

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY TWO

{DEATH IS A MYTH}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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.

रामोवाच
Rama spoke

लीलयेदं पृच्छामि भूयो बोधाभिवृद्धये बालस्येव पिता ब्रह्मन्न कोपं कर्तुमर्हसि। श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च विद्यमानमपि ब्रह्मन्दृश्यमानमपि स्फुटं कथं मृतस्य वै जन्तोर्विषयं स्वं न पश्यति जीवतश्च कथं सर्वं विषयं स्वं प्रपश्यति। कथं घटादिबाह्यत्वमिन्द्रियाणि जडान्यपि शरीरेऽनुभवन्त्यः पुनर्नानुभवन्त्यपि। अयःशलाकोपमयोर्घटादीन्द्रिययोः किल अश्लिष्टयोरन्तरसौ कथं तन्नोदिता मिथः। जानन्नपि यदेतान् वै विशेषाञ्छतथा पुनः पृच्छामि तदशेषेण कथयस्वानुकम्पया।

(From the ordinary view of a common man, there is only the body-entity that exists as the self, with some mythical mind-organ inside as some magical limb, mostly believed to be situated inside the blood pumping heart. Rama rises the question here to break this myth of the body-self.)

I ask this question, only in a casual way, just to improve the understanding (of those in this assembly, who still do not understand). Like a father with a child bear with me Brahman; and please do not get annoyed.

(The inert physical body which appears like an independent conscious entity sees the outside objects through the inert sense organs. It is able to remember the objects also later.

Body-entity is the thing with an outside and an inside where the inside is supposed to contain an invisible organ called the mind which thinks, which remembers and so on.

If the body-entity alone is seeing the outside through sense organs, then why does it not see when something called death occurs and it lies motionless? And why it does not see objects which are outside of its sense reach?

And how do the senses which belong to a supposedly conscious body-entity, reach out towards the inert objects and perceive them?)

Brahman! Though the physical organs of ear, touch, taste, smell are still there and appear to be in tact, how is it that the dead man does not perceive anything around him? How does he perceive everything around him when he is alive only? The sense organs also stay as the inert parts of the inert body only; and they directly experience the objects like pot etc which are outside, and also later again and again (as memories also) from inside the body itself; and they have no experience of the objects when they are not seen (or forgotten).

The objects like pot etc which are outside and the sense organs belonging to the body-entity are both unconnected like the iron rods (since the two holes in the face and the object at a distance have no connection at all); and there is nothing that joins them both with some connecting phenomenon like a rope to make the perception possible. How is it so? Though I know these concepts already, I ask you again for a detailed explanation.

Please explain again with compassion.

वसिष्ठोवाच
Vasishtha spoke

(We define the Reality as Chit, Brahman and so on.

It is also not the right explanation as such.

The words like knowing, awareness, consciousness etc are words that belong to the perceived world.

How can these words with meaning define Reality or explain it as, such and such, when it is beyond the grasp of words?

Reality is not Chit the knowing state also, not Brahman the evolving state also.

It just is what it is; and the only fact we know is that we are here caught in a perceived world which is like this.

Why, how it all came to be? How can we know?

We can only try to get out of the trap. We can only reason out to get out of the stupidity.

Other than that, to try to know what the Reality is, is impossible, for the tools of knowing like the mind and intellect and senses do not reach it at all.

That state is attained when all these things are gone, like the gold is left back when the dirt is washed off.

We are the dirt. Our existence itself blocks the Reality.

Reality is not the knowing state also! What can it know? What is there to know!

'We' can only know; because we are the dirt covering it.

Why Reality exists with the dirt of our existence covering it?

How can the dirt ever know what it is covering up?

We remove ourselves and stay as that which does not know anything. What else can be done?

But since we are part of the reality, and are ourselves the Reality, the only way that is left for us, is to stay as a mist – not dirt- that covers the Reality; and that is the state of a JeevanMukta.

We are part of the Reality. It exists as us. We cannot 'know' ourselves.

Since we are not real but some imagination only, we surmise that Reality is something which is not all this.

And when we try to know it, we stop existing as the dirty 'us'!

How to explain why we are here? Vasishtha struggles hard to bring out the dirt-nature of our existence, and how the Reality does not 'know' also, like us the dirt called the 'knowing entities'.)

इन्द्रियाद्यपि चित्तादि घटाद्यपि न किंचन पृथक्संभवतीहाङ्ग निर्मलाच्चेतनादृते। गगनादपि याऽच्छा चित्तया रूपं स्वमात्मना चित्त्वात्पुर्यष्टकत्वेन भाववृत्त्यैव भावितम्। तदेव च प्रकृतितां गतं जगदवस्थितेः तस्या अवयवाज्जातमिन्द्रियादि घटादि च। पुर्यष्टकत्वमायातं यच्चित्तं स्वस्वभावतः स्व एवावयवस्तस्मिन्घटादि प्रतिबिम्बति।

Dear Rama (Anga)! The senses etc, mind etc, pot etc do not have separate existence Rama, from the taintless awareness state of knowing.

(There do not exist separate independent entities as the bodies with an outside filled with objects, and an inside endowed with a mind. The objects that are sensed by the senses are not outside as if unconnected; but are within the mind alone and are seen as if outside. Whatever is conceived within rises as the sound etc and gives an illusion of a solid object made of sense-inputs in an imagined outside. What is subtly inside as agitation, rises as the experience-field of objects in the inside only. Rather, there is no inside or outside at all; but only the shine of Reality as the knowing principle, which exists both as the inside and outside.

Space itself is hard like the mountain when compared to the Reality state, and we are all made of that Reality only; and are subtle in nature. We are not some solid objects contained within the solid space.

Something else exist as all of us and our perceived objects. What is it?

The space element looks as if is divided by the objects, yet is not divided. Chit also looks as if divided as the manifold Jeeva-states, but is not divided; like a canvas is not divided by the pictures drawn on it. Objects that are just painted as the sound etc on the canvas of Chit, look as if divided as objects, but are Chit alone in essence, like the canvas alone is the real essence of all the painted pictures.

The body and the objects are not like disconnected iron-rods, but are one single shine of the luster like the variegated color-shine of the gem, existing as the expanse of Reality alone.

Chit conceives her own form of 'eight-fold city' by her own power of Maayaa, as per the succession of Vaasanaas.

(Since we know of us as only existing inside a world-structure, we have to first analyze ourselves as to what we are. We believe that we are made of physical bodies and non-physical minds.

What is the mind?

We do not see it inside as any organ; yet we believe that it is there as some agitation of thought.

Mind we believe, is an agitation that quivers as the energy force of Praana.

Whatever is behind this flux, we name it as some Reality which we have to understand as beyond the Praana also.

We can name that Reality as Chit, for our explanation purpose; though it is not Chit or any named thing.

We seem to 'know' things; so we can surmise that the Reality state exists as the 'knowing state'; because 'it' is 'us', like the salt doll inside the ocean thinks that its saltiness comes from the ocean itself; and so the ocean must be salty. Therefore, we surmise that Chit's nature is to stay as quivering, as the 'to know' state; and that this 'to know' state rises as all the agitations called Jeevas.

We know that as Jeevas we are always wanting something to make us happy.

Jeevas we therefore surmise, are just broken states of wants clouded by ignorance, and rise as countless probable states of Chit, like dust-shadows blocking themselves from the light of Chit-sun.)

This form of eight-fold city (mind-process) alone rises as the inert-thing (body) staying as a part of the world-appearance. *(Mind as a body-identity and the world, both co-exist.)*

The sense-organs and their sensed objects like the pot etc, are produced from her limbs (agitations of the mind) only. That principle of Chit alone, which has become the eight-fold city of the mind, by its very nature, becomes the limbs namely the mind-agitations. The objects like pot etc, get reflected in these limbs as if outside.

(The eight-fold city reflects the mind-agitations, and appears as the world of objects sensed by the senses.)

Chit-state, is purer than the space itself and permeates all.

(Whatever is seen is 'that' alone; but it itself is unseen like the space which permeates all.

We, as the body-selves are all part of the space which is inside and outside of us, uniformly.

In fact, we are all made of space only, since we are just images imagined in space, like faces seen in the cloud.

Therefore, the Reality state which permeates even the space (as a Knower of space) should be the real mold we are made of. Even then, why should the Reality state exist as us?)

रामोवाच
Rama spoke

जगत्सहस्रनिर्माणमहिम्नो दर्पणस्य च पुर्यष्टकस्य भगवन्नूपं कथय कीदृशम्।

Bhagavan! Explain to me the nature of the 'mirror of eight-fold city', which is capable of producing thousands of worlds.

वसिष्ठोवाच
Vasishtha spoke

अनाद्यन्तं जगद्बीजं यद्ब्रह्मास्ति निरामयं भारूपं शुद्धचिन्मात्रं कलाकलनवर्जितम्। कलनोन्मुखतां यातमन्तर्जीव इति स्मृतः स जीवः खलु देहेऽस्मिन्श्चिनोति स्पन्दते स्फुटम्। अहंभावादहंकारो मननान्मन उच्यते बोधनिश्चयतो बुद्धिरिन्द्रदृष्टेस्तथेन्द्रियं, देहभावनया देहः घटभावनया घटः एष एव स्वभावात्मा जनैः पुर्यष्टकं स्मृतः। ज्ञत्वकर्तृत्वभोक्तृत्वसाक्षित्वाद्यभिपातिनी या संविज्जीवैत्युक्ता तद्धि पुर्यष्टकं विदुः।

(The Reality state alone is all this. It is the seed from which we and the world have come out of.

If we have beginning and end, then Reality state cannot have beginning and end, for it cannot be contained within time-measure like us the body-entities. It is not anything that we are like.)

That Brahman which is the seed of the world is without beginning or end; is free of afflictions; is of the nature of revelation only; is pure awareness; is free of all the faults of division.

(What are we? We live; so we are Jeevas. We are limited structures because we can perceive only a little at a time. We seem to produce experiences based on our tiny wants only.)

That which reflects the world and its objects within, is known as the Jeeva. That Jeeva alone collects the Vaasanaas and quivers like this.

(What is Puryashtaka?)

The idea of 'I-ness', is known as Ahamkaara.

(Ahamkaara is a produce of the mind).

The agitation state of thoughts is known as the mind.

(Thoughts are guided by some reasoning process.)

The decision and understanding ability is the intellect.

(And through the senses, we seem to conceive some objects in some emptiness outside; the body also seems to be an object produced by the senses.)

Because of their functioning for the master (Indra, the Jeeva), the senses are known as the 'Indriyas'.

(And the senses conceive objects forced by the Vaasanaas or wants.

What we see is what we conceive; and what we conceive is what we see.)

By conceiving the idea of a body, it becomes the body; by conceiving a pot, it rises as a pot; this nature of the Self is known as the eight-fold city by the learned.

The 'knowing nature of Chit' which attains the state of 'knowing the objects' (through the organs of knowledge), the state of 'doing' the actions (through the organs of action), the state of 'enjoying' (the results of those actions), the state of 'witnessing' (as the Self unaffected by all), is known as the Jeeva (which reacts to the outside and is said to be conscious). That alone is known as eight-fold city (which is just the inert-state of the 'Jeeva state of Chit' that is caught in ignorance).

काले काले ततो जीवस्त्वन्योन्यो भवति स्वतः भाविताकारयानन्तवासनाकणिकोदयम्। पुर्यष्टकस्वभावेन कालेनाकारमृच्छति यथावासनतः सेकाद्बीजं पल्लवतामिव। आकारोऽहं शरीरादि स्थावरादि चरादि च नाहमाद्यश्चिदात्मेति मिथ्या ज्ञानेन चेतति। भ्रमत्येव जगज्जीवो वासनावलितश्चिरं ऊर्ध्वाधोगमनैरब्धौ काष्ठं वीचिहतं यथा। कश्चिद्विशुद्धजातित्वाद्भवबन्धादनन्तरं बुद्वात्मानं समभ्येति पदमाद्यन्तवर्जितम्। कश्चित्कालेन बहुना भुक्तयोनिगणातुरः आत्मज्ञानवशादेति परमं पदमात्मनः ।

(This Puryashtaka as you, the Jeeva-entity, produces different bodies continuously even when you think you are staying alive with a single body.)

Again and again the Jeeva by itself identifies with different emotions (anger, desire etc), and becomes different, at different times, even as the countless grains of Vaasanaas keep sprouting (keeping ready an endless array of perceived fields for him, in various body-forms); and because of the nature of the eight-fold city, the Jeeva takes on various forms in course of time, as per the Vaasanaa that is dominating, like the seed sprouting as many leaves.

(If you could see the body in its various emotional moments, you will understand that there is no single body at all, but only different bodies rising at different moments. Mind somehow maintains the same identity and you do not know of these different bodies, but believe in a single body as you.)

'I am endowed with a form'; 'I am the body'; 'I am the non-moving'; 'I am the moving'; 'I am not the origin of all, the Supreme Self'. Thus he understands everything incorrectly.

(Death also is just a change of body only; but the mind forgets the previous bodies and starts anew with a new body as its center of perceptions. Life is not interrupted by death; but life goes on and on with the continuous production of bodies non-stop, for each and every Jeeva.

At every moment, the body is newly produced as an image; memory alone sustains the continuance of the body.

Death is never experienced by any one.)

The Jeeva wanders in the world enveloped by Vaasanaas, going up and down like the stick caught in the waves of the ocean. Sometimes getting born in extremely pure birth and getting bound by the Samsaara, yet immediately realizing the Self, the Jeeva attains the Supreme state which is without beginning or end (like Sanaka and others).

Sometimes, after a very long time, after the experience of many varieties of wombs, he attains the Supreme state of the Self through the knowledge of the Self.

(Or the Jeeva may keep on experiencing the delusion states without end, never getting liberated.

एवं रूपश्च सुमते जीवो यातः शरीरतानेत्रादिना घटाद्यन्तर्यथा वेत्ति तथा शृणु। चित्तस्य कलनान्तस्य संप्रयातस्य जीवतां मनःषष्टेन्द्रियग्रामो देहोऽयमवतिष्ठते। यदान्यः सर्वदेहेभ्यः खे पतत्यक्षरूपिणा तदा तज्जीवसंस्पर्शाज्जीवात्मैकत्वमृच्छति।

Hey intelligent one! How this Jeeva with such a nature gets inside the body with eyes etc, like going inside a pot, listen!
(Chit endowed with the tools of perception is known as the Jeeva.)

For the principle of Chit which attains the limited state of Jeeva, the limitation of the body arises with the collection of senses and the mind. Conceiving oneself as a different person (from Chit), Jeeva falls into the empty expanse of the sky in the form of senses.

(Jeeva is not some entity that falls into the sky; but is just the probable state of incorrect knowledge that makes Chit experience a world through the senses and the mind.

It is just the instant knowing of oneself as the limited structure.

Even now, when you are stuck with the body-identity, it is the Chit which has fallen into a perception state as 'you' endowed with senses and a mind.

You are the Chit that has fallen into the expense of the emptiness with an 'I' idea.

All that is remembered as past, or as a life has not occurred at all; but is just an instantaneous perception state of Chit, that has forgotten its true nature.)

Then by contacting (pervading as the world), the Jeeva becomes one with the object reflected by the mind and becomes identified with it as a perceived object.

(Whatever is perceived around you as your world of objects, is you as the Chit existing as all that.)

बाह्यार्थवेदने नित्यं संबन्धोऽक्षस्य कारकः समन्वितस्य चित्तेन न मुक्तस्य कदाचन ।

Jeeva alone that is endowed with the mind, becomes the main perceiver of the outside objects and gets connected to the senses; not the body from where Jeeva has gone (or the perception of the body is gone).

(So there is no question of the inert body seeing the inert objects.

It is only the Jeeva-Chit with some mind-content or dirt, that exists as its perceived world.

There are no two things; but only the single undivided shine of Chit as the Jeeva-state of the perceived field.

Jeeva is the entire world that is seen by a Jeeva.)

यद्यदच्छतरं तस्मिन्नभस्थं प्रतिबिंबति जीवेन भवति श्लिष्टो बहिर्जीवोऽप्यजीवति । निघृष्टनवरत्नाभे यदा नयनतारके तदा तयोर्बाह्यगतः पदार्थः प्रतिबिंबति जीवेन भवति श्लिष्टः प्रतिबिंबतया ततः जीवज्ञेयत्वमायाति बाह्यं वस्त्विति राघव। यत्संश्लेषमुपायाति तद्बालोऽपि हि विन्दति पशुर्व स्थावरो वापि जीवः कस्मान्न वेत्स्यति। अच्छस्य नयनस्याथो रश्मयो जीववेष्टिताः क्रोडीकुर्वन्त्यलं दृश्यं जीवस्तत्त्वेन विन्दति । एष एव क्रमः स्पर्श संबन्धः प्रत्ययोद्भवः रसे गन्धे च कथितो जीवसंस्पर्शसंभवः। शब्दस्त्वाकाशनिष्ठत्वात्कर्णाकाशगतः क्षणात्जीवाकाशं विशत्यन्तरित्थमिन्द्रियसंविदः।

(What you see as the object-filled world is the reflection of the mind only.

The Chit as the mind reflects itself as the tainted self and sees a world as if outside.

Body is also a part of the mind-reflection only; and is supported by Praana, the energy-force of movement.)

Only when the outside sky or mirror is pure, does the process of the mind (the rays of the eyes) can reflect. That reflection is connected only to the Jeeva (which is the pure state of Chit).

Though the Jeeva is outside as all pervading (in a dead body also), yet the body does not live because of the absence of Praana vibration.

When the mind is reflected inside the Chit-state itself, through a body endowed with Praana, then the Jeeva becomes the perceiver of an outside object as it were, Raaghava!

When the pupils of the eyes are faultless like the polished stone (and are alive by the Praana force), then only the outside object can get reflected. Then that reflection gets connected to the Jeeva.

When the consciousness contacts the object, (and one is conscious of an object) even a child can know it; or an animal or a plant also! Why cannot a Jeeva, not know? *(Consciousness is just the inert reaction to an outside object.)*

The rays emanating from the pure eyes (enlivened by Praana) are pervaded by the Jeeva; and embrace the perceived object in front; and the Jeeva perceives it outside. This is how the touch gets connected to the object reflected by the mind. The same thing of Jeeva's contact happens in the taste and smell. The sound being reflected from the sky, is in the space of the ear and instantly enters the Jeeves-expanse. This is how the senses perceive.

(The Jeeva is always shining as the mind-reflection of perception. It never ceases ever.

Body is an object that moves by the power of Praana.

Whether the body is dead or alive, the Jeeva-field of perception does not stop ever even for an instant. The Jeeva continues its perception-state with some body or other as per the Vaasanaa content.

The Jeeva has no death, since it is Chit alone that shines as the tainted mind-content.

So also, you are also the Chit as Jeeva state of tainted mind, seeing a world around you as real.

Unless interrupted by the rise of knowledge, you will continue as before in any Vaasanaa field without ever experiencing the death of the body.

Death of the body is just a myth maintained by the ignorant.

Birth or death of the body is not connected to the Jeeva-Chit, in the least.

The problem you are facing is not death, but the endless array of dream-lives that will be experienced as different 'I's in various shapes of animals, trees, and other species.

Through Knowledge, you have to stop this uncontrolled shifting from one life to another with different 'I's.

Jeeva whether it is ignorant or is the Knower, it does not die ever. The perception does not stop ever for both the ignorant and the Knower.

The Chit always exists as the perception field of one divided as many.

Knower learns this truth and controls the uncontrolled flow of lives he has to go through.

He gets rid of the Vaasanaas, so that the Vaasanaa fields do not rise as various life-states.

With no Vaasanaa to rise as perception, he exists with any perceived field as his shine, as willed by him.

He is free as the Jeeva-Chit which is no more a Jeeva.)

रामोवाच

Rama spoke

दृश्यते मानसादर्शे यन्त्रदावोदरेषु तत्प्रतिबिम्बितमेतन्मे ब्रूहि ब्रह्मन्किमात्मकम्।

Brahman! Tell me, what is the nature of that which gets reflected in the mind-mirrors, and in the shining surfaces that are man-made as various gadgets and wooden frames?

(No one is aware of how one's face looks like; except from what others see and what is reflected in the mirror as the same. How does the illusion of 'I' rises from getting reflected in the mirrors and in other minds?)

वसिष्ठोवाच

Vasishtha spoke

अत्यन्तजडयोरेव जीवयोरिव तन्मिथः प्रतिबिम्बं दृशो भ्रान्तिं विद्धि वेद्यविदां वर।

It is just the delusion of perception, where the Jeeva is reflected in the extremely inert objects, hey Best among Knowers!

(The delusion of one's identity as a particular shape with a particular facial structure rises because the body is reflected in the other minds of the perceived field as some particular shape with some face. The mirror also acts as another mind-state only as belonging to the world-field of perception and ascertains the delusion of the body-identity. The animals and trees do not have this added delusion of the mirror; they do not know how they look, or why they act the way they do. They just exist as some mechanical process of living.

The ignorant humans have the additional burden of the mirror-delusion as a part of their evolved state of delusion.

Trees are also Jeevas which do not have the instinct that belong to the animal species, and are just plain life-forms that exist as blank states.)

तावन्मात्रं जगत्वेतद्विश्वासो मा तवास्त्विह अहमित्यादिस्तरङ्गो वर्तमानं सदा जलम्। पराम्बोधौ तु नास्त्येव देशकालक्रियादिकं तन्मयैकतया नित्यमात्मा सर्वत्र सर्वगः।

The world is only this much! The space, time etc are not in the Supreme Ocean.

The Self is everywhere in all things existing as those very things.

(Jeeva-Chit is not just the body-self, but is the entire mind-field that exists as the inside, outside and all the objects and people. Each deluded Jeeva-state exists with its own copies of people and world which ascertain its body-self as real. That means, you exist with the copies of the images of your family members (like Vidooratha story proves), and your family members exist with their copies of your body-image.

And the Chit alone pervades all like the space, and exists as all the copies of all the Jeevas, for all the Jeevas.)

The space, time etc are not in the Supreme Ocean. The Self is everywhere in all things existing as those very things.

नित्यमसक्तमूर्तिर्मुदितात्मा शान्तमृषासुखदुःखविदन्तः तिष्ठ निविष्टमतिः समतायामस्तसमस्तभवामयमायः।

Remain established in the Reality state as your very nature and be equal in all life-situations, with the understanding that the pains and pleasures of the mind-created life-story are not real (like the lotuses seen on the rock-lines), with the inner being always stable in the quiescent state, always happy in the bliss of knowledge, and not attached to any object or person (since they are all your mind-created images only), and with all the afflictions rising from the delusion gone.

न पुनर्भवतः पूर्वं संपन्नाश्चक्षुरादयः यथा कमलजस्यैतत्सर्वमेव त्वया श्रुतम्। ब्रह्मपुर्यष्टकस्यादावर्थसंविद्यथोदिता पुर्यष्टकस्य सर्वस्य तथैवोदेति सर्वदा। विद्धि पुर्यष्टकं जीवो यो गर्भस्थेन्द्रियोदयः यद्यथा भावयत्याशु तत्तथा परिपश्यति। इन्द्रियाणीन्द्रियार्थाख्यं विद्धि संवेदनं स्वकं संपन्नं च यथा तत्ते प्रोक्तमाद्यमनःस्थितौ।

(If Aakaashaja has no form, then you also have no form. The totality of one particular set of mind-Vaasanaas are known as Brahmaa and it is emptiness only, and this emptiness alone rises as a total world-perception made of individual world-perceptions, with the same characteristics.)

You already know that you also are devoid of the physical sense-organs like eyes etc, like that of the Lotus-born. The same perceiving process as mentioned as belonging to the Puryashtaka (eight-fold body) of this totality-perception called Brahmaa, rises in all the Pursyashtakas of the Jeevas of his creation also.

Understand that the Jeeva-Puryashtaka who is inside the womb (of latent Vaasanaas) develops the physical sense organs (as his conceiving tools), and sees the world as per his conception through those sense organs.

Just as it happens in the first mind-state of the Viraat-self, the senses see the objects the same way and get the experience of the world.

(Conception and the world scenario exist as one, at once, as contained within the varied time and space measures.)

The pure state of awareness which can rise as any probable state of perception is faultless and undisturbed by any perceived phenomenon, and rises as the totality state of a particular creation made up of countless 'I' states of experiences, known as Pursyashtakas.

शुद्धा संवित्संभवन्ती संवेदनमनिन्दितं ततोऽहंवेदनानन्तजीवपुर्यष्टकान्विता न त्वेकत्वादनन्तत्वादवेद्यत्वादानामयेअभावत्वादनकत्वादशून्यत्वात्परा स्थिता।चेत्यादिबुद्ध्या तत्किंचिन्न मनस्तां च गच्छति न च जीवत्वमायाति न च पुर्यष्टात्मिका। न विद्यादिविलासोऽस्ति सोऽस्ति नास्तीव यः सदा परमात्मेति कथितो मनःषष्टेन्द्रियातिगः। तस्मात्संपद्यते जीवश्चिन्मूर्तिर्मननात्मकः भ्रमः केवलमित्याद्य उपदेशाय गीयते।

(The Reality state is not something which the Jeeva is not. It is not the opposite of what the Jeeva is.)

That state of Reality is unaffected by all this, not because it is one as opposed to many, or endless as opposed to end, unknowable as opposed to knowable; (or empty as opposed to the fullness of the world); but because of the complete non-existence of the divisions of the many, and also because of the absence of complete voidness.

(All these words describing it as Jeeva etc belong to the Jeeva-state only.

These explanations are not valid in the Reality state which never undergoes any change.

Reality state does not 'change' into a Jeeva.

Change can be measured in time and space variations only; but the Reality state is not inside any space and time frame; it is beyond the number-world of humans.

Jeeva state is the lack of Vichaara process, like blindfolding oneself.)

It never attains the state of the mind by the processes of perception, does not become a Jeeva, and does not also get into the state of the Puryashtaka.

It is always there as if not there, for the ignorant, and it is not something that rises out of the knowledge-practice newly.

It is referred to by the term Paramaatmaa (in the discussions) and is beyond the reach of the mind and the senses.

Therefore, all the statements that state that 'it attains the state of a Jeeva, is of the nature of awareness, is of the nature of agitation, is delusion, is the left out state'; are all coined up for the sake of instruction only, and do not refer to the Reality state, since it can never be explained in any manner.

यतःकुतश्चित्संपन्ने त्वविद्यामय आमये उपदेश्योपदेशेन प्रविलीने विचारणात्प्रशान्तसकलाकारं ज्ञानं तत्रावशिष्यते ।

(What we know now is that the world is there, we are there and are caught in a helpless situation of suffering and death-illusions. Only the practice of reasoning can prove beyond doubt the falsity of perceptions, and bust the myths of death and Jeeva-states. And we have to use words like Jeeva, Puryashtaka etc to reason out our helpless situation as body-entities. All these words belong to discussion chamber only; and not to the Reality-state.

Reality state is not Chit or Brahman or Satyam or whatever.

All these words belong to Jeeva-state only.

Reality is not real or unreal or conscious or inert or not even a knowing state.

We know we are there, and something is there transcending all this.

Our quest ends in removing all this; that is all.

We destroy ourselves and remain as the Reality state.

What it is even a Shiva cannot explain.)

The Avidyaa state has somehow experienced here as the world-state. Instead of worrying about how this affliction came to be about, it has to be destroyed and dissolved off by the instructions that guide you in Vichaara; then all the faults of delusion subside off, and knowledge alone gets left back.

यत्राकाशमपि स्थूलमणाविव महाचलः यत्रोद्यदाचारमपि सदप्यसदिव स्थितं जगज्जान्विषयांस्यक्त्वा काये त्वं तिष्ठ निर्मले।

When the knowledge is realized, the very space becomes grosser like a huge mountain in comparison with an atom; and all the actions that you have to perform are experienced as real, but are understood as unreal in nature.

Renounce the reality seen in all the world-appearances, and stay with a form that rises out of the Brahman state itself as a body-image which others see and recognize you.

(Body-image is necessary to interact with others in a lower level of existence.

In higher worlds of Siddhas, formless beings exist as mind-identities only.

Such worlds are unimaginable in the level of the body-humans.)

असन्मयमविद्याया रूपमेव तदेव हि यद्वीक्षिता सती नूनं नश्यत्येव न दृश्यते। आलोकितं नाम कथमवस्तु किल लभ्यते प्रयत्नेनापि संप्राप्तं मृगतृष्णाम्बुकैरिव। असदेव सदेवासदज्ञानादस्य सत्यता, ज्ञानाद्यथास्थितं वस्तु दृश्यते नश्यति भ्रमः। अविद्याया विचारोऽयं जीवपुर्यष्टकादिका अप्यत्यन्तमसत्यायाः कल्पना कल्पितात्मनः। तस्यास्त उपदेशाय सेयं जीवादिकल्पना कृता शास्त्रैः प्रबोधाय तां त्वमेकमनाः शृणु।

The Avidyaa state is non-existent, since it is not there in Brahman, which alone is existent.

(Avidyaa is as if it is there, since the world is as if it is there.)

When observed and analyzed, that state of Avidyaa instantly vanishes off and is not at all there.

(Avidyaa is like a ghost that you imagine when walking through some dark corners covered by shadows. When you direct the torch-light towards the darkness, nothing at all is there as any ghost; and of course you never destroyed the ghost; for the ghost was never there except as your imagination.

Avidyaa also is a ghost that is imagined by the shadows of Vaasanaas spread out in the delusion state of incorrect knowledge. When one engages in Vichaara, it just vanishes off completely.)

How can that which is not there be obtained, even if it is seen?

How can the waters of the mirage river be obtained even if one tries hard to get it?

(You cannot own, or keep anything changeless and permanent in this world; for you can only code the objects as sensed. A mirage is sensed by the eyes, but cannot be touched even; whereas the objects of the world can be heard, seen, smelt, tasted and touched; but can never be owned, for they are not there at all, except as your brain-pictures. The objects keep changing because the brain-agitations also keep changing.

The objects are seen inside a time and place measure because the mind is identified with the body that is inside a time and place measure.)

That which is not real (non-existent) shines like the real; its reality is felt because of the absence of the right knowledge. Through the rise of the right knowledge, the reality is seen as it is, and the delusion perishes without a trace.

The Jeeva and its state of eight-fold city etc are just the ideas connected to the Avidyaa-state; and though it is very much unreal, it is just an imagination imagined in the 'knowing nature of the Self'.

To remove the imagination state of the imagined Jeeva-state, the Scriptures of knowledge invented these terms like Jeeva etc, so that the delusion state disappears to give way to the knowledge-state.

Listen to these instructions with single-minded attention.

जीवत्वमिव संप्राप्ता पुर्यष्टकपदस्थिता कला कलङ्ककलिता चितिराबोधनोन्मुखी यद्यथा भावयत्याशु तत्तथानुभवत्यलं, सत्यो भवत्वसत्यो वा बालेन निशि यक्षकः। पञ्चतन्मात्रकलनां संभावयति सत्तया तत्रात्मनि तथा रन्ध्रान्प्रपश्यति तथोदितान्। एभ्य एव समुत्पन्नं बहिस्थं भूतपञ्चकं पश्यत्यनन्यदन्याभं शाखाशतमिवाङ्कुरः। इदमन्तरिदं बाह्यमिति निश्चयवांस्ततः जीवो भावं यथादत्ते तत्तथा द्रढयत्यथ रश्मिजालमिवेन्दोर्यदात्मनः प्रतिभासनं बाह्यस्पर्शतया तेन तदेवाशूरीकृतम्। मरिचस्येव यत्तैक्षण्यं शून्यत्वमिव खस्य यत् आत्मनो वेदनं यच्च तदेवान्यदिव स्थितम्। अत्रैव निश्चयं बद्ध्वा नियमः सुदृढीकृतः अनेनेत्थमनेनेत्थं भाव्यमित्यवखण्डितम्। स्वभावेतरनामासौ स्वसंकल्पमयात्मकः कश्चिदकदाचिद्भवति स्वभावेनैव नान्यथा। आत्मनैवेदमखिलं संपन्नं द्वैतमद्वयं खण्डो मधुरसेनेव मृदेव च महाघटः संनिवेशविकारादिदेशकालादिसंभवात् संभवत्यत्र नत्वीशे देशकालाद्यसंभवात्, इतः पुष्पमितः पत्रमहमित्युदितो यथा खण्डे स्वात्मनि नः सत्ताससोऽद्वित्वे द्वित्वां वहन् इतः पटः इतः कुड्यमहमित्यादितस्तथा सर्वात्मनात्मनि ब्रह्म विद्धि त्वं द्वित्वमाहरत्। अद्याङ्कुरोऽहमद्यार्करुगहं त्वद्य वारिदः यथेति तिष्ठत्यम्भोदस्तथात्मा सदसद्गुः।

Chiti, who is as if in the limited state of Jeeva, as if stuck in the limitation of the eight-fold city, is limited in perception, and is as if tainted in nature, and is looking outward only; and she exists as whatever the agitation of the mind, and experiences the mind-agitation as the world also, even if it is unreal looking like real; like a foolish child sees a ghost as real in the dark night.

(The Reality at once is all the information of all probable states of perception.

Jeeva, though Chit, can have access to only a limited number of information; and therefore sees only a little of a world.)

She conceives the agitation (disturbed state) of five subtle elements, and sees the holes in herself as newly risen. These subtle elements alone rise as the gross elements in an 'outside' and she sees something as separate from her, though not separate actually, like the sprout seeing its own hundreds of branches as separate from itself.

(And she divides herself as inside and outside by conceiving an outside of objects.)

'This is inside', 'this is outside'; thus ascertaining oneself of the inside (as the mind, Praana etc) and outside (as the world filled with solid objects) (though everything is seen within the agitation only), whatever the Jeeva conceives that becomes ascertained as real.

Like the moon rays that contact the objects outside of it as if different from its own luster, the Jeeva also is ascertained about the outside phenomena as different from itself.

Though hotness is alone the pepper, the pepper is said to have hotness as if different from it; though the emptiness alone is the sky, the sky is said to be empty, as if emptiness is different from it; so also, the awareness of agitated state alone is seen as if separate from itself.

(The world you are seeing as a mind is just a single luster of Chit which looks divided as the Jeeva and the world, because of Avidyaa. And rules of the world-state get invented based on this delusion state only.)

Ascertained that the enjoyment of the world-life alone is the goal of existence, the rules get ordained that these actions lead to these results (causality-factors) and so on; and the Jeeva strives to attain the perishing joys only, as its fulfilled state. Its own nature makes it move towards the good or bad path, since the Jeeva is made of its own conceptions, and becomes good or bad by its own particular nature.

All this seen as separate from the self is just the non-dual self alone rising as its own conceptions of duality state.

Like the (formless) clay existing as the huge pot structure (as with a form), the duality gets seen because of the differences in time and place measures, as per the differences in experience, and are not real, since the time and place divisions do not exist in the Supreme state of Reality.

The essence of spring which is in the tree as the moisture rises as 'this here is the flower, this here is the leaf' as different forms within itself; so also, the essence of Reality also carries the sense of duality in the non-dual state and imagines 'this is the cloth here, this is the wall here' and so on.

Understand that the very state of Brahman carries the duality sense within itself staying as the essence of all.

The water filled cloud stays as the essence of the sprout identified with it, when entering the ground as the water; it stays blocking the sun in the summer, identified with that character; it stays as the cloud bursting forth as rains in the monsoon season; so also, the Aatman is the changeless essence within all the changing objects (as their Knower).

इति भाव्यमनेदमित्थं सर्वेश्वरे तत् क्रमं खण्डयितुं लोके कस्य नामास्ति शक्तता।

(Why all this mess and chaos of delusion and liberation? Why the Reality state has to be all this?

How can we answer this? What can we say about the unknowable Reality with our puny mind-sets?

Here in this earth, we are controlled by the genes and the Vaasanaas, and of course absence of proper reasoning.

So we rectify it to the best of our ability.

Is that all, is Brahman known then?

How can just the removing of the dust on the painting reveal the mystery of the painting?

The path of solving the mystery of existence continues even in the level of Shiva, the purest form of dispassion.

The Vaasanaa-less state of the pure mind is just the beginning. It does not reveal to you the Brahman; but instead makes you ready for the journey of understanding the mystery called Reality.)

Who in this world has the power to break the order of things that this should be like this, which alone is pervading the Reality state, the Ruler of all?

आदर्शस्वच्छ आकाशे नैव स्वः प्रतिबिंबति, व्यतिरेकासंभवतः कचत्येव हि केवलम्।

In the empty expanse of Reality that is pure like a mirror, nothing gets reflected as such of any one, since there is no difference at all of the divided space as objects; it shines by itself as it is (and we exist as the delusion-dust).

ब्रह्मणि त्वात्मनात्मैव स्थितः कचति बिम्बति द्वैतीभवत्यदेहोऽपि चिन्मयत्वात्स्वभावतः।

In the Reality state of Brahman, its own essence of knowing shines within itself as its very nature, and appears as this world-state; reflects within itself as a Jeeva state with limitation; and becomes divided as it were within itself (like the rock with lines, or the fruit with its parts), because of its revealing nature.

(We can only know that, some unknowable thing that transcends the mind and intellect exists like this, revealing the world like this.)

यद्यथैवात्मकचनं वेत्ति तं भवतात्मना असत्यमपि तन्नेह व्यभिचारी कदाचन।

Whatever shines forth as the Self-shine in the form of the world, though unreal is understood as real by the real only; so it is not any change that occurs in the Reality state as opposed to its nature.

हेमत्वकटकत्वे द्वे सत्यासत्यस्वरूपिणी हेमभाण्डगते यद्वच्चित्वाच्चित्वे तथात्मनि। सर्वगत्वाच्चितेश्चित्तं नित्यं मनसि वेद्यते हेमत्वं कटकस्येव जडभावः स्थितोऽन्यदा।

In the example of the gold and the bracelet shape of the gold, the gold appears as if divided as two (gold and the bracelet); one as the real and the other as the unreal, but is treasured as gold alone inside the casket (not as a bracelet); so also, the essence of Chit which shines as the world is Chit alone as the Reality-state.

Chit is all over as the essence of everything, like the gold is the essence of the bracelet etc, and any known object is the extension of the Chit alone that is grasped by the mind as an inert object (physical body that acts as the central point of world-experience) that is separate from the Aatman, like seeing the bracelet as different from the gold.

(You as a Jeeva are the bracelet in the gold of Reality state; and you are afraid of death where the bracelet can change into a ring or an armet or whatever; but the gold of Reality is always the gold and is shapeless and nameless.)

चित्त्वजाड्यात्मकं चित्तं दृढं भावयति स्वयं यथा यदैव यद्भावं तथा भवति तत्तदा। काले काले चिता जीवस्त्वन्योन्यो भवति स्वयं भाविताकारवानन्तर्वासनाकलिकोदयात्।

The perceiving process (conceiving nature) called Chitta which is the Chit itself rising as inertness, conceives its inertness firmly; (and by the power of the Chit to exist as anything) exists as anything that it conceives and stays as that experience.

Caught in the time-rotation, the Chit-state as the Jeeva, experiences the many states of divided Jeevas of various shapes because of the buds of Vaasanaas blooming within as the experience-fields.

स्वप्ने दृष्टो यथा ग्रामो याति सत्तान्यतेक्षणत् देहादेहं तथा देहोऽयं प्रतिभात्मकः। प्रतिभासो यथा स्वप्ने नरः कुड्यं पटो भवेत् भवत्यसत्यमेवेदं देहान्तरमिव स्वतः। असत्यमेव म्रियते त्वसत्यं जायते पुनः, जीवः स्वप्रतिभासेन स्वप्रवत्स्वान्यरूपवत्। कालेनैतादृशं रूपमिदं नान्यत्वमेति वै प्रकृतं निश्चयारूढं भ्रमन्त्येते भवः स्वतः। वस्तु दृष्टमदृष्टं च स्वप्ने समनुभूयते जीवस्वप्ने जगद्रूपं विद्धि वेद्यविदां वर।

(There is no death that ends the Jeeva-state; Jeeva-state continues without a break, and the perceptions never stop. Death scene is just a perceived scene as it happened in the case of Gaadhi where he sees his own dead body.

The ordinary Jeevas also do not experience death at all; but continue as the same body-image or different, without any knowledge of the death scenes seen by their previous family members.

The Jeevas like Vidooratha may continue with the same copies of their beloved ones also, like it happened with King Padma, with an already built in memory of the past.

Vasishtha explains this factor by comparing our lives to dream-world lives.)

A village seen in the dream instantly becomes a forest or a mountain by the mind's conceptions instantly; so also the various bodies are just the conceptions that keep changing instantly as per the Vaasanaa-force. The man seen in the dream, as an appearance only, instantly becomes a wall or a cloth and is unreal either as a man or a cloth, so also the other body that rises after the death of a body also is instantaneous and just an appearance only.

His death is also unreal, and his birth also is unreal; the Jeeva shines as his own mind-conception like in a dream, and sees himself as another identity (after death; and does not remember the previous body-experience).

(Actually you die every moment as the body with the cells within dying and re-forming again and again non-stop.

You are not aware of these deaths also, because the mind maintains the same identity and keeps the idea of the same life as a continuous stretch of events of one life. You die as a baby, then die as a youth, then die as a middle aged person and so on; but the mind keeps the idea of the same life as the same body, in tact.)

The states of youth, aging etc also cause the varied shapes for the Jeeva in a course of time; but here the mind maintains the same identity as one, all through these states and experiences the measure of time as belonging to one identity only; it is firm about the identity though the experiences change instantly like in a dream; and the Jeevas experience the changing Vaasanaa fields alone as life, because of delusion.

Hey excellent of the Knowers! In the dream, any object that is seen vanishes and another gets seen; so also, the world also is a dream of the Jeeva-state, and the body gets seen and not seen as a part of the delusion state only.

(If you see someone dying, it is just the matter-stuff that lies motionless, because the Praana is missing there.

The mind of the dead person already will be experiencing another life with the same copies of family members, or will be a different image with different world-scene.

For example, if your Vaasanaa for completing the study of the Vaasishtam text is there, your Jeeva state of study will continue without interruption till you finish the studies, even if your image might have gone through many deaths without your knowledge also.

The longer the time-span the Vaasanaa needs, the life stretches that much long.

May be that is why the Vaasishtam text is so huge, so that your life extends long in the Vichaara process, ensuring your liberation state as a must.)

अजाग्रदृष्टिदृष्टो यः स्वाभिमानादिनेरितः न स्वप्नो विद्यते तस्मादच्छात्मा चितिमात्रकम्।

(What about Brahman-realization, is it also a change occurring like in a dream state?

The vision of knowledge obtained as self-realization is not the Jaagrata state which is akin to the Svapna state; but is beyond the Jaagrata state also and is freed of the delusion state of world-appearance.

Realization is not the perceived state of change, but the rising of the understanding of these perceived states. It is not the mysterious trap of delusion, but the solution that breaks off the delusion.

How will you know that it is not a trap; because the world-appearance no more fools you; that is how!

The experiences of the Jaagrat state are forced by the conceit of the ego-entity; but Brahman Realization is not such a Jaagrat state experience. It is not a dream like change that is experienced in an outside. It is the pure state of 'knowing'.

अद्यापूर्वाभिधं स्वप्ने यथा पश्यति नान्यथा अग्रदृष्टं तथैवार्थं चेतनं चित्तपश्यति। प्राक्तनी वासनाद्यापि पौरुषेणावजीयते ह्यःकुकर्माद्य यत्नेन प्रयाति हि सुकर्मताम्। मोक्षादृते न शाम्यन्ति जीवतां चक्षुरादयः उन्मज्जन्ति निमज्जन्ति केवलं देशकालतः।

(In the dream-state, you see yourself as someone else; but you do not change into that dream-person. You just have to wake up, and all that was there as the dream-world vanishes off instantly.

This Jaagrat state also is some experience akin to a dream-state; and the belief in its reality will vanish off, when you wake up in Knowledge. This waking up state is known as Turyaa.)

Just like seeing a new identity experience that was never there before in a dream, by its very nature, and not due to any causal factors of change; the Chit-essence sees what is now here in the Jaagrat also as meaningful with a limited identity.

(You can come out of this state through Vichaara. Vichaara proves that the delusion state is connected to the Vaasanaa-state. You can change the Vaasanaas and rectify the life-experience at least now, like sometimes you are awake in the dream and try to see a dream in a different way.)

The Vaasanaa of the past can be conquered through effort; the wrong action of the past can be made into a good action through effort.

(Life is not going to end at death; it will continue forever and ever as different identities produced by the Vaasanaas. Senses never will stop their work ever; the mirage of the world will never disappear ever.

If you have to get out of this perpetual machine of mind-function, then liberation is the only way that is left to you. That much freedom is therefor you; to change for the better.)

The senses do not stop their work of Jeeva-limitation unless the Moksha is attained as the knowledge supreme; otherwise they keep sinking and rising in the place-time conceptions of limitless world-experiences.

चित्तः स्वकलनात्तस्य देहोऽग्र इव तिष्ठति पञ्चात्माभावितोऽसत्यो महायक्षः शिशोरिव। मनोबुद्धिरहंकारस्तथा तन्मात्रपञ्चकं इति पुर्यष्टकं प्रोक्तं देहोऽसावातिवाहिकः। अमूर्त एव चित्तात्मा खत्वमस्यातिपीनता वाततास्य महागुल्मो देहतास्य सुमेरुता। विरजस्वक्रमेणैव निरवस्थस्तु मुक्तिभाक् सुषुप्ततैकावस्थास्य जडाः क्रोडीकृता यया।

(Body-perception too will not go away by any imagined death event; if one body is gone, then another rises instantly as your 'I'. Mind is extremely efficient in keeping the body-I as its constant agitation.

The problem is which Vaasanaa will dominate and which body will be yours.

And the body need not be always human also; it can be a tree, a creeper, a stone, an insect, an animal, a Raakshasa or a Deva also. You have no control over these body-productions, unless you master the knowledge of the Aatman.)

The physical body made of the five elements, produced by the basic Vaasanaa to be with a form, stays as a constant perception factor in front always, like a powerful ghost stays in front of a child as a solid form.

(Unless you destroy the Puryashtaka, there is no freedom for you.

Usually it is mentioned that Puryashtaka means the set of knowledge senses, set of action senses, set of five Praanas, set of five elements, inner faculty, Avidyaa, desire and actions. Vasishtha gives a different interpretation.)

The Puryashtaka (eight-fold city) is made of the mind, intellect, ego-sense, and the five subtle elements (that can rise as any body); and this body is Aativaahika only (made of emptiness), which keeps moving through different identities as Vaasanaa-fulfilment processes.

(How then can the mind exist as a limited entity, if there is no solid body?

Solidity is an illusion. The mind itself with its subtle wants exists as a solid structure.)

The Chitta-entity is formless only; it is swollen as the empty space (like a balloon without its covering); its Praana-force is its bushy outside; its body is like a huge Meru, the central point of its world-perception.

(Each mind contains within its empty expanse, a huge Meru Mountain of delusion that acts as the support of its world-perception. Do not ever worry about the physical body and its death; it can be produced again and again non-stop by the Aativaahika body. Worry about this Aativaahika body which actually is deathless because of the delusion.)

Through the cleaning of the dust only, one is freed of the causal structure of Vaasanaa and its fulfillment process, and becomes eligible for Mukti.

स्वप्नान्मी तथावस्था देहप्रत्ययशालिनी आमोक्षं भ्रमतीहायमिति स्थावरजङ्गमैः।

(You are now in deep sleep and are dreaming of this world-existence which is within you only as the Aatvaahika body. Aatvaahika body alone exists as the world you see.)

There is only the deep sleep state where all the inert things of the world become one within oneself.

The dream-state is the one that rises with the belief in the body-identity, and wanders amidst the moving and non-moving things till the Moksha is attained.

कदाचिद्धि सुषुप्तस्थः कदाचित्त्वप्रवत्स्थितः आतिवाहिकदेहोऽयं सर्वस्यैवावतिष्ठते। यदा सुषुप्तभावस्थो भाविदुःस्वप्नवेधितः तदा कालानलसमस्तिष्ठत्यनुदिताकृतिः। स्थावराद्याद्यास्ववस्थासु कल्पवृक्षदशासु च भवत्येव सुषुप्तस्थो घनमोहोशिलाघनः।

(This Aatvaahika body alone is a world seen as Jeeva state.

If not dreaming the world, it is asleep as plants or other inert beings.)

Sometimes asleep, sometimes as the Svapna state, this Aatvaahika body belongs to each and every living thing.

When asleep (as the plant or some inert life-form) it is in the ready-state to suffer the future nightmare of the dream-state (of an evolved form); it then stays with form yet not risen, like the dissolution fire (which has cleaned the previous creation to give rise to a new one).

In the state of the ordinary plant life and also in the state of the Kalpa tree (a better state), it stays deep asleep like a hard rock dense with thick delusion.

सुषुप्ततास्य जडता स्वप्नोत्थेयं हि संसृतिः यः प्रबोधोऽस्य सा मुक्तिस्तज्जाग्रद्या तु तुर्यता।

The inertness is the Jeeva's deep sleep; the roaming about in the world-appearance with a mind is its dream-state; when it wakes up it is Mukti; when awake fully it is the Turyaa state.

जीवप्रबोधान्मुक्तिर्हि प्रबोधात्परमात्मतां सोऽभ्येति क्षालितमलं ताम्रं कनकतामिव।

By the attainment of Knowledge, the Jeeva attains liberation. Through the vision of knowledge, he reaches the state of Supreme essence, like that which looked like copper becomes gold when cleaned of its surface dirt.

जीवप्रबोधान्मुक्तिर्या सा चेह द्विविधोच्यते एका जीवन्मुक्तेति द्वितीया देहमुक्ता।

The Mukti which is attained by the Jeeva through knowledge-attainment is said to be of two types; one is the state of JeevanMukti; another is the freedom from the body.

जीवन्मुक्तिर्हि तुर्यत्वं तुर्यातीतं पदं ततः बोधो जीवः प्रबोधोऽयं स च बुद्धिप्रयत्नतः।

JeevanMukti is the state of Turyaa (awake while still in the world-dream); then is the state beyond Turyaa (where the body and its connected objects are removed off fully).

Turyaa is the state of knowledge attained by making an effort through the intellect (and staying in the witness state); the other one (Turyaateeta) is staying in the state of Paramaatman (where the witness state also is meaningless).

ज्ञातप्रमाणो जीवोन्तर्यो जानातीह तन्मयः पश्यतीमं भयं चैव सुदीर्घस्वप्नविभ्रमं मिथ्योदितः स्वहृदये स्वस्थ एव शिलीकृते। जीवानामन्तरे त्वन्यन्न किंचिच्चित्कलां विना तामेवान्यतया पश्यन्मुधैव परिशोचति।

The Jeeva who has proved to himself the Reality state, sees the world as one with it, as the self-shine without division. The ignorant Jeeva who has falsely risen, though established in the essence of the self, is with a heart hardened like a rock and sees this nightmare like a prolonged state of dream made of delusion. There is nothing else but this fault of misconception in the Jeevas; this alone is experienced as the division, and the Jeeva suffers for no reason.

जीवाणोरन्तरे त्वन्यन्न किंचित्परमाहृतेयत्र तत्र जगद्दृष्टमहो मायाविजृम्भितम्।

There is nothing else inside the Jeeva-atom (Aatvaahika body) except the supreme essence of knowing. Wherever the world is seen in whichever form, it is the grand show of Maayaa only, that is made of Avidyaa.

स्थाल्यन्तः क्वथदम्बूनां यथा नाना भ्रमोदयः जीवाणूनां तथैवान्तर्मिथ्यासंसरणोदयः।

The boiling water inside the vessel gives the illusion of being divided as many; similarly inside the Jeeva-atoms also the illusion of the world-existence rises as if made of divisions.

बन्धोऽस्य वासनाबन्धो मोक्षः स्याद्वासनालयः वासनान्तोऽस्य सौषुप्ती स्वप्ने विस्फुरति स्थितिः। घनवासनमोहोऽयं जीवः स्थावरादिभाक्मध्यस्थवासनस्तिर्यक्पुरुषस्तनुवासनः।

The bondage of Vaasanaa alone is the actual bondage; Moksha is the dissolving of the Vaasanaas.

The sleep of delusion lasts till the end of Vaasanaas. The world appears like a dream in this sleep.

The Jeeva with the dense Vaasanaa state stays as the plants etc (as the basic want of survival and reproduction).

The slightly better state is that of the crawling creatures (where movement is allowed); and the human is of lighter Vaasanaas (that are more evolved than of just survival and reproduction).

यदान्तर्जीवितेनान्तो बहिर्जाता घटादयः जीवैक्यादुभयोः सत्ता ग्राह्यग्राहकयोस्तदा। आत्मानात्मसमालीढो बहिरन्तर्यदा चिता तदा ग्राह्यग्रहणधीर्मृगतृष्णोव सोदया।

When the limitation of the body is experienced as real inside, then the world of pot and cloth rises as real, as in a dream. Both the body-self and the world of objects exist as one, each supported by the other like the object bought and the buyer of the object (as made for each other, each supporting the other's existence).

(Your family members and you are both interconnected as the need for each other; each existing as a part of the other, tied by the thick rope of attachment.)

When the union of the self (Chit) and the non-self (mind-conceived body) exist as one in the Chit, then the object wanted and the one who wants the object rise up together like the vision of a mirage.

नेह संत्यज्यते किञ्चिन्नेह किञ्चिन्न गृह्यते बाह्यान्तरकलाकारश्चिदात्मैकः प्रकाशते ।त्रिजगच्चिचमत्कारस्त्वलं भेदविकल्पनैः शोभिताः स्मश्चिति चिरात्सबाह्याद्यं न विद्यते।

(No one is there as you and the others. There need not be an effort to renounce something and attain something else. Even such an idea is also delusion only.)

Reality alone is; as this and that! Just remove this and that as unreal, and Reality alone remains as it is.)

Nothing is lost, nothing is caught; but Chit essence alone shines as the inside and outside.

The tri-world is the magic of Chit alone, and shines forth as the conceptions of differences; the inside and outside do not exist at all at anytime in the Chit.

अब्धिर्यथा जलमपास्तसमस्तभेदः खादच्छमेव सकलं द्रवमेकशुद्धं सर्वं तथेदमपहस्तितभेदजातमाद्यं परं पदमनामयमेव बुद्धम्।

The Ocean when removed of all divisions is purer than the sky itself and is one stretch of pure liquid state; so also, when the division-sense is removed through the rise of the knowledge-vision, the un-afflicted source state of supreme alone gets known.