

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THREE
(STORY OF VIPASHCIT-29)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -17]
[THE MUNI SEARCHES FOR HIS PREVIOUS WORLD]

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

Narayanalakshmi

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

STORY-BRIEFING

Bhaasa sees a dead body falling from the sky above.

Agni relates to him the story of that body.

That dead body belongs to a wicked person named Asura. He after many life-existences is born as a hunter in a forest and meets a Sage who has mastered Yoga-Siddhis.

That Yogi relates an experience he had while experiencing the mind of a disciple who was with him.

In that state, he experiences the dissolution-flood, and sees himself as a Brahmin of that world.

He holds on to a rock, and saves himself; makes his way to a hermitage there and rests.

He falls asleep there and dreams again a flood-scene.

A dream within a dream occurs!

He again reaches a hermitage, knows himself as a sixteen year old Brahmin-youth, and starts living there as a Brahmin with a family; and a hundred years pass for him.

At that time another ascetic visits him, and reminds him of his original identity.

The Brahmin now remembers his original identity and tries to get out of the present dream-world of his.

He comes out through the Praana path, and tries to enter the disciple's Jeeva-state of his original world; but is unable to find the throat-hole where the disciple's Praana-winds were in function.

The ascetic explains to the Brahmin that his original world was destroyed by the fire along with the forest and its residents, and therefore the Yogi's world no more exists.

The Yogi, who is a Brahmin now is back in his 'dream-world' where the Vyaadha and the ascetic are there.]

[We have to imagine the scene like this.

The Asura who was a Vyaadha now is sitting in the Ashram of an ascetic.

For the Vyaadha, this is his Jaagrata world.

The ascetic relates to him an incident of his past, where he was still not into the AatmaJnaana, but just a Yogi who experimented the Svapna world, by entering into a disciple's Praana-state without his knowledge.

There he floated along with the mind of the disciple and was dreaming that he was a Brahmin who was caught in some dissolution scene; and falls asleep there and wakes up in another dissolution scene and escapes, and starts living a life there. It was his Svapna world.

What other Svapna the disciple had we do not know.

Here as a Brahmin, he meets an ascetic of a higher level, and attains the realized state under his guidance.

Vyaadha is now sitting with these two ascetics, at the Yogi's Ashram.

The Yogi relates to the Vyaadha, the future events of his life.

That Vyaadha ends up in the story of Vipashcit as a dead Asura-body.

This Vipashcit ends up as Bhaasa in Rama's court-room.

So who is where? Which is the real Jaagrata, or which is the real Svapna?

An unsolvable puzzle for the ignorant who see the Svapna and Jaagrata as separate experiences.

An amusing story for the realized, who see no difference at all in the Creation-state, where everything is just a flow of one experience after the other, call it a Svapna or Jaagrata.

Chit-river keeps flowing as the experiences (information-flow) non-stop, and the poor mind struggles to give some plausible explanation for all the events somehow.]

[Look around you! Look at all the people around you!

Who is in whose dream-world?

Are you a dream-character in their dream world, or is that person is a dream-character in your world?

Who is who? Who is real and who is unreal?

Actually we are all the dream-characters of a huge dream dreamt by the dream called Aakaashaja who is made of countless Viraats, and this Aakaashaja is again a dream of the dreaming Chit.

If we wake up as Chit, then all the dreams will vanish off, all the Creations will dissolve off, and only the absolute silence gets left back, with no dreamer, no dream and no dream- characters.

The bliss of waking up in true Jaagrata is the truest bliss ever]

[Imagine Chit like some magic-emptiness which is seeing itself in countless mirrors called the minds. These mirrors reflect each other also and therefore, an illusion of the Creation-delusion occurs, like a circle seen in a rotating fire-torch.

If even one mirror breaks through the process of Vichaara, then all the mirrors vanish off (for that mirror) by leaving the Chit alone, as itself. That alone is Moksha.]

मुनिरुवाच
The ascetic spoke

एवं प्रकारया युक्त्या तेनायं मुनिना तदा तथाहं बोधितो येन गतो विदितवेद्यताम्।

Through such instructions, the Muni taught me; and because of that I understood the truth that had to be understood. (I understood the truth of it all!)

ततोऽसौ न मया त्यक्तधिरप्रार्थनया तया अवसत्तेन तत्रासौ मृतस्यापि तथैव च।

Then, I did not allow him to leave, and begged him for long, that he should stay.

So he lived with me there itself, though I was a dead person (with my mind not given to ‘AatmaVichaara’.)

येनैतन्मुनिना प्रोक्तमिन्दूदयशुभं वचः सोऽयं पश्य मुनिश्रेष्ठस्तव पार्श्वे व्यवस्थितः।

अनेनोक्तमनुक्तेन ममैतन्मोहघातिना दृश्यपूर्वापरज्ञेन यज्ञेनेवात्तमूर्तिना।

Look there, next to you; he is sitting there, the other great Muni here who instructed me with words auspicious like the moon-rise. (*Slowly by his guidance, I reached the state I am in now.*)

He is an extraordinary person, whose excellence is beyond the words.

He alone taught me everything. He destroyed my delusion. He knows everything from first to last.

He has taken a form, as if all the merits of the Yajna-rites I had performed have become personified.

[So, did the Brahmin wake up as the ascetic in his original world? No!

He is now pointing to a person seated next to him; and introducing him as his Guru to the Vyaadha!

Vyaadha was in a waking world; had met the ascetic (Brahmin) in the forest.

The ascetic explained to him that he had performed an experiment in ‘ParaKaayaPravesha’ as as Yogi; had then experienced the dream of a Brahmin-identity; and another ascetic had arrived there in that dream-world and instructed him about the Supreme knowledge.

We assume naturally that the Brahmin should have woken up to his true waking state identity; and the other Yogi in his dream should have vanished into emptiness!

But, here the ascetic was pointing out to a solid person next to him; and was referring to him as another Knower who had instructed him in his dream-world.

How can a dream character arrive as a solid form in the waking state?

But here that other ascetic was in flesh and person; and was seated very next to this ascetic!]

अग्निरुवाच
Agni spoke

(*Agni is the one who is relating the story of Asura to Vipashcit.*)

तदाकर्ण्य वचस्तस्य मुनेर्व्याधोऽभवत्तदा प्रत्यक्षः स्वप्नसर्गः किमिति खिन्न इव स्मयात्।

Listening to the words of the Sage, the Vyaadha was surprised, and wondered whether what he was experiencing directly, was just a Svapna-world. He felt apprehensive.

[The ascetic pointed out to a Sage sitting next to him; and introduced him to the Vyaadha as the Knower who had stayed as a guest with him in his Brahmin-Svapna.

But how could that be possible?

The Brahmin was a dream-character; and the ascetic who arrived at his house was also a dream-character; but the Vyaadha belonged to the waking state (of his own life-story); didn’t he?

How can the dream-character of a Sage be sitting next to the ascetic in the waking state?

Vyaadha is surprised.

Was he himself a dream-character in the Brahmin’s Svapna-world, or had that Sage traversed from a Svapna- world to a Jaagrat-world through some Yogic power?

Was he himself real or unreal? Or was everything a dream he himself was having?]

व्याध उवाच

The hunter spoke

अहो महच्चित्रमिदं मुने मनसि दुःसहं कथितं मेऽद्य भवता भवतापपरिहारिणा।

O Muni! This is indeed strange and unbelievable, what you have told me.

You are indeed the destroyer of the heat of the worldly existence.

यत्स्वप्नकथितस्येयं जाग्रत्प्रत्यक्षतोच्यते लभ्यतेऽपि च तन्नाम वेद चित्रमिदं मुने।

How is it that this person who was said to be in your Svapna is mentioned as seen here?

Though I perceive him, it is a very strange happening, Hey Sage!

कथमेष महान्स्वप्नपुरुषः स मुनीश्वर जाग्रत्यपि स्थिरीभूतो भूतो बालमतेरिव।

Hey Lord of Sages! How this great man here can be actually that person in the Svapna, as a stabilized character in the Jaagrat, like the ghost imagined by a child becomes a real entity?

एवमाश्चर्यमाख्यानमुच्यतां मे यथाक्रमं कुतः कस्य किमेतद्वा परमो हि स विस्मयः।

Please explain this amazing story in a proper way.

How, and for whom is this getting perceived? It is indeed amazing!

मुनिरुवाच

The ascetic spoke

(The ascetic continues the story of his amazing experiences.

After understanding that he was in a Svapna-world, the ascetic had remembered his previous identity.)

ततः शृणु महाभाग वृत्तं चित्रं किमत्र मे कथयामि समासेन सहसा मा कुरु त्वराम्।

Listen, hey meritorious one! I will tell you in brief the strange thing that happened to me, immediately.

Do not lose patience.

अनैनेतत्तदा तत्र वर्णितं बोधनाय मे बुधोऽहमभवं चाशु महतोऽस्य तथा गिरा।

This person who is seated next to you, had explained all this to me for my proper understanding. By hearing his amazing words, I became enlightened.

तत एतद्गिरा पूर्वः स्वस्वभावः स्मृतो मया अवदातोऽवदातेन नभसेव तपात्यये।

Through his words, I remembered my original identity, like the dazzling pure white sky by the dazzling pure white sky at the end of the winter (with all the mist gone).

(Chit realizes itself as Chit at the end of ignorance.)

अहो नु सोऽहमभवं मुनिरित्युदिताशयं अहमासं हृदा स्फीतात्स्नातोऽवस्थितविस्मयात्।

Then the thought rose in me that I was actually a Muni (the ascetic in another Jaagrat-world.)

My heart swelled up in joy. I was bathed as it were in wonder.

I PONDERED LIKE THIS

इमां भोगास्थयावस्थां प्राप्तोऽस्म्यज्ञ इवाध्वगः धावच्छ्रमार्तिरम्ब्वर्थी व्यर्थया मृगतृष्णया।

I have attained this state through the desire for worldly pleasures, like an ignorant traveller who feeling tired, rushes towards a mirage river, desiring for water.

कष्टं दृश्योपलम्भेन भ्रान्तिमात्रात्मना सता बालो वेतालकेनेव प्राज्ञोऽपि च्छलितो ह्यहो।

Aha! Even though I was learned in scriptures (as a Brahmin), I was deceived into seeing this world as real which is just a form of illusion only, like a child gets fooled by an illusory ghost.

अहो नु चित्रमेतेन मिथ्याज्ञानेन वल्गता नीतः सर्वार्थशून्येन पदवीं कामिमामहम्।

Alas the horridness of it all! Aha! It is really a wonder that I was possessed by such false-knowledge!
What sort of a meaningless state I have ended up in!

अथवा यः सोऽहमपि भ्रान्तिमात्रं न सन्मयः तथापि चित्रशतता यन्नामासद्विडम्ब्यते।

Or, is it that I (as an ascetic of the past) am also an illusory figure only, and not real by any chance?
The unreal presents itself in hundreds of strange ways!

नाहमस्मि न चैवेयमिदं नायमपि भ्रमः, चित्रं सर्वमिदं मिथ्या सर्वं च सदैव स्थितम्।

I am not there at all! This is also not there! There is no illusion also.
It is a wonder that all this is unreal; yet, everything exists as if it is real.
(*This Svapna world is as real as the Jaagrat!*
It is actually emptiness only; it exists nowhere except in my mind.)

किमिदानीं मया कार्यमिह बन्धभिदान्तरः विद्यते मेऽङ्कुरश्छेद्यं ततावत्संत्यजाम्यहम्।

What should 'I who have cut off the (ego) knots', do now?
The sprout (of Vaasanaas) that needs to be destroyed exists within me only. I will renounce it now.

आस्तामेतदविद्यैषा व्यर्थरूपा किमेतया भ्रान्त्या भ्रान्तिरसद्रूपा त्यक्तैवैषा मयाधुना।

Let this (world) be whatever it is! It is Avidyaa; and is of a meaningless nature.
What have I to do with this illusion? (*After all it is a Svapna world, made of emptiness!*)
This illusion is not real. This is getting renounced by me now.

उपदेश मुनिरयमेषोऽत्र भ्रान्तिमात्रकं ब्रह्मैवाहमिवाभाति रूपमेतद्विवाभवत्।

तदेवं तावदुदितज्ञानं वक्ष्ये महामुनिम्।

This Muni who instructed me is also an illusion only. (*He belongs to this Svapna world.*)
Brahman alone shines as me also. This form (of myself as a Brahmin) is like a person seen in a cloud.
I have now understood the truth. I will speak to this Sage now (about what I have understood and what my future course of action is.)
(*I will have to take leave of him; and be ready to lose him in the emptiness of the dream.*)

इति संचित्य स मुनिस्तत्र प्रोक्त इदं मया।

So thinking, I spoke to the Sage like this.

THE BRAHMIN ASCETIC SPOKE TO HIS GURU

मुनिनायक गच्छामि तच्छरीरमिदं निजं द्रष्टुं यच्च प्रवृत्तोऽस्मि शरीरं तदपीक्षितुम्।

Lord of Sages! I am going off! I am leaving this place, to see my original body.

इत्याकर्ण्य स मामाह हसन्मुनिवरस्तदा।

Hearing my words, the Sage laughed and said to me.
(*The other Sage is amused; and says that the original body of the ascetic and the other body which he had entered through the Praana chariot; both were not in existence any more; that they were dead and gone forever. His waking world had been destroyed beyond trace! So what should the poor Brahmin do now?!*)

THE OTHER ASCETIC SPOKE TO THE BRAHMIN ASCETIC

कुतस्तौ भवतो देहौ तौ सुदूरतरं गतौ। गच्छात्मनैव वा पश्य वृत्तान्तं वृत्तकोविद।

Where are those two bodies (yours and your disciple's or the other person's)?
Hey you specialist in stories! (*Mind can create so many amazing stories; this is just one of them!*)
They both (the ascetic and the other person) have gone off very far!
(*They have reached the no-return states as the bodies of that world.*)

पश्य तावद्यथावृत्तं दृष्टान्तं ज्ञास्यसि स्वयम्।

Go and see for yourself what happened. When you see for yourself, you will understand what happened.

(The ascetic, whose Aativaahika body was experiencing a Svapna-world of a Brahmin with a suitable body, decided to return to his identity of the ascetic in the waking world. Accordingly, through his yogic power he stayed as the Praana-wind; and returned to his other world. He had to find the Praana-wind of the other person; unite with it; come out of the other person's mouth; and return to his original heart-Ojas in the original body. Then only, the process of return will be complete.)

मुनिरुवाच

The ascetic spoke (to the Vyaadha)

इति संचिन्त्य तं देहं विदं भूस्तयाऽऽस्मिकं त्यक्त्वा चिदात्मा तत्प्राणपवने योजितो मया।

Then I thought about what he said. I remembered my original identity; and by discarding the thought of the present body as made of Svapna-world, my conscious self was united to the Praana wind.

प्राक्तनं देहमालोक्य यावदायाम्यहं मुने इहैव तावत्स्थातव्यमित्युक्त्वाहं गतोऽनिलम्।

“Hey Muni! Wait here till I see the body of my previous existence and return back”; so saying I entered the Praana. *(He had to make sure that the other Yogi stayed there to stabilize that Svapna world; otherwise, he will have nowhere to go!)*

अथ वातरथारूढो गगनं भ्रान्तवानहं पुष्पामोद इवानन्तं गत्वा च त्वरया चिरम्।

I rode the chariot of Praana and wandered in the sky.
Like the fragrance of the flower, I travelled fast for quite a long time.

ततश्चिरमपि भ्रान्त्वा यदा गलबिलं चलन् अहं न प्राप्तवांस्तस्य किञ्चिदस्याशयस्थितः।

Though wandering for a long time, I could not find the throat-hole which belonged to his body.
(He could not find the Praana or the body of the other person he had entered into!)

तदा खेदमुपयातः परमं पुनरागतः इदमेव जगज्जालमहमालानमात्मनः।

I felt very much distressed and came back to this very Jagat-perception (of Svapna), to which I was tied up as at a stake.

इहेमं लब्धवानग्रे ततो मुनिमनुत्तमं पृष्टवानहमेकाग्रस्तत एवमिदं गृहे।

I again saw that Sage of excellent character in front of me.
I questioned him in that house of mine, with single-mindedness.

किमेतद्भगवन्ब्रूहि पूर्वापरविदांवर त्वं पश्यसि यथावृत्तमुत्तमज्ञानचक्षुषा।

“Bhagavan! Tell me what is this? You know the past and future.
You see everything with your excellent eyes of knowledge.

यस्य देहं प्रविष्टोऽहं स च मद्दपुरेव च क्व तावुभौ गतौ देहौ न लब्धौ केन हेतुना।

मयातिचिरमाभोगि भ्रान्तं संसारमण्डलं स्थावरादाऽऽत्मनः कस्मात्प्राप्तं गलबिलं न तत्।

“That body which I had entered and the body which was mine, where did they both disappear off to?
Why they were not obtained? I have wandered the entire sphere of that world, from a plant life to myself.
Why did I not find that throat-hole?”

गत्वेति पृष्टः स मुनिः समुवाच महाशयः।

When I asked him like this, after my return, that noble sage said like this.

जानासि यत्स्वयं कस्मादिति तामरसेक्षण।

“Hey Lotus-eyed one (Taamarasekshana)! You know yourself why it is so!

(‘Taamarasa’ means the essence of longing. It refers to lotus which pines for the arrival of sun. A person with apprehension in the eyes is referred to as the one with the eyes of Taamarasa, the pining lotus.)

एतदालोकयसि चेत्स्वयं योगैकसंविदा तत्पश्यस्येव निःशेषं यथा करतलाम्बुजम्।

तथापि यदि शुश्रूषा तवास्ति वचसा मम तदिदं शृणु वक्ष्यामि यथावृत्तमखण्डितम्।

You will know it yourself as to how it is, if you see it with your Yogic consciousness.

You will then see everything like a gooseberry in the palm.

If you will be soothed only by my words, then listen to what happened. I will tell you everything.

[(Every Jeeva is a Brahmaa experiencing a Svapna-world through some mind.

Which is the original identity of one and all?

Brahmaa only! Brahmaa is actually Chit in essence.)

(The other Sage explains:

‘Actually, you are not the Brahmin, you are not the Yogi of the other world; but Brahmaa, the original mind of all the minds seen here.

He alone is you in reality. He alone is me also. He alone is all the Jeevas of his Creation.

He the Brahmaa, the so-called ‘you’ entered the Jeeva of another person; and is experiencing the dream of a Brahmin. As his dream, this also is real. But as all the dreams, it is made of emptiness only.

The ascetic’s world of yours is a dream; the other person was just a dream-character.

This world that you are seeing is also a dream; and I am a dream-character too!

Your Brahmin identity is also a dream-character only!

So which dream is real, and which dream is unreal? Analyze for yourself!)

तपस्तामरसोष्णांशुः कल्याणकमलाकरः ज्ञानाब्जस्य हरेर्नाभिर्नास्ति तावदयं भवान्।

You are not this individual self at all! You are the ‘burning sun (of Knowledge)’ for all the ‘lotuses

(Taamarasa) of penance (longing for realization)’. You are the ‘lake of lotuses of all auspicious things (as Brahmaa the auspicious Chit-essence of creation’.) You are the HiranyaGarbha seated in the central hollow of the navel of Vishnu who is the ‘lotus of Knowledge’.

स त्वं कदाचित्तपसि स्थितः स्वप्नदिदृक्षया कस्यचिद्धृदयं जन्तोः प्रविष्टः पुष्टसंविदा।

Once you were absorbed in penance (of creation). You wanted to experience the Svapna-state and entered some Jeeva’s heart with a swelled up consciousness.

यत्त्वं प्रविष्टो हृदयं तत्रेदं भुवनत्रयं दृष्टवानसि विस्तीर्णं रोदसी विपुलोदरम्।

Where you entered, there you saw the three worlds spread out in the sky with all the people within it.

[You, the Brahmaa (the totality-state) were experiencing a Jeeva-ness as an ascetic. You entered through the Praana, that other person’s Ojas. You then experienced the Svapna of the Brahmin here. While you were absorbed in this dream, those bodies were burnt off in a huge fire which rose all of a sudden, for no reason.

Why such a fire had to rise up destroying your world, I have answered already.

Now listen to the description of that terrifying fire-scene.]

FIRE-DESCRIPTION

इति त्वयि चिरं व्यग्रे देहस्तस्य तथापि च स संसृताकृतिर्यत्र स्थितस्तत्र महावने लग्नोऽग्निः

When you were absorbed in that (Svapna as the Brahmin) for long, that body of that Jeeva which was sleeping in that huge forest, was engulfed by the fire;

धूमधूमाभ्रसाम्बराम्बरडम्बरः स्फुरद्बलचलालातचक्रसूर्येन्दुमण्डलः

the entire sky looked different being covered by the grey garment of smoke clouds; the flaming torches violently getting tossed about appeared like the moving discs of sun and moon;

दग्धाभ्रभस्मसंपूर्णधूमाभ्रासितकम्बलैः आनीलाकाशदलपैरिव संछादिताम्बरः

the sky was covered by the black carpets of smoke clouds with all the real clouds turned into ashes, and appeared like the 'direction petals' that had all turned dark and dry;

दरीगृहविनिष्क्रान्तसिंहनिर्ह्वदतर्जितैः स्फुटैश्चटचटास्फोटैर्जडीकृतदिगन्तरः

the directions were shattered by the roars of lions coming out of the caves, and was filled completely with the deafening sounds of the crackling and bursting rocks;

तालीतमालमालानां गतानामग्निवृक्षतां पातैरुत्पातवहन्यभ्रकवत्करकरैर्घनः

rows of Taalee Tamaala trees had turned into fire-trees; and the place was dense with the echoes of the trees bursting with crackling sounds and falling by the fire, the sound equalling the dissolution thunder, and the fire equalling the dissolution fire;

दुरदेशगतैर्दृष्टिस्थिरसौदामनीधिया द्रवत्कनकनिष्यन्दकुट्टिमं व्योम दर्शयन्

the sky looked like a floor made of melted gold for those who had ran far, because of seeing the flames stuck to the sky like the lightning;

कणैस्तारागणं कान्तैर्व्योम्नि द्विगुणतां नयन्

because of the rising sparks, the star constellations looked as if doubled in number;

वक्षःस्थबालवनितानयनानन्दनन्दनः ज्वालाधमधमाशब्दप्रध्मातगगनोदरः

the fire (lover) was happy by looking at the joyous sparks rising from the eyes of the young girl namely the forest, who embraced him and stuck to his chest; the entire belly of the sky was filled with the terrifying noise of the fiercely rising flames;

दरीगृहविनिष्क्रान्तभ्रान्तोन्निद्रवनेचरः अर्धदग्धद्रवत्सिंहमृगव्याधविहंगमः

the wild animals that were disturbed by the flames ran out in fear screaming aloud; the birds, hunters, deer, lions all wallowed on the ground with the half-burnt bodies;

क्वथत्सरःसरित्स्रोतोरन्धितोग्रवनेचरः वलज्ज्वालाज्वलद्वालचमरीचारुचञ्चुरः

the lakes, rivers, and streams were boiling hot; the wild forest animals were getting cooked alive in the fire; the screams of the young yak enveloped by the fire rose up like the beautiful humming of the bees;

दह्यमानप्राणिमेदोगन्धावृताम्बुदः।

the smoke-clouds were stinking by the smell of the burning flesh of the animals;

तेन कल्पाग्निकल्पेन वल्गता वनवह्निना स युष्मदाश्रमो दग्धः सर्पणेव प्रसर्पता।

your hermitage was burnt off by that forest fire dancing like the Kalpa fire, and slithering all over the place like a serpent.

व्याध उवाच

The hunter spoke

तत्र तस्याग्निदाहस्य हेतुः कः प्राकृतो मुने तद्वनं ते बटुवराः सर्वं नष्टं कथं सह।

What caused that fire, Hey Sage? How did all of those ascetics were burnt off at once?

मुनिरुवाच

The ascetic spoke

संकल्पकमनस्पन्दः संकल्पादिक्षयोदये यथा हेतुर्निरास्पन्दोऽचिराद्धि त्रिजगत्तथा।

For the destruction and production of an imagination, the cause lies in the fluctuation in the mind of the one who imagines. The tri-world also similarly sets and rises because of the sudden fluctuation in Brahmaa's mind (the totality system with its own rules).

हृदये च वनान्ते च क्षोभाक्षोभेषु कारणं यथा स्पन्दोऽचिरात्स्पन्दस्तथा त्रिजगतामिह।

Mind also fluctuates suddenly, and causes the rise and fall of disturbance.

So it is in the forest-land that is perceived in the mind of Brahmaa; so it is with the three worlds here.

[When you imagine something, how does it get destroyed?
When you get distracted by something else, your imagination ends abruptly.
A dream-world also suddenly ends, when you wake up suddenly.
In a similar manner, when the ascetic (Brahmaa of his world) was absorbed in another world of experience, the previous existence was destroyed by a sudden fire.
Or, if you want a better explanation, you can say that the Doshaas in the body of Viraat were disturbed; and so the fire-mishap happened in that world!]

धातुः संकल्पनगरं जगत्तत्स्पन्दनं त्विह प्रजोदयक्षयक्षोभवर्षावर्षादिकारणम्।

The city that is imagined by the Creator is the Jagat, and is the 'Dhaatu' within him.
The movement of the 'Dhaatu within', is the cause of the rise of people, their destruction, rains, drought etc.

ब्रह्मादिमानसोऽप्यस्य सोऽप्यन्यत्र चिदम्बरे इत्यपर्यवसानेयं शान्तैका चिन्नभोगतिः।

The mind of a Brahmaa is the totality of all the minds of his creation.
(*Is Brahmaa real? How can he be real? He is made of the imagined bodies and minds of Jeevas!*)
This Brahmaa is the imagination of some mind-factor somewhere in the Chit-expanse.
(*That mind-factor is the mind-factor of some other mind-factor in the Chit-expanse.*
So it goes on and on without an end.)
Such is the never-ending path of Chit-expanse which is tranquil and one without a second.

[What is real? What is unreal? What caused what?

When Chit alone shines as everything everywhere as everything, as one undivided expanse of knowledge, what can become the cause of anything?

All narratives are mind-made. All the words like past, present and future are mind-made regularities.

Mind is just the imagination-power of Chit! It is liar capable of lying to the extreme possibilities!

Its lies alone are seen as the worlds. Mind is just 'Avidyaa in action'.)

चित्तिनभसि चिन्नभश्रीः कचतीति निरामया विदुषां, मूर्खाणां तु यथेषा यादृग्वा तन्मयीह न सत्।

In the vision of the Knowers, the grandeur of Chit-expanse alone which is without afflictions, shines in the Chit-expanse. For the fools, whatever is seen in whichever way, it is that only; and not real.

[The ignorant are satisfied with the meaningless stories concocted by the mind.

They live as some fiction-characters inside a book authored by the mind; stuck to the worlds of word and meanings. They never can come out; nor do they want to come out of the story book! Such fiction-books are countless in the library of Chit.

How can these fiction-bound fiction-characters (Jeevas) ever know of the fiction-less state of Brahman?

A Knower reads the book, staying outside of the book. He is never caught inside the pages of the book as a character inside it.]

अन्यमुनिरुवाच

The other ascetic spoke (to the Brahmin of the Svapna world)

तत्र ते नगरं तानि गृहाणि तरवश्च ते क्षिप्रेण शुष्कतृणवत्सर्वं भस्मत्वमागतम्।

Your city, those houses, and those trees that belonged to you, all got burnt to ashes like the dried up grass, inside that world of yours.

तत्रैवं भस्मतां प्राप्ते सुप्ते ते भवतस्तव तनू तथातिसंतापविदारितमहाशिले स शशाम शनैः वह्निः

निःशेषीकृतकाननः परिपीतार्णवोऽगस्त्य इवास्तं समुपाययौ।

When the huge hill broke by the intense heat, the two sleeping bodies inside the hill-region also were burnt to ashes; and after completely destroying the forest, the fire subsided, and vanished off like the ocean drunk by Sage Agastya.

तस्मिन्नस्तं गते वह्नौ तद्भस्मेद्धं सुशीतलं दुधाव कणशो वायुरशेषं पुष्पराशिवत्।

When the fire was gone and the fuel had cooled down, the wind blew bit by bit, all the ashes (the ash-heap of all the objects where nothing could be identified), like blowing away a heap of flowers.

ततो न ज्ञायते नासीत्क्वाश्रमः क्व तन् तथा क्व पेटकं बहूनां तत्स्वप्नपूर्जाग्रतो यथा।

It could never be known, where the hermitage was and where the bodies were, and where was that basket which contained all of them as the Svapna world as if it was a waking state!

[The previous world of the Brahmin was destroyed completely, when he was living as a Brahmin here in this Svapna. Was that world a dream-world, or was this present one a Jaagrat?

It was Jaagrat at that time, and vanished off into nothingness. Now this world of the Brahmin was the Jaagrat! This new identity was the only one left back, with its house and family.

What should the Brahmin do now?]

अभावमुपयाते ते यदैवं भवतस्तन् स्वपतस्ते भ्रमवतः संविदेव विजृम्भते।

When the two bodies (of the previous existence) are not there anymore, your deluded consciousness alone is left back now, absorbed in sleep (and lost in this dream-world).

तस्मात्क्व तद्गलबिलं विराडात्मा स च क्व ते, दग्धो दग्धस्य सौजस्कः सौजस्कयैव देहकः।

Therefore, where is that throat-hole that belongs to you, Hey Viraat-self?

Where is that person for you anymore? (Ojas was also not left back!)

The other person's Ojas was also burnt; and along with his Ojas, his body was also burnt.

[What meaning does that world have for you?

Where is the throat-hole you are searching for? Where is that body of that person, or your own?

Both were burnt to ashes and the ashes also have blown off! No trace of anything is left back!

Who is that 'burnt one' for you? What relationship do you have for that burnt body of the ascetic or the other person? Those bodies were unreal! This body here is also unreal!]

लब्धवानसि नो तस्मद्धेतोर्देहद्वयं मुने अनन्ते स्वप्नसंसारजाग्रतीहावतिष्ठसे।

That is why you did not get those two bodies, hey Muni!

Now you are staying in this Jaagrat, which is again the endless Svapna world.

तदेवं स्वप्न एवायं जाग्रद्भावमुपागतः सर्वे वयमिह स्वप्नपुरुषास्तव सुव्रत।

In this manner, that Svapna of yours (which was Jaagrat) has now turned into Jaagrat (which is Svapna).

Hey 'You of good conduct'! We are all now, your Svapna-characters.

अस्माकं त्वं स्वप्ननरस्तव स्वप्ननरा वयं, अयमेव चिदाकाशः सर्वदात्मात्मनि स्थितः।

You are our 'Dream-character'; and for you, we are all 'Dream-characters'. This is actually the Chit-expanse which always stays as the essence of all (as the source of all the dream-worlds of all).

ततःप्रभृति संपन्नो भवान्स्वप्ननरो भवन्जाग्रत्प्रत्ययवाञ्जागन्नरो गार्हस्थ्यसुस्थितः।

From then onward (when you woke up here), you have become a Svapna-character yourself (here in this dream-world)! Experiencing the Jaagrat state (here) as real, you exist as a man in this Jaagrat state, and are well established as a householder.

(As long as you are awake, what matters, in which world you are awake?)

एतत्ते कथितं सर्वं यथावृत्तमशेषतः अनुभूतं सुदृश्यं च ध्यानेनैतच्च पश्यसि।

I have related to you completely all that happened, experienced and seen.

You can see this in your contemplation state also.

इत्यादिमध्यरहितोऽयमनन्तरूपः संविद्धनः कचति काञ्चनतापवत्खे
तत्फललोलवपुरात्मनि चिन्मयात्मा सर्गात्मभिर्विकसितैरसितैः सितैश्च।

In this manner, this dense state of knowledge which is without beginning, middle or end, which is of the essence of pure consciousness, shines like a golden sunlight in the empty sky spreading its rays endlessly, and like the sunlight jumping upon all the plants equally, this power of conception jumps on all the beings of the world, and makes them yield the black (bad) and white (good) flowers (as per the plant's nature).

[Sunlight namely the potential to create and experience the perceived is the common factor that makes all the plants (minds) bloom and yield the fruits and flowers. However the plants namely the minds differ in their content of Vaasanaas, and yield good or bad experiences. It is not the fault of the sunlight that the plants differ in their yields; so also, the Chit, the potential state is equally present in all, from a worm to a Shiva; but the experiences for each one differs, and each see a different world of their own, as forced by their Vaasanaas.]

मुनिरुवाच

The ascetic spoke (to the Vyaadha)

इत्युक्त्वा स मुनिस्तत्र तूष्णीं स्वशयने निशि आसीद्विस्मयतश्चाहमथाऽऽसं प्रोह्यमानवत्।

Having spoken thus, the Muni remained silent on his bed at night.

I stayed there as if getting carried away in wonder.

ततश्चिरेण कालेन मयोक्तं तस्य सन्मुने एवं स्वप्नो विभो सर्वः सद्रूप इति मे मतिः।

After a long time, I said, "Hey noble Sage! Hey Lord! I think then, that all the Svapnas should be real only."
(If the Svapna world has turned real for me, then, it proves that all the Svapna worlds of all should be real only! This is my opinion!)

अन्यमुनिरुवाच

Other Sage spoke

सत्संभवति यत्रान्यत्तत्रेदं सदिति स्मयः युक्तो यत्र त्वेतदेव सत्ताल्पं तत्र का प्रमा।

If any other Jaagrata state is there as real, then only, a wonder should rise about the reality of this.

(One state should be real, and another state should be unreal; only then, any comparison becomes possible!)

When the Jaagrata state itself is a vague reality, then what basis is there for the realness in Svapna too?

यथा स्वप्नस्तथैवायमादौ सर्गोऽवभासते पृथ्व्यादिरहितोऽप्येष पृथ्व्यादिभिरवस्थितः।

The Creation shines forth at the beginning (with the concept of beginning) like a Svapna only. Though not made of Prthvee and other elements, it appears as made of Prthvee and other elements (as conceived by the dreaming minds).

इत्थमद्यतनात्स्वप्नात्सर्गस्वप्नोऽमलात्मकः।

In this manner, what is seen at present as Svapna, is the Creation-dream of Jaagrata only.

Since Svapna alone is seen as Jaagrata, our Svapna is also experienced as Jaagrata only, and is in essence the taintless Chit only (as the awareness of some knowledge)!

(There is no difference between the two states. Both are empty states of Svapna; and both are our waking experiences.)

VYAADHA-GURU

शृणु पुष्करपत्राक्ष मुने व्याध महागुरो।

Hey Sage with the eyes like the petals of lotus (with eyes opened in apprehension and wonder)!

Hey Vyaadha's great Guru! (You will become this Vyaadha's Guru!)

[The other Yogi addresses this Brahmin as VyaadhaGuru, in an amused way; and gives a hint about a future event. This is because, when these wondrous incidents are related to an immature mind of Vyaadha, by the extremely pious Brahmin-Sage, it leads to the incorrect understanding of truths by the foolish hunter, and leads to the destruction of an entire creation, later on.

Truths of such high profound nature cannot be taught to one and all without discretion.

Even in a text like YogaVaasishtam, these truths are explained at the fag end of the book only.

If a student can absorb all the fantastic tales related all throughout the text, and still is patiently studying this text, without giving it up half-way, for such a man with sincere effort, these truths are revealed like a shower of nectar, leading him to the immortal state of Aatman.

Without constant Vichaara, none of these truths can be assimilated.

If without the practice of Vichaara, a person just takes the truths on their face value, he will end up like the stupid Vyaadha, who created harm not only to himself, but to all the others also.]

अद्य दृष्टपदार्थाभ्यां स्वप्नं स्वप्नवतोऽभवत्सर्गस्वप्नस्तु दृष्टार्थ एवादौ खे विराजते।

For a person who dreams here in his sleep, the dream reflects the objects he sees here in the Jaagrat. The Creation-dream (Totality state) shines forth in the expanse of Chit, as the already known object.

[Padaartha (object) means ‘Pada’ and ‘artha’ – a word with meaning that represents some sensed qualities that are grouped together as an object-conception. Every object is just a shape that is referred with some sound-form as a name.

The world you are seeing now carries some similarities of the previous world, because it is observed that the ordinary dream also reflects the objects of the waking state only, sometimes.]

(Since you are endowed with knowledge, what bothers you as to which world you are in?

You can live the life of an ascetic, here also. After all, all the worlds are dream-worlds of Chit only!)

एवं सत्स्वप्न इत्येव संदिग्धमिव वक्षि किं स्फुटमप्यनुभूतं सत्स्वप्नध्यानोद्यमः कथम्।

When anything experienced in any state is false, why do you say that the dream experience can be real, and feel doubtful about all this?

When the experience is clear and real now, then why think about this as a dream, and feel confused?

इदमित्थं यदाभोगि स्फुटं स्वप्नजगन्मुने सदेवानुभवत्येव तत्र संदिग्धता कथम्।

(You are awake here also! Now you know also as to who you are!)

In this manner, when all that is experienced in this Svapna-world is vivid, you are experiencing a reality only. Then why feel so much apprehension and dilemma?

(What matters which dream you are in, when you are awake in knowledge?)

मुनिरुवाच

The ascetic spoke (to the Vyaadha)

अथैवादिनस्तस्य वाक्यमाक्षिसवानहं पृष्टवानन्त्याधगुरुता कासौ मे कथ्यतामिति।

When he was talking like this, I interrupted his words and asked-“What is this being a Guru of the Vyaadha? Tell me about it.”

(The Brahmin-Yogi saw the twinkle in the eyes of the other ascetic, when he addressed him as the ‘VyaadhaGuru’; and he wants to know the full implication of his words and asks this question; and wants to know why would he teach any knowledge to a hunter of all the people? Then itself, the ascetic narrates the future events of the Yogi’s life, where he will meet the hunter who is conversing with him now.)

अन्यमुनिरुवाच

The other Sage spoke

श्रूयतामिदमाख्यानमपरं कथयामि ते संक्षेपेण महाप्राज्ञ नास्त्यन्तो विस्तरस्य मे।

Listen, I will tell you another story in brief. Hey wise one! There is no end if I speak in detail.

अस्म्यहं तावदादीर्घतपास्त्वमतिधार्मिकः श्रुत्वेदं मद्बचः सत्यमिहैव रतिमेष्यसि।

When I am staying here engaged in penance for long, you a highly righteous person will listen to my words of truth; and will want to remain here.

इहस्थं मामिमं त्वं च न त्यक्ष्यसि सपर्यया अहं भवद्भिः सहितो निवत्स्यामीति निश्चयः।

Feeling respect for me, you will not allow me, who is staying here, to leave. I will live with you all, for sure. *(The second ascetic continues the story from when he started living with the Brahmin-ascetic, in his Svapna world.)*

साधो यातेषु वर्षेषु ततः कतिपयेष्विह सर्वबन्धुविनाशस्ते दुर्भिक्षेण भविष्यति। मत्तसीमान्तसामन्तविग्रहेण तदैव च सर्वो गृहात्तनुप्राणिर्गामकोऽयं विनङ्क्ष्यति।

Saadhu! After some years pass away, all your relatives will die in a drought. The arrogant chieftains of the cities will fight; and the few fortunate ones who survived the famine will run away from their houses.

ततो दुःखमजानन्तौ चिरमाश्रसितौ मिथः शान्तौ विदितवेद्यत्वात्समौ सर्वार्थनिस्पृहौ

इहैवैकत्र कस्मिंश्चित्खण्डकजालके समाचारौ निवत्स्यावः शून्ये चन्द्ररवी यथा।

Then we both, being unaware of any sorrow (being in the state of Self), consoling each other (not getting affected by the sorrowful events), peaceful (in the silence within), having equanimity due to our Knowledge, not having any desire for any object, will live in some grove of trees where no people approach, like the moon and the sun (joined together).

उत्पत्स्यते त्वरण्येऽस्मिन्कालेन वनमुत्तमं शालताललताजालवलिताखिलभूतलम्।

By that time, there will rise up a beautiful forest in the entire earth that gets covered by creepers, and Shaala and Taala trees.

तालीतमालदलताण्डवमण्डिताशं व्याकोशपद्मवनवन्द्यविकासिवृक्षं

कूजच्चकोरचयचारुलतानिकुञ्जमुद्गासि नन्दनमिवागतमन्तरिक्षात्।

The directions will be decorated by the violently dancing leaves of Taalee and Tamaala trees.

The trees will be covered by the blooming flowers, and saluted by the lotus groves filled with the fully blossomed flowers. Flocks of Chakora birds will cry melodiously, seated in the bowers of beautiful creepers. It will shine as if it is the Nandana garden has itself fallen from the heaven.

आवयोश्चरतोस्तस्मिन्वने चिरतरं तपः मृगानुसरणश्रान्तो मृगव्याध उपैष्यति।

When we both remain performing penance for a long time, a hunter of animals will arrive here feeling exhausted and tired after chasing a deer.

तं स्वं स्वभावपुण्याभिः कथाभिर्बाधयिष्यसि तपस्तत्रैव विपिने स विरक्तश्चरिष्यति।

You will then teach him stories which are by nature meritorious (and will give knowledge.)

He will get dispassion; and live a life of penance (lead a disciplined life) in that forest itself.

ततस्तपस्विचर्याणामात्मज्ञानबुभुत्सया मध्ये स स्वप्नजिज्ञासुः प्रक्ष्यति स्वप्नसंकथाम्।

Then, he, after practising the necessary disciplinary methods, will develop a desire for AatmaJnaanam, and later feeling curious about the Svapna, will listen to your Svapna-story.

कथयिष्यसि तस्मै त्वमात्मज्ञानमखण्डितं स्वप्नाख्येन प्रसङ्गेन सोऽतो योग्यो भविष्यति।

You will teach him all the knowledge about the Aatman. By listening to the story of the Svapna, he will turn into a person who can receive instructions from you.

इत्यनेन प्रकारेण गुरुस्तस्य भविष्यसि तेन तात मयोक्तोऽसि गिरा व्याधगुरो इति।

In this manner, you will become his Guru. That is why my dear friend, I addressed you as a 'VyaadhaGuru'.

इति ते सर्वमाख्यातं यथायं संसृतिभ्रमः यथाहं यादृशश्च त्वमिह यत्ते भविष्यति।

I have told you completely as to how this delusion of worldly existence prevails, how I came to be here, and how you came to be here, and what will happen to you.

मुनिरुवाच

The ascetic spoke (to the Vyaadha) (and continues his story)

(The future events occur, as predicted by the ascetic. The ascetic agrees to what the other Yogi said, and starts living in that Svapna world itself, which was Jaagrata state for him. The other ascetic also starts living with him, in his house itself, as requested by him.)

इति तेनाहमुक्तः सन्विस्मयाकुलयाधिया तेन सार्धं विमृश्यैतत्परं विस्मयमागतः।

Thus spoken by him, I discussed with him with a mind filled with wonder and felt more surprised.

अथ रात्र्यां व्यतीतायां स प्रभाते महामुनिः तथा संपूजितो येन तत्रैव रतिमाप्तवान्।

The night ended; and in the early morning, he was worshipped well; and felt inclined to stay in that place itself.

अनन्तरं गृहे तस्मिंस्तस्मिन्ग्रामगृहे तथा स्थितावावां स्थिरमती कृतभावौ परस्परम्।

In that village colony, in that house, we both stayed together, endowed with stable intellects, feeling affectionate towards each other.

ततो वहति कालोऽयमृतुसंवत्सरात्मकः स्थितोऽहमागतान्भावांस्त्यजन् गृह्णन् गिरिर्यथा।

As 'Kaala' of the form of seasons, and years passed off, I remained there (developing equanimity), accepting the objects which came and unbothered about what did not come, like a hill (which receives the summer heat and the monsoon showers alike).

नाभिवान्छामि मरणं नाभिवान्छामि जीवितं यथा स्थितोऽस्मि तिष्ठामि तथैव विगतज्वरम्।

I did not covet death; I did not covet life. I stayed as I was, like that only, (in the silence of Chit), without the fever of 'Bhava' (worldly existence.).

THE VICHAARA-PRACTICE OF THE YOGI

ततो विचारितं तत्र तन्मया दृश्यमण्डलं किं कारणमिदं तु स्यात्किमयं वेत्ति तेजसा कोऽयं पदार्थसंघातः किं नामैतस्य कारणं अस्त्यस्मिन्स्वप्नसंदर्शं चिद्व्योमैकस्वरूपिणि।

Then I analysed the 'perceived-sphere' which was experienced by me in that world.

What could be the cause of this, what understands all this? What is this perceived world of all objects?

What could be the cause of the vision of Svapna in the Chit of the nature of emptiness only?

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः चिन्मात्रनभ एवैते कचन्त्यात्मन्यवस्थितम्।

All these, namely the space above, the ground below, the air, sky, mountains, rivers, directions, are the Chit-expanse only (as Bodha); and shine forth in itself.

चिच्चन्द्रिकाचतुर्दिक्कमवभासं तनोति यत्तदिदं जगदाभाति चित्रमप्रतिघातम् खे।

The moonlight of Chit-moon fills all the four directions. 'That alone' which is never injured, is this world shining with such varieties in the emptiness.

नेमेऽद्रयो न चेयं भूर्नेदं खं नायमप्यहं चिन्मात्रव्योमकचनमिदमाभाति केवलम्।

These mountains are not there; this earth is not there; this sky is not there; nor am I there (as solid entities). Just the Chinmaatram-expanse shines like this.

(Everything is just some Knowledge received or produced by the mind.)

पदार्थजातस्यास्य स्यात्किं नाम बत कारणं पिण्डग्रहे हेतुना तु विना कोऽप्यर्थसंभवः।

What can be the cause of these word-meanings (objects) ever?

(All the objects are just sense-paintings that are given some sound and meaning as their identities.)

Solid things cannot appear without any cause (in the perceived phenomena.)

(These things are actually just Knowledge-sparks and have no cause as such.)

भ्रान्तिमात्रमिदं चेत्स्याद्भ्रान्तेः किं नाम कारणं द्रष्टा मन्ता च को भ्रान्तेः कारणं वा क्व कीदृशम्।

If it is just a delusion, then what is the cause of this delusion?

Who is the seer, and experiencer of the delusion? What sort of a cause is that?

यस्याहमवसं संविन्मात्रकं हृदयौजसि असौ मया सह गतः किलाशेषेण भस्मसात्।

That person in whom I stayed as just the conscious principle in the heart-lustre, he, along with me (my previous identity), got burnt to ashes completely.

तस्मादिदमनाद्यन्तं चिदाभामात्रमम्बरं अकर्तृकर्मकरणं रूपं चिद्धनमक्रमम्।

Therefore, this is just a space-garment (with the wove threads of names and forms) made of Chit-shine only, which is beginningless and endless.

It is without an agent of action, action and instrument, is the dense state of understanding nature, which is not bound by any order (and is the random state of flux as information-variation only).

(Look at the scene in front of you as the Brahman wearing the garment of space with varied object-designs. Rather, it is the undivided knowledge shining as the woven threads of information-variations as the objects.)

[Any experience can rise at anytime randomly, as it happened to me, and it gets explained by the mind as a narrative that connects all the events.

I was Yogi once, and a Brahmin now; what matters as to by which name these states are referred to as.

What matters whether it is called the Svapna or Jaagrat?

Experience alone exists as experienced; and any experience is mind-narrated only.

I am the Chit which is never experienced, but is my original state.]

इदं चिद्व्योमकचनं घटावटपटादिकं स्फुटं कुत इवाकारि घटवटपटाद्यतः।

All these objects with name and form like the pot, cloth etc. are just the shine of Chit-expanse (as some information-content only); since all the the objects like the pot, cloth etc are just sensed as shapes only, (as the eye-connected images) without any action (of some divinity or fate or Karma) as their cause.

How can they have any fixed forms as some solid independent realities?

[When a pot is perceived; there is only the sense-information of some shape and touch. That is all that is there; the knowledge of something which is referred to by the sound 'pot'.

The mind instantly produces all the memories connected with that pot, as the potter who made it, the clay which is its material cause and so on.

We may not go through all these thoughts every time we see the pot; but we know it to be so, as the part of the 'perceived'. But, actually, there was no action of any sort done, when the pot was seen.

You are aware; and pot is part of your awareness: that is all!

Knowledge of the pot! That alone was there, without any action.

Yet the information processing power of Chit expands that tiny information-content into a huge world with a beginning and end. This awareness is Brahman, the Jagat!

At every perception of a sensed object, a huge world-idea rises in your mind as real and solid.]

नापि चिन्मात्रकचनं चिन्मात्रं व्योम केवलं तस्य किं कचनं कीदृक् कथं कचति किं नभः।

(Even that much action of shining forth is not there in Chit. It just is as it is; and that alone is the Jagat.)

Not even a shining action of the Chit is there, as an entity performing some action with a purpose. The potential state of understanding alone exists as some emptiness. How can it ever shine (as an action outside of itself), in what way can it shine (as other than itself), in what expanse (other than itself)?

अयं फेनश्चिदम्भोधेः किमस्य कचनं नवं कचत्स्वभाव एवायमनन्तश्चिद्धनः स्थितः।

This is just the foam of the Chit-Ocean; what shines newly ever?
Endless 'dense state of Chit' alone stays with the nature of shining.

[There are no two states, a state where Chit shines; and a state where it does not shine. It is as it is; and we explain it with words like - 'shining forth', 'Chit', 'expanse' etc. Any word that is used for describing the differentiation-less Chit, is a word of differentiation only; and does not describe Brahman at all. That is why Brahman is said to be beyond the reach of words and thoughts.]

चिन्मात्रकचनं शुद्धं ब्रह्म बृंहितचिद्धनं इदं जगदिवाभाति क्व दृश्यं द्रष्टता कुतः।

It is just the lustre of ChinMaatram that is extremely pure (without any sort of fluctuation.)
It is Brahman where the consciousness (of knowledge) swells up. That alone shines as this Jagat.
Where is the 'perceived'? How can there be any 'perceiving-state' ?
(Who perceives what? What is there as another person or object?)

आद्यन्तवर्जितममेयमनादिमध्यमेकं विभुं विगतकारणकार्यसत्त्वं

सत्तामयं भुवनशैलदिगन्तनानाऽनानात्मकं किमपिचेतनमेव सर्वम्।

Time-wise it is without beginning and end. Space-wise, it is without beginning and end.
Object-wise, it is just one. It is all pervading.

It is bereft of cause, effect and any such binding principles.

It is just made of existence (Reality) (gives reality to all things).

It is the many as all the countries and mountains and directions; yet, it is not many.

It is something (un-grasped by speech, mind), is pure consciousness (understanding principle); and is all (nothing exists outside of that in the least, as not understood).

THE YOGI CONTINUES HIS STORY

इति निर्णय दृश्येऽस्मिन्स्थितोऽस्मि विगतज्वरः वीतरागो निराशङ्को निर्वाणो निरहंकृतिः

निराधारो निराधेयो निर्मानो निरुपाश्रयः स्वभावस्थः स्वयं शान्तः सर्गात्मा सर्वथोदितः।

In this manner, I came to a conclusion, and stayed in that perceived world itself, without the fever of delusion. I had no desires or attraction for objects. I had no doubts. I was without the superimposed sheaths. I had no imagined ego that was centered on the body. I was not dependent on anything.

I was not the support of anything. I had no conceit or pride.

I was not stuck to any shelter (outside pattern of body and objects).

I was in my own true nature. I was peaceful with myself.

I was of the nature of the world (Knowledge state). I was always awake and stable (without doubts).

यथाप्राप्तस्य कर्तास्मि न कर्तास्मि कदाचन स्वयमेव हि यो व्योम कर्तृता तस्य कीदृशी।

I just did what actions belonged to me at that particular time.

(Whatever works were there in my course of life, I attended to them without attachment.

I was not worried about the story of the dream presented by the mind.)

(Actually) I did not do anything at all. (I had no doer-ship in any action.)

When one is of the nature of emptiness, what action can be performed by him?

यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः इत्येकात्म नभः सर्वं भूतजालैकचिद्वपुः।

The space above, the ground below, wind, sky, mountains, rivers, directions, are all one as the knowledge-content; and the emptiness alone is as all. It is of the form of all the network of beings and their perceptions.

शाम्यामि परिनिर्वामि सुखमासे च केवलं न विधिप्रतिषेधौ मे न बाह्यं न मेऽन्तरम्।

I had become quiet. I was completely free. I stayed happy; that is all. There were no rules or prohibitions binding me. There was nothing outside of me; there was nothing inside me.

इति मे तिष्ठत इह यथासंस्थानसंस्थितेः अद्यायं त्वमनुप्राप्तः काकतालीयवत्पुरः।

When I stayed like this here, as and how it was here in this Svapna-world, today, you (Vyaadha) came into contact, as in a random event; and are standing in front of me (as predicted by the other Muni).

इति ते सर्वमाख्यातं यथा स्वप्नो यथा वयं यथा जगद्यथा च त्वं यथा दृश्यमिदं तथा।

त्वं च याद्दृश्यमिदं यथा दृश्यमिदं पुरः यथा भावा यथा ब्रह्म यथेमा जनताः पुरः।

I have told you everything that you needed to know, as to how Svapna is, how we are here, how the world is, how you are here, how all this gets perceived, how you are a perceiver of what you see, how the 'perceived' is seen in front, how objects are there, how Brahman is, how the people in front are seen.

एतद्बुद्ध्वा भवाञ्छान्तो मिथ्या लुब्धक लुब्धक शान्तैवैवमियं सत्ता चिन्मात्रव्योमरूपिणी

स्वयमाभाति निर्वाणा नैव वाभाति किंचन।

Understand all this, and become quiet within, hey Lubdhaka, Lubdhaka (my dear dear hunter)!

The reality is the tranquil state of the nature of Chit-expanse. It shines by itself; it is without any sheaths and is 'Nirvaanam'. Or rather, nothing shines as such at all! (Brahman just 'is'!)

लुब्धक उवाच

The hunter spoke

एवं चेत्तदहं त्वं च सर्वे वा विबुधादयः सर्व एव मिथः स्वप्नपुरुषाः सदसन्मयाः।

If this is so, then, myself, you, and all these Knowers here, are all unreal dream-characters, of the nature of real (for each other) and unreal (actually)!

मुनिरुवाच

The ascetic spoke

एवमेतदिदं सर्वमन्योन्यं स्वप्नवत्स्थितं अन्योन्यमात्मनि तथा सदसच्चानुभूयते।

Yes this is how it is! All this stays as meaningful to each other as in a Svapna, as one within the other; and the unreal is experienced as real.

नानैकं वस्त्वतोऽनेकं न सन्नासन्न मध्यगं जाग्रति स्वप्ननगरमिव वेदनमात्रकं

अदृष्टपूर्वदूरस्थदृश्यमानपुरोपमम्।

Manifoldness is just oneness. It is manifoldness seen as real. It is not real and not unreal. It is real and unreal both. Like a city of dream in the wakeful state, it is just an experience only, for the Knowers.

It is like a city that is seen very far and never seen before. *(For those who see the manifoldness, oneness is not real. For those who see oneness, the manifoldness is not real.)*

[The world you see and understand as real is just the Bodha (potential state of emptiness) shining as the continuously forming and disappearing information-sparks.]

इति ते सर्वमाख्यातं बोधितोऽसि निरन्तरं स्वयं प्राज्ञोसि जानासि यथेच्छसि तथा कुरु।

In this manner, I have told you everything. I have taught you for a long time.

You are intelligent already. You can understand it well. You are free to do whatever you want.

एवं प्रबोधितयापि तव व्याध मते मतिः क्षणं प्रबोधविश्रान्ता न विश्रान्ता परे पदे।

नाभ्यासेन विना बोध एष याति मनोहृदि परां परिणतिं प्राज्ञ दारुणीवाम्बुधारणे।

Even after getting all these instructions, Hey Vyaadha, if your intellect is not stabilized in the Supreme state of knowledge even for a second, and is still holding on to the reality of the Svapna-world only, then there is no other course left except 'practice (of Vichaara)', till the truth becomes one's own nature within, and matures completely (freed of all doubts), like a wood is sculpted enough to carry water within. (Sincere effort is needed.)

अभ्यासाद्धोधविश्रान्तौ गुरुशास्त्रैकसेवनात्द्वैताद्वैतदृशोः शान्त्या निर्वाणं चित्तमुच्यते।

When through practice, one rests in truth, through the devotion to Guru and Shaastras, the vision of duality and non-duality, both subside. The mind (Chitta) at that state is known as Nirvaana.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत्।

Bereft of conceit and delusion of the ego within, having conquered all the faults of attachment outside, always established in oneself, removed of all the desires, freed of all the duality-ideas rising as joys and sorrows, the wise ones who have destroyed the ignorance, reach that changeless state of Nirvaana.