

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER EIGHT

{QUESTIONS AND ANSWERS (1)}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER EIGHT

BHRGU UPANISHAT

['Bhrgu' means something that makes a sound like that of the crackling fire.

In Upanishad sense, it is 'fire' the state of a Jeeva – the 'perceiver created for the perception'.

Bhrgu is the 'power of Brahman' that can exist as any sort of 'Jeeva-fire'.

Bhaargava – creation of the Bhrgu - is the Jeeva-state which experiences perceived worlds one after the other, forced by the Vaasanaas.

'Shukra' is the lustre, the power that is manifest as the mind, which can produce as many varieties of experiences as possible.

If all the Jeeva-states anywhere and everywhere have one single source as Brahman-state (Bhrgu), then we all are the Bhaargava-states of Jeeva-experiences.

Shukra's story is our story only.

'Asuraachaarya Shukra' is also one such Jeeva that woke out of its dream.

'Samangaa' is the uniform-state of the mind which is free of agitations and pure like Gangaa.

'Brahmin' is one who is in the state of Brahman.

For him, the Mukti-state is a natural state, in whichever dream character role he is playing.

'Bhrgu' appeared in front of him, as the Knowledge of Self.

'Kaala' appeared in front of him, compressing all the life experiences into an instant.

Immediately Brahman-state was only left back.

Even 'Bhrgu' (Aakaashaja) was ignored by the woken-up Jeeva (Samangaa Brahmin), as a dream character.

'Kaala' also vanished into nothingness.

'That alone' was there.

Every Jeeva is a first Jeeva only and all the other Jeeva-states are all a single Jeeva's experience only.

This 'single Jeeva' is the one who is previously mentioned as Aakaashaja- the 'one born out of the emptiness of Brahman'.

The 'fire of Jeeva' that burns high with the 'flames of Vaasanaas' is referred to by the term 'Bhrgu', the 'Aakaashaja-luster'.

'Bhaargava' is the 'single deluded Jeeva who experiences as all the Jeevas'.

You are also an experience of that one Jeeva only.

You have also forgotten your real source (father) like Shukra had forgotten his real identity as Bhrgu's son.

There are not many Jeevas- but only one that exists as all!

All the Jeeva-states are just one single state of a Jeeva, with Chit alone as the common essence.

'Neha Naanaasti kinchana' – 'nothing as 'many' is here at all' - says Shankara!]

QUESTIONS AND ANSWERS (1)

रामोवाच

Rama spoke

भगवन्भृगुपुत्रस्य प्रतिभासानुभूतिः यथैषा सफला जाता तथान्यस्य न किं भवेत्। (17.01)

Bhagavan! Why does it not happen to everybody as it happened in the case of Bhrgu's son where his desires became real experiences? *(If by a mere desire for a girl's company, Shukra could go to Heaven, why not all Jeevas have similar experiences through their desires?)*

वसिष्ठोवाच

Vasishtha spoke

[There is only 'one ocean' that exists as all the waves, whirlpools, foams etc.

There is only 'one undivided state of Reality' that exists as the 'divided many'.

There are no individual Jeevas going through birth after birth; but only 'one state of perception existing as all'.

The 'quiver-nature of Reality' is the 'perceived-state of all the worlds anywhere and everywhere, that exist simultaneously at all the three modes of time'.

'Reality' is not in space and not in time. It is not bound by 'Kaala', or 'Niyati'.

'Kaala' is the very nature of Brahman that exists as the changing states of perception.

All the perceived-states exist as the potential states, as the Brahman.

Everything exists at the same instant.

'Kaala' is the one who brings the division-principle and prevents all the events from happening at once.

He stretches Brahman in an empty expanse; and Jeevas are the stretched-out points.

In the story given here, Bhaargava experienced many identities as many Jeeva-states.

Actually we are all the 'Bhaargava Jeeva-states' - no - not as the son of a Rishi called Bhrgu- but the Bhaargava, the Aakaashaja's perception-states. 'Aakaashaja' is also not an individual, but is the power of Brahman, or the very nature of Brahman, like the movement is the nature of the wind.

No one is reborn; no one takes birth again. Aakaashaja like Shukra is experiencing all the Jeeva-states as us.

We are not the 'Jeeva-identities'. We are the 'stretched-out points of the taintless Brahman-quiver'.]

इयं प्रथममुत्पन्ना सा तनुर्ब्रह्मणः पदात् शुद्धा जातिर्भार्गवस्य नान्यजन्मकलङ्किता। (17.02)

This 'body of Bhaargava' was the first of its kind rising out of the 'state of Brahman' and was not tainted by any other birth.

सर्वेषणानां सम्शान्तौ शुद्धचित्तस्य या स्थितिः तत्सत्यमुच्यते सैषा विमला चिदुदाहृता। (17.03)

That is called the 'State of Truth (Reality)' which is that of a 'pure mind where all the desires have been subdued completely'. That is called a 'Taintless Chit'.

[How do you go back to your real identity of Brahman-quiver?

By developing a pure mind like the Brahmin of Samangaa River!

'Samangaa' means 'completeness without parts and divisions'.]

[We are lost in the deep whirlpool of dream-identities, and do not know the way out of it.

If you practise Vichaara on the 'undivided state of Reality', with a mind purified as explained in the 'Mumukshu Vyavahaara section', then the 'Reality-state' itself will reveal itself to you, like Bhrgu came in search of his lost son.]

मनो निर्मलसत्त्वात्म यद्भावयति यादृशं तत्ताशु भवत्येव यथावर्तो भवेत्पयः। (17.04)

Whatever the mind of a taintless nature wishes in whatever way, that will happen in that very manner, like water becoming a circular-pattern.

[Mind is some colouring (producing taints of agitations) process, which will instantly exist as what the thoughts rise up as.

All that is experienced by you, or me, or others is the colouring process of mind that exists as our idea-manifestations.

It is as if we are going through some logical path of days and years to experience something; but it is just the delusion-power of the mind, and nothing else.

'Time' is the delusion that makes everything look normal and prolonged, as in a dream.

'Time' is what makes everything not happen at the same time.

Remove all the dividing-lines of time and places; erase off the lines in the canvas, and remove all the colours of names and forms; there is nothing but the pure canvas of the Brahman without divisions.

'Mind is the painting brush' with the 'five-colour pastes of the senses'; and it randomly keeps drawing lines on the empty canvas, keeps naming the divided shapes as the objects, and makes a story to fit all the divided shapes. Actually, mind is the very power of Brahman that can exist as any perceived-state, like the water appearing as any circular pattern.]

यथा भृगुसुतस्यैव विभ्रमः सोत्थितः स्वयं प्रत्येकमप्येव दृष्टान्तोऽत्र भृगोः सुतः। (17.05)

Just like the delusion of Bhrgu's son was produced by himself, it happens to every one.

Bhrgu's son is just an example.

बीजस्थाङ्कुरपत्रादि स्वं चमत्कुरुते यथा सर्वेषां भूतसङ्गानां भ्रमखण्डास्तथैव च। (17.06)

The sprout, leaves etc which are concealed within the seed (formless and as one with the seed itself), magically as if, rise out of the formless seed by themselves; so also do all the delusion-pieces (the duality-based worlds) rise out of the the crowds of beings (as per the Vaasanaa-content within). [Each Jeeva is a Bhrgu's son only (Brahman's flame), caught in the flow of the Vaasanaas.]

यदिदं दृश्यते विश्वमेवमेव

Whatever is seen here as the Vishvam (entire perception-state filled with varieties of forms), is similar in nature. [It is one single dream of Bhaargava (Jeeva-state) seen in various time and place measures, existing simultaneously as one single agitation called the 'Aakaashaja-state' - the 'quiver-nature of Brahman'.]

अखिलं जगत् प्रत्येकमुदितं मिथ्या मिथ्यैवावास्तमुपैति च। (17.07)

The entire Jagat rises separately as an unreal phenomenon and vanishes also as an unreal phenomenon. [All the Vaasanaa-states called the Jeevas are all as unreal as the Vaasanaa-dreams experienced by Shukra, the 'story-son of Bhrgu'.]

नास्तमेति नचोदेति जगत्किंचन कस्यचित् भ्रान्तिमात्रमिदं मायामुग्धेव परिजृम्भते। (17.08)

The so-called Jagat never vanishes, never appears for anyone. *(There exists no one and no world; but just the state of Reality which exists as all this.)*

It is in essence, just the delusion-state. It shines as the madness created by the delusion.

[Actually the Vaasanaa dream-states of Bhaargava were not real at all; they were all his own delusion-states produced by the mind. Mind can stay as any Vaasanaa-state as a real experience.

More the Vaasanaas; more the dream worlds!

Our life is just one such dream-world of Aakaashaja, the son of Bhrgu the 'Brahman-flame'.]

यथा संप्रतिभासस्थः स्वयं संसारखण्डकः तथा तेषां सहस्राणि मिथ्या दृष्टानि सन्ति हि। (17.09)

Now, whatever is experienced so vividly and clearly is one piece of Samsaara of ours (the perception-field of all of us gathered together here now); such Samsaara-pieces in thousands of numbers exist and are experienced also (as the other Jeeva-states).

[The same Vaasanaa exists as a field of many Jeevas, and gives the illusion of world outside of that Vaasanaa also. Here, now, Rama and others are gathered together bound by one Vaasanaa of attaining Moksha, and so, fulfilling the want of a teacher, Vasishtha and others also become a part of that Vaasanaa-field, which is one piece of Samsaara. So do countless such Samsaara-pieces exist with one Vaasanaa as the common experience-field of all, like a doctor and the diseased, temple and the devotees, family and its members, entertainment-fields, adventure-fields, hatred-fields, and so on. The Jagat is nothing but a totality of all these broken Samsaara-pieces.]

स्वप्नसंकल्पनगरव्यवहाराः परस्परं पृथग्यथा न दृश्यन्ते तथेते संसृतिभ्रमाः। (17.10)

The affairs of the 'city conceived in the dream' are not commonly experienced (by all).

(Dreams are private experiences belonging only to the dreaming person.)

So are these delusions of the world.

(Each lives his own perceived world rising out of his own mind.)

एवं नगरवृन्दानि नभस्संकल्परूपिणि सन्ति, तानि न दृश्यन्ते मिथ्याज्ञानदृशं विना। (17.11)

In this manner, hosts of cities exist as conceptions in the void sky.

They cannot be seen without an ignorant mind.

(A mind-dead JeevanMukta is the 'vision of Brahman' only, as all; but other ignorant ones are trapped in their own Vaasanaa-fields, like getting trapped in a dream-world.)

पिशाचयक्षरक्षांसि संत्येवंरूपकाणि ह संकल्पमात्रदेहानि सुखदुःखमयानि च। (17.12)

Even the Pishaachas, Yakshas, Raakshasas, are all similar in nature indeed. They also have only the forms made of conception that give pain and pleasure accordingly (as per their own particular life-story).

एवमेव वयं चेमे संपन्ना रघुनन्दन स्वसंकल्पात्मकाकारा मिथ्यासत्यत्वभाविनः। (17.13)

Rama! We and all others here also have come into existence, in the same way (living our own private dream-Jaagrat worlds) (as explained in the Shukra's story).

Our forms are made by our own conceptions and are false, yet appearing as real.

[All the dream-worlds of all the Jeevas exist as a huge-dream-world made of mini-dream-worlds entwining with each other fully, and bring forth the illusion of a solid world that exists independent of our existence. The Totality-state of all the mind-dream-worlds is known as Brahmaa, that which supports all these worlds with proper Niyati. He is like a total dream-structure that is alive as all these mini-dream-worlds.]

एवं रूपैव हि परे विद्यते सर्गसंततिः, न वास्तवी वस्तुता तु संस्थितैवमवस्तुनि। (17.14)

The ‘Succession of Creations’ (made of false mini-Jeevas) exists like this only (as succession of conceptions) in the ‘(false) Totality-Jeeva’; is not real actually, and remains like this as established in the ‘unreal’.

प्रत्येकमुदितं विश्वमेवमेव मुधैव हि, वनगुल्मकरूपेण वसन्तैकरसो यथा। (17.15)

In this manner, a Vishva rises in each mind separately as a meaningless experience, like the ‘essence of Spring’ rises as all the ‘clusters of forest trees’.

WHERE DID IT ALL START?

[Somewhere, in some time and space, the first conception rose as some ‘I’, and has grown now into a huge Vishvam of countless conceptions, like some first thorny bush has now grown into a forest of thorny bushes.

Some one randomly throws a seed somewhere, and after many years, there will be a forest rising out of that one seed, as a succession of growth. The first conception had its own Jeeva-crowd as a world; and those Jeevas had their own Jeeva-crowd in their worlds; and it instantly became countless worlds of countless Jeevas, still never reaching the end.]

प्रथमोऽयं स्वसंकल्पः प्रथमभ्यागतो यथा तथातिपरमार्थेन दृष्टेनेत्थं विभाव्यते। (17.16)

The very first conception of a mind alone expands into so many world-states.

This fact gets understood by the realization of the Truth.

(Analyze your own Samsaara-piece and find out, from which first conception it could have risen.)

प्रत्येकमुदितं चित्तं स्वस्वभावोदरस्थितं इदमित्थं समारम्भं जगत्पश्यन्विनश्यति। (17.17)

Each mind makes its own lineage of worlds from the nature of ignorance within its own belly, and perishes when one understands the mystery of the world-formation.

प्रतिभासवशादस्ति, नास्ति वस्त्ववलोकनात्, दीर्घस्वप्नो जगज्जालमालानं चित्तदन्तिनः। (17.18)

The world exists as an experience of one’s conception only (because of ignorance).

By the ‘Vision of the Truth’, it ceases to exist. The Jagat which is a ‘web of all the Jeeva-states’ is a prolonged dream, and is the stake to which the ‘perceiving mind-elephant’ is tied up with.

चित्सत्तैव जगत्सत्ता, जगत्सत्तैव चित्तकं, एकभावाद्वयोर्नाशः स च सत्यविचारणात्। (17.19)

The reality of the mind is the reality of the Jagat. The reality of the Jagat depends on the mind.

If even one becomes non-existent, both perish. That happens by the ‘enquiry of the Truth’.

शुद्धस्य प्रतिभासो हि सत्यो भवति चेतसः प्रमार्जनादिव मणेर्मलिनस्येह युक्तिः। (17.20)

By the process of repeated polishing, the gem loses its taint and shines bright. When the mind is polished by enquiry into the Truth, the ignorance vanishes, and the Truth shines by itself.

चिरमेकदृढाभ्यासाच्छुद्धिर्भवति चेतसः, अनाक्रान्तस्य संकल्पैः प्रतिभोदेति चेतसः। (17.21)

Through a prolonged effort at untiring practice, the mind becomes pure, and when it is not agitated by the wasteful conceptions, it shines naturally with its absolute purity-state.

सुवर्णं न स्थितिं याति मलवत्यंशुके यथा, एका दृष्टिः स्थितं याति न म्लाने चित्तके तथा। (17.22)

A good colour cannot be absorbed by a dirty cloth; so also the ‘Vision of oneness’ cannot be grasped by a dirty mind.

रामोवाच

Rama spoke

प्रतिभासात्मनि जगत्येते कालक्रियाक्रमाः सोदयस्तमया जाताः कथं शुक्रस्य चेतसः। (17.23)

In the ‘delusory appearance of the world’ shining in the ‘mind of Shukra’-how did all the particularities of the phenomenon like time, actions etc, (which were not previously known to Shukra) appeared and vanished also?
(Since Shukra had never ventured out of the mountain-region, how could his mind produce the exact copy of heavens and other worlds by itself?)

वसिष्ठोवाच

Vasishta spoke

यादृग्जगदिदं दृष्टं शुक्रेण पितृशास्त्रतः तादृक्कस्य स्थितं चित्ते मयूराण्डे मयूरवत्। (17.24)

Whatever type of Jagat was seen by Shukra, was already in his mind, as understood by his father’s words and Scriptures, like the peacock-essence concealed in the peacock’s egg (which will come out as a peacock at the right time). a peacock at the right time).

स्वभावकोशस्थमिदं तदेतेन क्रमोदितं बीजेनाङ्कुरपत्रादिलतापुष्पफलं यथा। (17.25)

That which was concealed in his own 'Avidyaa tainted Chit-state', rose up gradually, like the sprout, leaves, creeper, flower and fruit etc rise from the seed.

जीवो यद्वासनाबद्धस्तदेवान्तः प्रपश्यति, स्वरूपं चात्र दृष्टान्तो दीर्घस्वप्नस्त्वित्दं जगत्। (17.26)

By whatever Vaasanaa the Jeeva is bound within, that alone he sees in a detailed version.

The example can be seen where we conceive our forms (as different also) in a dream.

This Jagat is just a prolonged dream.

प्रत्येकमुदितो राम नूनं संसृतिखण्डकः रात्रौ सैन्यनरस्वप्नजालवत्स्वात्मनि स्फुटः। (17.27)

Rama! The 'pieces of Samsaara' (as continuously appearing private-experiences) rise up vividly and separately for everyone, like an entire army appearing in the dream-magic for a soldier, when asleep at night.

रामोवाच

Rama spoke

एष संसृतिखण्डोत्थो मिथः स मिलति स्वयं नो वा मिलति तन्मे त्वं यथावद्वक्तुमर्हसि। (17.28)

The impure minds rise like separate pieces of worlds through ignorance (like separate dreams) (and are aware of only divisions). (*The Knower's mind is outside of the dream, and he is awake in the dimensionless Brahman.*)

Tell me whether they both can mix with each other (or understand each other) by their own.

(*Can the ignorant grasp the subtle truths explained by a Knower?*)

वसिष्ठोवाच

Vasishta spoke

मलिनं हि मनोऽवीर्यं न मिथः श्लेषमर्हति, अयोऽयसि च संतप्ते शुद्धे तसं तु लीयते। (17.29)

A tainted mind is not powerful. (It does not have the absorbing capacity for the subtle truths.)

Therefore, the ignorant and pure minds cannot mix together. (Their visions are different).

An iron piece can join the other iron piece, only when heated well.

Similarly, only those minds that are purified by discipline or penance can mix with each other.

चित्ततत्त्वानि शुद्धानि संमिलन्ति परस्परं एकरूपाणि तोयानि यान्त्यैक्यं नाविलानि हि। (17.30)

The pure Chitta-principles mix together well.

Waters of the same kind can mix together; not the muddy ones. (*आविल-turbid*)

शुद्धिर्हि चित्तस्य विवासनत्वमभूतसंवेदनमेकरूपं

तस्याशु शुद्ध्या भवति प्रबुद्धस्तन्मात्रयुक्त्या परसङ्गमेति। (17.31)

The purity of the mind means the complete absence of the Vaasanaas.

It does not in the least get agitated by any object of the sense.

It is just the 'steady state of single uniformity'.

By attaining such a state of purity, one becomes capable of absorbing the Truth; and by that method alone, becomes one with the Supreme-state.

[Knowledge and ignorance are like the darkness and light; one cannot exist where the other is there.

Those beings that live in darkness cannot understand the light; those who live in the light cannot ever understand the darkness. Both levels are completely different.

The ignorant can see only divisions; a Knower sees no divisions at all.]

CHIT IS THE COMMON ESSENCE OF BOTH THE KNOWERS AND THE IGNORANT

सर्वसंसृतिखण्डेषु भूतबीजकलात्मनः तन्मात्रप्रतिभासस्य प्रतिभासेन भिन्नता। (18.01)

In all the Samsriti-pieces (private world-perception-states called the Jeevas) which rise as the different bodies made of elements (as Jeeva-bodies), the awareness-state alone shines forth as the essence of all.

The 'separateness' appears real because of the 'separateness of the conceptions' (like each seeing through a different coloured glass) (and experiencing a different world-narrative). (*Samsrti – flowing pattern of the world-perceptions*)

प्रवृत्तिर्वा निवृत्तिर्वा तन्मात्रवृत्तिपूर्वकं सर्वस्य जीवजातस्य सुषुप्तत्वादनन्तरम्। (18.02)

Whether attached to the world or detached, all the 'activities of all the Jeeva-entities' are based on the 'existence of that (Chit) alone', like the dream rises from the sleep-state alone.'

(*A JeevanMukta lives in a dream-less dream, like being awake in a dream; the ignorant exist only as the dream-characters.*)

प्रवृत्तिभाजो ये जीवास्ते तन्मात्रप्रदर्शिनः तन्मात्रैकतया सर्गान्मिथः पश्यन्ति कल्पितान्। (18.03)

Those Jeevas who are attached to the world, who are also the expressions of the same Reality (Tanmaatras), perceive the same type of worlds (with the same objects), though conceptions are different, because of the 'same state of Reality essence' (in all).

(In a dream, all the dream-characters see the same world as the dreamer. The ignorant one is a dreaming-Chit.)

तन्मात्रैक्यप्रणालेन चित्राः सर्गजलाशयाः परस्परं संमिलन्ति घनतां यान्ति चाभितः। (18.04)

Because of the flow of 'single stream of the same Reality state', the different types of world-lakes mix with each other and increase in denseness.

केचित्पृथक्स्थितिगताः पृथगेव लयं गताः केचिन्मिथः संमिलिता जगद्गुञ्जा स्थिताक्षता। (18.05)

Some lakes separate out and dissolve off as separate only (like the Knowers).

Some mix with each other (like the ignorant). The 'Jagat-Gunjaa' (Rosary pea) stays without any damage.

(Worlds will never cease to exist; nor the Jeevas.)

जगद्गुञ्जासहस्राणि यत्रासंख्यान्यणावणौ अपरस्परलग्नानि काननं ब्रह्म नाम तत्। (18.06)

Thousands of Gunjaa (some type of red black berry) plants namely the worlds, their number beyond the counting level, exist in each and every atom, unconnected to each other.

That forest is known as Brahman.

मिथः संमिलनेनैता घनतां समुपागताः यद्यदत्र यथा रूढं तत्तत्पश्यति नेतरत्। (18.07)

By intermixing they have become dense.

Whatever deep-rooted conceptions are there, they are seen and not the others.

(Simplest example is – if the deep-rooted belief is of the Sun moving round the Earth; then that belief alone will be the truth for those groups of Jeevas. Most of the truths that circulate among the ignorant are mostly based on blind beliefs only. Body-identity also is one such deep-rooted belief.)

वर्तमानं मनोराज्यं नैष्फल्यं समुपागता सा कृत्तिर्मनसो ज्ञेया तस्य जीवपरम्परा। (18.08)

Whatever mind-kingdom is there within a Jeeva, the experience of the same is not possible by another Jeeva. The divisions belong to the mind, and so the Jeevas appear as divided.

(Each person's feelings, emotions, thoughts, learning, etc are all different and is subjective experience only; and cannot be felt exactly by the other minds; you can only empathize at the most.)

परस्परं संमिलतां सर्गाणां रूढभाविनां देहसत्ता भृशं रूढा देहाभावस्तु विस्मृतिः। (18.09)

When these beings in the world with separate mind-worlds, mix together with the same deep-rooted conceptions, the idea of the existence of the physical body also becomes deep-rooted. When that is removed from memory (through Vichaara), the body (which was never there actually) becomes non-existent naturally.

देहत्वपरिरूढत्वाच्चिद्धेम्ना विस्मृतात्मना मिथ्यानुभूताऽविद्या तु शुद्धा कटकतामिता। (18.10)

Because of the deep-rooted idea of the body-state (as a bracelet, armllet etc), the Chit-gold forgets itself, and the falseness is experienced as real because of 'Avidyaa' (absence of right knowledge), in the sheer bracelet-state (equalling oneself to it).

यथा शुद्धः प्राणमरुत्परप्राणादिवेदनात् वेति वेद्यं मनोराज्यं तथा सर्गान्तराश्रयम्। (18.11)

The 'pure state of the energy-force namely the Praana-wind' (as the universal power of movement) penetrates through all (empowering all); and as the various functions it understands the sound etc (through the senses). So also, the Reality-state which penetrates everything, understands the mind-kingdom of all, which form the basis of the world-appearance.

[Actually what does it mean when Vasishtha says that each mind sees its own world?

Does every Jeeva create a solid world for itself? No!

Each Jeeva goes through the three mind-states of sleep, dream and waking; and calls the waking-state as the world and supposes it as the support of the sleep and dream-states.

'Body' does not sleep or dream or wake up; but the body is produced as a conception at the time of experience only, in the waking and dream-states; and in the sleep-state there is no conception at all of the body.]

सर्वेषां जीवराशीनामात्मावस्थात्रयं श्रितः जाग्रत्स्वप्नसुषुप्ताख्यमत्र देहो न कारणम्। (18.12)

For all the heaps of Jeevas, the inner essence is connected to the three states namely Jaagrat, Svapna and Sushupti; the body is not the cause here.

एवमात्मनि जीवत्वे सत्यवस्थात्रयात्मनि न चाम्भसीव वीचित्वमस्मिन्कचति देहता। (18.13)

When the Aatman (Reality-essence) is in the state of the Jeeva, it stays as the three states of the mind. The 'body-state' does not ever shine forth in the Aatman, like the wave in the water (as its natural state) (because the body is non-existent except as a conception).

[Does the body have any independent existence, outside of the mind-field?

Each person knows of his or her own body when others perceive it only, or when reflected in a mirror.

Body is not an independent moving entity that exists by itself as a conscious being.

It does not dream or sleep or wake up. It is just a heap of inert matter.

Jeeva undergoes the three states of Jaagrat, Svapna and Sushupti, and experiences them as his private worlds, as per the measure of Avidyaa one has. The body never experiences these three states.]

चित्कलापदमासाद्य सुषुप्तान्तपदस्थितं बुद्धो निवर्तते, जीवो मूढः सर्गे प्रवर्तते। (18.14)

The 'Knower' who has attained oneness with the Chit-principle (Chitkala), stays in the 'fourth state that is beyond the Sushupti also' (Knowledge of the Truth/Turyaa, and 'beyond that Turyaa' also in the higher level of beings), and has removed himself from the Jeeva-state (being freed of the body-identity, through the practice of Vichaara). The 'fool who is caught in Avidyaa', is absorbed in the activities of the world with the body-identity only (like a fool identified with his vehicle or tool of action).

द्वयोरेकरूपैव स्वसौहार्दनिदर्शनात् अज्ञः सुषुप्तोऽसंबुद्धो जीवः कश्चित्स सर्गभाक्। (18.15)

The 'three states' (Jaagrat, Svapna and Sushupti) are the same for both the Knower and the ignorant, since it is observed that the 'Welfare (final beatitude of bliss-state)' is proved to be the same for both, in the Scriptures. However, the 'ignorant one' undergoes the sleep-state as a dormant state of Vaasanaas only, and lacks the 'True knowledge'; and is aware of the world alone, as his reality.

सर्गगत्वाच्चितः कश्चित्परसर्गेण नीयते, सर्गे सर्गे पृथग्रूपं सन्ति सर्गान्तराण्यपि। (18.16)

'Chit-state of Reality', the basic essence of any world, enters the other worlds also and stays as their common essence. In each and every world, the mind-worlds remain separate; and within their worlds also, divisions of worlds exist.

[The beings you see in your world see their own worlds, and beings in their worlds see their worlds, and so it goes on and on without an end; yet each mind sees only its own private world that is based on the Guna that dominates the intellect, and the particular dominant Vaasanaa present at that time.]

तेष्वप्यन्तस्थसर्गोघाः कदलीदलपीठवत् सर्वसर्गान्तरादूरं पत्रपीवरवृत्तिमत्। (18.17)

Even inside them (those private worlds), hosts of worlds (of other Jeevas in that world) exist like the 'leaf-layers of the banana trunk' separated by the thickness of the leaf (but held together as one).

These worlds though different, do not stay far, since their essence is the same. *(It is like the water at once appearing as all the possible circular patterns at the same place, separate yet rising from the same source.)*

स्वभावशीतलं ब्रह्म कदलीदलमण्डपः कदल्यामन्यता नास्ति यथा पत्रशतेष्वपि

ब्रह्मतत्त्वेऽन्यता नास्ति तथा सर्गशतेष्वपि। (18.18,19)

'Brahman' by nature is a cool state like the 'bower made of banana leaves'.

Even if you search through all the hundreds of leaves, there is nothing but the banana leaf anywhere. Similarly, even if you analyze the nature of hundreds of world-existences, there is nothing but the 'principle of Brahman'. *(Where can anyone exist without the self-awareness?)*

बीजमेव रसात्फुल्लं भूत्वा बीजं पुनर्भवेत् तथा ब्रह्म मनो भूत्वा बोधाद्ब्रह्म परं भवेत्। (19, 20)

The 'seed' alone absorbs the water, and later gives rise to the flowers and again becomes a seed. Similarly, Brahman alone becomes the mind (and exists as a Jeeva and his world), and through the 'attainment of the correct knowledge' becomes (reverts back to state of) the 'Supreme Brahman' again.

रसकारणकं बीजं फलभावेन जृम्भते ब्रह्मकारणको जीवो जगद्रूपेण जृम्भते। (20,21)

With the inner moisture as the causal-principle, the seed shines forth as the fruit.

With Brahman as the causal principle, the Jeeva shines forth as the world.

रसस्य कारणं किं स्यादिति वक्तुं न युज्यते। ब्रह्मणः कारणं किं स्यादिति वक्तुं न युज्यते।

स्वभावो निर्विशेषत्वात्परो वक्तुं न युज्यते। (18.22)

It is not possible to surmise the cause of the moisture-essence in the plant.

Similarly it is not possible surmise the cause of the Brahman.

The 'Supreme' cannot be explained, as it is by nature 'quality-less'.

नाकारणे कारणादि परे वस्त्वादिकारणे विचारणीयः सारो हि किमसारविचारणैः। (18.23)

Brahman-state is causeless, and there is no use in debating about its cause (since we cannot grasp it through our intellects). What useful goal is achieved by meaningless discussions?

बीजं जहद्वीजवपुः फलीभूतं विलोक्यते ब्रह्माजहन्निजवपुः फलं बीजे च संस्थितम्। (18.24)

The seed actually is seen as discarding its seed-form, and ends up as a fruit by going through many modifications. Brahman (seed) does not discard its nature.

The fruit namely the Jeeva-world exists in the seed only (without going through modifications).

बीजस्याकृतिमत्सर्वं तेनानाकृतिमत्पदं न युज्यते समीकर्तुं, तस्मान्नास्त्युपमा शिवे। (18.25)

The (ordinary) 'seed (that is seen in the world)' has all such qualities as form etc.

Therefore, it is not correct to compare it with the 'formless-state of Brahman'.

The 'Supreme auspicious state' (Shivam) is 'incomparable' (since there is no second').

स्वमेव जायतेऽस्वाभं, न च तज्जायतेऽन्यदृक्, अतो न जातं नाजातं, विद्धि ब्रह्म नभो जगत्। (18.26)

Brahman by itself, appears as different from its nature.

(The world you see as real is Brahman alone that is concealed by the mind-narratives.)

It is not produced by another perceiver (since there is no second one).

Therefore, understand the Jagat to be neither born nor unborn.

The Jagat is just the 'empty expanse of Brahman'.

दृश्यं पश्यन्स्वमात्मानं न द्रष्टा संप्रपश्यति प्रपञ्चाक्रान्तसंवित्तेः कस्योदेति निजा स्थितिः। (18.27)

The 'perceiver (self-essence of awareness)' sees the 'perceived only' (as real, and is identified with the body); and does not know of his 'True self' at all. How will the 'True state' rise for the one who has a mind that is completely occupied by the 'world made of the five elements'?

मृगतृष्णाजलभ्रान्तौ सत्यां कैव विदग्धता, विदग्धतायां सत्यां तु कैवासौ मृगतृष्णिका। (18.28)

If the 'delusion of the mirage-waters' is there (the belief in the waters as really being there, and going after it to relieve the thirst), where there can be the 'understanding of the truth'?

If 'proper understanding' is there, where is the possibility of the mirage getting seen as real (and getting sought for, to alleviate the thirst)?

[The 'sight' is all that the eyes 'see as divided', yet the 'sight' is without division; but the eyes do not see the eyes.]

आकाशविशदो द्रष्टा सर्वाङ्गोऽपि न पश्यति नेत्रं निजमिवात्मानं दृशीभूतमहो भ्रमः। (18.29)

The 'seer' is actually the 'expanse of awareness' only; and everything that is seen is his own parts; yet does not see his own self that perceives, like not seeing one's own eyes which sees all.

Ah, the power of delusion!

[The 'Seer/Seen/Seeing state' is not divided as threesome, but exists as the 'wholesome-state', like the sight existing as the oneness of all the objects that are seen.]

आकाशविशदो द्रष्टा सर्वाङ्गोऽपि न पश्यति तेषां निजमिवात्मानं दृशीभूतमिवाभ्रमः। (18.30)

The 'seer' (Jeeva-state) (the ignorant one) is actually the expanse of (undivided) awareness only, and all (that he perceives) are his parts only (as not different from him); yet, like the 'person who without the delusion' (Knower) sees all as his self, he (the ignorant one) does not see his own (undivided state of the) Self (pure-witness state) that perceives (as the witness-state) (existing as everything that gets perceived).

[Actions like the ascetic practice, meditation technique, body-based yoga, Praanaayaama, deity-worship, visiting holy places, Mantras, recitation of hymns, will not make one realize the Truth except the practice of Vichaara.]

आकाशविशदं ब्रह्म यत्नेनापि न लभ्यते,

The 'Reality state of Brahman' is as expansive as the sky (space) (penetrating all that exists, without dividing itself); and cannot be caught by making an effort (like obtaining a perceived object).

(How can one catch or attain one's own self?)

दृश्ये दृश्यतया दृष्टे त्वस्य लाभः सुदूरतः। (18.31)

If it is understood as some object of perception (like a deity), then its attainment is indeed very distant (because it is the very you trying to attain yourself).

HOW DOES AN OBJECT GETS SEEN?

[An object is obtained by being one with it in thought, and striving for it; Brahman-state is not such an object that can be obtained by thinking about it, and striving for it, as if it is an outside object, separate from you.

To remain just as the 'real you', you don't have to make any effort at all.

As long as you strive to 'reach' the 'Self' it remains distant only! The 'eye' cannot 'see' itself; but can only remain as itself.]

तादृग्भावस्वरूपेण विना यत्र न दृश्यते, तत्रापि दूरोदस्तैव द्रष्टुः सूक्ष्मस्य दृश्यता। (18.32)

Without becoming one with it (as the understanding of it) (making it as a part of your knowledge), no object can be 'seen'. (*What object can exist unless awareness reveals it as a particular object?*)

Even then, the 'Self' remains distant only, because of the subtle vision required to grasp it (since it cannot be focused upon, like an object outside of you, but needs the removal of focus from all objects including the ego-I, and the absence of any mind-activity).

दृश्यं च दृश्यते तेन, द्रष्टा राम न दृश्यते, द्रष्टैव संभवत्येको नतु दृश्यमिहास्ति हि। (18.33)

द्रष्टा सर्वात्मको दृश्ये स्थितश्चेत्कैव द्रष्टृता।

The 'Seen' (Jagat) (as if outside) is seen by 'That', but the 'Seer' (Self) cannot be 'seen', Rama (as if outside). The 'Seer' (Brahman-state of Self) alone is there; the 'seen' does not exist at all (except as the Vaasanaa-delusion state). The 'Seer' is the essence within all (as the existence-awareness of oneself), and when he alone is in the 'seen' also, (as the object-awareness), what is there as 'something seen'?

(*The 'Seer', the Self cannot 'attain' itself as a 'seen' object.*)

सर्वशक्तिमता राजा यद्यत्संपद्यते यथा तत्तथानुभवत्याशु, स एवोदेति तत्तथा।

यथा मधुरसोल्लासः खण्डो भवति भासुरः। (18.34,35)

The 'all powerful king' experiences whatever he acquires; he alone stays as the enjoyer of whatever he attains. (*But, the Self does not acquire anything outside of it.*) 'It' itself rises as all the other objects; similar to where the sweetness of the sugarcane alone rises as the candied sugar also.

रसतामजहच्चैव फलपुष्पलतोन्नतः चिदुल्लासस्तथा जीवो भूयो भवति देहकः। (18.36)

Without discarding the 'Essence of the Spring', the tree grows tall with flowers and fruits; so also, the 'Shine of the Chit' alone is the 'Jeeva' that again rises as endowed with a body.

चिन्मात्रतां तामजहदेव दर्शनदृज्जयं अन्तःस्वानुभवश्चैव जगत्स्वप्नं प्रपश्यति। (18.37)

Without discarding its original state as Chit, it understands the 'dream of the world' made of the 'seen and the seeing' as an experience within itself.

अहंतादिरसे भौमे खण्डकत्वमिवात्मनि नानाखण्डसहस्रौघैरद्वितीयैर्निजात्मनः

यथोदेति रसो भौमश्चित्तथोदेत्यसंभ्रमम्। (18.38)

The 'lump of salt-substance' (belonging to the earth) rises as thousands of pieces, yet unbroken in essence, and without a second. Similarly, the lump of 'I-ness' as 'its substance' broken into many pieces (as the countless 'Jeeva-I states'), the Chit also rises as many Jeevas in the same way, unbroken and without any second thing. This is the established and proved to be so finally (Iti Asambhramam).

BRAHMAANDA-TREES

चिद्रसोल्लासवृक्षाणां कचतामात्मनात्मनि दृश्यशाखाशताद्यानामिह नान्तोऽवगम्यते। (18.39)

For the 'trees (Brahmaandas) with the Chit-essence as the substance' - which glitter by themselves within themselves, which are profusely covered by hundreds of branches of the 'Seen' (worlds of Jeevas) - the end is never seen.

खण्डः प्रत्येकमेवायं यथा रसचमत्कृतिं स्वादयत्येवमेषा चित्पृथक्पश्यति संस्थितिम्। (40,41)

Each tree is separate and shines with its own uniqueness, though the essence of moisture is the same for all; so also, Chit also sees the different world-existences (as different Brahmaandas, though it is the common-essence of all the Jeevas).

(*Differences in Brahmaandas are caused by the varieties of mind-structures of the Jeevas that are part of it.*)

या योदेति यथा यस्या जीवशक्तेः स्वसंसृतिः तां तां तथैति सा स्वात्मचिद्रूपभुवनस्थितिम्। (41,42)

Whatever rises as the 'private world-experience' (through the particular Vaasanaas), for each Jeeva-Shakti (the Chit-power within the Jeeva), the Chit attains that state only, in that very manner, and 'exists as the form of that world-state', with itself as the essence.

COMMON WORLD EXPERIENCED BY THE JEEVAS OF SAME CATEGORY

[Though each Jeeva is different as a separate mind-state with its own world-scenario, it is able to mix with other Jeevas because of the commonly found Vaasanaas.]

जीवसंसृतयः कश्चित्प्रमिलन्ति परस्परं स्वयं विहृत्य संसारे शाम्यन्ति चिरकालतः। (42,43)

Sometimes, these 'separate worlds of Jeevas (with similar Vaasanaas)' mix with each other (and produce a common world-scene, like many seeing the same dream); and dissolve off after a long time (till the dissolution of the Creation occurs). *(All these Brahmaandas cannot be seen with physical eyes.)*

सूक्ष्मया परया दृष्ट्या त्वं पश्य ज्ञानचेतसा जगज्ज्वालसहस्राणि परमाण्वन्तरेष्वपि। (43,44)

Endowed with the 'subtle abstract vision', 'see' with your 'mind enriched with knowledge' (through Vichara) - 'these thousands of world-flames existing in each subtle atom (of a Jeeva)'.

(Where the world is not? Chit alone exists everywhere in everything, and glitters as countless worlds without limit.)

चित्ते नभसि पाषाणे ज्वालायामनिले जले सन्ति संसारलक्षाणि तिले तैलमिवाखिले। (44,45)

Inside the sky, stone, flame, air and water rising from the mind-expanse (anywhere and everywhere) - millions and millions of worlds exist like the oil that fills up the sesame seed.

(Each inert object exists as a part of many Jeeva-worlds.

For example, when you see a stone on the path as a part of your Jeeva-world, others also see it as a part of their own Jeeva-worlds, and it becomes a common object for all. So it is will all the other objects also, like the Sun, Moon, sky etc.)

सिद्धिमेति यदा चेतस्तदा जीवो भवेच्चित्तिः। (18,45)

When the mind becomes ripe with knowledge, then the Jeeva stays in the original state of the Chit (and has the subtle vision of all this).

(How do all see the same world? Because the 'Drashtaa' is the same.)

शुद्धा च सा सर्वगता, तेन तन्मेलनं मिथः।

'Reality state' is very pure (division-less) and is in all; therefore the mixing of the mind-worlds becomes possible (so that all are able to see the same type of world, since the same 'Drashtaa' or 'Seer' is the same within all, as their common essence). *(Only the single state of Brahman is experiencing countless Jeeva-dreams (Brahmaandas) at once.)* *(Each group of Jeevas is a Viraat-state or Brahmaa-Totality.)*

सर्वेषां पद्मजादीनां स्वसत्ताभ्रमरूपकः जगदीर्घमहास्वप्नः सोऽयमन्तः समुत्थितः। (46,47)

The 'prolonged huge dream of the Jagat' rises as the 'delusion-state of the many Lotus-borns' within themselves (as the Brahmaandas).

(The 'Brahmaa-Vaasanaa of Creations' exists as countless possible states of Brahmaandas, like the Aeindavaa-Creations.)

स्वप्नात्स्वप्नान्तरं यान्ति कश्चिद्भूतपरम्पराः तेनोपलम्भः कुड्यादावसौ दृढतरः स्थितः। (47,48)

Many groups of living things (with the same deep-rooted Vaasanaas) successively go from dream to dream (as a Creation-totality). *(The same Creations may get recycled again and again, and continue the same level of delusion.)*

That is why, the world stays solid and firm for them, as an absolute reality.

यद्यत्र चिद्भावयति तत्तत्राशु भवत्यलं, तथा स्वप्नेऽपि यद्दृष्टं तत्काले सत्यमेव तत्। (48,49)

Whatever the Chit conceives, it becomes that alone completely.

Because of that, even that which is seen in the dream also is real for that 'dream time-span'.

चिदणोरन्तरे सन्ति समस्तानुभवाणवः यथा बीजान्तरे पत्रलतापुष्पफलाणवः। (49,50)

All the 'experience atoms' stay within the 'Chit-atom' as potential-states ready to be experienced, like the 'atoms of leaves, flowers, and fruits' stay inside the (tree-) seed ready to spring forth at the suitable time.

[Each Jeeva-atom contains countless Jeevas within it, from a worm to a Brahmaa; those Jeevas - be it a worm, or an animal or a Deva or human - each contain hosts of other Jeeva-atoms within them.

Each person you see from a worm to a human, is a part of each other's perception.

'I' am a part of you and you are a part of 'me'. A total-delusion exists as a Jagat-state of many Jeevas.]

परमाणुजगत्त्यन्तर्मन्ये चित्परमाणवः लीनमाकाशमाकाशे,

The 'subtle atoms of Chit' are inside 'each subtle-atom of the Jagat', (wholly within the whole), (each within the other), like the 'empty expanse' within the 'empty expanse' (made of conceptions only).

द्वैतैक्यभ्रममुत्सृज। (18,50)

Discard the delusion of two-ness and oneness. *(Chit-alone exists as all the Jeeva-states.)*

देशकालक्रियाद्रव्यैः स्वैरेवाणुभिरेव चित् अणूननुभवत्यन्तरितराणि नसंभवात्। (18.51)

‘Chit alone’ experiences these ‘world-atoms’ within itself with its own particular measures of place and time, since there is no other thing than itself.

स्वयं सर्गस्य कचितः स्वप्ने चिदणुखण्डकः ब्रह्मादेः कीटनिष्ठस्य देहदृष्ट्यानुभावितः। (18.52)

The ‘Chit’ itself as a divided-piece (of Jeeva-ness), glitters by itself, in the ‘Dream of a Creation’ of the Brahmaas, even experiencing a body of a worm, as its own essence.

(We can understand this abstract truth through Vichaara only; for this truth is far beyond the reach of the intellect also.)

कचितं किंचिदेवेह वस्तुतस्तु न किंचन।

Something indescribable is there which glitters like this; but actually there is nothing at all.

स्वयं सत्यं स्वादयन्ते द्वैतं चित्परमाणवः। (18.53)

‘Subtle atoms of Chit namely the Jeevas’ enjoy their own self as the duality state (like a drugged person climbing his own shoulder).

(‘You’ a Jeeva are nothing but the same light of Chit glittering through the mind-screen, as your world-experience.

‘You’ are not at all there, except as an imagined person.)

स्वयं प्रकचति स्फारदेहश्चिदणुखण्डकः।

The ‘Chit’ itself as a divided piece’ by itself, glitters as the ‘spread-out structure of perception’.

(Look at the flower-pot in your garden. Can you imagine Chit like this?

You, as the Chit are similar to the flower-pot, where the senses are your flowers, and the fragrance that is coming out of the sense-flowers is the world you perceive in an ‘outside’.)

नेत्रादिकुसुमद्वारैः संविदामोदमुद्गिरन् संपश्यतीतरां कश्चिद्वहिरूपेण चिद्धटः। (54,55)

Through the ‘flower-doors of the eyes etc (senses)’, throwing out the ‘fragrance of the awareness’, the ‘Chit-pot’ sees ‘another’ staying in an ‘outside’.

(The world that you experience is similar to a tree that rises from a seed.

From the Chit-seed, the world rises as a world perceived by you, tainted by your own particular agitations.

But, in truth, the world remains as one with the Chit-seed and as not as different.)

सर्वगत्वादनाशित्वाद्दृश्यबीजस्य वै चितेः अन्तरेवाखिलं कश्चित्पश्यत्यविमलं जगत्।

तत्रातिकालकलनादुन्मज्जति निमज्जति। (18.56)

The ‘Chit-seed of the perceived’, being in all and being imperishable, sees within itself the ‘tainted state of the Jagat’. Being absorbed and identified with it for long (through Non-Vichaara), it keeps sinking and diving inside it again and again.

स्वप्नात्स्वप्नान्तरं तत्र तथा पश्यन्पुनःपुनः मिथ्या वटेषु लुठति शिलेव शिखरच्युता। (18.57)

Going through ‘dream after dream (of many life-existences) (like Ushanas), it keeps on rolling wastefully in the ‘false worlds’, like a ‘piece of rock’ rolling down the hill through the thorny-bushes and the dark forest-lands.

केचित्संमिलिताः केचिदात्मन्येवाभ्रमे स्थिताः मग्नाः स्वसंवित्प्रसरे स्फुरन्तो देहखण्डकाः। (18.58)

The body-pieces (Jeevas identified with the body) shine forth in their own state of perception;

some mind-worlds are mixed up (through similar Vaasanaas);

some are not in delusion, and stay in the Aatman-state itself.

स्वयमन्तः प्रपश्यन्ति ये जगज्जीवविभ्रमं तैस्तैः कैश्चित्ततं दृश्यमसत्स्वप्नवदाश्रितम्। (18.59)

Those few who understand the Reality within, and observe the deluded state of the world of Jeevas, stay in the ‘perceived world that is spread-out all around them’, as if it is an unreal dream-world.

[Reality exists as only ‘Bodha’ the ‘understanding’ or ‘information that is understood’.

What you ‘know’ is the world that you experience. In the ignorant, this ‘Knowing-state’ is tainted by Avidyaa.

A Knower sees only the Reality as ‘all’, and does not exist at all as an individual with the body-based Ahamkaara.]

सर्वात्मत्वात्स्वभावस्य तद्दृश्यं सत्यमात्मनि सर्वगं विद्यते यत्र तत्र सर्वमुदेति हि। (18.60)

Since the very nature of the Reality-state is to be present in everything (as Bodha),

the ‘Reality-state within’ is present in everything, and rises anywhere as anything (as that Bodha).

[You are a Jeeva with some Vaasanaas, which makes other Jeevas rise in your world, sharing the same world.

Those other Jeevas produce other Jeevas with other similar Vaasanaas, and share the same world of theirs.

That is why the world looks filled with all sorts of objects and people; as a 'mixed-ground of Vaasanaa-fields'.]
*(All those other Jeevas that exist in your life-dream are again filled with more Jeeva-pieces, inside their life-dreams;
 and those Jeeva-pieces again exist with their own Jeeva-pieces inside their life-dreams.)*

जीवान्तः प्रतिभासस्य सर्वस्य पुनरन्तरे जीवखण्ड उदेत्युच्चैस्तस्यान्तरितोऽपि च। (18.61)

Some particular world gets reflected within every Jeeva (as per its Vaasanaa-content) filled with some particular objects and people (Jeeva-pieces). And again, within those Jeeva-pieces, some other Jeeva-pieces rise (as other people and objects of their world-perception), and expand limitless (as Jeevas within Jeevas within Jeevas, non-stop, like the salt-lumps within the salt-lumps within the salt lumps).
(Each Jeeva is a 'Totality-state', the Brahmaa of its world, and exists as all that it sees and understands as per its evolved level of the intellect.)

जीवान्तर्जायते जीवस्तस्यान्तरपि जीवकः सर्वत्र रम्भादलवज्जीवो जीवान्तरेव हि। (18.62)

Inside each Jeeva (the Totality-state of perception) another Jeeva gets produced; inside that Jeeva also is produced another Jeeva. Everywhere Jeeva within Jeeva exists like the layers of the banana trunk.
(Each Jeeva is a potential state for a new world-creation, even if it is a worm.)

दृश्यबुद्धिपरावृत्तौ सममेतदनन्तरं हेम्नीव कटकादित्वं परिज्ञातं विनश्यति। (18.63)

When the intellect is turned away from the 'realness of the perceived' (through Vichaara), immediately the 'perceived-world of divisions' perishes, like the 'bangle-sense' perishes in the 'gold alone - knowledge'.
 विचारो यस्य नोदेति कोऽहं किमिदमित्यलं तस्यान्तर्न विमुक्तोऽसौ दीर्घो जीवज्वरभ्रमः। (18.64)

As long as the 'Vichaara' does not rise in anyone, as to 'who am I and what is this world around me', the 'prolonged delusion fever-frenzy of the Jeeva' does not get removed.

विचारः सफलस्तस्य विज्ञेयो यस्य सन्मतेः दिनानुदिनमायाति तानवं भोगगृधृता। (18.65)

'Vichaara' is considered as bearing fruit, when the greed for enjoyments gradually thin out for the 'pure-hearted aspirant'.

[Just the study of Scriptures will not become fruitful, if one still is lost in the realness of the perceived world. Viveka is the thorough understanding of what is real and what is unreal, and is proved as worthless if it stays in the speech-level only, in the aspirants.]

यथा देहोपयुक्तं हि करोत्यारोग्यमौषधं तथेन्द्रियजयेऽभ्यस्ते विवेकः फलितो भवेत्। (18.66)

Only if the medicine enters the body, will the disease be cured, making one healthy.

Only if the sense-control (understanding the non-existence of objects) is practised, 'Viveka' will become fruitful.

विवेकोऽस्ति वचस्येव चित्रेऽग्निरिव भास्वरः यस्य तेनापरित्यक्ता दुःखायैवाविवेकिता। (18.67)

If 'Viveka' stays at the level of speech only (as well-worded and profound talks on the surface level), it can give out light as a 'painted picture of the Sun' only (and is not useful to oneself or others).

He, who has not discarded his non-discriminative nature is in for real pains.

यथा स्पर्शेन पवनः सतामायाति नो गिरा यथेच्छातानवेनैव विवेकोऽस्य विबुध्यते। (18.68)

By 'touch' only, the reality of the wind is known; not by talking about it.

By the 'decrease of desires' only, a person's Viveka can shine forth.

चित्रामृतं नामृतमेव विद्धि, चित्रानलं नानलमेव विद्धि,

चित्राङ्गना नूनमनङ्गनेति वाचा विवेकस्त्वविवेक एव। (18.69)

Understand that the nectar in the painted picture is not nectar at all; understand that the fire in the painted picture is not the fire at all; and the woman in the painted picture is not the real woman at all.

'Viveka in speech' is actually 'Non-Viveka' only.

पूर्वं विवेकेन तनुत्वमेति रागोऽथ वैरं च समूलमेव

पश्चात्परिक्षीयत एव यत्रः स पावनो यत्र विवेकितास्ति। (18.70)

In the beginning (stage of realization), the 'attraction and repulsion towards the objects' reduce through the 'practice of Viveka', and will completely become uprooted later.

The 'effort endowed with Viveka' is indeed the 'most sacred path' towards the 'realization of the Truth'.

[ParaBrahman is the potential state for any experience that can be there, like the gold that can exist as any shape possible. Each Jeeva also is in essence ParaBrahman only; and is the seed for any potential state of experience; but its experiences are

limited and corrupted by Avidyaa, lack of Vichaara, and the endless succession of Vaasanaas.]

जीवबीजं परं ब्रह्म सर्वत्र खमिव स्थितं तेन जीवोदरजगत्पि जीवोऽस्त्यनेकधा। (19.01)

‘Para Brahman’ is the ‘seed of the Jeeva’ and exists everywhere as the empty expanse.

Therefore, even inside the belly of a Jeeva there are varieties of Jeevas.

[How do Jeevas exist within each other?

Since ParaBrahman is a dense-state of Jeevas, you can imagine these Jeevas like banana leaves stuck together, or worms cuddling one another, stuck to each other. Jeevas are stuck together by Avidyaa-based conceptions only.]

चिद्धनैकघनात्मत्वाज्जीवान्तर्जीवजातयः कदलीदलवत्सन्ति कीटा इव धरोदरे। (19.02)

‘Because of the dense-state of the dense-Chit’, the ‘hosts of Jeevas inside the Jeeva’ stay like the ‘layers of the banana leaves’, like ‘worms cuddling under the ground (each enveloping the other)’.

यो यो नाम यथा ग्रीष्मे कल्कस्वेदाद्भवेत्कृमिः यद्यदृश्यं शुद्धचित्खं तज्जीवो भवति स्वतः। (19.03)

In the hot season, worms get produced inside the feces and the sweat.

(Similarly in the Avidyaa-state, Jeevas get produced like the worms in the hot-season.)

So also, whatever perceived-state is there, the pure state of Chit becomes the Jeeva (perceiver-worm) by itself (in the delusion-heat).

[What makes the Jeevas experience different things, though they are the same Chit?

Jeevas waste the power of Chit, the power to exist as any perception-state, in chasing the Vaasanaa-fulfilment only.]

यथा यथा यतन्ते ते जीवकाः स्वात्मसिद्धये तथा तथा भवन्त्याशु विचित्रोपासनक्रमैः। (19.04)

For whatever end the Jeeva-things strive for themselves, they become that alone, through the variety of practices prescribed.

देवान्देवयजो यान्ति यक्षा यक्षान्प्रजन्ति हि ब्रह्म ब्रह्मयजो यान्ति यदतुच्छं तदाश्रयेत्। (19.05)

The Deva-worshipper reaches the Devas; the Yaksha-worshipper reaches the Yakshas,

the Brahmaa-seeker reaches the Brahmaa-state (the Creator-state like the Aeindavas).

One must only take to a ‘practice that is not-lowly (the Knowledge of the Self, which is the supreme achievement that is ever possible).

स मुक्तो भृगुपुत्रो हि निर्मलत्वात्स्वसंविदः बद्धः प्रथमदृष्टेन दृश्येनाशु स्वभावतः। (19.06)

Bhrgu’s son was liberated because of the ‘pure state of his understanding’. He was bound by whatever was perceived first (the Apsaraa-image), by the very binding nature of the ‘Seen’.

भुवि जाता परिम्लाना बाला यत्प्रथमं पुरः संवित्प्राप्नोति तद्रूपा भवत्यन्या न काचन। (19.07)

The ‘withered immature Jeevas born in the perception-stage’ attain ‘that alone as the perception-experience’ which comes into their mind at the beginning; not anything else.

[Which Vaasanaa rose at first to become a Jeeva now as ‘you’- who can know?

Where can you search for the first seed in the forest covered by only weeds without a gap?]

रामोवाच

Rama spoke

जाग्रत्स्वप्नदशाभेदं भगवन्वक्तुमर्हसि कथं च जाग्रज्जाग्रत्स्यात्स्वप्नो जाग्रद्भ्रमः कथम्। (19.08)

Bhagavan! Explain to me kindly, the difference between the Jaagrata-state and the Svapna-state.

How is the Jaagrata-state, the Jaagrata-state?

How is it that the delusion of the world is Svapna-like in nature?

वसिष्ठोवाच

Vasishta spoke

स्थिरप्रत्ययुक्तं यत्तज्जाग्रदिति कथ्यते, अस्थिरप्रत्ययं यत्स्यात्तत्स्वप्नः समुदाहृतः। (19.09)

What is believed to be stable is known as the Jaagrata-state.

What is believed to be not-stable is said to be the Svapna-state. (What other difference is there?)

जाग्रत्वे क्षणदृष्टः स्यात्स्वप्नः, कालान्तरे स्थितः तज्जाग्रत्स्वप्नतामेति, स्वप्नो जाग्रत्त्वमृच्छति। (19.10)

In the waking-state, (after waking up), the dream seems to have lasted just for a second.

The waking-state also becomes a dream-state, if it lasted only for a shorter span (and the dream was of a longer span); then the dream will appear like the waking-state.

जाग्रत्स्वप्नदशाभेदो न स्थिरास्थिरते विना, समः सदैव सर्वत्र समस्तोऽनुभवोऽनयोः। (19.11)

At all times, at all places, these two states are experienced the same way. Except for the stable and the unstable nature, there is no other difference found in the waking and the dream-states.

स्वप्नोऽपि स्वप्नसमये स्थैर्याज्जाग्रत्वमृच्छति, अस्थैर्याज्जाग्रदेवास्ते स्वप्नस्तादृशबोधतः। (19.12)

Even the dream-state at the time of dreaming is stable only, and is like the waking-state (and is understood as unstable, after waking up only). Because of its unstable nature, the waking-state also appears like a dream, by such an understanding (through Vichaara).

(Dream is the waking-state when dreaming. Is this waking-state also a dream only?)

यत्तु यावत्स्थिरं बुद्धं तत्तावज्जाग्रदुच्यते, क्षणभङ्गात्तु तत्स्वप्नो यथा भवति तच्छृणु। (19.14)

Whichever state be it, when it is experienced as stable, that is known as Jaagrat.

How it turns into a dream, when it is understood as momentary, listen.

JAAGRAT-STATE

[JeevaDhaatu - the Avidyaa-based Jeeva-element is the basic seed of the Jeeva made of the Vaasanaas.

It is not not matter-based, but exists just as the ‘unfulfilment-state’ of Chit, which seeks fulfilment through experiences. Imagine the JeevaDhaatu like some dusty-wind bound inside a box. Any agitation, is like a small hole created in the box; instantly the wind rushes out with a whizzing noise, throwing out the dust all over. Similarly, the JeevaDhaatu rushes out through the hole of the senses, and instantly sees itself as a part of some experience, and calls it the Jaagrat state, or the stable world-experience. In the Sushupti state, it stays bound within the box, unable to get out of the box, but is still filled with dust only. Turyaa-state is the box-less state where the JeevaDhaatu is dissolved off, and only the pure expanse of freedom is left back. Actually, there was no box at all; only the dust makes the wind get deluded as bound within the box. When the delusion is gone, there is nothing left but the pure expanse only.]

जीवधातुः शरीरेऽन्तर्विद्यते येन जीव्यते, तेजो वीर्यं जीवधातुरित्याद्यभिधमङ्ग यत्। (19.15)

The ‘element of Jeeva’ stays inside the body (by conceiving a body and an ‘inside’); and one lives (is active in the body and the mind) because of this JeevaDhaatu. It goes by the various names as Teja (the heat), Veerya (the power to move the body), JeevaDhaatu (the survival-need and the ego-based existence) etc, Rama.

व्यवहारी यदा कायो मनसा कर्मणा गिरा भवेत्तदा मरुन्नुन्नो जीवधातुः प्रसर्पति। (19.16)

When the Jeeva moves about in the world through the ‘body, mind and actions’, then the ‘Jeeva-element’ (made of just Vaasanaas) slides out like the wind that moves out (through a gap).

तस्मिन्प्रसर्पत्यङ्गेषु सर्वा संविदुदेति हि दृष्टत्वात्प्रैति चित्ताख्यमन्तर्लीनजगद्भ्रमम्। (19.17)

When it slides out, the limbs attain consciousness (and react to an outside); and by the perception-state, it attains the name of ‘Chitta’ and also the associated delusion of the Jagat-existence.

ईक्षणादिषु रन्ध्रेषु प्रसरन्ती बहिर्मयं नानाकारविकाराद्यं रूपमात्मनि पश्यति। (19.18)

Streaming out through the holes called eyes etc, it sees multifarious images in an ‘outside within itself’.

स्थिरत्वात्ततथैवाथ जाग्रदित्यवगम्यते जाग्रत्क्रम इति प्रोक्तः सुषुप्तादिक्रमं शृणु। (19.19)

Because of the stable nature of the perceived, it is understood as the ‘waking-state’ (Jaagrat).

Now listen to the explanation of ‘Sushupti’.

SUSHUPTI-STATE

मनसा कर्मणा वाचा यदा क्षुभ्यति नो वपुः शान्तात्मा तिष्ठति स्वस्थो जीवधातुस्तदा त्वसौ। (19.20)

When the body is not agitated by the mind, action or speech, then the ‘JeevaDhaatu’ stays quiet and curled-up, within itself.

समतामागतैर्वातैः क्षोभ्यते न हृदम्बरे निर्वातसदने दीपो यथाऽऽलोकैककारकः। (19.21)

The Praana-winds stay equal, and the heart-expanse (central-point of existence) is not disturbed, like the ‘flame of the lamp that reveals the objects’ stays motionless in a windless room.

ततः सरति नाङ्गेषु संवित्क्षुभ्यति तेन नो, न चेक्षणादीन्यायाति रन्धाण्यायाति नो बहिः। (19.22)

The consciousness does not flow through the limbs in the least, and there is no streaming out of the holes, and no ‘outside’ also.

जीवोऽन्तरेव स्फुरति तैलसंविद्यथा तिले, शीतसंविद्धिम इव, स्नेहसंविद्यथा घृते। (19.23)

The Jeeva stays inside, like the sesame-state within the sesame seed, the cold-state within the snow-flake, the stickiness-state within the ghee.

जीवाकारा कला काचिच्चितिः स्वच्छतयात्मनि दशामायाति सौषुप्तिं सौम्यवातां विचेतनाम्। (19.24)

The 'Jeeva-nature of the Chit as some Jeeva-state' stays pure, and attains the non-conscious sleep-state, like the wind that has no movement.

TURYAA

ज्ञात्वा चेतस्युपरते साम्यं व्यवहरन्नपि जाग्रत्स्वप्नसुषुप्तेषु संबुद्धस्तुर्यवान्स्मृतः। (19.25)

After knowing the 'common essence of all', with the subdued mind, when a person remains in an 'enlightened state', though moving in all the three states of waking, dream and deep sleep, he is said to be in the state of Turyaa (transcended state).

SVAPNA AS JAAGRAT; JAAGRAT AS SVAPNA

सुषुप्ते सौम्यतां यातैः प्राणैः संचाल्यते यदा स जीवधातुः सा संवित्तत्त्वित्तयोदिता। (19.26)

When the JeevaDhaatu is provoked to move through the 'energy forms of Praana' which were quiet in the Sushupti state, then the consciousness raises as the mind-state (to seek fulfilment in the experiences).

स्वान्तसंस्थजगज्जालं भावाभावैः क्रमभ्रमैः पश्यति स्वान्तरेवाशु स्फारं बीज इव द्रुमम्। (19.27)

It then sees the 'network of the world which is within itself' through various images of objects appearing and disappearing one after another in a deluded state, inside only, like the seed sees the tree inside itself (without an outside, and without losing its seed-state).

SVAPNA-STATE

[When the dusty-wind is slightly agitated, it just stays quiet like a sleeping storm, seeing nothing, but as the memory of 'I slept' when waking up. When it is highly agitated, and no way to escape out through the hole in the box, it experiences a world within the box itself. This is known as the 'Svapna-state'.

The dream-state is affected by the three elements Kapha, Vaata, Pitta and also the amount of attachment one has for the people and the objects.]

जीवधातुर्यदा वातैः किञ्चित्संक्षुभ्यते भृशं ततोऽस्म्यहं सुप्त इति पश्यत्यात्मनि खे गतिम्। (19.28)

When the 'JeevaDhaatu' is slightly agitated by the Praanas (subdued state of the Vaasanaas), then it knows itself as 'I am asleep'; when highly agitated, it sees itself moving about in the empty-expanse (as a dream-state).

[Dreams rise up in various ways due to the attachment to objects and people in the form of moisture (Kapha), the heat in the form of anger (Pitta), envy, greed etc as the gas (Vaata), the redness (Raaga) in the form of desires.]

यदाम्भसा प्लाव्यतेऽसौ तदा वार्यादिसंभ्रमं अन्तरेवानुभवति स्वामोदं कुसुमं यथा। (19.29)

When the moist-content (Kapha/attachment) is more in the system, then it experiences water-scenes (as emotionally reacting to people and objects) within itself, like the scent inside the flower itself.

यदा पित्तादिनाक्रान्तस्तदा ग्रीष्मादिसंभ्रमं अन्तरेवानुभवति स्फारं बहिरिवाखिलम्। (19.30)

When the bile-content (Pitta) is more, it experiences the heat of the summer etc inside itself (as anger, vengeance etc), as if everything is outside.

रक्तापूर्णो रक्तवर्णान्देशान्कालान्बहिर्यथा पश्यत्यनुभवात्मत्वात्तत्रैव च निमज्जति। (19.31)

When the blood-flow (Raaga/attraction) is fast, it sees the world as filled with blood or red colour (as some desire-based events), and seeing them outside, it drowns there itself.

सेवते वासनां यां तां सोऽन्तः पश्यति निद्रितः पवनक्षोभितो रन्ध्रैर्बहिरक्षादिभिर्यथा। (19.32)

Whatever Vaasanaa is concealed within, it experiences that itself when asleep, agitated by the winds (Praana), like seeing a world outside through the holes of the senses.

अनाक्रान्तेन्द्रियच्छिद्रो यतः क्षुब्धोऽन्तरेव सः संविदानुभवत्याशु स स्वप्न इति कथ्यते। (19.33)

When the 'sense organs' are not used and the mind is still agitated, then one experiences the world within; that it is known as Svapna. (Any experience is a state of Jaagrata only, whatever be the name allotted to it.)

समाक्रान्तेन्द्रियच्छिद्रो यः क्षुब्धो वायुना यदा परिपश्यति तज्जाग्रदित्याहुर्मुनिसत्तमाः। (19.34)

When the senses are agitated by the wind (Praana/the quivering state of Reality), then whatever is seen (call it Svapna or Jaagrata), that is known as Jaagrata (waking-state) say the excellent Munis (who stay in the higher levels of realization).

इति विदितवता त्वयाधुनान्तः प्रथितमहामतिनेह सत्यताख्या

असति जगति नैव भावनीया मृतिहृत्सिंहतिदोषभावनी या। (19.35)

You who are of excellent intellectual prowess, who are well-acclaimed for your wisdom, must thoroughly understand *‘what I have explained in the correct manner’*, and never should believe in the *‘unreal world-state which is said to have absolute existence, and which contains the faults of death, loss and destruction’* (of going astray from the path of knowledge, of bodily death, and unexpected events of life).

एतत्ते कथितं सर्वं मनोरूपनिरूपणं मया राघव नान्येन केनचिन्नाम हेतुना। (20.01)

All this was explained by me to you to explain the nature of the mind, Raaghava, and not for any other reason.

दृढनिश्चयवच्चेतो यद्भावयति भूरिशः ततां यात्यनलाश्लेषादयःपिण्डोऽग्नितामिव। (20.02)

Whatever the mind conceives with firm-ascertainment, it attains that state itself completely, like the burning embers inside the ash-heap burst forth into fire.

भावाभावग्रहोत्सर्गदृशश्चेतनकल्पिताः नासत्या नापि सत्यास्ता मनश्चापलकारिताः। (20.03)

The presence and absence of objects, acceptance and rejection are all mind-produced; not unreal, nor real; but are just made by the agitations of the mind.

मनो मोहे तु कर्तुं स्यात्कारणं च जगत्स्थितेः विश्वरूपतयैवेदं तनोति मलिनं मनः। (20.04)

Mind is the creator and cause of the Jagat-formation through delusion.

The tainted mind alone expresses itself as this VishvaRoopa (Cosmic-form), in this manner.

मनो हि पुरुषोनाम, तं नियोज्य शुभे पथि, तज्जयैकान्तसाध्या हि सर्वा जगति भूतयः। (20.05)

Mind alone is named as the Purusha (embodied one). Direct it in the right path.

All the prosperities (higher states of knowledge) are possible through the ‘conquering of the mind’ only.

पुरुषश्चेच्छरीरं स्यात्कथं शुक्रो महामतिः अगमद्विविधाकारं जनान्तरशतभ्रमम्। (20.06)

If the embodied person is really the physical body, how can Shukra the wise, attain so many forms and have hundreds of delusory lives as different persons?

अतश्चित्तं हि पुरुषः, शरीरं चेत्यमेव हि, यन्मयं च भवत्येतत्तद्वाप्नोत्यसंशयम्। (20.07)

Therefore, ‘Chitta’ alone is the Purusha. The body is just a perceived object, and whatever the mind is filled with (as any Vaasanaa), that alone it attains for sure.

यदतुच्छमनायासमनुपाधि गतभ्रमं यत्नात्तदनुसंधानं कुरु तत्तामवाप्स्यसि। (20.08)

Therefore, by freeing yourself of the delusion of the belief in the reality of the world, be absorbed with effort in ‘That alone’ (pure awareness of existence)- *‘that which is not lowly, that which is known without any effort, that which has no superimposed qualities’*; then you will attain that state only.

MIND ALONE CONCEIVES THE BODY AND ITS MOVEMENTS

अभिपतति मनःस्थितं शरीरं नतु वपुराचरितं मनः प्रयाति

अभिपततु तवात्र तेन सत्यं सुभग मनः प्रजहात्वसत्यमन्यत्। (20.09)

The body alone falls into the state that is inside the mind; and the mind does not reach the world-scenes as moved by the body. (The ‘outside with distance’ is conceived by the mind and there is no movement of the body in an ‘outside’ anywhere.) Therefore, let the ‘Truth’ be the state that is attained by you, hey good one; let it discard everything else that is unreal.