं सार्कं सपर्वतं साब्धिं ससुरासुरमानवं सपत्नवनाभोगं सलोकान्तरदिङ्मुखं सद्दीपसागराम्बोधिं सकालकरणक्रमं सकल्पक्षणसर्वर्तुं सहस्थावरजङ्गमम्।

In that area which was like shine of a second moon; like the shine of the white cloud, like the ball of butter, beautiful like the bubbles of milk, I entered as if forced by my own enthusiasm.

I saw there (in another person's Tejas), staying firmly as my own luster, the entire 'Vishva' along with its sun, mountain, ocean, and all the Suras, Asuras and Maanavas, with all its grandeur of cities, with all worlds in all the directions, along with its islands and oceans, along with its time and action phenomenon, along with Kalpa, moment and seasons, along with its non-moving and moving things; like a Svapna of mine (which was the Svapna of the other person.)

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तत्स्वप्नदर्शनं तत्र स्थिरमेव समं स्थितं वसाम्यत्येव निद्रान्ते निद्राऽन्ते नागता यतः।

The Svapna seen there was stable and similar to the same Jagat (as the world seen by me in my Jeeva state). I was awake in a state which was inside the sleep state and where the sleep has not arrived also as at the end of Jaagrat.

अनिद्र एव किं स्वप्नं पश्यामीति मया ततः परिचिन्तयता ज्ञातमिदं व्याध विबोधिना।

'How am I seeing Svapna without sleeping', Hey Hunter, thus analysing, I got to this understanding as the conclusion.

ननु नामास्य चिद्वातोः स्वरूपमिदमैश्वरं स्वं यद्व्यपदिश्यत्येष जगन्नाम्नाम्बरात्मकम्।

Is this not the excellent nature of the Chit-principle itself, which limits itself as something called Jagat which is emptiness in essence?!

चिद्वातुर्यत्र यत्रास्ते तत्र तत्र निजं वपुः पश्यत्येष जगद्रूपं व्योमतामेव चात्यजत्।

Wherever the Chit-principle stays, there and all, it sees itself as its own form, without discarding its empty nature.

अहो त्वद्येदमाज्ञातं यदित्थं दृश्यते जगत्तत्कथ्यते स्वप्न इति स्वचित्कचनमात्रकम्।

Aha! It is understood now as to how this world appears as this.

The shine of the Chit in oneself is termed as the Svapna.

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चिदातोर्यत्खकचनं तत्किंचित्स्वप्न उच्यते किंचिच्च जागरित्युक्तं जाग्रत्स्वप्नौ तु न द्विधा।

The self-shine of the Chit-principle alone is known as something called Svapna; something called Jaagrata. There are no two states known as Svapna and Jaagrata.

स्वप्नः स्वप्नो जागरायामेष स्वप्ने तु जागरा स्वप्नस्तु जागरैवेति जागरैव स्थिता द्विधा।

Svapna is 'Svapna in Jaagrata state'. In the Svapna, there is only the waking state. Svapna is Jaagrata only. Jaagrata alone stays as two. (One is awake in both the states; or rather dreams in both the states!)

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चेतनं नाम पुरुषः स मृतेषु शतेष्वपि शरीरेषु महाबुद्धे कथं कस्य कदा मृतः।

This Purusha (embodied Self) called Consciousness, even if hundreds of bodies die, how, for whom, when does he die?

तच्चेतनं खमेवास्ति स्थितं तद्देहवत्कचत् अनन्तमविभागात्म प्रतिघाप्रतिघात्मकम्।

That Consciousness is emptiness only; and stays shining forth as if it is a body. It is endless, undivided, and uninjured though appearing as injured (dying) due to delusion.

स्वभावस्याप्रतिघस्य नित्यानन्तोदितात्मनः परमाणोश्चिदाख्यस्य मज्जा जगदिति स्मृतः।

It is by nature uninjured; and is eternal and endless in essence. The inner marrow of this subtle atom named Chit is known as 'Jagat'.

चिद्व्योम्न उदरे भान्ति समस्तानुभवाणवः तथा यथावयविनो विचित्रावयवाणवः।

All the atoms of (deluded) experience (as the probable states) shine inside the belly of the Chit-expanse, like the various limbs of the 'one who has the limbs'.

['Jeeva' is not any tiny spark hiding inside some physical aperture.

The entire perceived field with the perceiver-entity is the Jeeva.

The world that is perceived and the perceiving consciousness together make up the living experience.

'Jeeva' means that which lives. How can it exist without a world around it?

The entire world around you, with you as the perceiver - is the Jeeva.

That is why King Lavana loses his 'Lavana-Jeevataa' completely, when he is removed from his 'King-Jagat' forcibly; and turns into the Jeeva of a Chaandaala-Jagat.

All that you sense with the senses, all that you think, all that you believe, all the limitations of space and time, together make a thing called 'you' - the embodied Jeeva.

Each Jeeva is a separate entity with a separate perceived world.]

[The Yogi's Jeeva has now entered the Jeeva-state of his disciple and is experiencing a world that belongs to his disciple's Jeeva state, without losing his own identity and Knowledge.

He understands that whatever shines as Jeeva is nothing but the shine of Chit as a world from that particular Jeeva-point.

Chit alone shines as the countless atoms of Jeevas with their worlds.

It is the nature of Chit to shine like this.

The entire world is the fragrance of the lotus called Chit.

A Knower knows it and enjoys it; an ignorant one does not know it and suffers as if trapped in a body.]

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निवृत्तो बाह्यतो जीवो जीवाधारे हृदि स्थितः रूपं स्वं स्वप्नसर्गोऽयमिति वेत्ति चिदाकचान्।

Turning away from the outside world, the Jeeva that is staying in the heart (not the physical one) that is the support for it, understands its own form as the Svapna-world, which is the shine of Chit.

बाह्योन्मुखं बहिर्जाग्रच्छब्दितं कचितं स्वकं रूपं पश्यति जीवोऽयमन्तस्थं स्वप्न इत्यपि।

When the mind is moving outward, then, one's Jeva-form shines forth with the name of Jagat.  
The same form seen inside by the Jeeva is the Svapna.

[What is the difference between the Jaagrat and Svapna states as such?

In Svapna, you do not remember the Jaagrat state.

In Jaagrat you have the memory that you had some Svapna experience.

If that memory was not there at all, how can you ever differentiate between experiences?

A Jeeva vanishes in a dream and appears in a Jaagrat with the faint memory of a Svapna. He vanishes from that Jaagrat to enter another Jaagrat experience called Svapna, where he does not have the memory of the previous Jaagrat!]

द्यौः क्षमा वायुराकाशं पर्वता सरितो दिशः प्रसृतो जीव इत्यन्तर्बहिश्चैकात्मकः स्थितः।

Jeeva alone spreads out inside and outside as a single essence in the form of space above, ground below, air, sky, mountains, streams, directions (in both the Jaagrat and Svapna states.)

अर्कोऽर्कबिम्बसंस्थोऽपि यथेहापि स्थितस्त्विषा तथा जीवो जगद्रूपो बहिरन्तश्च संस्थितः।

The sun though stays as the sun-disc only, is spread out here (on the earth) also as his shine. So also, the Jeeva is of the form of the world and stays inside and outside (as the Svapna and Jaagrat experiences).

[Jeeva is the very Jaagrat experience; he is the Jaagrat state; he is also the Svapna state.

Jeeva does not go through the waking state and Svapna state, as usually believed; but he is very state of Jaagrat and Svapna experiences.

He is the mind (Mind alone is the Purusha) that shines forth as two states of Jaagrat and Svapna.

An ignorant mind is bound to these two states as its very nature.]

अन्तःस्वप्नो बहिर्जागर्दहमेवेति वेत्ति चेत्चिदात्मको यथाभूतं मुच्यते तदवासनः।

If one understands the truth that - 'whether it is the inside-dream-state or the outside-waking-state, both are the shine of the 'I' (the ego)', then the Jeeva of the essence of Chit, stays liberated as his own original form, freed of all the Vaasanaas.

अच्छेद्योऽयमदाहोऽयमपि जीवोऽन्यथा वदन्द्वैतसंकल्पयक्षेण मुह्यत्येव शिशुर्यथा।

Though cannot be cut, though cannot be burnt (as the 'Self'), the Jeeva speaks of himself as the opposite of it (as being cut and burnt as a physical body), since he is possessed by the ghost called duality and suffers like a child through delusion.

अन्तर्मुखोऽन्तरात्मानं बहिः पश्यन्बहिर्मुखः आस्ते जीवो जगद्रूपं यत्स्वप्नस्वप्नजाग्रती।

He sees himself inside by turning inwards, and turning outward, sees himself as outside; and thus the 'Jeeva stays as the form of the Jagat'. That which is within him (as inside and outside) (as his very nature) is the 'Svapna and Jaagrat'.

[The mind believes in the ideas of 'inside' and 'outside'; and so thinks that the Jaagrat state is an outside experience and the Svapna state is an inside experience.

What is inside and outside but some perception imagined by the mind?

In Bhushunda section, Bhushunda advises the student to concentrate on the source of the ingoing Praana and the out-going Praana which is neither outside nor inside; but is the point from where the ideas of outside and inside shine forth as the world.]

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इति चिन्तयतः किं स्यात्सुषुप्तमिति मे मतिः जाता तेन सुषुप्तांशमन्वेष्टुमहमुद्यतः।

As I was pondering in this manner, I wanted to understand what the Sushupti state was.

So I started to analyse the nature of the Sushupti state.

यावत्किं दृश्यद्रष्ट्यान्तस्तूष्णीं तिष्ठाम्यहं चिरं निश्चित इति संवितिः शमा नान्यत्सुषुप्तकम्।

When I stay silent for long at the finish of the perceiver/perceived state, that state of perception bereft of the action of the mind is the quiet state; that is none other than the 'Sushuptaka state'.

[When the mind is not seeing anything, then it is known as Sushupti. It is an inert state as it were.]

नखकेशादि देहेऽस्मिन्विदिताविदितं यथा न जडं च जडं चैव सुषुप्तं चेतनात्मनि।

The nails and hair parts of the body are known and not known.

*(They are inert parts of the body; yet we are conscious of them.)*

So also, Sushupti state stays as not-inert and inert in the conscious principle.

*(Though it is an inert state, it is a part of our living experience.)*

संवित्या किं श्रमार्तोऽस्मि शान्तमासेवि मानसं इत्येकपरिणामत्वान्नान्यदस्ति सुषुप्तकम्।

Tired of perceptions, if I decide to stay quiet without the mind activities, then it ends in that single state of non-perception; that is nothing else but the Sushupti state.

एतन्निद्राघनं जाग्रत्यपि संभवति स्वतः न किञ्चिच्चिन्तयाभ्यासे शान्त इत्येकरूपकम्।

This dense sleep state can occur when one is awake also, by itself. When the non-thinking state

(ChittaVrttiNirodha) is practised, it ends in that a single state of non-perception, which is tranquil.

एषावस्था यदा याति घनता मुच्यते तदा निद्राशब्देन तन्वी तु स्वप्नशब्देन कथ्यते।

If this state (awake in non-perception) reaches denseness, one stays liberated; (now I understood that) that state which is deep sleep state alone is known as Sushupti; when it is disturbed (by perceptions) slightly, then it is known as Svapna.

*(Sushupti can be either the inert state of the ignorant mind; or the silent state of a mind that is free of agitations. The first one is tainted with dormant Vaasanaas; the other one is freed of Vaasanaas.)*

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सुषुप्तमिति निश्चित्य तुरीयान्वेषणामहं प्रवृत्तः कर्तुमुद्यक्तो युक्तः परमया धिया।

यावद्रूपं तुरीयस्य किञ्चनापि न लभ्यते सम्यग्बोधादृते शुद्धात्प्रकाशस्तमसो यथा।

यथास्थितमिदं विश्वं सम्यग्बोधाद्विलीयते यथास्थितं च भवति न च किञ्चिद्विलीयते।

After understanding the state of Sushupti, I then started to analyze the state of Turyaa, with my purified intellect; but there was no state of Turyaa at all, except as a state of perfect knowledge of extreme pure nature, like there is no darkness at all when light shines forth.

This Vishva, as it gets perceived itself, dissolves off, through the correct understanding of the truth.

(Or rather) Vishva stays as it is and nothing actually dissolves off.

[What is Turyaa state?

It is not the ChittaVrttiNirodha state of Praana-control (Sushupti practised in Yoga).

It is also not something you reach like a heaven above the clouds.

Now and here, when you understand the unreal nature of the Jagat, and feel the unique joy seeping through every conscious atom of yours by the taintless understanding of 'Bodha' shining as each and every perceived object, each and every thought and experience, then that alone is termed as the Turyaa state.

When this knowledge becomes your constant essence, then it will make no difference to you, whether the Jagat is shining as Jaagrat or as Svapna, since you will never be fooled by these illusory patterns.

When you are cured of the ghost-hallucination of the world completely, and are walking free in a ghost-less world pervaded by Chit, how and in what way can any non-existent ghost attack you ever?]

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अतः स्वप्नो जागरा च सुषुप्तं च तुरीयके सयथास्थितमिदमस्तीदं नूनं नास्ति च किंचन।

Therefore, Svapna, Jaagara, and Sushupta are in the Tureeyaka only. Everything is there as it is (as the continuous unfolding of experiences as Svapna, Jaagrat, or nothingness) in this Turyaa state (for the ignorant level); or not there at all (in the Knowledge-level).

कारणाज्जगदुत्पन्नं न ब्रह्मेत्थमवस्थितं जगत्तया शान्तमजं बोध इत्येव तुर्यता।

This Jagat has not been produced by any cause. Brahman alone stays as this Jagat, as tranquil and unborn. 'This knowledge alone is the state of Turyaa'.

असंभवकारणानां न जायते किंचन नाम सर्गः चिच्चेतनेनैव हि सर्गसंवित् स्वयं गृहीता द्रवताम्बुनेव।

Since it is completely not possible, the world does not get produced by possible causes of any sort.

Chit-understanding alone is the perceived world.

It is an accepted phenomenon like water taking on the nature of liquidity.

[For a person who 'knows' and lives in a realized state of the Jagat as Knowledge-form, the three states of Svapna, Jaagrat all turn into just Chit-state only.

He is fully sunk in the nectar state of tranquility and is not affected by the Jagat whether it is called Jaagrat or Svapna! He is not a Jeeva shining forth as world; but the Chit shining as itself.]

THE YOGI 'S MIND UNITES WITH THE MIND OF THE OTHER MAN AND EXPERIENCES HIS WORLD

गन्तुमेव विचार्याहं ततस्तत्संविदैकतां प्रवृत्तश्चौत्तमाब्जेन सौरभेणैव सौरभम्।

Then I decided to join with the other Jeeva-consciousness (of the disciple whom I had entered), like the fragrance of the mango flowers joining the fragrance of the lotus.

यावच्चेतनं तस्य तमोजोधातुमत्यजं प्रवृत्तं बाह्यसंवित्तौ समस्तेन्द्रियसंविदा

संविदं संविदा गृह्णंस्तान्बाह्यैःतरपि क्षणात् अहं प्रसृतवांस्तत्र तैलबिन्दुरिवाम्भसि।

When I left the Luster principle (Ojas) and joined his Jeeva-consciousness, then, I was instantly stuck with the outward perception of the sense objects. I held back that (mind) consciousness with my (mind) consciousness; and saw both the outside (his perceived world) and inside (my perceived world of being inside his conscious-mind) like the drop of oil spreads inside and outside in the ocean.

तत्संविदि तथैवाथ यावत्परिणमाम्यहं भुवनं दृष्टवानंस्तावत्सर्वं द्विगुणितं स्थितम्।

When I became one with his consciousness, I saw the world where everything became doubled (as two perceived states of myself and him).

दिशो द्विगुणतां यातास्तपतस्तपनावुभौ भूमण्डले द्वे संपन्ने द्वे वै यावौ समुत्थिते

वदनप्रतिबिम्बे द्वे दर्पणप्रतिबिम्बिते यथा भातस्तथा भाते मिश्रिते ते जगच्चितम्।

Directions were doubled; burning suns were doubled; Earth became two; and the above space was also two. The mixed worlds shone forth by becoming doubled yet were single, like two faces getting reflected in one mirror.

(The Yogi sees two worlds of two Jeevas, his and his disciple's. Actually he now has the knowledge of his world where he is seated in Dhaarana; and also the knowledge of the world where his disciple is seated in his 'JeevaJagat'.)

तैलवद्भाति कोशस्थं यच्चेतनतिलद्वये तस्मिञ्जगद्वयं तत्तथा भाति विमिश्रितम्।

संविद्वितयकोशस्थे मिश्रिते अप्यमिश्रिते ते उभे जगती भाते समे क्षीरजले यथा।

The mixed minds shone like the oil in two sesame seeds joined together (doubled); and two worlds shone forth there, mixed up together.

There were two separate perceiving minds, mixed, yet not mixed (because of separate Vaasanaas). The two worlds were shining like the equally mixed water and milk (that are joined as one).

निमेषाद्दृष्टमात्रेण सा तत्संविन्मया ततः सकलैवात्मतां नीता परिमित्येव संविदा ।

ऋतुरृत्वन्तरेणैव सरितेवाल्पिका सरित्वातेनामोदलेखेव धूमलेखेव वार्मुचा ।

After a moment of such an experience, the other consciousness was fully absorbed into myself, by encroaching it from all over like a season by the other seasons; like a small stream by a river; like the line of fragrance by the wind; like the line of smoke by the cloud.

एकत्वेनाशु संवित्तेर्ययो मे जगदेकतां दुर्दृष्टेर्द्विपुश्चन्द्रः सुदृष्टेरेकतामिव ।

By the oneness of the consciousness, the world became a single one for me (by the power of my Yoga); like the two forms of moon seen by a man with infected eye turns into a single moon for the man with proper eye-sight.

ततो मे तच्चित्तिस्थस्य स्वं विवेकमनुञ्जतः अल्पीभूतः स्वसंकल्पस्तत्संकल्पस्थितिं गतः ।

Then, as I stayed established in that mind-consciousness without discarding my own analysing intellect, I minimized my conception and reached his mental state.

तत्चित्तवृत्त्यैव ततो बाह्यमालोक्यंस्ततः अभुञ्जि तद्दिनाचारं तत्तद्दृश्यमत्यजन् ।

Then I observed the world through his thoughts; and experienced his events of the day without discarding the central essences of both.

#### I EXPERIENCED HIS FALLING ASLEEP

*(The Yogi is fully conscious of his own identity and is experiencing the deep-sleep state of the other person and analysing it, like an outsider.)*

ततो यदृच्छयैवासौ शनैर्निद्राकुलोऽभवत्पद्मः सायमिवापीय पयो भुक्त्वान्नमुच्छ्रमः ।

After drinking water, eating his food, and feeling tired, that person fell asleep slowly in course of the day, like the lotus in the evening.

प्रसृतं दिग्निकुञ्जेषु रूपालोकक्रियाकरम्संजहार बहिश्चित्तं सायमर्को रुचिं यथा ।

Like the sun withdrawing his rays in the evening, he withdrew the 'mind which was outward-moving and had spread out in all the directions and was engaged in seeing the perceived world of forms'.

सह चित्तेन तास्तस्य समस्तेन्द्रियवृत्तयः हृत्कोशमविशञ्छन्नाः कूर्मस्येवाङ्गसंधयः

मुद्रिता हृदयाकारस्त आसंश्चक्षुरादयः लोष्टरूपा मृतावेव लिपिकर्मापिता इव ।

All the sense-actions along with the mind entered the heart-hollow and hid themselves there, like the limbs of a tortoise. The eye etc were in the form of the heart (central essence of consciousness) only, as they got sealed within it; like inert mud lumps, as if dead, as if painted on a canvas.

अहं तच्चित्तवृत्त्यैव सहसोन्नम्य तत्स्थितः तच्चित्तानुविधायित्वात्तत्तद्दृश्यमाविशम् ।

I was acting through his thought processes, and so immediately rose up from those senses; and acting according to his mind-path, entered that heart-centre through the particular subtle nerves.

संहृत्य बाह्यानुभवमन्तरेव तदोजसि क्षणमन्वभवं शून्यं सुषुप्तं तल्पकोमले ।

Withdrawing the mind from the outside experience for a second, I experienced that Sushupti state of the nature of emptiness on that soft bed of luster (Ojas), the luster of Chit.

क्लमान्नपानबहुलैर्निबिडास्वपि नाडिषु सुषिरास्वेव वा वायुर्न निर्यात्येव याति च।

यदा तदात्मकात्मैकपरो हृदि सहस्थितं अप्रधानीकरोत्येतच्चित्तं स्वार्थस्वभावतः।

स्वार्थमात्रोऽद्य तस्यान्तः परकृत्यं न कस्यचित्कचति स्वार्थसत्तायामेतदेव वपुर्यतः।

At that time, the Vaayu named 'Samaana' - though is blocked in the many hollow Naadis (nerves) that are densely filled by the various juices and food particles and other things - still keeps its movement ongoing in a subtle manner. When this happens, the pure Praana with the essence of the individual Self (the mind-agitations), enters the Hrdaya (central point of Jeeva-consciousness), grasps the mind-functions and brings it under its control; by its very nature shining forth.

When it is absorbed in its own nature, there is no other action that goes on in the senses or the mind; since its form shines established in its own essence (of Chit-state).

*(It is not a state of liberation because the Vaasanaas are still dormant at this state.)*