

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER NINETY EIGHT
(STORY OF VIPASHCIT-24)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -12]
[JAGAT CONTROLLED BY THE CAUSALITY LAWS]

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.

INTRODUCTION

In this section, the ascetic Yogi explains how the dreams are seen within oneself, and the waking state is seen outside. He also explains how the Dhaatus (Kapha, Vaata, and Pitta) cause the variety of perceptions in the Svapna and Jaagrat states.

The main question to be tackled is:

What was the cause of the Jagat that the ascetic saw in the Svapna state? If that Svapna-world was a random experience, then why not consider the Jaagrat world also as a random experience only?

Except as a conscious-ego-entity experiencing something at sometime somewhere, as if you had been there from birth itself, what other proof do you have for your existence inside a world-existence?

Just as it happens in a Svapna, you are experiencing a Jaagrat also as a Jeeva-entity manufactured by a Vaasanaa. Vaasanaa may remain dormant sometime; yet, even then the perceptions of random nature rise up because of the physical processes going on in the body.

Sometimes, instead of the Vaasanaas, the imbalance of chemicals in the body and the imbalance of emotions in the mind – both become the cause of the ‘perceived’ for a Jeeva.

After all, a world is made of nothing but kaleidoscopic scenes seen through the screens of five sheaths of food, mind etc, in the emptiness of Chit-expanse.

मुनिरुवाच

The ascetic spoke

REMAINING AS THE SUBTLE CHIT-ATOM

तदोजः संप्रविश्याहं स्थितस्तदनुभूतिवत् अन्तस्थत्रिजगद्रूपो यथाब्जे बीजमङ्कुरे।

I had entered the lustrous part of the ‘Chit-subtle atom’ experiencing that state.

The perceived form of the three worlds was within me like the future seed (with countless lotus creepers) concealed inside the sprout of the lotus (in me the individual sprout, which was now one with the subtle state of Chit-atom).

तत्र मे त्रिजगद्रूपमन्तः कचितमात्मनि तथा तन्न तु तद्बाह्ये विद्यते केनचित्क्वचित्।

When the three worlds were shining inside me (in the seed-like state), there was nothing that was outside of that as something else (like the seed inside the lotus sprout becoming many creepers outside of it).

यत्र यत्र यदा भाति स्वप्ने जाग्रदिति वा सबाह्याभ्यन्तरं दृश्यं निजं चिद्भानमेव तत्।

Wherever the ‘perceived’ shines forth in the Svapna or Jaagrat, (with the accompanied ideas of) inside or outside, it is the shine of the Chit alone (which shines as if divided as the inside and outside).

भाति स्वप्ने यदा जन्तोर्जगदानन्दमाततं चिदगोरेव तद्भानमात्मनस्तत्पदात्मना।

When the world filled with the happiness of perception shines for the Jeeva in the Svapna state, that is the shine of the Chit-atom only, the Aatman, which is staying in that state.

व्याध उवाच

The hunter spoke

अकारणं चेद्दृश्यं तत्कथमेतत्प्रसिद्ध्यति सकारणं चेद्दृश्यं तत्स्वप्ने सर्गादिधीः कुतः।

If the ‘perceived’ is without a cause (like a hare’s horn) then how does it come into existence?

If the ‘perceived’ is with the cause, then where can be the perception of a world (Sarga) in a Svapna (since there are no concomitant causes)?

[It is a well-known fact observed by everyone in the world that each and every object in the world is produced from some cause or other. The entire world stands firm on the rules of causality. Such a world with such a proper design cannot randomly come into existence as a random factor, without any cause.

Everything is so perfect, so orderly, and also presents a continuity which proves some intelligence only to be a cause of this world.

Something has to be there as some super intelligence, which brought about the existence of this world. How can one possibly say that the world which is embedded completely with the rules of causality comes into existence without a cause? How can the world ever come into existence without a cause?

There must definitely be a cause for this world.

In the Svapna state, the world gets remembered as a random factor only, when one wakes up. In the Jaagrata state, the world has to appear from a cause, since it is very orderly.

If it is with a cause, then it is different from the Svapna experience, where the objects there appear randomly, as a meaningless perception only.]

मुनिरुवाच

The ascetic spoke

[Reality is just the 'ready-to-be any experience' state, and contains the world, namely the flow of experiences as its essence. You cannot separate this potential state from its probable states, like you cannot remove gold from the golden bracelet.

Gold is not the cause of the bracelet; bracelet is just a limited vision of the same gold.

Jagat is also just a limited information-content of some probable state.]

अकारणक एवायं सर्गो आदौ प्रवर्तते समस्तकरणाभावाद्यतः सर्गात्मचिन्मभः।

This 'Sarga' starts at the beginning without any cause itself; since there is the absence of all the causes. There is only the Chit-expanse as the essence of the Sarga.

[There is absolutely no cause or causes for the world-appearance as such.

The word 'beginning' itself is a part of the world-perception only.

The world with beginning and end is understood by the consciousness only.

World is nothing but some 'knowledge-form' that is understood by the mind.

Chit-expanse alone was, is and will be at all the times, the essence of the world.

In reality, the world is non-existent; so what can be the cause for it?

If you imagine a world, and want to invent a cause for it, what can be done?]

अकारणानां भावानामत्यन्तासंभवादिह क्वचित्सप्रतिघः सर्गो न सम्भवति कश्चन।

Since the objects cannot exist if there is no cause, (it is proved that) this perishable Sarga does not come into existence at all.

[If it is your contention that nothing can exist without a cause; then we too agree to such a statement; and so state that the world does not exist at all, because there is no cause at all for its appearance.

If you argue that the world is observed to have proper order and design, and so should have a cause; then we say that there is no world at all as such.

What can be the cause of a well-formed snake that is imagined in the moving rope, except delusion?

If you want to invent a history for the snake, that is your imagined problem; however, for Knowers like us there exists no snake; and we see the rope alone.

For us Knowers, Brahman alone exists as a shine of knowledge.

If the ignorant see a world and want to search for a cause, then we have nothing to do with such wasteful theories.]

ब्रह्मेदमित्थमाभाति भास्वरं चित्स्वभावतः सर्गादिशब्दपर्यायमाद्यन्तपरिवर्जितम्।

Brahman alone shines like this with its luster because of its own nature.

Brahman is a synonymous word for Sarga, Jagat etc; and is completely bereft of beginning and end.

[Jagat is nothing but the 'swelled up form of Brahman'.
 Brahman and Jagat are not two different things.
 Brahman alone is the reality that shines as the unreal Jagat.
 You cannot have Brahman as separated from the perceived phenomenon.
 Whatever you see as the world is Brahman alone, the Jnapti as Jnaanam and Jneyam.
 You cannot know of air without its movement.

The ignorant see the world; Knowers see the Brahman.
 Brahman can be there as disguised with the 'costume of perception' only.
 Brahman can never exist without this costume.
 Reality is the 'Brahman with the Jagat-costume', like the emptiness wearing the costume of sense-patterns,
 and seeing itself as Jagat.

You can 'know' of the Brahman as the costume-wearer; but cannot remove the costume and have the pure
 Brahman as another state.
 You cannot get rid of the blueness of the sky; but can 'know' always that the space alone appears as blue or
 black.
 You can never find the air without the movement. We can observe the 'movement' only, and then know of
 the existence of the air.
 So it is with Brahman. Through the experience of perception, we infer and understand the existence of
 Brahman.
 We cannot destroy the movement; because it is the very nature of the air.
 We cannot destroy the perception, as it is the very nature of Brahman.

A Knower sees through the 'costume-perception' of Brahman; and disregards the costume as mind-made and
 meaningless.
 For him Brahman alone is the reality. That is why he is said to have attained the 'Nirvaana state', the
 costume-less state of Brahman.
 He stays without identifying with his own body and mind; and remains without the costume, and as the
 'Nirvaana state only', without the covering of perception.
 The costume of form and name is for the others to see; they do not exist for a knower of Brahman. He stays
 as the costume-less Brahman only, unbothered about the perceived world.
 The costume gets its reality by the person who wears it, and is not itself real.
 If the ignorant see the costume, and want to find out how and why the costume is there, how can their
 problem get solved? It is similar to a man searching for the cause of the two-moons he sees with his infected
 eye. As long as the mind that is coloured with Vaasanaas is there, the perception-costume will be seen at all
 times as solid and real.

As many minds; so many worlds!
 The 'continuously changing pattern of perception' is seen differently by different minds; because the minds
 alone weave the costume in various shines.
 If the mind is dead, as in a Jnaani, Brahman alone shines forth as the Nirvaana state (sheath-less state).
 Actually Brahman is without the costume only. Costume (perception) is the imagination of the mind.
 As long as one acts with the mind, the costume (perceived world) is a necessary part of existence. It has no
 cause except delusion.

Brahman is without the beginning and end; so is the Jagat that is imagined by you.
 Brahman is causeless; so is the Jagat that is imagined by you.

The very idea of causation exists because of the understanding nature of Brahman.
 Causation is the knowledge that is connected to the objects that are perceived.
 You cannot perceive an object without an idea of its beginning and end.
 Every object's appearance is accompanied by the thought of its cause only.
 Causation is the logic that is applied to the existence of an object that is perceived.
 Without the principle of causation, the world will be in a chaos.
 Perception cannot be complete without some orderliness holding it as stable.
 This logic cannot apply to the very source of all knowledge.

The 'Jagat that is perceived by the mind' is Brahman alone.

If you argue that nothing can come into existence without a cause, then we say that your statement itself proves the world to be non-existent.

If nothing can be there without a cause, then the world which is causeless is also not in real existence.

Brahman itself, by its very nature appears as if it is another person limited by the framework of time and place. Brahman itself superimposes parts on it and perceives a world, like seeing two moons with an infected eye. It alone understands itself as a limited form that can be injured; even though it never changes from its uninjured state. It is formless; yet identifies itself with a form.

The understanding power in each and every perceiver is Brahman alone.

Brahman is the essence of each and every perceiver, starting from a tiny insect crawling inside a dust-mote, to the Brahmaa who conceives a creation.

Each perceiver understands the world as per his understanding level only.

Each Jeeva is a world-form that is understood by him only.

Each Jeeva is a wave of some knowledge-content.

All the knowledge of all the perceivers is Brahman.

Brahman alone perceives the various levels of the worlds as many Jeeva-forms.

This Brahman is not a person; but the very essence of all perceptions.

He is the very understanding power in all the perceiving entities.

If this understanding power was not there, the causation will also not get understood by any one.

When you are seeing a pot in front of you, you can see it only as an effect of some potter's effort; but you, the understanding entity (not the body or the mind; they both are inert), the 'formless understanding power' that creates a pot through the senses, are 'causeless'.

As a 'form of knowledge' experienced by you, the pot is also causeless.

Pot is nothing but 'some information' (Bodha) of some shape, solid nature, smell, taste, and sound, that is accompanied with the information of its location at some space and time.

Pot is nothing but some information-content (Bodha) understood by you, the Chit-expanse. So it is with the entire world filled with objects.

Some limited information-content or other is absorbed by 'you, the understanding entity'; and that alone goes by the name of Jagat. Your own form and name as a limited entity is also 'some information content' understood by 'you the Chit in essence'.

The world is just a form of knowledge.

Knower alone exists as the knowledge of the objects of the world.

How can you separate knowledge from the knower?

How can you separate the perceived world from the perceiving knower?

Brahman and the Jagat are one and the same; formless, beginningless, endless, and causeless.]

इत्यकारणके सर्गे कचति ब्रह्मरूपिणि परस्यावयवाभासे नित्यात्मावयवात्मना।

In this manner, since the Sarga of the form of Brahman glitters (shimmering as a reflected light) without a cause, and cannot come into existence at all; there is the appearance of the limbs as if of another person (individual self as outside of Brahman), and the 'changeless eternal state of Reality' superimposes the limbs on itself.

अनानात्वेऽपि नानात्वे ब्रह्मण्यब्रह्मरूपिणि अनाकारेऽपि साकारे कचत्यप्रतिघं प्रति।

Though not manifold, yet appearing as manifold; though the limitless Brahman, yet appearing as the limited non-Brahman; though formless, yet appearing as if with a form; it alone glitters in each one of the forms, without itself getting injured.

WHY THERE IS PROPER ORDER IN THE JAGAT-SCENE?

तद्ब्रह्मैव निराकारं चिद्रूपत्वात्स्फुरत्वपुः साकारमिव भातात्म भूत्वा स्थावरजङ्गमं
देवर्षिमुनिभारूपं करोति नियतिं क्रमात्विधींश्च प्रतिषेधांश्च देशकालक्रियादिकान्।

That Brahman alone which is without form, which is of the nature of consciousness shining forth as itself, as if appearing with form, becoming all the non-moving and moving objects, taking on the forms of Devarshis and Munis, fixes the ordained rules in the proper way, and also fixes the rules about actions that are to be performed and that are to be prohibited, and also the place, time and the ordained actions.

[Some Jeevas with a better understanding power (Brahmaa or any other Creator) ordain the rules that govern the world they create. They are also, Chit in essence.

Chit-expanse shining through them creates the worlds that are governed by the rules.

Chit exists as the 'Jeeva-states of world-perceptions' in various intellect-measures from the lowest to the highest with no limits both ways; and the higher intellect-forms who are already established in the Knowledge of Brahman-Reality, ordain the rules for the worlds.

That is why the worlds appear to be in proper order.]

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचराचराः अर्था व्यभिचरन्त्येते नियतिः नाखिलास्ततः (न आ अखिलाः ततः)।

'Absence and presence of objects, acceptance and rejection, gross and subtle, moving and non-moving', 'and all the things whatever are there as connected to the perception-state' though contradictory to the Brahman's state (of non-differentiation), do not contradict the rules (of causation) (and are under the fixed laws of Nature) till then (when all these things lose their meaning at the dawn of truth).

[The order that is observed in the universe will continue to exist till the dawn of the truth. When the Knower understands everything as only the shine of knowledge, he ceases to see any fixed order in the world; for he sees nothing as a world at all.

This is how it is:

Let us analyze your perception of an object.

You see a pot. Rather, your senses bring you the information of its image etc; and the mind if it has the language capacity, calls it the 'pot' or recognizes the pot as a water-carrier.

You did not 'see' a pot as an independent outside object, but you received the knowledge of the sensed qualities that were processed to give you the information of a pot.

Pot is just a shine of knowledge. You understood the pot as an object.

Your understanding power made you understand the pot.

This understanding power in you is Chit.

This is what you are always doing; being aware of something or other; or being aware of nothing also.

If you as the 'understanding power' were not there, there will be no world at all where you exist.

The world you see is centered in your 'understanding consciousness' (Chit).

Even 'you' with a name and form is a perceived object that is understood by this 'understanding consciousness'.

Chit expanse alone shines as you and the world perceived by you. Whatever you see around you- a wall, a plant, a tree, animal, man etc; all these are there as the knowledge-forms only.

At every moment, you are receiving information of some sort or other.

These information-bits are collectively imagined by you as a solid world extending in time and space; where time and place are also some information of measures only.

What actually exists is just the pure shine of Knowledge.

'Knowledge of division' is what makes you see the world as divided as many forms.

This knowledge is causeless. It is formless.

This 'understanding consciousness' (Self) stays as the essence of all knowledge.

The rules and the orders that bind the so-called world, do not affect it in any way.

If you understand the qualities of dust, your knowledge is not going to be covered by dust.

Chit which perceives the rules is not bound by any rules.

You are the Chit which shines as the Knowing principle.

Nothing can injure you, the pure Knowledge-essence.]

ततः प्रभृति भावानां सकारणकतां विना सैकतादिव तैलानां न संभवति संभवः।

From then onward (when these rules were conceived) (as a part of the 'perceived') the objects cannot come into existence without the causal factor; for example, the process of oil getting obtained from the sand, does not ever occur (since it is against the causal factor).

[Chit alone shines as a world bound by rules of causality etc.
That is why you feel secure in a world running in proper order.
That is why you believe that some intelligence must be the cause of this world.
The delusion is so perfect that the delusion is never understood at all!
Delusion covers all the minds, yet is not known by anyone.
This delusion alone goes by the name of Avidyaa.
Delusion alone is the world; Avidyaa alone is the Jagat.
When Chit shines as the delusion, it is perfect to the letter!
Delusion does not look like the delusion at all; this is the greatest delusion!]

नियतिर्नायकश्चैव ब्रह्मतश्चाङ्गमात्मना स्वाङ्गेन संयमयति करणेव निजं करम्।

The rules and the 'follower of the rules (Jeeva)' both of these are the limbs of the Brahman, as belonging to itself. It alone controls as if one hand by the other hand.

[Jeeva is the embodiment of delusion; and his delusion is perfect, because it rises from the perfect knowledge-state. Jeeva, who is Chit in essence, perceives a world perfected by rules.

Delusion is not just as simple as seeing a snake in a rope.
This delusion called the Jagat is a perfect form of differentiation.
When Chit shines as delusion, it shines as the perfect form of delusion.

A perceiver and his order-bound world, both exist together as the combined form of delusion.
Jeeva is deluded because he perceives a world of order.
World of order is there because a Jeeva perceives it to be so through delusion.
It is like each hand holding the other for support.

Rules bind the Jeeva to limitations; Jeeva conceives the rules that bind the world.
When the Jeeva observes a pot, he already has the idea that it was made out of clay, a potter made it, he used a wheel and so on. He does not think of the step by step of causation connected to the pot; but knows already that it is bound by causality.
So it is with each and every object that is perceived. Every name and form is conceived as bound by causal factor only.
The mind is so habituated to the causality idea, that it cannot ever grasp the truth that every perception-piece of Jaagrata is a random occurrence only, as in the Svapna-state.]

अबुद्धिपूर्वं चानिच्छमेवमेव प्रवर्तते काकतालीयवत्स्पन्दादावर्ता इव वारिणि।

That is why, this Sarga of the nature of Jaagrata and Svapna goes on without any purpose or will, in a random manner only. like the formation of circular patterns in the water by its quivering.

संनिवेशो हि नियतिस्तां विना प्रतिघोदयं ब्रह्म स्थातुं न शक्नोति तच्च सर्वात्मताक्षयम्।

The arrangement of causality is the fixed rule of the creation.
Without it, the changing pattern of the world cannot appear.
Brahman cannot exist otherwise as the world (like the mud or gold cannot exist without some shape).
This system will prevail, only till the world stays completely destroyed (through the rise of knowledge at the state of liberation).

एवं सकारणं सर्वं सर्वदा दृश्यमण्डलं यस्य सर्गे यतः कालात्ततः प्रभृति तं प्रति।

In this manner, all the things belonging to the sphere of perception, at all times, are bound by the causal system only. In whichever Sarga one is, from whatever time-point his perception starts, it is valid for him from then onward, only for him.

[What you perceive as a world is bound by your own rules.

If you believe that a god has taken trouble to write your destiny painstakingly (as if 'you' are worth that much) then of course, the god imagined by you will control your destiny as willed by you.

If you believe in the inert laws only as the controller of your world (as if your dream-rules will hold good for all the worlds anywhere and everywhere), then of course, the laws imagined by you will control your universe as willed by you.

Whatever you believe your world to be...infested with gods or ghosts or atoms even; that is how the world appears for you. Better believe in a world based on reason only, to be on the safe side!

Do not forget that you are Chit in essence; and what you believe, that alone becomes your world. Chit itself shines as you and your world in whatever way you want it to be. Your Svapna is yours by right! You can call it Jaagrata or Svapna or whatever; yet the world you see is your own creation.]

भात्यकारणकं ब्रह्म सर्गात्माप्यबुधं प्रति तं प्रत्येव च भात्येष कार्यकारणदृग्भ्रमः।

Brahman without any cause, shines for every ignorant person as the form of a Sarga only. This delusion of cause and effect belonging to the perceived phenomena shines in him only (as the foundation principle of the world.)

[Each person is a mini creator of the world he perceives.

The understanding essence in each one produces a world as per his understanding.

An ant does not know the world of a bird; or a cow does not understand the world of a tiger. So it is with each and every Jeeva. Each person's world is not visible to the other, like a dream-world of one person cannot be understood by the person sleeping next to him.

This is the perfect form of delusion that covers all the minds; the Chit shining as the perfect form of Avidyaa!]

काकतालीयवत्सर्गं स्थिते त्वावृत्तिवृत्तिवत् इदमित्थमिदं नेत्थमितीयं नियतिः स्थिता।

This Sarga which exists only as a random factor, stays with the rules of 'this is how it is' 'this is how it is not', as the words and sentences connected to the objects, in the observation of their behaviours and repetitions.

[How are the rules and laws invented?

By observing regularity in events; inventing appropriate words as the causes and effects connected to each other; making theories about them; and later on believing that the world is bound by causality only!

It is as absurd as a spider getting bound by its own threads produced by itself.

That is why, everything appears as having a cause.

Mind cannot perceive any object without the idea of causation at all.

Mind is structured to see causation and differentiation. It cannot be otherwise!

What the Jeeva believes, that alone the world will be!

A Jeeva has full rights over what his world has to be!

After all, he is the Supreme Chit in essence! He as the Chit is the world he sees!

He can live content in a world controlled by the ghosts or gods of his own imagination and be a slave to his own imagined creatures. If an emperor wants to be an idiot and a slave, he is free to do so!

Chit has the power to wear any costume it prefers, even if it be the worst state of existence that is populated by the god and ghost images!

सकारणत्वं भावानामवश्यंभाविनि क्रमे जाग्रत्स्वप्नदृशो नेह संभवन्त्यपकारणाः।

When it has been ordained that the objects are necessarily to be associated with Causation, the perceptions of Jaagrata and Svapna do not occur without the causal phenomena.

[Whether it is the experience in a Svapna or Jaagrata, the world is observed as bound by causality only; but is it so?]

WHAT WAS THE CAUSE OF DISSOLUTION-FLOODS IN THE SVAPNA-STATE?

यथा स्वप्नेऽखिलामम्बुसंक्षोभात्प्रलयभ्रमाः दृश्यते कारणं तत्र श्रूयतामनुभूयताम्।

When a variety of illusions are caused by the floods of dissolution in its entirety in the Svapna (experienced by me), what do you see as a cause?

Let it be heard and proved to you (that there is no cause for such an experience).

[The ascetic experienced a 'dissolution scene' in his Svapna.

It was complete and proper as a perfect dissolution experience.

Gods, humans all were carried away in floods.

From where did they appear? What caused that world? Who had made it?

Was that world there already for a Kalpa time, and was it destroyed at that Svapna-state?

But, we know that this scene of dissolution was experienced by the yogi when he fell asleep along with the other Jeeva.

There was no world inside the body of that other person at all.

There were only nerves and bones within.

From where did that dissolution-scene rise up? What was its cause?

From where did all those waters and gods and people rise up?

How can the Svapna which is emptiness have a world which existed from the beginning of a Kalpa?

Was not that Svapna-experience instantaneous? Was it not formed at the moment of dreaming only?

Is it not real for the Svapna-seer only?

He can believe in its cause, when he is dreaming only. Causality belonged to his dream-world only.

We can only logically state that the bodily elements within him alone, produced such narratives of dream, thus affecting the mind. What else?]

सर्ववस्तुषु कचन्ति सर्वदा युक्तयः स्फटिकशुक्तयो यथा

भावनानुभव एव स स्वयं शक्तिमाञ्जयति जीवितात्मकः।

All the systems of Causation etc shine forth in all the objects, like the glitter in the crystals and the conch shells. That strong minded one alone, who experiences the truth of the scriptures, wins over all, since he exists as the very essence of his life (as one with the Brahman).

[A conch shell shines like silver. A crystal shines like a gem. All the objects shine as if bound by causation. Perception comes with causation as its packing material.

A wise man ignores the silver; he knows that it is not real.

A Knower knows that the world is a continuous input of knowledge only.

He sees no Jagat. He remains as a silent witness of the knowledge-glitter called the world.]

WHAT IS THE DIFFERENCE BETWEEN THE SVAPNA AND THE JAAGRAT STATES?

बहिर्षैर्बाह्यमेवान्तरस्थैः स्वप्नमिन्द्रियैः जीवो वेत्ति द्वयस्थातितीव्रसंवेगिभिर्द्वयम्।

With the outward moving senses, the Jeeva experiences the Svapna outside (as Jaagrat); with the inward turned senses, he experiences the Svapna inside (as Svapna). With the senses staying both inside and outside, he experiences the two states because of the extreme intensity of the senses.

[First the mind has to imagine a body as the centre of all the perceptions.

Then, there is the imagination of the 'inside' and 'outside'.

Close the eyes; it is the inside! Open the eyes; it is the outside!

What you see inside is Svapna! What you see outside is Jaagrat!

Senses alone perceive the world; so, if they are turned inwards, it is Svapna; and if they are turned outward it is Jaagrat. Both states are experienced in their completeness in the outside and the inside.

If experienced inside, you cannot see the outside; and if experienced outside, you cannot see the inside.

Only when you are outside, you remember the inside also.

That means, if you imagine an outside, you have to imagine an inside also.

Jaagrat state alone tells you that Svapna state is a lie!

When Svapna is there, Jaagrat is nowhere. Svapna itself is the Jaagrat then!]

यदेन्द्रियाणि तिष्ठन्ति बाह्यतश्च समाकुलं तदा म्लानानुभवनः संकल्पार्थोऽनुभूयते।

यदा त्वन्तर्मुखान्येव सन्त्यक्षाणि तदा जगत् अणुमात्रं स्ववपुषि जीवस्तेनातिवेत्ति तत्।

When the senses stay in the outside, crowding around objects, then the conceptions are experienced inside, in a faded manner in the Jaagrat. When the senses are completely turned inward, then the Jeeva knows the Jagat (world) in its utmost subtle atomic form within himself, and sees it as the gross perceptions in the Svapna.

[The Vaasanaas within are seen as the outside world.

The world you see is the entire mind-structure as 'you'.

There is no inside and outside in this mind-structure.

However, the mind conceives a form as its central point of actions.

This gross body has inside and also an outside; and the mind remains identified with the body and perceives an inside and an outside, and conceives that it is inside the body (in the heart-limb or the brain-limb).

Mind cannot ever remain without the perceptions. When the body remains motionless in sleep, the mind sees a world within itself, without the media of the gross body.

Mind is like a TV gadget that can never be switched off, and the pictures will keep appearing on the screen, no matter what; Svapna is like covering it with a thick cloth, the TV still exhibiting its pictures undaunted; Sleep is like forcing the TV to be switched off, by pressing the 'off button' with force, which holds the TV silent for some little time-span; but not for long.

Only a Jnaani (who like a technician understands the mind-gadget inside out) keeps the TV off, and has it under his control! The TV is a slave for him, operating only as willed by him.

You can call the Jaagrat as the Vaasanaa-fields experienced outside; the Svapna as the mind-fields experienced inside. In both states, the world becomes real when experienced only, be it a Jaagrat or be it a Svapna. We believe the Jaagrat to be a more stable state, and dismiss the dreams as unstable and unreal.]

जगत्सप्रतिघं नास्ति किंचिदेव कदाचन जीवेक्षणानामक्षाणां दृष्टिरप्रतिघा जगत्।

Jagat does not have the quality of destruction at all at any time in the least.

Jagat is imperishable and remains as only the vision of the senses used by the Jeevas for perception.

[Did the Svapna-world get destroyed when you woke up?

Did the Jaagrat world get destroyed when you were dreaming?

In the Svapna, you believe the Svapna-world to be a permanent thing; in Jaagrat, you believe the Jaagrat-world to be a permanent thing.

What happened was just some awareness of experience.

No Jagat was produced or destroyed in both the states.

Senses brought you some information of some world, along with the idea of 'inside and outside' at the Jaagrat state. The same happens in the Svapna also.

In the Jaagrat, the Svapna-state is remembered; but in the Svapna, the Jaagrat-state is not remembered!

Maybe, if you remembered the Jaagrat state in the Svapna, you will dismiss the Jaagrat state itself as unreal and unstable! Both states are not different in nature, because they both are just knowledge-pieces produced by the senses. In reality, there is no Jagat inside or outside.]

जीवनेत्राणीन्द्रियाणि यदा बाह्यमयान्यत्वं तदा बाह्यात्मकं वेत्ति चित्ति जीवो जगद्वपुः।

The senses are the 'eyes of the Jeeva'. When they are fully absorbed in the outside (imagined as the outside of the body by the mind), then the Jeeva, in his mind, perceives the form of the world as being outside.

श्रोत्रं त्वगीक्षणं घ्राणं जिह्वा चेतीहितात्मकः संघातः प्रोच्यते जीवश्चिद्रूपोऽनिलमूर्तिमान्।

'Ear, skin, eye, nose, tongue'- these senses with the attendant sense-experiences; and the desire-based faculties of the mind, intellect, ego-centered character, and the stabilized ideas of one's life (namely the Mano/ Buddhi/Ahamkaara/ Chitta faculties); all these collected together as one is said to be a Jeeva.

A Jeeva is in essence pure consciousness only. He is made of the five Praanas and their functions.

[He is of this Aatvaahika form only. Jeeva is just a 'bundle of impressions and wants' that keeps producing bodies after bodies without any stable identity.]

सर्वत्र सर्वदा जीवः सर्वेन्द्रियमयः स्थितः।

At all the places and at all times, Jeeva stays as a collection of sense organs only.
(*Jeeva is just the sense-perceived world; like the dreamer alone is the dream.*)

चिच्चिद्व्योमाव्ययस्तेन सर्वं सर्वत्र पश्यति।

Chit alone, as the expanse of consciousness, spreads out its limbs and sees everything everywhere.
(*The true seer in this inert Jeeva is Chit.*)

[A 'Jnaani' is the 'awake Chit'; 'Ajnaani' is the asleep 'dreaming Chit'!]