

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 NINE  
(STORY OF VIPASHCIT-25)  
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -13]  
[KAPHA, PITTHA, VAATA/KAAMA, KRODHA, MOHA]

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.

मुनिरुवाच  
The ascetic spoke

CHEMICALS WITHIN THE BODY PRODUCE THE VARIED PERCEPTIONS

Since 'Jagat' has no cause or causes, the perceived world is proved to be only a random effect that gets produced through the senses (and the mind-process), in the emptiness.

Something called 'Jagat' does not exist at all except as a collection of ideas held on to by the mind. This alone goes by the name of perception, and it will be there at all times as a shine of Chit. It will end only through knowledge, when it is understood as mind-made. That alone is the Moksha.

Moksha is not a 'beyond' place where all the perceptions cease to be.

There are no two states of 'one Brahman without perceptions', and 'another with perceptions'.

There are no two Brahman- the 'unmanifest' and the 'manifest'.

Unmanifest is understood through the manifest only.

You cannot remove the 'manifest' from the 'unmanifest'.

You cannot remove the 'Jagat' from the Brahman.

Brahman alone is; and is the perceived 'Jagat' also.

Whatever you see as the world is, Brahman only.

In the sugar dolls made of sugar, sugar alone stays as the reality; the shapes seen in the dolls as elephant, lion, fish etc are not real.

Brahman is the sugar that is seen as the forms with names (as some information--content).

Brahman is the 'Jagat'.

(Or rather, you with the infected intelligence see only the 'Jagat'; and name it as the 'Jagat'!)

Why does a Jeeva experience the Jaagrata and Svapna worlds?

We already know that the Vaasanaas produce the 'field of fulfilment' with a perceiver who is inbuilt already as a part of the perception. This perceiver alone goes by the name of Jeeva, who is some measure of the deluded intelligence.

Identified with the physical body, he alone experiences the Svapna within, and the Jaagrata outside.

In the story of the Yogi -

the Yogi entered another Jeeva through the Praana-chariot and searched within for the dream-world. He found nothing but nerve-tubes and various internal organs filled with fluids. At that time, the other person who had consumed a heavy meals, fell asleep; the Yogi also who had united with his Jeeva-state fell asleep along with him. Later when the food became lighter by getting digested, there arose for him a dream-experience of a dissolution scene, as real as a Jaagrata experience.

Why did the Yogi perceive a dissolution scene?

Maybe the Jeeva he had entered had such thoughts running in his mind; and the dissolution-dream could have appeared because of that. Or, it could have happened randomly also; for no reason.

Why then do we see particular perceptions as our dream or Jaagrata experience?

Why do we see hills, mountains, rivers etc, if the world-scene is just a random perception?

What causes the random scenes in the dream or in the Jaagrata?

The ascetic mentions here the three Doshaas (faults), and states that the dominance of any one of these, or their varied level of mixing, causes the variety of perceptions experienced in a dream (or Jaagrata).

Vaata, Pitta, Kapha - are the three vital bio-energies, condensed from the five elements. These are the 'Doshaas' (faults) responsible for the physical and emotional tendencies in the mind and the body.

The attributes of the Doshaas and their specific combination within each individual help determine the individual's physical and mental characteristics, while the imbalance among these Doshaas is the cause of many ailments.

‘Kapha’ is condensed from the elements of earth and water. It is the densest of the elements; is related to organic tissues, fluids and other substances; it is the Dosha of structure and lubrication.

‘Vaata’ is condensed from the elements of air and space. It is the principle of kinetic energy in the body; is concerned with the nervous system, circulation, and movement.

‘Pitta’ is condensed from the elements of fire and water. It is the principle of transformation of energy; governs the heat and metabolism of the body. It is concerned with the digestive, enzymatic, and endocrine systems.

Not only the body, but the mind also has got the three faults of Kapha (sticky ‘attachment feeling’ of the favoured, liked objects and people, and also self-imagined deities), Pitta (the feeling of dislike, the heat inside the mind, which expresses itself as fear, anger, irritation, rage, vengeance etc), and the Vaata (the bloating up state which expresses itself as conceit, arrogance, self-glorification, self-praise, selfishness, rudeness etc).

DO THESE DOSHAAS JUST AFFECT THE SVAPNA STATE ONLY; OR THE JAAGRAT ALSO?

Mind alone is the power behind a physical body.

Since it identifies with a physical body, the chemical processes within the body affect the mind also.

It is a well-known fact that the mind-states also affect the physical health of the body.

Doshaas cause the random experiences in the ‘Svapna state perceptions’ and also in the the ‘Jaagrat state perceptions’, since the Svapna and Jaagrat are similar states experienced by the Jeeva.

In the mind, the three Doshaas of Kapha, Vaata, and Pitta act as the emotional states; and give rise to perceptions dependent on their dominance or collectiveness.

Kapha the sticky liquid refers to attachments and affection one has towards family members, friends and objects. Vaata the air refers to the self-conceit and arrogance that dominate the mind of a Jeeva. Pitta refers to the anger, hatred, envy and apprehension that dominate the mind.

When these Doshaas (as emotions) are not in proper control, then the mind undergoes the perceived scenes of such contents only.

To remove these Doshaas of the mind-

unselfish love should replace attachment; self-respect and softness should replace conceit and arrogance; caution and courage should replace the anger-outbursts.

The world you see is your own making.

There are no causes at all actually for what you are seeing as your surroundings (or as your life-story).

Your own mind that is identified with the body is the cause of the perceptions that surround you.

Your own mind that is filled with anxieties, attachments, and desires produces the ailments in the body; and suffers inside a world built by it.

A Knower has no attachments; no desires, no ego.

He exists as the knowledge-body amidst the garden of knowledge-flowers.

For him, there is no perceived world at all.

Any information brought by the senses, he sees as Knowledge alone.

He remains as the ocean of Chit absorbing the rivers of knowledge.

Where is the Jagat? Nowhere!

### THREE DOSHAAS

A Jeeva is formless actually. He is the Chit appearing as a small point of perception.

He is what his senses perceive in the measure of place and time.

His world is limited to the knowledge produced by his senses only.

Since he is identified with the body, he is said to be covered by a sheath of food.

His body is filled with the three minerals of Kapha, Vaata and Pitta.

Whatever actions go on within his body and mind, affect the scenes in the dreams he has inside or outside, as the Svapna or Jaagrat states.

ANY JAGAT-PICTURE IS A PRODUCT OF THE MIND AND BODY COMBINATION

[Whatever you see in the world is as the world-scenario is a random picture rising from the mind that is affected by the Doshaas of the body. All the world-pictures that a Jeeva experiences on the life-stage are described here, and the verses here have subtle meanings also concealed within them, as explained.]

श्लेष्मात्मना रसेनान्तर्जीव आपूर्यते यदा तेऽक्षाणुकेऽणुरूपात्मा तदा तत्रैव विन्दति  
क्षीरार्णव इवोड्डीनो नभश्चन्द्रोदयान्वितम्।

When he is filled inside with the sticky fluids of the food-varieties of many tastes (with Kaph-dominance) (attachment to the objects and people and the imagined deity-forms), (which is common state for all the Jeevas), he stays in the ‘atom-like form in the subtle senses’ (as the tiniest formless intelligence-power only), and has the experiences there itself as a Svapna; as if rising up (with tidal waves) like a milk ocean in a moon-lit sky (and experiences the dream-world made of family, world-affairs, possessions, riches, Gods, ghosts and what not)!

[Milk Ocean is the Chit-expanse, the pure consciousness filled with the potential of all perceptions. Moon is the mind. Jeeva like a wave rises up in the moon-shine (mind conceived perceptions); and dances as the Jagat-perception.]

सरांसि फुल्लपद्मानि कङ्कहारवलितानि च पुष्पाभ्रप्रतिधानानि परिगीतानि षट्पदैः

He sees the ‘lakes filled with bloomed red lotuses and covered by white lotuses’, which are like the ‘representations of flower clouds’; and which are lauded by the six-footed bees through songs.

[The ‘Rajas and Sattva Gunas’ bloom forth as the varied experiences of a Jeeva, like the red and white lotuses, in the mind-lake. The pollen inside them spread forth like clouds, like the thoughts in a Jeeva-mind. The six senses in the form of the six-footed bees hover around the pollen dust, craving for the pleasures of honey (joy). Their humming sound rises as the names and forms in the world.]

वसन्तान्तःपुराण्यन्तरुधानान्युदितानि खे

(He experiences) the harem palaces of King Vasanta (spring season), and the ‘flower filled gardens’ rising from the emptiness itself.

[The Vaasanaas, like King Vasanta, the lord of flowers and desires, produce the gardens filled with various flowers of experiences in the emptiness of Chit-expanse.]

उत्सवान् मङ्गलाकीर्णाल्लीलालोलाङ्गनागणान्भक्ष्यभोज्यान्नपानश्रीपरिपूर्णगृहाजिरान्

(He experiences) the auspicious festivals, crowds of women engaged in amusing jobs; the yards in his house filled with eatables, delicacies, various types of foods and drinks; and objects denoting wealth.

[Families, functions, festivities, riches, gold, diamonds, friends, relatives, eatables, drinks, clothes, etc etc fill the world of the Jeeva who is filled with the Kapha of attachment and desire.

When the physical body is filled with Kapha, the world is seen as having the waters and the objects produced by the water in the Svapna. When the mind is filled with the ‘attachment-Kapha’, the world is seen as having relatives, family and friends; and the Jeeva engages himself in celebrating various ceremonies connected to his families and friends; he hoards up gold and diamonds; he strives hard to attain wealth; he makes the eating of the various foods as the main purpose in life; he tries to impress the others by flaunting his wealth, or good acts. He develops his own belief systems of auspicious and inauspicious acts. He believes in a heaven and hell. He remains buried in the Raajasic and Saattvic acts all throughout his life. He may be Saattvic and harmless to one and all, but he is just another deluded character who is bound hard by the golden chains, and is lost in the delusion of goodness itself.]

सपुष्पाः फेनहसनास्तरलातरलेक्षणाः विलासेनाम्बुधिं यान्ति सरितो मत्तयौवनाः

(He sees) the ladies in the intoxicating state of fresh youth, who are like the ‘freshly rising rivers’, rushing playfully towards the ocean (lover).

They are wearing the garlands of flowers. (Rivers are covered by flowers too.) They smile like the white foam. (Rivers too appear to smile with their foaming waters.) Their eyes are restless like the continuously moving fish. (Rivers are filled with the continuously moving fish.)

[Youth brings in him the desire for the company of the women. The women too, intoxicated by passion rush towards the young men, like the rivers rushing towards the ocean's arms. The mind infected with the youthful condition of the body produces the visions of women and their union.]

## PERCEPTIONS UNFOLD IN VARIOUS WAYS THROUGH THE DOSHAAS

[The imbalance in the three Doshaas affect the health of the body of course, but they exist in the mind also and corrupt our vision with the object-abundance.]

### KAPHA/PHLEGM/MOISTURE/ATTACHMENT

[Buildings reaching high skies, gardens, forests and lands covering great distances appear before a Jeeva who is dominated by the 'Kapha-Dosha inside the body' and 'the attachment-Kapha inside the mind'. 'Kapha is a sticky substance; a man who is stuck to the various objects of the world with desires and attachments, is indeed dominated by the 'Kapha-Dosha'. The entire world-scenario is the the Kapha dominance of the totality of the Jeevas.]

(The world-scenes he experiences are like this:

हिमवच्छुभ्रशृङ्गाणि सौधानि शिशिराप्यलं सुधावधौतभितीनि कृतानीन्दुतलैरिव

the 'mansions' are very cool inside, their roofs reach the sky and shine white like the peaks of the snow mountain; the walls are plastered with bright white paint; and they are shining lustrous as if made of the digits of moon as it were;

शिशिरासारहेमन्तप्रावृण्मेघवृतानि च स्थलानि नीलनलिनीलताशाद्वलवन्ति च

the 'skies' are enveloped by the clouds of the monsoon and the snow season, and are filled with the cool showers; the lakes are filled with the creepers of blue lotuses, and the green grasslands abound all around;

पुष्पप्रकरसंछन्ना विश्रान्तहरिणाध्वगाः स्निग्धपत्रतरुच्छायाः पुरोपवनभूमिकाः

the 'lands at the outskirts of the city' are filled with the shades of the dense foliage of the trees; are well-covered by heaps of flowers; and the deer are resting there after a long run;

कदम्बकुन्दमन्दारमकरन्देन्दुकान्तिभिः भासमानासनस्थानसंस्थानाः कुसुमस्थलीः

with the honey of Kadamba, jasmine, and Mandaara flowers shining forth like the moon luster, the 'flower-lands' are like an assembly made of shining seats;

नलिनीजालिनीर्नीलाः पुष्पकस्थलधारिणीः वनावलीर्विलीनाभनिर्मलाकाशकोमलाः

the 'forest ranges' are smooth like the taintless sky freed of all the clouds; with their lands covered fully by flowers and the blue lotuses making them look completely blue.

कदलीकन्दलीकुन्दकदम्बकृतशेखराः गिरिमालाश्चलच्चारुलीलापल्लवपेलवाः

the 'garland of hills' are adorned on their head by the Kadali, Kandali, Kunda and Kadamba flowers; and look soft (pleasing) with the beautifully shaking leaves of those trees;

हेलावलितधम्मिलमुक्तमालतीकालताः इव बालाङ्गना नृत्यं तन्वानास्तनुगात्रिकाः

the slim and beautiful girls dance, looking like the creepers because of the Maalati flowers loosely falling out of the tied up hair; *(Pretty girls dance in the minds of the youth like creepers moving in the wind. The Maalati flowers adorning their heads keep falling as they dance in intoxication, and these girls look like the creepers that are shedding flowers.)*

उत्फुल्लश्वेतनलिनीनिभा नरपतेः सभाः चारुचामरभृङ्गारवितानकशतावृताः

the 'court rooms of emperors' are like the 'lakes with blossomed white lotuses' because of the hundreds of canopies (quivering like lotuses) with the beautiful chowries that are moving like the bees.

*(The subordinate kings seated there are each sheltered under a white umbrella as an insignia of their high royal status. The maids are standing next to them waving the chowries made of dark leaves. It is as if hundreds of lotuses are filling the courtroom of lake, and chowries are moving like the bees around them.)*

वल्लीवलयविन्यासविलासवल्लिताङ्गिकाः वनमाला विलोलाम्बुप्रणालीकाकलीकलाः

the 'garlands of forests' are adorned by the 'bangles of creepers' that entwine around them and move gracefully, and make deep noise through the shaking waters in the little streams;

*(Forests are like the beautiful women wearing flower garlands. Creepers entwining the trees are like the bangles worn by these women. When the streams move with their gurgling noise, it is as if these forest-women are laughing softly.)*

धराभरकरालाङ्गधाराधरधराधराः दिशः सीकरनीहारहारोदरधरा दश।

the mountains bear the heavy downpour which are terrifying as they cover up the entire earth; and the ten directions wear the cold mist like a waistband.

[The Jeeva, who is filled with Kapha in the mind, experiences a heavy downpour of experiences and is drowned in them completely. The entire world is covered by the mist of ignorance, and the sky is like a waist-band worn by the delusion-lady called Maayaa.]

(PITTA/BILE/HEAT/ANGER)

[When 'Pitta (heat)' is active inside the body, (or anger is active inside the mind), the Jeeva perceives all such scenes as connected to the fire or heat sources. His world remains destroyed by the flames of heat and anger. Anger expresses itself in the forms of dislike, annoyance, conceit, irritation, rudeness, harsh words, anger, rage, vengeance, disrespect, disregard, disgust, etc.]

पित्तात्मना रसेनान्तर्जीव आपूर्यते यदा ओजान्तरणुर्मात्रात्मा तदा तत्रैव विन्दति

पवनस्पन्दसंशुष्ककिंशुकद्रुमशोभनाः ज्वालालीरुज्ज्वलाम्भोजदलपल्लवपेलवाः

When the bile juice fills the mind-body of the Jeeva, with his essence withdrawn into the Ojas part, staying atom-like, he experiences there itself, 'rows of flames' that are beautiful like the 'trees of red Kimshuka flowers' (that look like the blazing fire with red flames) that are dried up by the stormy winds, and are like the creepers where the petals of red lotuses are set on fire.

[When 'heat' (Pitta) is in dominance within the body, the dreams seen by the Jeeva are usually scenes connected to fire. When anger, hatred and envy fill the mind, the 'perceived' as seen by the Jeeva is a world burnt by flames. The beautiful world stands destroyed for a man who is burning with anger and hatred (or Pitta).

'Desire unfulfilled leads to anger; anger destroys the reason; reason kills all the learning; and the man is completely destroyed'- says Geetaa.]

THE WORLD AS SEEN BY THE 'PITTA (ANGER) - DOMINATED' PERSON

(A Pitta-dominated person experiences:)

संतप्तसिकतासेकसनीहारसरिच्छराः

nerve-streams filled with mist because of getting covered by the burning sand (beautiful cool rivers filled with hot sand) *(pleasant scenes turned into torture scenes for the surrounding people);*

दावानलशिखाश्यामधूमश्यामलदिङ्मुखाः

directions that have turned dark with the black smoke rising from the forest conflagration *(intellect darkened by the loss of learning, and the brain blinded by the dark smoke of anger);*

कृशानुकर्कशानर्काश्वक्रधाराशितत्विषः

flames harsh like the fire, intense heat like that of the sun and sharp like the flaming circle;  
(sharp words shoot out like arrows causing injury to anyone nearby);

दावदाहविषावेशविपरीतरसाकरान्

the water-hollows filled with poisonous flames of conflagration; (instead of the waters of kindness and understanding, poisonous flames rise forth as hatred and wrath, thus causing untold damage in relationships with friends and families);

स्वेदमुष्णीकृताब्धिं वा स्विन्नं त्रैलोक्यमण्डलं

hot ocean producing sweat; or the tri-world itself hot and sweating; (the body produces lots of sweat, because of the heat produced in the mind and the body; and the entire world is filled with the sweat-secretion thrown out by the angry man; since people nearby tremble in fear in front of an angry man and sweat);

क्षरत्क्षाराण्यरण्यानि प्रतर्दगहनान्यपि

forests with acrid substances (an angry man's world stinks as it were!); or thickly overgrown tropical forests;

[What relationships can remain alive with a man oozing out the heat of hatred and rudeness? He always lives in a tropical forest only, always experiencing a burning sensation. A man infected with anger hurts himself more than the others.]

प्रतरन्मृगतृष्णाम्बुसरत्सारसरूपि च स्थलान्यदृष्टपूर्वाणि भूतपूर्वतरूणि च

rivers of mirage waters flowing adorned by beautiful Saarasa birds; lands never seen before; and dead trees.

[A man with Pitta dominating his body sees only the mirages of water in his dreams. He never gets what he wants. All his efforts become wasteful.

So it is with a man burning with the Pitta of anger within his mind. He converts all the beautiful water-filled streams into mirage-rivers of the hot-sand. Though he seems as though enjoying pleasures in his world; they are as illusory as the Saarasa birds seen floating in the mirage-river. He is never really happy.

His entire life is a wasteful venture of nothingness.

His dream and wakeful states are filled with burnt forests of relationships destroyed forever. His experiences are unpredictable; for people fear him and keep away from him. He has to cling on to the memories only of happiness. He has only the dead stinking burnt trees in his garden of life.]

अध्वगं संभ्रमवशात्तप्तधूलिविधूसरं दूरादमृतवदृष्टं स्निग्धच्छायाध्वपादपं

He feels himself running away in fear on the roads covered by hot dust; the pleasant cool shades of the tree on the roadside looking like nectar, far at a distance;

[He is in the life-path where sun burns fiercely on his head. There are no shades of trees (good men) to shelter him. He is all alone and runs madly here and there in search of friends and families whom he had already destroyed by the flames of harsh and rude words.]

ज्वरज्वालितमाकारं भुवनं तप्तमग्निवत्पांसूपहतदेशानि दिङ्मुखानि च खानि च

गृहग्रामार्णवान्धब्धिवनव्योमाग्निका दिशः तुहिनाहारहानन्तासंख्याम्बुदघटोद्भटान्

oneself burning with fever; the world burning like fire; all the skies and directions filled by the stormy sands; all the houses, villages, oceans, skies, seas, and all the places in all the directions on fire;

(No pleasant scenes of life belong to a man with the Pitta-dominant mind.)

शरद्ग्रीष्मवसन्तांश्च तापानातपदायिनः तृणपत्रलतौघाभ्रराश्यूष्मपिहितावनीः

countless huge clouds getting burnt by the fire, the destroyer of snow;

*(anger destroys all kindness and compassion oozing in the minds of others);*

all the seasons of autumn, summer, and spring hot with the burning sun;

*(at no time does he enjoy the true love from others);*

the ground densely covered by vapours,

*(Like a hot object producing vapours, he sweats profusely and drives away others by his heat);*

सौवर्णमम्बरतलं भूतलं दिक्तानि च तप्तान्यदभ्रसरसीहिमशैलस्थलानि च।

heaps of smoky clouds rising from the hosts of burnt grass, leaves and creepers; the ground below, the sky above and all the directions burning away and looking golden in colour as if caught by the blazing fires; and all the regions of snow hills, lakes and clouds also burning.

[A man with Pitta sees only the burning worlds in his dreams; and a man burning with hatred and anger also sees a burnt world alone where love, poetry, compassion, kindness, fellowship, all remain dead. He is looked upon by all as a devil incarnate and is avoided by all. He is the loneliest person living amidst the mirages produced by the heat in his mind. Happiness itself is a mirage for him.]

#### VAATA/WIND/SELF-CONCEIT

[When Vaata (air) is active inside the body, the Jeeva perceives all scenes connected to the air, or drying up sources.]

रसानुरिके वातेन जीव आपूर्यते तदा ओजोन्तरणुमात्रात्मा तदा तत्रैव विन्दते

When the Jeeva gets filled with the air only, without any moisture; his essence withdrawn into the Ojas part, and staying atom-like, he has the experiences there itself.

[When the Vaata dominates, the moisture dries up. A man with self-conceit and egoistic behaviour has no moisture in his heart in the least; he acts rude and arrogant towards not only strangers but remains heartless towards his own family members and friends.]

#### DRY LAND-SCAPE

[All his experiences are wasteful, and are without meaning, and his intellect remains always clouded by confusion and restlessness, as if caught alone amidst the huge sand dunes of a dry desert. He never finds a moment of peace in his life. He is always dry inside and outside also.]

वातविक्षुब्धसंवित्वादपूर्वं वसुधातलं अपूर्वा नगरग्रामशैलाब्धिवनमण्डलीः

Since his perceiving sense is clouded by the wind, he experiences new type of lands; sees cities, villages, hills, oceans, worlds that were never seen before *(lands which do not have the waters of love and kindness)*.

उड्डीयमानमात्मानं शिलाः शैलस्थलानिव घनघुंघुमसारावानचक्रभ्रमणादि च

He feels himself as floating up; sees rocks as in the hilly regions; hears deep sonorous sounds (as inside the rocky hollows); and the pots rotating without any wheel; (he finds no solutions to his problems, and his mind is always in a confused state).

हयोष्ट्रगरुडाम्भोदहंसयानावरोहणं यक्षविद्याधरादीनां गत्यागमनसंचरं

He sees himself mounting and riding on the horse, camel, Garuda, cloud, and swan (as if moving very fast without control, and is tossed here and there); sees the going and coming of Yakshas and Vidyaadharas on the sky paths (but never can rise to their levels) (his dreams remain unfulfilled).

साद्रिघूर्वीनदीशानां वनभूग्रामपूर्दिशां कम्पं भयोन्मुखाङ्गानां बुद्बुदानामिवार्णवे

(He sees) the directions filled with cities, villages, forests, with mountain, skies, oceans and islands; (in the empty sky) (all enterprises end in failures). He sees people shaking in fear like the bubbles in the ocean, (as if caught in the stormy winds) (and is lost among the people of his own type).

अन्धकूपे निपतितं विपुले संकटेऽथवा अथवा रूढमात्मानं खमाभं पादपं गिरिम्।

He sees himself fallen inside a dry deep well; or caught in great difficulty; or oneself up in the sky which has been (falsely) divided as trees and hills; (*He makes wrong decisions, makes effort in the wrong enterprises, acts without caution, and chases mirages of happiness when actually dropping deep down into the dark wells.*)

[A person with self-conceit and bloated up ego floats in the empty space as an empty person.

He never can achieve the heights of the noble who shine with the jewel of humbleness.

He speaks words which are without inner feeling; he boasts a lot; he has a bloated up image of himself; his false pride blinds him, pushing him into great difficulties from where he cannot escape; his whole life is like a dry leaf caught in storms. His world is without the moisture of love and affection.]

#### MIXTURE OF VAATA, PITTA, KAPHA

[What happens when these three Doshaas dominate the mind and the body of a person, in a mixed manner? Pure chaos is the result, when these Doshaas rise up in a random manner, fighting for dominance!

If you are living a life filled with problems, it is not because of any imagined Karma or curse of some deity; but due to these three Doshaas filling the mind and the body.

A mind without control, and a body which is pampered with unhealthy foods, (and lack of fitness) results in a life filled with mental and physical ailments.]

वातपित्तश्लेष्मयुक्तो जीव आपूर्यते यदा भागैर्वातवशं प्राप्सैरार्तोऽसौ विन्दते तदा

When air, bile and phlegm all fill the Jeeva in the regions filled with air; then the wretched one experiences, (sudden problems); (extreme suffering); (unexpected difficulties), which are like,

पतन्तीं पार्वतीं वृष्टिं सुशिलावृष्टिसंकटं

a shower of mountain pieces falling from above, and all sorts of pains produced by the falling of rocks;

स्फुटाट्टकटकारावभ्रमत्पादपमण्डलं

high regions and the side regions of the mountains bursting, and the of forest regions flying all around as broken pieces;

भ्रमद्भिर्वनविन्यासैः संदिग्धाम्भोधरोत्कटं

all the forest portions rotating about (chaos and confusion); and the mad dashing of clouds that are moving in a chaotic manner;

सिंहवारणवर्षाभ्रनिरन्तरदिगन्तरं

the direction completely filled with lions, elephants and monsoon clouds; (*every direction filled with problems and calamities of various sorts*)

तालीतमालहिंतालमालाज्वलनसंकुलं

hosts of trees like Taalee, Tamaala, Hintala and others burning fiercely;

गुहाघुंघुमनिर्हादभांकारघनघर्घरं

terrifying noises of deep echoes with booming sounds and indistinct gurgling noises; (*diseases, indigestion, gas problems, improper blood circulation etc as body ailments*) (*destruction and death in families; fear of future looming high etc as mind-ailments*)

मन्द्रमन्दरमन्थानशब्दसंदर्भसुन्दरीं

the beautiful 'valley-lady of the Mandara', charming with her utterances of low whispers (of gurgling waterfalls), suddenly churning (fiercely) (emitting out deadly poison);

*(life that is filled with peace and beauty , suddenly turns ugly and harsh, causing immense pain)*

दरीं दलनदुर्वारमिथःसंघट्टघट्टितां

mountains with equal forces colliding without breaking up; *(problems crush one from all the sides as if caught in the centre of the colliding mountains)*

शृङ्गसंघट्टसदृशाः केंकारोत्करकर्कशाः

rivers flowing in-between the peaks are thundering as if the peaks are colliding; *(life is filled with quarrels and fights)*

नदीर्मुक्तालतापातसस्रग्दामनभस्तलाः

birds are all screaming harshly and falling down like the broken garlands of pearls, and the sky looks as if garlanded with these dead birds; *(sudden death of the loved ones)*

शिलाशकलपूर्णाण्णपूर्णाम्बरमहार्णवं

pieces of rocks fill all over like water (Arna) and the sky looks like a huge ocean of rock-waters; *(there is no respite from the problems that rise one after the other)*

वहद्वनघनोद्धातघटितब्रह्ममण्डलम्।

the 'constellation of seven Sages' (Ursa Major) looks shattered by the dense forests getting thrown about; *(one's peacefully running life is stuck with untold problems and the sky itself falls on one, as if);*

परस्परविनिर्मृष्टदशदर्शनदन्तुरं

the ten directions are getting washed by the flooding streams thrown at each other (by the bursting of the lands) and the directions are smiling as if with their flashing teeth (of thick foams);

चटत्कटकटारावस्पुटत्कटकटङ्कितं

noise of cracking mountains carves itself on the direction-ends as it were (so loud it is!);

खपातपवनाधूतवनवातलतोदयं

'violently dancing creepers in the wind' in the the forest-regions are trembling in the stormy winds and are filling the entire sky;

रणदात्मदृषच्चूर्णकर्बुराम्बुजधारिणं

oneself covered by the tinkling pieces of stone, and the moss plants of variegated colours *(of worthless pleasure-pursuits, and then suffering many ailments later);*

प्राग्भटोद्भटभेदोत्थैर्मन्दैर्मरमरारवैः

filled with the heart-chilling sounds of enraged soldiers fighting each other violently before the onset of Pralaya *(witnessing a world filled with fire battles among all the countries);*

क्रूराक्रन्दैरिवाभाति विराजितजगत्त्रयम्।

the tri-world shines forth at that time, as if filled with the harsh screams of the people.

[Imagine a life filled with such calamities rising forth again and again as experiences of deaths, diseases, fights, quarrels, shouts, screams, pains, back-stabs, killing, and everything and anything that a human mind can experience as pain; as if trapped under a shower of rock pieces falling incessantly! That is what happens when the mind and body are kept without any sort of discipline.]

इति तैः काष्ठपाषाणमृद्युग्वातभटैर्वृतः परिपीडित एवास्ते यदा जीवो जडीकृतः।

In this manner, when all the three Doshaas are active (and are imbalanced), the Jeeva is trapped in a Svapna state (life experiences), suffering in various ways, as if surrounded by soldiers, muddy storms, showers of stones and sticks (by getting beaten up and crushed up by the weight of difficulties).

[A Jeeva trapped in such a life can be compared only to these following things. He is tortured all through his life as if glued to a perpetual torture machine.]

#### GETTING CRUSHED BY THE LIFE-EVENTS

मृदन्तःकीटकणवच्छिलान्तर्गतभेकवत्गर्भस्थापक्वशिशुवत्फलान्तर्गतबीजवत्  
बीजोदरस्थाङ्कुरवद्द्रव्यपिण्डोदराणुवत् अश्रान्तस्तम्बकोशस्थदारुपुत्रकदेहवत्

He is like a micro-insect inside the mud, (living like an inert creature without any knowledge of anything; not even of himself); like a frog inside a stone (aware of his life only); like a not fully developed foetus (un-evolved and animal like); like a seed inside the fruit (a thing used for inert reproduction only); like a sprout inside the seed (producing Vaasanaas for future lives of suffering); like an atom-like being stuck inside a food-filled stomach (crushed from all sides); like a body made of wooden log inside the hollow of a shaking pillar (continuously shaken by problems in a violent manner).

सौषिर्यासंभवात्प्राणपवनस्पन्दवर्जितः प्रोन्नमत्पर्शुपूरेण शिलापूरेण तर्जितः

*(He becomes an inert structure unable to breathe or move and suffers immense pain.)*

As there is no vacant place to move, (where can he escape to?) and removed of the vibration of Praana, he gets squashed up by the entwining nerve structures next to him that are crushing him from all the sides, and he feels as if trapped inside a rock structure, with no space to move.

[Imagine a room where the whole space slowly turns into a stone and crushes you slowly second by second. Imagine, the fear, the anxiety, pain etc connected to such a situation. This alone is the life of a man who lives in the dark hollow of ignorance.]

तदा निबिडतेजोन्तरेवानुभवति स्वयं सुषुप्तं शैलकोशाभमन्धकूपोदरोपमम्।

Then he experiences a state of being inside the luster and enters the Sushupti-state (dormant Vaasanaa-state without any life-experience) which is like the hollow inside a stone; or the deep inside of a dark well.

[His sleep state is just a state of collapse due to the pain, and is not a restful sleep of a Jnaani.

A Jnaani sleeps as the Chit-state only, since he does not suffer the ailments brought about by the imbalance of these emotions. He has none of these Doshaas. A Knower does not indulge in wasteful pleasures also; and his body does not suffer by the imbalance of these three minerals, in the body or in the mind.]

#### DIGESTION PROCESSES ALSO AFFECT THE DREAM STATES

[When the food is completely digested, the mind starts experiencing some world or other, either as the Svapna or the Jaagrat.]

यदा परिणतं यत्र पुनः सौषिर्यमागतं पुनर्वेत्ति तदा जीवः स्वप्नं प्राणावबोधितः।

When the food is digested, and there is a vacancy created by the movement of liquids, the Jeeva enters the Svapna-state, having been awakened by the Praana vibration.

यदा तस्मिन्प्रदेशेऽन्तर्भागभागान्पतन्ति ते देहे परिणमन्तोऽन्तस्तदेवात्यद्विवर्षणम्।

In whichever parts the bodily fluids move in their process of digestion, then he experiences in that very place of luster, the shower of mountain pieces.

*(The difficulties in the Jaagrat state might make him experience a shower of stones in the Svapna state.)*

बह्वेव वह्निबहुना स्वल्पेनाल्पं प्रपश्यति वातपित्तादियोगेन बहिरन्तश्च संभ्रमम्।

By the excess of heat he experiences more; and by less of the heat, he experiences less.

By the mixing of Vaata, Pitta and Kapha, he has a variety of experiences inside and outside.

*(When the Jeeva burns fiercely as the ego-fire, his life is filled with a variety of experiences. For a Knower, who is always cool within and without, it is the changeless state of Brahman only, bereft of all the dramatic events.)*

[Since the body is the centre of the inside and outside experiences of Svapna and Jaagrat; both the worlds present scenes affected by the chemicals moving inside his body.

In the outside Jaagrat, the unforeseen events crush you or drown you in sorrows; in the inside Svapna, you may get buried under a shower of mountains; or drown inside an ice cold-ocean. Or it may happen in the other way also. Mind sees what it has to see either inside or outside. Its nature is to see something; and the Doshas provide the eyes.]

पश्यत्येतद्यथैवान्तरेष जीवो वशीकृतः वातपित्तादिवलितो बहिर्यत्येवमेति वा।

Jeeva being under the control of the minerals inside the body, experiences all these scenes like this (in the Svapna), being enveloped by the three faults of Vaata, Pitta and Kapha within him. In the same way he experiences all these in the outside also, through the organs of knowledge (chasing mirage-joys); and attains them through the organs of action (in the form of actions).

क्षुब्धैरन्तर्बहिश्चैव स्वल्पैः स्वल्पं प्रपश्यति समैः सममिदं दृश्यं वातपित्तकफादिना।

Due to the disturbance created by these Vaata, Pitta and Kapha Doshas, he has varied experiences inside and outside; if it is less, he sees less; if equal, he sees equal.

[The problems you face in your life are because of the body and mind having these three Doshas in their excited state. When they rise and fall without control, your perceived world is filled with a variety of scenes. In Jaagrat it may be experienced as narratives of life events; in Svapna, the same events may appear as gross painful experiences of getting blown off, getting crushed, drowning etc.

Whatever experiences are there in the Jaagrat or Svapna, they are caused by these Doshas only, as random experiences of good, bad, auspicious, inauspicious events, deaths, births, diseases, health, pleasures, pains, heavens, hells, sufferings, glories, etc etc; without any cause as such of Karma or destiny.

‘You alone are the maker of the world that you are experiencing.’]

*(What experience is forbidden for an ignorant Jeeva that is caught by these these faults?*

*It is always the wrong vision, wrong thinking, wrong decision and contradictory results in all the enterprises. Delusion alone of various measures, rises up as all the experiences whether good or bad; and any event of life is as meaningless as a Svapna-event only.)*

बहिः पश्यत्ययं जीवः कुपितैरेभिरावृतः स्पन्दं भूम्यद्रिनभसां ज्वलनं वानलोच्चयैः

If these minerals are in an excited state, the Jeeva perceives the breaking of earth, mountain and skies; high rising blazing flames;

आकाशगमनं चैव चन्द्रोदयहिमाचलान्गहनं वृक्षशैलानां नभःप्लवनमर्णसां

moving in the sky; snow mountains with the rising moon; dense grove of trees and mountains; floating in the sky;

मज्जनोन्मज्जनं वाब्धौ सुरतं सुरसद्मसु शैलोपवनशुभाभपीठविश्रमणोच्चयं

drowning in the ocean; or rising out of the sea; copulating in heavens; beautiful hills, gardens; resting and floating in soft clouds;

बृहत्क्रकचनिष्पेषं नरकानुभवभ्रमं तालीतमालहिंतालमालावलनमम्बरे

getting sliced by saw; an illusion of hell-experience; garland of Taalee, Tamaala, Hintaala trees in the sky (delusions);

चक्रवृत्तेश्च पतनं झगित्युत्पतनं दिवि शून्येऽपि जनतावृन्दं स्थलेऽप्यब्धिनिमज्जनं  
falling along with rotating wheels; sudden rising up in the sky; crowds of people in the deserted areas;  
sinking inside the ocean in a flat ground;

विचित्रं विपरीतं च व्यवहारं महानिशि अह्नीव भास्करालोकं दुर्भेद्यं चाह्नि वा तमः  
strange and contradicting activities; sunlight of the day-time in the middle of the night; impenetrable fire or  
darkness;

साद्रिभूतलमाकाशे कुड्यबन्धे घने स्थलं कुड्यबन्धाश्च गगने मित्रभावं च विद्विषि  
mountains and lands in the sky; empty spaces in solid structures; solid structures in the empty sky; affection  
towards enemies;

स्वजने परताबुद्धिं सुजनत्वं च दुर्जने सुसमस्थलतां श्वभ्रे श्वभ्रत्वं सुसमे तले  
looking at the relatives as outsiders; friendliness towards the wicked; equal landscape in the holes; holes in  
the equal ground;

उद्रीतालापमसृणान्सुधाधौतान्सुचित्रितान् अद्रीन्छवेतमयान्वापि नवनीतमयांश्च वा  
hills shining like silver or made of butter, and shining white with strange pictures and filled with melodious  
songs;

कदम्बनीपजम्बीरपत्रस्तबकसद्मसु सुखविश्रमणं स्त्रीभिः नाकं पद्मेष्विवानिलः।  
happily resting in the company of women in the heaven in the mansions made of Kadamba, Neepa, Jambheera  
leaves, like bees in the lotuses.

#### SVAPNA INSIDE; JAAGRAT OUTSIDE

अन्तर्निमीलिता ह्येताः पश्यन्त्युन्मीलिता बहिः धातूनामिति वैषम्याद्भ्रान्तिमिन्द्रियवृत्तयः।  
If the eyes are closed (in sleep), these illusory scenes are perceived within; if open, they are seen outside by  
the senses because of the imbalances in these Dhaatus (minerals).

एवंविधान्यनेकानि पश्यन्त्यनुभवन्ति च बहिरेव यथा स्वप्ने वस्तुन्यसमधातवः।  
When the Dhaatus are not balanced, all such things and many more others are seen and experienced outside  
also as in the Svapna.

बहिश्चान्तश्च दृश्यन्ते विपरीतान्यनेकशः कार्याण्यतिकरालानि जीवैरसमधातुभिः।  
When the Dhaatus are not balanced, many strange scenes and terrible actions are experienced by the Jeevas  
inside and outside.

समेषु धातुष्वेषोऽन्तर्जीवोऽनुभवति स्वयं तेजोन्तर्गत एवेमां व्यवहारस्थितिं समां यथास्थितां  
पुरग्रामपत्तनारण्यसंततिं सौम्यवारितरुच्छायादेशाध्वगगमागमं सुखातपमयेन्द्रकृताराहोरात्रमण्डितम्।  
When the Dhaatus are balanced well, the Jeeva experiences by itself, inside the lustre-part itself, the world as  
a balanced state; like all the cities, villages, towns, forests in a normal state; smoothly flowing rivers; paths  
filled with shady trees on the side; days with soothing sunlight ornamented by the sun; pleasant nights  
ornamented by the moon and stars.

एवमेतदसद्भूतं सद्भूतमिव भासते दृश्योपलम्भं चित्तत्वे स्पन्दनं पवने यथा,  
असदेवसदाभासमभिन्नं भिन्नवत्स्थितम्।

In this manner, the unreal things look like real things.

Like the movement in the wind, the perceptions are in the 'perceiving consciousness' called 'Jeeva'.

Unreal shines like the real; undivided looks like divided.

[What you see as the world is 'you' - 'the Jeeva connected to its own perceived world' as per the Doshaas that fill your mind and body.

The perceptions are the very nature of the Jeeva, the perceiving entity.

Jeeva's Jeevahood is seeing the unreal as real.

The world seen by the Jeeva is its nature, like the movement seen in the wind.

Jeeva is not an apparition concealed within the body; but the very experience of the world is known by the name of Jeeva.

Jeeva is Chit-essence lost in the dream-world.

There is no end of the dream-worlds, unless one understands the truth of it all!]

शान्तादुदेति सकलं जगदम्बरात्म शान्तं न किञ्चन न नाम सदित्युदेति।

तद्योमनीदृशमनन्तचितेः शरीरे भामात्रमाततमनन्तवपुर्विभाति।

The entire world made of pure emptiness only as its essence, rises from the tranquil state of Chit.

There is nothing else but this tranquil state which rises as this world seen as real.

In the body of the endless state of Chit-expanse, this entire phenomenon called 'form' spreads out as its shine only, in an endless manner, like this.

[Jeeva, Jaagrat, Svapna, Pitta, Vaata, Kapha, Jagat- all these are pure lies concocted by the mind. There is in truth, Brahman alone; and nothing else!]