

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER NINETY THREE
(STORY OF VIPASHCIT-19)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -7]
[THE STATE OF A BRAHMA-JNAANI]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

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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.

मुनिरुवाच

The ascetic spoke

STATE OF A BRAHMA-JNAANI

DHARMA AND SHARMA

[The term 'Pandita' refers to a person who has learning as his possession, and is endowed with excellent wisdom; and this excellent wisdom is the 'Knowledge of Aatman'.

('Pandaa' means 'Aatman-wisdom' - आत्मबुद्धिविषया.)

The 'Knower of Brahman' alone fits this definition, since he alone is endowed with the excellent wisdom of the Reality state, namely the Self-essence. His conduct and behaviour is the best course to be followed.

Any dictum of Dharma (the prescribed action for a man) and for the best satisfaction to be arrived at by any action, a BrahmaJnaani is alone is considered as the excellent model.

Karma without the doer-ship (I-ness) is the best Karma, and the bliss of the silent witness state is the excellent satisfaction (peaceful state) that is arrived at the end any action.

BrahmaJnaani does not perform any Karma at all, and never swerves from his 'Sharman' state.

The 'Dharma' prescribed for any thinking being is the practice involved in solving the mystery of one's own existence in the world.

Who else but a BrahmaJnaani can act as the model for excellent wisdom and conduct for all the other learned ones (who have mastered many skills and learning related to the Jagat-existence), and are like the ordinary earth-bound lotuses that are yet to bloom by the rise of the Jnaana-Sun?]

सर्वेषामेव धर्माणां कर्मणां शर्मणामपि पण्डितः पुण्डरीकाणां मार्ताण्ड इव मण्डनम्।

For any dictum of Dharma that need to be followed, and for the prescribed actions that are accompanied by the appropriate result (Karma) and satisfaction (Sharma), a man of Knowledge (of Brahman) is the only one who shines forth as the paradigm of perfection, and is like the fiercely burning single Sun ornamenting the sky for all the white lotuses which bloom by his presence.

[After understanding the emptiness of the world, what does a man of realization do?
Does he cease from the actions and sit off in a cave, without doing anything?

What is action or non-action for a Yogi of Knowledge? What is there to stop or continue?

When you realize the truth...like solving a puzzle as if...
then..

your perceived world continues as before; your body continues to live as before;
your family and friends continue as before; you laugh and cry as before!

What then is the difference?

Before Knowledge, you cried really. After Knowledge, you watch the act of crying.

All the actions of the mind, body and intellect stand outside of you 'the silent witness'.

You are always alert; always aware; but you do not identify with the perceived.

Never is there a moment of forgetfulness of your true nature!

You are like an ocean, to which rivers of perception fall into; without affecting you ever.

Follow the ways of those Knowers of Brahman who lived as JeevanMuktas performing their duties of life as always.

What does it matter, what the world around is like? It is just the Knowledge (information-flow) that you are a witness to!

Whether you sit on a rock or sit on a throne, both are some Knowledge-input that is brought by senses .

Why should it make a difference to you? Any perception is the same; meaningless and empty.

Following the rules prescribed by the scriptures; never hurting any one by thought, word or deed; never entertaining arrogance or self-conceit; never having attachment to the dream-world characters of his life; a Knower of Brahman stays always in the silent state of his essence amidst the noisy waves of perception.

Wherever he is, the Knowledge-seeking minds (filled with purity), bloom up by his (Chit-state) presence which burns away all the ignorance, like the white lotuses blooming in the presence of the fiercely burning sun which burns away all the darkness.]

आत्मज्ञानविदो यान्ति यां गतिं गतिकोविदाः पण्डितास्तत्र शक्रश्रीर्जरतृणलवायते।

Even the wealth of Indra equals a (worthless) dried up grass piece, compared to that state attained by the 'Knowers of AatmaJnaana', who are skilled in achieving the highest, and who are wise beyond the words.

[Indra's world is his Svapna and is also made of emptiness only!

Why would a man of wisdom care for even that emptiness called heaven?

His intellect is so pure, that he cannot be polluted by any dream-world of anyone, even that of the Trinities. Any world of any one is tainted like the garment worn by some one else; and a Jnaani entertains no wish for any perception-field of any other mind.]

पाताले भूतले स्वर्गे सुखमैश्वर्यमेव वा न तत्पश्यामि यन्नाम पाण्डित्यादतिरिच्यते।

In all the three worlds of Paataala, Bhootala and Svarga, I do not see any happiness or wealth that can surpass the joy of wisdom owned by these Knowers.

पण्डितस्य यथाभूता वस्तुदृष्टिः प्रसीदति दृगिवेन्दौ निरम्भोदे सकलामलमण्डले।

For a man who has understood the essence of all the Scriptures which speak about Brahman, the vision of Reality comes to prevail as a natural state, like the beautiful sight of the moon in a clear sky removed of all the clouds (and all the perception-fields stay dissolved in his presence, though seen as if).

इदं दृश्यमविद्यात्म ब्रह्म संपद्यते क्षणात्बुधस्य बोधात्स्रग्दाम सर्पत्वमिव शाम्यति।

This 'Perceived phenomenon', which is ignorance in essence, instantly changes into Brahman; and the 'ignorant vision called the Jagat' vanishes for the Knower through the 'Knowledge of Brahman', like the vision of the snake imagined in a rope vanishes with the knowledge of the rope.

[Actually, when the truth is understood, the perceptions do not vanish off for a Knower of Brahman. Life does not change off into a magical panorama of Siddhis and super powers.

And it is not that you will keep on smiling like an insane person, if you know the truth. Joys felt by the emotional brain are nothing compared to the bliss of the silent state!

The 'silence of the Chit-state' is the 'silence-state of Supreme Knowledge'. It is 'you' in essence.

It is the 'silent state of awake-ness' even amidst a 'noisy dream-scene of a Svapna world'.

It is the silence of pure emptiness where you 'just know'.

You just 'watch' everything like an amused audience; 'watch' all the actions of the mind, body and intelligence as an outsider. No perception-scene, either good or bad disturbs you.

You just 'know' that any perception-state is the Knowledge-shine alone. This vision does not swerve at all. It is not limited to a few hours of meditation alone.

The Realized person is always in the state of Knowledge.

His existence itself is a 'Nirvikalpa Samaadhi-state'.

Whatever action he is engaged in through the mind, body and intellect, he just stands outside of the action and its result, remaining established in the silent state and 'watches' them.

He is just 'aware' at all times. He is 'alert' at all times.

Life for him is a joyous swim in the ocean of Brahman. It is not the 'SamsaaraSaagara' anymore.

Though the rope may still slither like a snake in the wind, he sees always the rope only and never the snake; for the snake was never there; is not there; will not be there; and the rope also is not there in actuality as 'some thing'.

There is no world at all; but only the Brahman, the potential that can exist as any probable state of perception; the 'real' that can exist as any unreal information; but yet transcends the terms like 'real' and 'unreal'. A 'Knower of Brahman' is Brahman alone!

He exists as just the silence of the potential state; and never identifies with any probable state.]

यत्स्थितं ब्रह्मणि ब्रह्म कृतास्तेनैव सत्यता स्वभावैकात्मिकाः संज्ञा देहसर्गक्षयादिकाः।

Body (form), creation, destruction etc are the terms that refer to the nature of Brahman only, since they are made of Brahman alone (as some information-content); and they stay as the very nature of Brahman as the Knowledge. This is the truth.

(Everything is just a shine of that supreme potential state which can shine as any perception-state.)

[What is a body that you are identified with?

It is just an image seen in the mirror that you believe and identify with.

Body is just 'information' brought by the senses; and the mind has acquired the practice of calling it the 'I'. What you see in front of you as a world-scene at all times is just some information that is captured by the senses and the mind; which of course varies from person to person, according to the 'information capturing capacity of one's intellect'.

Whatever be the scene in front of you, you believe it as having a past and a future.

Every 'present' moment comes with the built-in imagination of the past and the future.

You just believe that there is a huge world out there, of which you are a part of.

You believe that the world must have been produced at some time; and will be destroyed at some time.

Based on the tiny information brought by your senses and the mind in the present scene of eating, or walking, or talking; you imagine a huge world filled with people and objects already; and worry about its creator; make theories about its creation; invent a Super-God as your ruler; become a slave to him begging for mercy and what not.

A whole world constructed out of sheer imaginary bricks opens up for you in that tiny experience that you are having at that instance. Where is the world except as a thought-network in your brain?

All the names and forms are just some sounds with meanings that are invented by the mind.

What actually is there is Brahman without the name of Brahman also.

Every name is Brahman; every form is Brahman. Every perception is Brahman.

Brahman is Knowledge (Bodha). World is just a pile up of Knowledge (or information.)

Knowledge can be incorrect also as when you believe in the inert body to be the conscious entity called the 'I'. When you acquire the correct knowledge through the study of good texts like Vaasishtam, and through the company of the realized, you will see the world as Brahman only; and you will not be misguided by the idea of divisions presented by the idiot-mind.]

सर्गो विद्यत एवायं न यत्र किल किञ्चन तस्य धर्माणि कर्माणि न चैवाक्षरमालिका।

In that state where the world does not exist at all in the least, the rules of Dharma, Karma and the garland of letters (the prescribed rules in words) have no existence at all!

[Brahman (Knowledge) alone is there as all; that is how the realized person sees the world.

When he sees all the names and forms as just a swelled up state of Knowledge alone; when he has no more the identity with the inert body or mind; when his mind is in the pure state of silence; what rules can ever apply to him?

After achieving the highest state even above the Devas, what for does he make effort anymore?

What does he need to study anymore?

What performance of rites will fetch him any greater good?

What need he has to please any deity with worship and devotion?

How can he be affected by any name and form of anyone anywhere?

When even Indra is nothing but a roadside stone for him, what does he care about any greatness of any one in the perceived world?

Yet, he just acts as if obeying the rules of Dharma, and performs proper Karmas; just so as to not misguide the people around him.

He is like an adult humouring the children playing 'house-games' in their level.

The world imagined by the ignorant does not exist for him at all; yet he obeys the rules prescribed by the Scriptures; and lives a life like all the others; but amused and silent within.]

WORLD HAS NO PREVIOUS EXISTENCE

पृथ्व्यादि संभवति चेतत्सकारणमस्तु तत्, तदेव यत्र नास्त्येव तत्र किं तस्य कारणम्।

If the elements like Prthvee etc (which are the building blocks of the world) really exist, then (of course) there can be a cause as a previous state (for the Drshyam). In Brahman, there is no previous or past states at all that denote any change, then what could be a cause for that which is perceived (as a world through delusion)?

[World is supposed to be made of the combination of five elements.

Do elements really exist?

In the Svapna world, the buildings and people there are made of only your ideas; your own mind-structure. The elements are non-existent there. Of course, you can imagine elements in a Svapna-world also; but the truth is that the Svapna-world people are made of your own mind-content.

Why should then the world of Jaagrat, considered to be made of elements?

Is it also not a thing made by your own mind-structure?

The colours you see, the solidity you feel, the tastes attached to the edible objects, the sounds attached to the moving objects, the smells attached to the fragrant objects; all these are produced by your mind (brain) only and do not belong to the outside world.

The reality behind the sense-perceptions is 'silent emptiness'.

This emptiness is not pure emptiness, but Knowledge that shines as sense-experiences.

Elements are also part of the knowledge only; and exist only in the mind of the perceiver.

Where there can be cause for a world which is made of mind-content only?

Where is the past or future except in the mind of the perceiver?

What can act as the cause of a world which resides only in the mind of a perceiver, where even the 'perceiver' is also an entity made of mind-content only?

What is the mind again? Mind is a name given to incorrect Knowledge!

From where did this incorrect Knowledge come from?

Nowhere! It is also some part of the pure Knowledge-essence only!]

ब्रह्मणः प्रतिभातं यत्तदिदं जगदुच्यते तेनैव कुत एतानि पृथ्व्यादीनि क्व कारणम्।

The illusory shine of Brahman alone is known as this Jagat.

All these Prthvee etc are produced by that alone. Where can be the cause for them?

स्वप्नद्रष्टृश्यनृणामस्ति काल्पनिकं यथा न वास्तवं पूर्वकामं, जाग्रत्स्वप्ने तथा नृणाम्।

For the one who is perceiving a world in the Svapna, the people seen there (as relatives and friends) are just some mind-made imaginations. The past etc which needs to be part of those people, is not real, though conceived by the mind as real. So it is with the people who are seen in the 'Jaagrat form of Svapna' also.

यथा प्राक्कर्म पुंस्त्वे च स्वप्ने पुंसां न विद्यते इह जाग्रत्स्वप्ननृणां भातानामपि नो तथा।

In the Svapna-state, the previous Karma (result) is not found in the embodied persons seen there as the embodied beings. So also, such Karma and their results are not there for the embodied beings seen in the Jaagrat here, which is also a Svapna-state only.

जीवः सर्वेषु सर्गेषु स्वप्नार्थान्निखिलान्मिथः प्राक्कर्मसत्त्वं मिथ्यात्म यथावासनमेषु च।

The Jeeva sees all the people acting meaningful for each other, in all the worlds of Svapna, yet without the accompaniment of the previous Karma (results of past actions).

So it is, with these (Jaagrat) creations also, which rise according to the 'Vaasanaa content' only.

[There exists only the varied measures of intellect as the 'information receiving capacity' which in turn exist as perception-fields with instantaneous Jeeva-entities. 'You' are not seeing the world, but the Reality is seeing a world through you (the measure of intellect-capacity). 'You' are not seeking liberation; but the liberation-idea produces you as its fulfilment-channel.

The world is nothing but the 'entwined interconnected information-flow' that is channelized through varieties of intellect-capacities, that rise as the ghosts of Jeevas.]

सर्गादावथ देहान्ते भान्ति स्वप्नार्थवन्मिथः यथासंवेदनं जीवाः सन्तोऽसन्तश्च तेन ते।

All the worlds which end up in having the bodies as its content, shine false yet meaningful for each other. The Jeevas exist or do not exist as according to the perception-experience of that time.

[Be it a Jaagrat-world or a Svapna world, wherever you have a body-idea, you will have people in your dream who talk and live like you only. Their existence is meaningful for you and your existence is meaningful for them. That means - you exist for them and they exist for you.

However, is it ever possible that you see the entire population of the world at the same instant?

Actually, you do not have the direct perception of the entire world and its people; but have only a collected form of knowledge (information) about them; and that makes you believe in their existence.

You can visit each person of the world to prove your theory of a huge world populated by people, like what Vipasheit tried to do; yet at any one particular time-instance, only one tiny sphere of experience alone is there for you; as it happens in a Svapna.

Your huge world is made of a collection of your 'experience information' only.

At any instant of your direct experience anywhere, you gather some tiny bit of information about the objects and people around you as presented by your mind. That alone is magnified by the mind as a world.

The entire world exists just as a data-store in the mind.

Is that not what happens in the Svapna state also?

In the Svapna, you do not think too much; but in the Jaagrat, the mind is more active and presents more ideas; and that makes you believe in a huge world that exists even outside of your experience-scene.

World is in the mind only; where else?

Mind is just the information processing power of Reality, and is not different from Reality.]

यथासंवेदनं सर्वे भान्ति भावयतस्ततः ते सन्त्यात्मन्यपि स्वप्ने जाग्रतीवार्थदा मिथः।

According to the perception-scene, everyone around you shines forth as and when conceived. Like in the Jaagrat state, they shine meaningful for each other as in the Svapna; and they stay as a part of the Self only.

[You sleep; and later have Svapna.

In Svapna you have some random experience; and later you wake up to find yourself in another world. You call it the Jaagrat. The mind is ready with the idea that you had slept on your bed at night and had a Svapna. This memory leads you on to believe in the same world before and after sleep.

Suppose the mind had a different memory?

Suppose the mind had no memory at all as it happens at death time?

Which world do you belong to?

We all live in a 'maze of Svapna-experiences' only; jumping from one to the other non-stop.

We call it Jaagrat sometimes; Svapna sometimes; but the experience is real only at the moment of experiencing.

There just exists the perception of some people and some objects as part of this tiny span of experience; and based on that experience itself, the mind creates a huge world as your abode (that too based on the Knowledge-gathering-capacity of the brain only.)

And based on the ideas presented by the mind, varieties of theories that discuss the creation and destruction of the world have come into vogue!

What world? Where is it?

All is in the mind!

Just an experience of eating your favourite dish is enough for the mind.

Instantly, you will think about the cooking process, the ingredients used, how they were produced, who produced them, the country they were brought from, the population of that country, the politics of that country, the world that contains such countries, the planet earth which rotates around the sun, the sun which is a part of the galaxy, the galaxies which abound in the universe and so on...!

An entire world reaching beyond the stars gets created in the mind, at the one instant of your eating a favourite dish within the four walls of your house!

This is the power of the mind!]

संकल्पसंविदग्रस्थवस्तुनिष्ठतयाऽस्फुटं फलं चाप्नोति ते स्वप्ने लोकनिष्ठतयाऽस्फुटः।

In your Svapna, only the object conceived by you (like the cooked delicacy) is in your presence as your object of perception, with the causal factors (like collecting ingredients, cooking etc) remaining indistinct; and the result is also obtained (as getting satiated by eating that delicacy).
(Jaagrat state is also similar.) The only difference is this indistinct feature at the time of perception.

[In Jaagrat, you think more; and in Svapna, you think less maybe!

What else is the difference between the experiences?

The so-called food you consumed in the Jaagrat, tastes the same in the Svapna also!

In Jaagrat, you have the idea that the dish was produced through a cooking process and have distinct memories to prove it; in Svapna, the memories are indistinct.

Perception is the same in both the cases. Any perception is the shine of Brahman alone!]

शुद्धा संवित्स्वभावस्था यत्स्वयं भाति भास्वरा तस्या भानस्य तस्यास्य जाग्रत्स्वप्नाभिधाः कृताः।

The Pure Consciousness which is always established in its own nature, shines by itself as the resplendent states of distinct and indistinct natures.

That shine of Chit alone is referred to by the names of 'Jaagrat' and 'Svapna'.

सर्गादावथ देहान्ते भातं यद्वेदनं यथा तत्तथाऽऽमोक्षमेवास्ते तदिदं सर्ग उच्यते।

All types of perceived world-states which always stay connected to the body-identity as one's experience, stay that way till the liberation gets achieved. That alone is known by the name of Sarga.

[Every one with a form and name is a Jeeva who goes through the continuous flow of experiences. That is why Upanishads refer to the experiences as 'waters' (Aapa).

Vipashcit, by his own stupid desire was caught forever in the experience-waters.

There was no respite for him at all.

This flow of experiences is denoted by the term 'Sarga' - 'that which flows'.

Till how long does this flow last?

Till you understand the truth of this all!

After you realize, you walk on the waters; not drown in it!]

जाग्रत्स्वप्नार्थसार्थस्य संविदश्च न भिन्नता अस्त्यप्रतिघरूपायाः प्रकाशालोकयोरिव

अग्न्यौष्ण्योरिव तथा वातस्पन्दनयोरिव द्रवाम्भसोरिवाऽऽवीचि वा शैत्यानिलयोरिव।

The 'states of Jaagrat and Svapna with their meaningful experiences' and the 'understanding nature of consciousness'; do not contradict each other; and do not differ in the least from each other; like the states of the light and the sight, like the fire and its heat, like the wind and its movement, like the flowing nature and water pervading the wave-ness, or the coolness and the wind.

[Should the experiences of Jaagrat and Svapna be shunned like some evil that is opposed to Brahman?

No! Every experience is just the shine of Brahman only.

When you practice living at the present only, to the utmost perfection at that instant; keeping the mind empty of all its formulae of 'likes and dislikes formulae'; then the world which was burning you like the fierce fire, instantly turns into the cool nectar of silent bliss.

All experiences are the shine of Brahman only! World is the essence of Brahman!

Brahman's nature is to shine as the perceived world.

See it as Knowledge; you stay liberated. See it as real and limited; you stay bound for ever.]

सर्वमप्रतिघं शान्तं जगज्जातमसन्मयं इत्थं सन्मयमेवास्ति नास्त्यर्थेन च संयुतम्।

Everything that is perceived in the unreal world-state is only the quiescent state of Chit which remains undamaged by anything. As a state of Brahman, it is the truth and is not connected to any meaning or purpose as such.

(The purpose and meaning attached to every experience that you have, is actually meaningless and is just an expression of some dominant Guna.)

ब्रह्म प्रोद्भूय मृत्वा च दृश्यानुभवरूपि च चिन्मात्रमजरं शान्तमेकमेवामलमं स्थितम्।

Brahman rises up as the creation and perishes as its dissolution; and experiences the perceived also; yet it stays as the ChinMaatram; ageless, tranquil, single, and taintless.

कार्यकारणतार्थानां या यथा हृदि कल्पिता ब्रह्मणा पुरुषेणेव नगर्यन्तस्तथैव सा।

That which gets conceived by Brahman in the heart as the effects connected to causes, shines as the objects seen inside the city by a person.

[‘Cause and effect concepts’ also belong to the perceived phenomena only.

The objects are seen as bound by causation rule, because Brahman conceived it so.

A man walking in a city can never look at any object as causeless. Mind of a Jeeva has the natural illness of seeing everything as connected to a cause only.

Any trivial thing is also is imagined by the ignorant man as having an effect on his life, like the sight of a crow, or tree or the cat or whatever. Even the distant stars are looked upon as having effects on his day-today life, whereas his very existence as an Avidity-entity is the most worthless state of existence, worst even than the existence of a crawling tiny worm under the ground.]

ब्रह्मणो हृदि सर्गोऽयं हृदि ते स्वप्नपूर्णथा कार्यकारणता तत्र तथास्तेऽभिहिता यथा।

The Sarga is in Brahman’s heart like the Svapna-world in your heart.

The effect and its cause exist there as willed by you only.

[You as a Vaasanaa field, have a limited perception only. Brahman as all is the entire perceived phenomenon.

Your limited perception is your private Svapna state.

Sarga is Brahman’s Svapna you can say; as meaningless and empty as your Svapna!

Who made the rules prevailing in your Svapna? You or your mind!

Similarly, the rules of cause and effect of a Sarga are just there as willed by the Brahmaa of that Creation; who is established in his own essence.

You are always a part of the totality state; you as a Jeeva are intertwined with the objects of the totality state.

You and the totality state exist as one.

You are a dream-character of a totality dream-state that is named as Viraat.

This Viraat is not an entity, but a wave of Chit-Ocean which rises as a totality of ‘hosts of Vaasanaas’.

You are a product of some Vaasanaa-content.

You are the expression of some probable state of Reality, a random Jeeva like the person you see in your own dream.

The Vaasanaa for Knowledge expresses itself as you who are after the liberation.

Even if it is fulfilled as imagined by you, a ‘no one’, nothing at all happens, but just an experience gets completed in a mind.

There is no purpose in any one’s existence (even if they are the great gods worshipped by you), for every form and name is just a random dream-existence only, and is causeless and meaningless.]

संविद्धनोदरे सर्गे कार्यकारणता स्थिता तथा यथोहिता तेन त्वया वा कल्पनापुरम्।

The cause and its effect exist in the Sarga inside the belly of the Perceiving consciousness (Brahmaa)

similar to the manner in which the affairs of a city imagined by you exist as per the ideas invented by you.

चिता संकल्परूपिण्या सर्गे संकल्पपत्तने त्वयैव स्थापिता संस्था कार्यकारणरूपिणी।

In the Sarga, the city of imagination of the form of imagination, the cause and effect relations have been established by you alone, who are in essence the Chit of the form of imagination.

[The Svapna-world is your Sarga.

The rules or no-rules prevailing in that world are concocted by your mind alone.

So also, a Brahmaa’s Sarga (the totality-state) also has rules prevailing there as concocted by his mind.

He is also a form of Chit; you are also a form of Chit.

Chit-essence acting as you brings about the reality of the Svapna as imagined by your mind; so also, Chit-essence brings reality to the world that is conceived by Brahmaa.]

आकाश एव कचनं यच्चित्ते स्वात्मरूपिणी नियतं सन्निवेशत्वात्तदन्तः सर्ग उच्यते।

The set of rules that belong to an imagined world intrinsic to its existence alone and gets conceived in the mind, is pure emptiness only, and is one's own essence; and is known as Sarga.

[Your Svapna-world is the creation of an ignorant mind. Sarga is the creation of Brahmaa who is made of Knowledge only. Both are made of emptiness only.

A child can play with wet soil and make mud-balls randomly; an adult may produce more meaningful structures with the very same soil. It does not change the fact that the mud balls and the statue both are made of wet soil only. The difference here is in the level of Knowledge.

You are ignorant of your true essence and so, your mind produces random Svapna worlds.

Brahmaa is a Knower of Brahman; and so produces a Sarga with proper rules and regulations.

However, your Sarga and his Sarga, both are made of emptiness only.]

या संविद्रव्यवस्थास्ते हृदि संकल्पपत्तने सैषा स्वभावसंसिद्धिः कार्यकारणतार्थजा।

The meaningful connection of the effect and its cause in the imagined city in the heart is just a result of one's own nature, like the shine of the sun lighting up everything.

[Any Sarga comes into existence, because it is the same Chit in you and in Brahmaa.

The same Chit-Sun lights up the Brahmaa's world also; and also lights up your Svapna-world. Both appear real at the time of experience only, because of the power of Chit.]

प्रथमं यद्यथा भाति चित्त्वमस्ति तथेह तत्तस्यैव नियतिः कालो देशादीत्यभिधा कृता।

In whichever manner the state of Chit shines forth (through HiranyaGarbha's conception) at first, it exists in the same manner now also (in the creation). His own ideas binding the form of creation, are termed as the time, place etc.

या नामाशु यथा भाति चेतनाकाशशून्यता तथा तथा वस्तुतया कार्यकारणताश्रिता।

In whatever manner the emptiness of Chit-expanse shines (as cause and effect etc), in that very manner the effect and cause stay connected as real.

चिच्चमत्कारमात्रेऽस्मिन्सर्गाभे भावरूपिणि पूर्वं भावाः प्रवर्तन्ते पश्चात्सर्गाभिधा विदः।

In this shine of the world which is of the form of conceptions, which is just the magic of Chit, at first the conceptions alone extend forth, and later the understanding of something called the world.

[Whatever is conceived by any mind, be it a Brahmaa or a Jeeva, the Chit-essence within all shines forth as that world with those rules as concocted by those minds.

First rises the conception; and instantly the experience of the conception is there as a perceived experience, with a random Jeeva production. This flow of non-stop experiences goes by the name 'world'.)

शून्यतास्त्रिजगद्रूपास्तथा चिद्व्योमनि स्थिताः अनन्याः पवने सौम्ये स्पन्दसत्ता यथा निजाः।

The 'Tri-world forms' are empty-states only, existing in the Chit-expanse, but not differing from it, and belong to it (dependent on it for existence), like the existence of movement in the quiet wind.

[Movement is there because of the wind.

Tri-worlds exist because of the Chit-expanse and do not differ from it.

Wind alone is the movement also. Brahman alone is the world also.]

व्योम्नि सौषिर्यनैबिड्यं यथा नीलमिति स्थितं चिति चेतननैबिड्यं तथा सर्ग उपस्थितम्।

The dense-state of hollowness filled with dust alone is the blueness of the sky.

The denseness of consciousness alone exists as the world-state.

आभात एव भातेऽस्मिन्कृच्छात्सर्गे विसर्गता बुद्ध्यते रज्जुभुजगे रज्जुरुपं यथा पुनः।

When the world is shining forth like this with all its names and forms, it is understood (by a Knower) through hard effort, to be without divisions and as the emptiness of Chit-expanse only, Then, the no-world state is seen in the world-state, like the rope gets understood as it is, even when it is seen like a snake.

मृतः स स्वप्नवत्सर्वः संपश्यति पृथग्जगतच्चान्यदिदमन्यच्च नित्याप्रतिघमम्बरम्।

After death, he sees the other world also as a Svapna only. Whatever is perceived as this world or the other, he knows it as the eternal expanse of Knowledge only, which is uninjured by the 'tri-fold perception state'.

[What happens to a JeevanMukta after the death of the body?

Another world-perception may arise as a part of his previous Vaasanaa practice.

He may see other worlds of penance and Knowledge also.

Or there might be just the silent state of awareness without perceptions.

There can be absence of perceptions or presence of perceptions; but not the cessation of perceptions.

Since he sees Brahman only; what matters what world he is in?

He never swerves from his Knowledge-state whatever perceptions appear in front of him as another world.]