

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पयोगवासिष्ठः

# **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 SEVEN

[SVAPNA SHATA RUDREEYAM -2]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***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.

वसिष्ठोवाच  
Vasishta spoke

अथ राघव वक्ष्येऽहमितिहासमिमां शृणु यद्वृत्तं कस्यचिद्भिक्षोः किञ्चिन्मननशालिनः।

Raaghava! I will relate to you a story that happened long ago. Listen to what happened to a wandering religious mendicant (Parivraat), who engaged himself in reflecting in his mind!

*(The story starts with a Jeeva who is a mendicant. He lives in a world made of his students and other devotees; lives on alms; and is revered by all. He was some random Jeeva who was living a life of the ascetic, but had many subtle Vaasanaas within his mind. He decided to get rid of them through the power of contemplation he had mastered.*

*Whatever this Bhikshu conceived while in contemplation, instantly that became his experience in his mind. This Bhikshu, even as he is seated in his meditation room, instantly shifts off to another existence, like you enter another world when you start dreaming in your sleep.*

*Ordinary Jeevas are forcefully thrown into Vaasanaa-fields and other life-existences (with death-illusion), and thus finish off the Vaasanaas, and have no control over their life-existences. They move from life to life without any identity, and as some heap of Vaasanaas only; but this Bhikshu wanted to avoid all these uncontrolled Vaasanaa-states of life. He decided to finish them all off in the Bhikshu identity itself, and attain the fulfillment of the 'realization Vaasanaa' also, while in a contemplation state itself.*

*Thus, he moved from one life to another in this manner, fulfilling each of his Vaasanaas one by one in the few hours of contemplation itself, and at last realized the Aatman in the final level of Rudra-identity.)*

आसीत्कश्चिन्महाभिक्षुः समाध्यभ्यासतत्परः नित्यं स्वव्यवहारेण क्षपयत्यखिलं दिनम्।समाध्यभासशुद्धं ततस्य चित्तं क्षणेन यत्चिन्तयत्याशु तद्भावं गच्छत्यम्बिव वीचिताम्। कदाचित्स समाधानविरतोऽतिष्ठदेकधीः किञ्चित्संचिन्तयामास स्वासनस्थः क्रियाक्रमम्। तस्य चिन्तयतो जाता प्रतिभयमिति स्वतः भावयाम्याशु लीलार्थं सामान्यजनवृत्तिताम्। इति संचिन्त्य चेतोऽस्य स्थितं किञ्चिन्नरान्तरं स्पन्दसंस्थानसंत्यागमात्रेणावर्तने अम्बिव। तेन चित्तनरेणाथ कृतं नामात्मवाञ्छया जीवतोऽस्मीति सहसा काकतालीयवत्स्थितम्। जीवतो विजहाराथ स स्वप्नपुरुषश्चिरं स्वप्ननिर्माणनगरे कस्मिन्श्चित्पुरवीथिषु। तत्र पानं पपौ मतो भृङ्गः पद्मरसं यथा। लीलयैव दृढं हृष्टः सुष्वाप घननिद्रया। स्वप्ने ददर्श विप्रत्वं पाठानुष्ठानतुष्टिमत्प्रतिभामात्र संपन्नां चित्ते देशान्तरासिवत्। कदाचित्स द्विजश्रेष्ठस्त्वहर्व्यापारनिष्ठया सुष्वापान्तर्व्यवहृतिर्बीजतायामिव द्रुमः। द्विजोऽप्यपश्यत्स्वयं स्वप्ने सामन्तत्वमथात्मनि।

Once there was a great religious mendicant. He was always engaged in contemplation practices. He spent his days performing the ascetic duties related to his station of life. His mind was purified by the regular practice of contemplation. He was adept in the practice of many types of meditation. He had not mastered the destruction of Vaasanaas; but had mastered Chitta-Vritti-Nirodha, the cessation of thoughts. Therefore, whatever his mind reflected upon, he instantly was in that state, like the water rising instantly as any wave. Once, after his contemplation hours, relaxing in his seat, he started to reflect what meditation he should at that time and was seriously absorbed in those thoughts. Just to amuse himself, he decided that he will meditate upon the mental state of ordinary people who have no knowledge of scriptures, and have no self-control. *(Stuck to the life of a Bhikshu, he had a subtle wish to know what the ordinary men enjoyed in the world as pleasures.)*

Having thought like this, his mind stayed with some other identity of an ordinary man, by discarding the previous vibration, like water taking a new circular pattern. Immediately the 'mind-man', out of love for himself, invented randomly a name for himself as 'Jeevata' the living one. The new Jeevata did not remember his ascetic identity; but had his own memories of his birth and growth in that world as Jeevata; and lived a wayward life without any discipline.

Where was this Jeevata world?

It was inside the mind of the ascetic, like a dream is inside the mind of the sleeping person. However it was not dream-like, but was a real world with real people, like that of the Bhikshu.

That dream-character called Jeevata wandered some day happily in some of the roads of the city built in his Jeevata dream-world. He got drunk in a liquor shop, and became intoxicated like a bee by the lotus-honey, inside the amusing meditation of the ascetic itself. He fell deep asleep in a drunken stupor; and he had a dream there.

The first Samkalpa of the Bhikshu was still working, and the next dream rose up from inside the mind of the Jeevata as another world of another person, as another Vaasanaa-unfoldment. Like traveling to another country in the mind, the Bhikshu had another dream in that dream of Jeevata. He dreamt in that sleep that he was a Brahmin who was very learned. *(Maybe the Bhikshu had a deep admiration for the Brahmin way of life, and that Brahmin-Vaasanaa took hold of his Jeeva now.)*

This Brahmin also had his own memories of his birth, growth and studies, in a real world with real people. He lived a highly disciplined life; was contented with his studies and the performance of his duties as ordained by the scriptures. The life went on in his Brahminic way of life, for long.

One day in his long life, the learned Brahmin became very tired by the day's work and fell into deep sleep at night, with all his Brahman-conduct dissolved inside like a tree stays dormant inside the seed. This Brahmin had a dream; and saw himself as a chieftain of a province, which was another real world with real people.

*(Inside the mind of Jeevata was the drunkard's world; inside the drunkard's mind was the Brahmin's world; and inside the Brahmin's world was the chieftain's world, with his own memories of birth and growth there. Each identity had no memory of the previous one, like you do not remember what Jeeva dream-world you were in, before the appearance of the Jeeva-dream of yours which you are experiencing now.*

*In each life-course, though there were regular sleep and dream sessions for these new identities, when any dominant Samkalpa of the Bhikshu took over, that turned into another life-existence.*

*The 'Bhikshu-meditation state' was the support for all these life-existences.)*

स सामन्तः कृताहारः कदाचिद्धननिद्रया अपश्यद्राजतां स्वप्ने ललितां भोगपूरेण पुष्पोधेन लतामिव। स कदाचिन्नृपः स्वस्थः सुष्वापास्तमितेहितः पुरोभाविनिजाचारः स्वकार्यमिव कारणे।

Then the next Vaasanaa of the chieftain took over now.

The chieftain someday, after a satisfying meal, fell into deep sleep; and saw himself as a king in his dream, where he ruled the earth enveloped by all the directions, and was caressed by hosts of pleasures like a creeper by clusters of flowers. That king who was very sturdy and strong in the body, was fully satisfied, and fell into a peaceful sleep, with the future action of his enjoying pleasures and performing the duties like charities resting inside him like an effect sleeping inside the cause.

*(A man's actions for the next day stay dormant in his sleep-state as seeds. His previous existence as a Brahmin made him charitable towards the Brahmins in his present life as a chieftain. Whatever emotions rise in you as compassion or hatred are also formed by the lingering Vaasanaas of a previous existence only. Never have the illusion that what you are is because your own specialty; understand that all your actions and thoughts are just some seeds of the long past sprouting as ideas or conduct.*

*The Jeeva is just a chained animal dragged by the Vaasanaas; not even a thought he can own, unless a Vaasanaa allows that also.)*

अपश्यत्वात्मनि स्वप्ने सुरस्त्रीत्वमनिन्दितं वृक्षकोशरसोल्लासे मञ्जरीत्वमिवोदितम्। सा सुरस्त्री रतिश्रान्ता निद्रां गाढामुपागता मृगीत्वमात्मनि स्वैरमावर्तत्वमिवाम्बुता। सा मृगी लोलनयना कदाचिन्निद्रया हता स्वप्ने ददर्श वल्लीत्वं स्वाभ्यासदृढात्मनि। तिर्यञ्चोऽपि प्रपश्यन्ति स्वप्नं चित्तस्वभावतः दृष्टानां श्रुतानां च चेतः स्मरणमक्षतम्।

Like the appearance of flowers due to the moisture hidden inside the tree, the king now in his dream saw himself as a heavenly damsel in his dream (because of his desire for heavenly pleasures) who was blameless in beauty (though entertaining many). That heavenly damsel once got tired by her amorous sports and fell into deep sleep. She dreamt herself to be a doe, like waters appearing in a new circular pattern. *(Maybe she wanted to have doe-like eyes and doe-like gait, and was lost in thoughts about a doe. Any thought can land you up in any Jeeva-state at anytime; who can know what can happen the very next moment?)*

That doe once became heavy in the eyes and fell asleep and saw herself as a creeper in her dream, because of the long-drawn habit of desiring fresh grass. By the nature of their mind, even animals have dreams of what they hear and see. The memories in the mind (even if based on instincts) never die out!

सा बभूव लता पुष्पफलपल्लवशालिनी वनदेवी वनोद्यानलतागृहविलासिनी। बीजान्तस्थाङ्कुराकाररूपयेहाधिरुढया साऽपश्यदन्तःसंवित्या स्फुटं लवनमात्मनः।

The doe became a creeper giving out flowers, fruits and leaves in her dream.

Chit is present even as the essence of a plant-life; and this was the dream-chain of the ascetic who was the original dreamer of all these dreams. That is why, the creeper as the inner witness consciousness saw her own growth as the sprout breaking out of the seed.

Spreading out wildly in the bowers of the forest garden, she appeared like the forest goddess.

A forest was there already as her abode with other trees and birds and animals already living there.

The creeper for some time experienced deep sleep in the dense state of inertness in the dense Taamasic state.

कंचित्कालं सुषुप्तस्थं कलया जडतां घनां अनुभूय ददर्शाथ स्वात्मानं भ्रमरं स्थिरम्। षट्पदो विजहाराथ वने वनलतास्वसौ पद्मिनीषु च फुल्लासु तरुणीष्विव वल्लभः प्रियाबिम्बाधरस्वादुरसवत्कौसुमं मधु भ्रमत्कुसुमसंघासु मुक्तावल्लीविलासिषु। स बभूव सरोजिन्यां व्यसनी बिसनालगः क्वचिदेव रतिं ह्येति चेतो जडमतेरपि ।

After experiencing a deep sleep of dense inertness of Tamas, she saw herself as a bee. The six-footed bee wandered in the forest among the forest-creepers covered by pearl like buds and the blossomed lotuses with their hovering bees; sucking the honey from the flowers, like the handsome man moves among the girls covered by pearl garlands and bee like eyes on their lotus-faces, tasting the honey from the bud-like lips of his beloveds. Infatuated by the taste of honey from the lotuses, he became addicted to the lotuses and remained always stuck to the lotus-stalk. Sometimes, attraction appears even in the inert brains!

तामाजगाम नलिनीं परिलोलयितुं गजः रम्यवस्तुक्षयायैव मूढानां जृम्भते पदम्।

Then some elephant came near the lotus to crush it!

Sometimes the fools make effort, only to destroy the beautiful things!

नलिनी मर्दिता सैव समं तेन स षट्पदः गतो दन्तान्तरं व्रीहिरिव चूर्णत्वमाययौ। भ्रमरो वारणालोकात्

वारणालोकभावनात् ददर्शात्मानं आमोदमत्तहस्तितयोदितम्। शुष्कसागरगम्भीरे गजः खाते पपात ह तमोघनघने शून्ये संसार इव जीवकः।

The bee got crushed along with the lotus and got mashed up like the black grain stuck to the plant getting mashed in between the teeth when eaten by animals. The bee, by looking at the elephant, and having only the elephant in the mind, saw himself as an elephant that was intoxicated and violent.

One day the elephant fell inside a dug-up hole, which was deep like the hollow of the dried up ocean; like a Jeeva falling inside the Samsaara-hole which is empty, deep and densely dark.

बभूव वल्लभो राज्ञो महापरबलान्तकः सदा मदबलक्षीबो घूर्णीतीव निशाचरः। कदाचिदसिनिस्त्रिंशच्छिन्नः

सोऽस्तमुपाययौ विवेकानिलनिर्लूनरूपो जीव इवात्मनि।

He was chained; and became a slave, like a Jeeva chained by attachments to the world.

He became the favorite of the king, and was trained to kill enemies in the war.

He was always intoxicated with the flowing rut; and once in a battle that was going on at night, he was pierced by swords and knives, and died; like the Jeeva dissolving in the Self, losing his identity by getting hit by the winds of discrimination.

पश्यन्गजघटकुम्भस्थलाग्रोच्चलितानलीन्गण्डस्थभ्रमराभ्यासाद्गजो भूयोप्यभूदलिः। सेवमानो वनलतां पुनरायात्स पद्मिनीं, दुस्त्यजो हि दुरभ्यासो वासनानामबोधिनः।

Seeing the bees in front rising from the head-regions of elephants, and being habituated to them by having them on his cheeks, he again became a bee. Wandering among the forest creepers, he again became a lotus. Bad habits cultivated by Vaasanaas are difficult to renounce for the ignorant.

तत्र हस्तिखुराक्रान्तः पुनः संचूर्णतां ययौ पार्श्वस्थहंससंवित्या बभूव कलहंसकः। कलहंसश्चिरतरं योनिष्वन्यासु संलुठन कदाचिद्बहुभिर्हंसैः संगतो विजहार ह। बाह्यहंसात्मिका संवित्शब्दार्थवती मनाक् तत्र पुष्टास्य तस्यान्तः प्रागण्डरसबहिर्वत्। स तच्चिंतां चरन्मृतो दृढं व्याधिघुणाहतः तत्संवित्यनुसंधानाज्जातः पद्मजसारसः।

Again he was crushed by the elephant's foot and mashed up.

Because of the sight of a swan close by, he became a swan now.

Dreams continued one after the other, changing as per the dominant agitation of the mind of the previous dream. The previous identity was forgotten, and the new identity was held on to as if it was the most precious life ever lived. After moving through many more wombs like this, he again became a swan and wandered with many other swans. Hearing about the swan-vehicle of Brahmaa, the desire to be that swan developed in the mind and became dense as a Vaasanaa, like the peacock-essence inside the egg as mentioned before. Carrying that wish inside the heart, he died infected by diseases and germs. Because of that wish, he became the swan belonging to Brahmaa.

*(A Jeeva steeped in ignorance cannot even aspire for a better life other than what is immediately desired, or what immediately looks powerful, or what is constantly is with it.*

*Even desires are not properly made; that is the curse of ignorance!*

*An ugly man wants just to look handsome, a hungry man wants just a full meal, a weak man wants just a strong body, a lonely man just wants a family life, a poor man wants just possessions; and so on.*

*Such worthless desires which are like the grass shoots seen on the edge of the rock by the foolish deer, lead one through countless life-states. If even a smallest desire can produce a world-dream, imagine the amount of worlds that can be there as your own desire-line itself.)*

तत्रातिसततविवेकवतो विलासैः संबोधितो विगतलौकिकवस्तुदृष्टिः मुक्तः स्थितो। ननु युगान्तविधौ विदेहमुक्तेन तेन किमु भावि विभाव्यमेतत्। स कदाचिद्दर्शाथ रुद्रं रुद्रपुरे खगः वैरिञ्चनलिनीनाललीलालाभेन लीलया। तत्र बुद्धिरभूतस्य रुद्रोऽहमिति निश्चिता प्रतिबिम्बवदादर्शं द्रागित्येव हि बिम्बिता।

There in Brahmaa's world he was well instructed in the ways of liberation. Soon he lost interest in the pleasures of the world. He became liberated. What more would he attain other than the body-less liberation along with Brahmaa himself after the end of his Yuga! Think! But the end was yet to come!

That bird again once saw Rudra in Rudra's city, since he was fortunate enough to play with the stalk of Brahmaa's lotus in his status of Brahmaa's vehicle. He was used as a vehicle to go to Rudra's world by that Brahmaa. There he decided that he should become a Rudra! Instantly like getting reflected in a mirror, he became a Rudra!

रुद्रभूतवपुस्तत्र तनुं तत्याज तामसौ गन्धः पवनतां गच्छन्कुसुमस्तबकं यथा। स रुद्रो रुद्रभवने विजहार

यथेच्छया तैस्तैः शिवपुराचारैः गणकोटिगरिष्ठया। रुद्रस्त्वनुत्तमज्ञानविलासैकतया तया स्वमशेषं च

वृत्तान्तमपश्यत्प्राक्तनं धिया। निरावरणविज्ञानवपुः स भगवांस्तदा उवाच स्वयमेकान्ते स्वस्वप्नशतविस्मितः।

Now being endowed with Rudra's form, he discarded his Taamasic form of the swan, like the fragrance leaves the cluster of the flowers, and goes along with the wind. That Rudra happily lived there engaged in the works of Shiva's city as the Master of all the 'Ganas' (attendants of Shiva).

He had the 'Saaroopya Mukti'; he was a copy-form of the real Rudra. He had the liberation with the same form as that of Rudra; but not the powers of destroying the tri-world; only the knowledge and wealth of his will be same as the original Rudra.

*(As a fulfillment of a Vaasanaa, you can live as a Shiva's form in some Kailaasa; but you will not be the original Shiva who rose out of the Brahman -state directly. So if hundred Jeevas aspire to become Rudras, then hundred Rudra-worlds can rise up as their kingdom with appropriate Jeevas inside them.*

*Dream can be any sort; so any dream is possible for any Jeeva-state.)*

Since Rudra was endowed with excellent knowledge of everything, he saw all that happened in the past from when he was an ascetic. He as a Rudra had access to all knowledge, and feeling surprised by the hundred dreams of his, he pondered within himself and knew himself as Brahmaa, the first one.

*(The Bhikshu's endless dream sessions ended, when at last in some dream he woke up; and in that dream he was a Rudra. Rudra was a more powerful character than all the other dream-characters; and had the knowledge of the self also; so his world was more stable, and he did not dream any further.*

*It was as if Rudra through delusion had dreamt all these characters!*

*Was Rudra, the Bhikshu's dream character? No! Rudra was the waking state of knowledge!*

*Was Bhikshu in Rudra's dream? No! How can the awake person have any dream?*

*Then why all this? Just the illusory state alone appears as such paradoxes!  
 Everyone you see as others, and also yourself as the ego are all dream-characters of Chit!  
 All the dreams exist at once for Chit. If 'you' a dream-person realize now, then all the dream-characters  
 vanish off at once, as if there was not any dream at all!  
 Where is the world, once you wake up?  
 After waking up as the self, can't you see all the others as just some probable state only of yourself?  
 Who dies, who lives? No one! Nothing but the self alone is there, as all, like the dreams dreamt by one  
 Chit!)*

रुद्र उवाच

Rudra spoke to himself

अहो नु विचित्रा मायेयं तता विश्वविमोहिनी असत्यैवापि सद्रूपा मरुभूमिषु वारिवत् इति प्रथममाज्ञातं चिद्योऽहं  
 चित्ततां गतः सर्वसंपन्नसर्वज्ञगगनादिविभावनात्।

Aha! Amazing! This Maayaa is spread everywhere deluding the entire world.

Though not existing, she is there like the reality of the mirage waters seen in the desert!

How I have gone through so many lives in the few hours of the meditation done by the ascetic-identity!

Each life was real, and experienced as a prolonged life starting from birth itself. How amazing!

All these identities are not real like the characters seen in the dreams.

Amazing that I had dreams within dreams like this. Who was I first of all? Ah, I remember it all!

Now, after the realization of the Truth, I know that the Chit alone is the source of all.

Chit alone had become all those minds and their dreams.

I alone was all, was the Chit the Knower of all, and I alone was the inert objects of the world also that were made of the elements, sky etc. I was the many 'seer-seeing-seen states' of all those worlds.

यदृच्छया स्थितो जीवो भूततन्त्रमात्ररञ्जितः कस्मिंश्चिदभवत्सर्गे भिक्षुरक्षुभितोऽभितः। तेनावयवबन्धेन बहिः  
 स्वैरविहारिणी लीलाऽविलुलिताकारा यदा रम्येति भावतः। सर्वभावोपमर्देन तदभ्यासवशात्तदा तामेव  
 सोऽन्वभूद्भिक्षुस्त्यक्त्वान्यं मननोदयम्। चमत्कृतिश्चेत्तसि या रूढा सैव विजृम्भते वल्ली त्यजते नैदाघी  
 पीतमप्यम्बु माधवम्।

I was this Bhikshu, I remember! By chance, I found myself as a Jeeva colored by some random mind-agitations that were enveloped by the subtle and gross elements as a world around me.

From beginning-less time, I went through many varied births and once found myself in some creation as a religious mendicant who was endowed with dispassion; was adept in the contemplation practices; and was unaffected by the pleasures of the world.

That Bhikshu identity had no Self-knowledge; but was capable of concentrating on anything he liked and forgot everything else in that process. He used to sit in the lotus-posture, controlling all the activities of the body and Praana; and meditate on any deity without getting disturbed in his posture or mind-state. Since he was adept in such practices, he had suppressed all other thoughts in the same manner, and meditated on other identities without any other thoughts of the original ascetic-identity disturbing them. His specialization of 'contemplating on anything by suppressing his own mind into silence' continued in all his future experiences. The nature of the mind shines always as that to which it is habituated!

The creeper, which has absorbed the action of the summer into it completely, will be still dry even if the waters of the spring season enter it!

स भिक्षुर्जीवतो भूत्वा जन्तुर्जरठवासनः तेषु देहेषु बभ्राम रन्ध्रेष्विव पिपीलिका।

Though the Bhikshu had reached some level of contemplation and dispassion, when he playfully entered another identity, more worldly Vaasanaas enveloped him leading him towards more identities of harmful nature. That mendicant became Jeevata, and being filled with many new Vaasanaas wandered in many bodies, like an ant going through many holes, lost in the ant-hill.

*(One cannot destroy the Vaasanaas by fulfilling them, since if one Vaasanaa is destroyed another will rise in its stead instantly, as happened with the Bhikshu. The best way to destroy the Vaasanaas is to develop disinterest in the world, through natural dispassion and the discrimination about the real and unreal nature of things.)*



आत्मनि द्विजभक्तत्वात्सोऽपश्यद्विजतामथ भावाभावविपर्यासे बलवानेव वर्धते।

Since he highly respected the Brahmins, he found himself as a Brahmin.

When the thing that is there (Bhikshu state) and the thing that is not there (Brahmin-state), both oppose, the stronger one wins. Though he was a mendicant, the Vaasanaa for the Brahmin state was stronger, and his mind took over the identity of a Brahmin the moment he let it loose.

सामन्ततामवापासौ विप्रः संततचिन्तितां सातत्येन रसः पीतः फलतामेति पादपे।

Since the poor Brahmin always thought about the wealthy rulers of the regions, he became a subordinate ruler. Continuously absorbed water alone becomes a fruit in the tree later on.

राज्यार्थं धर्मकार्याणां कर्तृत्वात्सोऽभवन्नृपः सकामुकतया राजा सुरस्त्रीत्वमवाप ह। लोला लोचनलोभेन सा मृगी रसशालिनी बभूव वासनामोहश्चाहो दुःखाय जन्तुषु।

Since the subordinate ruler performed many charitable acts, he became a king ruling a vast kingdom because of those merits; and again this king desired the pleasures of the heaven, and he became an Apsaraa (heavenly damsel). Coveting deer-like restless eyes, she became a doe.

Aha! It is indeed a wonder that the Vaasanaas of the deluded beings become the means for more sufferings!

मृगी सा बत चित्तस्था बभूव विपिने लता अवश्यंभावि लवनं लतिकाऽनुबभूव ह। अन्तःसंज्ञाचिराभ्यस्तं भ्रमरत्वमथात्मनि साऽपश्यत्सावमर्देन तदा तद्भावभाविता।

Since the mind of the ascetic was active inside the doe, the doe became a creeper in the forest and later got cut off from that life too, as an inevitable happening. Since the inner mind was always exposed to the presence of the bee, the creeper-identity got suppressed and she (creeper) saw herself as a bee.

सवारणखुरक्षोदमनुभूयाथ भावितं भूयोभूयः प्रबभ्राम महासंसृतिसंभ्रमान्। संसारशतपर्यन्ते रुद्रः सोऽहमहं

स्थितः। अस्मिन्संसारसंरम्भे स्वमनोमात्रसंभ्रमे एवमत्यन्तचित्रासु संसारारण्यभूमिषु बह्वीष्वहमतिभ्रान्तः त्वशून्यास्विव भूरिशः।

Later, after the experience of getting crushed by the elephant's foot, the mendicant went through many more identities one after the other forcefully pushed by the Vaasanaas. After hundred such lives, I am standing here as Rudra. In this show of the world, which is just a produce of the mind, I have wandered enough in various jungles of this Samsaara, with a deluded mind believing them all to be real.

कस्मिंश्चिदभवं सर्गे त्वहं जीवटनामकः कस्मिंश्चिद्ब्राह्मणश्रेष्ठः कस्मिंश्चिद्वसुधाधिपः। हंसः पद्मवने भूत्वा

विन्ध्यकच्छे च वारणः हरिणो देहयन्त्रादौ दशमहमिमां गतः। अत्र वर्षसहस्राणि चतुर्युगशतानि च

समतीतान्यनन्तानि दिनर्तुचरितानि च। मम प्रथममेव प्राक्चलितस्य परात्पदात्तत्वज्ञानितया रुढो भिक्षुत्वे

योग्यताक्रमः। भूयोभूयोऽप्यतिक्रम्य गतश्च ब्रह्महंसतां स एव प्राक्तनोऽभ्यासः फलितः संगमोदयात्। दृडाभ्यासो य

एवास्य जीवस्योदेत्यविघ्नतः सोऽत्यन्तमरसेनापि तमेवाश्वनुधावति। काकतालीययोगेन कदाचिसाधुसंगमात्

अशुभो भावनाभ्यासो जीवस्य विनिवर्तते। संगत्यधिगतं चैष केवलं स्वोदयं प्रति प्राक्तनो वासनाभ्यासो

हातुरुद्यममीक्षते। यच्चेहाभ्यस्यतेऽजस्रं यच्च देहान्तरेऽपि च जाग्रत्स्वप्नेष्वसदपि तत्सदित्यनुभूयते।

तत्तदर्थक्रियाकारि दुःखाय सुखाय च उदेति भावनं तस्माद्भावनाभावनं जयः।

I was a learned Brahmin named Jeevata in some Creation, and a king in another; I was a swan in the lotus-groove; an elephant and a deer in the Vindhya forests! Thousands of years, hundreds of Yugas, countless days and seasons have passed, from when I moved from the Supreme state in the first Creation process!

The qualifications that had been developed and inculcated in the mendicant's life for achieving Self-knowledge were transgressed again and again; and the 'state of Brahmaa's swan' was reached at last!

However the very same qualities of the past fructified in the 'state of Rudra' by the attainment of knowledge! The intense practice of Self-knowledge done by the Jeeva without any break, even after thousands of births will follow him for sure!

*(When the Vaasanaa-line thins out after many life-existences, then a far away seed of knowledge-practice done even for a few days in some Jeeva-state in the past fructifies somehow somewhere; nothing goes waste in a knowledge practice, even if the result is not immediate.)*

By chance like a crow causing the Taala leaf to fall, sometimes by the chance contact of a Knower, the inauspicious belief held on to by the Jeeva, gets removed. He understands that he must cultivate good Vaasanaas by the continuous contact of the Knowers, and strives hard to change himself for the better by developing the qualities needed for a Mumukshu, the seeker after liberation.

If a man is constantly striving hard for reaching some goal with full involvement in even the ordinary things, or if he is dominated by some desire or attachment towards the people or objects at the time of body-death, he experiences those very same things in another life-existence as a waking state, or in the same life as in dreams as real, even if they are not real in essence.

If ordinary Vaasanaas are so powerful as to reach their fulfillment somehow in some Jeeva-state, why not the Vaasanaa for liberation? Why then cannot a seeker reach the goal of self-realization, if he strives hard, making that alone as his life's sole mission?

Any effort directed at a goal becomes fruitful, if one strives hard.

Ordinary men perform worship of deities, take to ascetic practices, try their level best to attain the ordinary happiness of life, and go through joys and sorrows because of their attraction towards the objects of the world. Even they will fulfill their Vaasanaas in another existence, if not in the same.

Any slightest like or dislike of yours will instantly push you towards another dream existence instantly.

Death is just a picture seen by others; you cannot die ever; since Chit (self) will always exist as your mind-content, till you destroy the mind completely.

As long as Vaasanaas are alive, there is no getting out of life-experiences.

True victory is in conquering the mind and keeping it without any agitation of want or no-want.

Look around you; and analyze what is it that you are attached to, and what you feel averse to.

Those very people and things will be your world-experiences a million times even, if you do not clean your mind of its attraction and repulsion towards people and objects.

Be careful lest any smallest attachment land you up in another dream instantly! And, the world-dreams can be of any sort; Taamasic, Raajasic or Saattvic, depending on the dominant nature of that thought.

Understand that the world objects and people are unreal; all are just the dream characters connected to another dream character called you the body-entity.

भावनैव स्वमात्मानं देहोऽयमिति पश्यति असत्तामात्रविस्तारं गुल्मकत्वमिवाङ्कुरः। भावना प्रेक्ष्यमाणैषा न किञ्चिदिह शिष्यते न च विद्यत एवेति तद्भ्रमेणालमस्तु नः। भ्रमस्य जागतस्याकाशवर्णवत् असंवेदनमात्रैकं मार्जनायालमस्तु नः। असन्मयीस्वरूपैषा परं सतैव लालनी वर्तते चेद्विनोदाय किञ्चित्सा न करिष्यति।

The belief in the reality of the world exists because of the absence of Aatman-knowledge.

No one bothers to probe within to find that real self which is constantly watching all this as 'I know'.

This belief in the reality of the world and the attachment towards people and objects, rises as the attachment to the body; and you hold on to the body as if it is very precious. You believe in its birth and death as you, like an insane person who thinks he is the costume he wears, and will not let go of it.

The belief in the reality of the world alone rises as your unreal world of people and objects, centered on the body-identity, like a small sprout spreading out like a huge thorny bush. When analyzed in the proper way as guided by the Scriptures, the reality seen in the world gets destroyed fully.

Nothing is left back as any trace of the world, since nothing was there before the analyzing process also.

Enough of this delusion for us!

This delusion has risen like the colour seen on the empty space; just the 'not-seeing it as real' through the practice of Vichaara is enough to clean out this delusion.

What matters if the world is experienced also; it is just some unreal phenomenon revealed by the mind.

It is after all, the shine of the Chit-self alone. It is all around caressing the mind as it were, like the colour of the sky is also pleasing only, even if it is not real.

What harm is there by the perceived? Let it be there as an amusing factor only!

तत्तान्सर्वान्स्वसंसारानुत्थायालोकयाम्यहं सम्यगालोकदानेन तेभ्य एकीकरोम्यहम्।

I have come through so many lives starting from that of the ascetic, who was also just some Vaasanaa-state rising from his previous existence. I will now make all those worlds rise up and observe them. I will unite them all with me, by giving the correct knowledge to them.

वसिष्ठोवाच  
Vasishta spoke

इति संचिन्त्य रुद्रोऽसौ तं सर्गं प्रजगाम ह यत्र भिक्षुर्विहारस्थः सुप्तः शव इव स्थितः। बोधयित्वाथ तं भिक्षुं चेतसा चेतनेन च योजयामास सस्मार भिक्षुरप्यात्मनो भ्रमम्। रुद्रमात्मानमालोक्य जीवटादिमयं तथा बोधादविस्मयार्होऽपि स भिक्षुर्विस्मयं ययौ। अथ रुद्रस्तथा भिक्षुर्दावेवोत्थाय जग्मतुः क्वापि जीवटसंसारं चिदाकाशैककोणगम्।

(Where was the world of Rudra and where were the worlds of Bhikshu and others?  
All the worlds were inside the Bhikshu's dream world; Rudra was in the Chit state which contains all the worlds within itself; therefore, there was no going or coming; but an instant appearance in those worlds, with the Chit itself shining as the Rudra-entity.)

After pondering like this, Rudra left the Rudra world and went to that world where the mendicant (Bhikshu) was sleeping in his hut like a corpse. He woke him up to life by calling him and gave him knowledge proper. The mendicant remembered his delusion and saw Rudra as his own Self who had become Jeevata at first. Though he should not be surprised by this, being the Self of all, he was still surprised as the Bhikshu identity. Then both the Bhikshu and Rudra got up and left that world of Bhikshu. They went to Jeevata's world which was in some remote corner of the Chit-space.

तत्र तद्भुवनं गत्वा तद्द्वीपं तच्च मण्डलं विषयं तत्पुरं तच्च तं च पाणावसिग्रहम्। सुप्तं ददशतुर्नष्टसंज्ञं जीवटकं शवं स्थापयित्वा वपुर्भावं प्रभान्तं भवभूमिषु। तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च एकरूपास्त्रिरूपास्ते रुद्रजीवटभिक्षुकाः। बोधवन्तोऽप्यबुद्धाभा विस्मिता अप्यविस्मिताः बभुस्तूष्णींस्थिताः चित्रकृताकारा इव क्षणम्। अथ जग्मुश्च ते सर्वे क्वचिद्व्योमनि संस्थितं विप्रसंसारमारब्धं परिभूतसघुंघुमम्। ते तत्र भुवनं गत्वा तद्द्वीपं तच्च मण्डलं विषयं तच्च तं ग्रामं प्रापुस्तं ब्राह्मणालयम्। विप्रं ददशुः सुप्तं कलत्रवलितं गृहे कण्ठे गृहीतं ब्राह्मण्या बहिर्जीवमिव स्थितम्। तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च तत्स्थास्ते बहवोऽप्यन्ये सविस्मयविविस्मयाः। अथ जग्मुश्चिदाकाशकचितं चेतितं चितेः सामन्तं नृपसंसारं भ्रमणाभोगसुन्दरम्। ततस्ते भुवनं प्राप्तास्तद्द्वीपं च मण्डलं सामन्तं ददशुर्मतं सुप्तं पर्यङ्कपङ्कजे हेमावदातं हेमाङ्ग्या निहितं कुचकोटरे भ्रमर्येवान्वितं पद्मकोशसुप्तं मधुव्रतं कान्ताभिरभ्यावलितं मञ्जरीभिरिव द्रुमं दीपजालकमध्यस्थं रत्नौघ इव काञ्चनम्। तं प्रबोध्य नियोज्याशु चेतसा चेतनेन च तत्स्थास्ते बहवोऽयेके सविस्मयविविस्मयाः। अथ ते राजसंसारं जग्मुस्तत्र विबोध्य तं चेतसैवमथान्यासु भ्रेमुः संसारभूमिषु। प्राप्य तं ब्रह्महंसेहां रुद्रतां सर्व एव ते समाजग्नमुर्विरेजुश्च रुद्राणामुत्तमं शतम्। एकसंविद्विन्नतनु चित्रचेष्टितवेष्टितं एकरूपमनेकाभं रूपं तत्पारमेश्वरं रुद्राणां तच्छतमथ निरावरणचिन्मयं सर्वसंसारसंबन्धिस्थितं सर्वजगत्स्थितम्। दशरुद्रशतानीह सन्ति राम महान्ति हि एतदेकादशं विद्धि संसारं प्रतिसंस्थितम्।

They both entered that earth, that island, that country, that city, that house where Jeevata was lying unconscious like a corpse. They saw him clearly like the sword held in the hand. Since they both could not be seen by others of that world, those two identities remained invisible by the power of Rudra. They both woke him up to life by calling him, and filled him with knowledge. Now the three forms of Rudra, Bhikshu and Jeevata were of the same identity. Though realized, they were surprised like the unenlightened; yet were not surprised (as the Self). For a moment they remained silent like painted pictures.

Then all three of them went to another corner of the Chit-space, to the world which had come into existence because of Jeevata in his dream and which was noisy because of the surrounding populace. They entered that earth, that island, that country, that city, that house where the Brahmin was lying unconscious like a corpse. His relatives were sitting all around the body. The Brahmin's wife was holding his neck and crying as if her life was lost. They woke him up to life by calling him, and filled him with knowledge. Now there were four of them with the same identity inside, but different forms outside. They who were one yet many, were highly surprised. Then all four of them entered another corner of the Chit-space containing the world of the subordinate king which was beautiful and filled with many pleasing things.

They entered that earth, that island, that country, that city, that house where the intoxicated chieftain shining with the golden hue was lying on a bed that was soft like the lotus; and was tightly embraced by a beautiful woman. He appeared like a honey-sucking bee sleeping with the female bee in the hollow of a lotus. Many pretty girls were lying all around him like clusters of blossoms around a tree. All four of them (in Aativaahika bodies) woke him up to life by calling him, and filled him with knowledge. They, who were one yet many, were highly surprised.

Then they went to the world of the king and woke him up to life by calling him. Thus in the mind itself, they wandered many worlds; and reached the world of Brahmaa's swan which wanted to be Rudra, and then all of them became hundred excellent Rudras. They had one identical consciousness and different bodies of Rudras the Supreme Lords. Those hundred Rudras were without any ignorant sheaths, and were of the nature of Chit. They each have the world connected to them; stayed as Rudras of those worlds; and remained as the essence of all the worlds as the Chit.

*(All the worlds end up in these Rudras only; and when realized, all the worlds will dissolve off! Rudra is the one who stops others crying, the Supreme state of knowledge which dissolves the worlds through the dissolution state of knowledge.)*

Rama! These are the ten Rudras of hundred forms in hundred Rudra controlled worlds. This world is the eleventh of them.

*(If this is a dream within dream, then Rudra also is a dream-character only; how did those worlds of Rudras become real? Though the Bhikshu experienced these life-states as dreams, it was not like the dreams or successive life experiences of ordinary people.*

*He just got rid of all his Vaasanaas, by fulfilling them in his meditation state itself, with the firm idea that the liberation Vaasanaa should win; and he attained it in a Rudra form.*

*By his Samkalpa, all those lives had turned real, and he knew himself as all those Jeevas in his Rudra state. He was their creator and so had the obligation to rise them to his level of knowledge.)*

यो योऽभितः स जीवस्य संसारः समुदेति हि तत्राप्रबुद्धाः जीवौघाः पश्यन्ति न परस्परम्। मिलन्ति हि मनोबुद्धास्तरङ्गा इव वारिधौ अप्रबुद्धास्तु तन्मात्रनिष्ठा लोष्टवदास्थिताः।

Each Jeeva rises at every moment with so many unfulfilled wants and attractions. Every Vaasanaa of his rises as a world of its own, filled with people and objects; but each Vaasanaa-Jeeva is not aware of the other Jeevas who rose up as his Vaasanaa-divided words (like this Rudra did).

That world which is around each Jeeva rises as that world he sees as his particular Vaasanaa fulfillment.

His other Vaasanaas are experienced in the same life-continuance, or a different life-continuance.

Jeeva is just a chain of various experiences, and has no identity; Vaasanaa alone creates the Jeeva state as some form-entity.

The crowds of ignorant Jeevas in those worlds of Vaasanaa-fulfillment, do not see each other, and are not aware of each other (because the Jeevas are not individuals having rebirth, but are just Vaasanaa processes that rise as some varieties of pastes of varied flavors that are produced inside the perception-grinder that runs non-stop.) Those who are enlightened in their minds know all the Vaasanaa-fulfillment stages of their realization path as varied existences, like the waves of the ocean are known by the ocean. The unenlightened ones remain like separate clay lumps (which remain separated), absorbed only in their worlds, and just keep dissolving and forming again and again as the 'Vaasanaa mud lumps', with no memory-line to connect them.

यथा द्रवत्वाद्दीच्यम्बु त्वन्योन्यं संमिलन्त्यलं तथा प्रबुद्धा जीवौघा मिथश्चित्त्वान्मिलन्त्यलम्। प्रत्येकमुदिते चैते संसारे जीवराशयः चिद्धातोः सर्वगत्वेन त्वसत्याः सत्यवत्स्थिताः। यद्यथा खन्यते भूमेस्तत्तन्नाम यथा नभः सर्वगायाश्चितेर्यदुह्यते तत्तथैव चित्।

The waters of the waves mix with each other because of their fluidity staying as their common essence. Similarly the crowds of enlightened Jeevas can see the other mind-worlds of theirs because of the Chit-ness that is common in them.

*(The moment you make your mission of life as self-realization and strive hard for it making it your sole purpose of existence, your individuality becomes fixed; and whatever Vaasanaa blockages rise up and break down, you will be aware of them all, because of the Chit already shining as the fulfillment of the Moksha-Vaasanaa. Chit-realization is the search for the self which always 'knows'.*

*A man who is after this self, is already in this self-state and has only the job of getting rid of his other worthless Vaasanaas. A sincere seeker also has the power of Samkalpa, like the Bhikshu, if the self-state alone is his goal. He slowly develops dispassion, gets rid of the lingering Vaasanaas and attains the self-state as this or some other identity; but his memory line will stay in tact, and he will know his path of self-realization, like the Bhikshu.)*

Chit-ness is in all the Jeevas; and a Jeeva who strives for realization knows his path of many existences because of that Chit alone. In this world-existence risen separately for every one, the crowds of Jeevas appear real though unreal, because of the presence of the Chit-principle everywhere.

For example, let us say, you dig the ground to see what is inside, like searching for Brahman in this perceived. The more you dig, the more the expanse of empty hollowness appears; the more you analyze, the more the expanse of Chit gets experienced.

Shivam-state is something where the hole is completely hollow; and Chit alone is there.

Wherever the earth is dug, there and all, the empty space expanse alone is there.

Wherever the world gets removed by enlightenment, only the Chit remains there.

सर्वप्रपञ्चभूतानि यथानुभवसीह हि तथेह सर्वभूतात्म चित्त्वं सर्वत्र विद्यते।

For the ignorant, the world made of elements alone is real; and for the realized ones, Chit alone is real.

Just like you in ignorance experience the divided objects as made of five elements here; so also the principle of Chit, the essence of all the beings alone exists everywhere for the Knower.

यच्छालभञ्जिका वृक्षे शैले श्वभे गतेऽन्तकं प्रेक्ष्यते तद्वदेकात्मा तथा चिति जगत्स्थितम्।

अवेदने परे शुद्धे वेदनं यज्जगत्स्थितं अकारणमचैतन्यं शून्यत्वेन यथा नभः।

The statuette carved into different forms on a tree, or a rock or a hole, is seen as only those shapes by the ignorant; but the wise ones see just the rock or the wood, and ignore the shapes.

The world stays in the Chit in the same way, like the statues made out of rock or wood.

Why the world is seen in the Chit?

The world stays as the perceived phenomenon in the unperceived pure Supremacy, without a cause, without consciousness (reaction-free), like the emptiness in the sky (where emptiness alone is termed as the sky).

You cannot ask why the sky is empty; so also, you cannot ask why the Chit shines as the world.

World exists for the ignorant because of ignorance.

Remove the ignorance, then there is no question of the world at all!

विद्यते वेदनं दृश्यबन्धो मोक्षस्त्ववेदनं यदेव रुचिरं ते स्यात्तदेवाशु दृढीकुरु। सर्गासर्गो बन्धमोक्षौ

वेदनावेदनात्मकौ अभिन्नौ बोधनाच्चोभौ यथेच्छसि तथा कुरु।

This seeing of reality in the objects through ignorance alone is the bondage of perception. The knowledge of the unreal nature of the world is liberation.

Whatever practice you favor, be intense in that only; but somehow understand the truth, like the Bhikshu, who took the path of Vaasanaa-fulfillment through the contemplation method he had mastered.

Creation, non-creation; bondage, liberation; cognition, non-cognition; all stay undifferentiated from the witness consciousness as the self in you.

Practice whatever method suits you and attain the knowledge of the already attained self.

असम्बित्तेस्तु यन्नास्ति तन्नाशे का कदर्थना तूष्णीभावेन यत्प्राप्यं प्राप्तमेवाशु विद्धि तत्। यद्वै वेदनमात्रात्म

तदङ्गावेदनक्षयं तद्वेदनं वेदनाया यदिष्टं तत्समाचरेत्।

What difficulty is there in not seeing that which is not there at all?

Understand that the state which is attained by remaining silent (by the absence of the agitating mind) stays as already attained! Liberation is know that it is already attained.

*(The Bhikshu had mastered the silence of the mind, but had only some subtle Vaasanaas blocking his path to realization. He removed them through his contemplation practice itself.)*

Rama! That which exists as only the cognition-state, indeed vanishes when it is not cognized!

The world is what you conceive it to be; stop this conception; then the world cannot be there for sure.

That which is 'seeing' alone is left back, when the 'seen' is destroyed through Vichaara.  
 You are not attaining anything new by Vichaara; but what is wrongly understood gets removed.  
 The true self (I know state), is always there as a support of this wrong understanding also.  
 Self is always attained only; you need not search for it; stop searching and remain silent; it alone is left back.  
 That (witness consciousness) which is aware of the cognition stays as already attained!  
 Practice whatever method suits you and attain the knowledge of the already attained self.

वीचिर्यथाम्भसः स्पन्दो जगच्चैव तथा चितौ एतावन्मात्र एवात्र भेदो यद्रघुनन्दन। देशकालस्वरूपेषु सत्सु  
 वीच्यादिताम्भसि जगदादौ तु देशाद्या असन्तो जगतीक्षिताः।

RaghuNandana! The world is in the Chit like the movement of the wave in the ocean.

The difference that is seen is only that much (as seeing the ocean as waves).

The time and space measures with the illusion of objects exist in the Supreme like waves on the ocean waters. The concept of beginning and end belongs to the concept of the world only; the Reality state is not in any space or time; it is just the 'know' inside you which knows the space and time measures.

'Knowing' cannot be inside a time or space; it is always there as the real you inside the false you.

Real you alone supports the false you also.

At the beginning of the world-perception the time, space etc which were not in Brahman, were later conceived and perceived in the world filled with actions.

'Knowing' alone is the world that gets known as the world.

'Knowing' is the real you. You as the real self know the false self also, and you know the mind and body actions also. When were you not there as the 'knowing state'?

You as the knowing state cannot be contained inside a frame of place and time.

You know all that happens in the Jaagrat; and that is how you write the life-story through the mind.

You know all that happens in the dream state; and that is how you remember the dream-events.

You know that nothing happened in the deep sleep state, because you knew of nothing in that sleep.

Where were you absent? How can you be restrained in time and place?

How can that which supports the mind in its idiotic conceptions of birth and death, itself get born or die?

*(How can the screen which depicts the many existences of the Jeeva as born and dead on its surface, itself get born or die?)*

आभास्वरं त्रिजगदित्यतिभाति भास्वत्स्वं वेदनं विदममेव चित्तेः स्वरूपं वाचि स्थितं भवति चैतदुपोह भेदक्लिष्टं

प्रशान्तवचनस्तु शिवः परात्मा। संवेदनं सर्व इतीह शब्दादार्थादभिन्नौ न कदाचिदेतौ, वीच्यम्बसी द्वे इति

नोचितोक्तिर्यस्याञ्जनायां त्विदमेव युक्तम्।

The world that shines as the three levels of above below and middle worlds, and that which makes it shine by itself shining as their 'know-state' as the self are not different. The reality of the world shines as the various shades of ignorance only; and the Aatman which knows as the knowing state of the ego alone shines forth as the shine of the world.

Knowing alone is the nature of the Chit as the Aatman. It shines through ignorance as the reality of the perceived world; and through knowledge it shines just as itself.

The differences and divisions seen as the world phenomenon is supported by the variety of sound-structures referring to the variety of shapes only, that are accumulated as heaps of information only.

The Shivam state of Chit knowing itself transcends all the sound-forms and is beyond description.

*(World-reality is the knowledge of information shining forth as the knowledge-state of the ego.*

*Ego itself is an information concocted by the mind; mind itself is another information that gets concocted by itself. The true self, the Aatman which knows all this information as 'Bodha', is not an information that can be known and described. It just is as the witness of all information, as the subtle indescribable state of 'I know' and knows the ego and its world always non-stop through all the three states of Jaagrat, Svapna and Sushupti. It has no name or shape; but 'knows' that, the ego (I) knows all the names and shapes.*

*It is not located in any place or time; but 'knows' the time and place locations seen by the ego.*

*It is; and the knowledge of the world shines forth as real or unreal.*

*It alone is; and the world 'is not' when the Aatman is realized.*

*Chit and Jagat are one and the same in meaning and concept.*

*The world is there, and the knowing self is there as their knowing state.*

*World is just an ego-based information content.*

*Aatman, the true self shines forth as the ego-based information content.*

*Though as Chit, it stays as an enormous amount of information of all states of perception, the ego-entity can have access to only a tiny bit of information from the birth of a body to its death.*

*This limitation of Bodha develops the fear of death, rebirth, after-worlds, identity with the body etc.*

*By ignoring the limited information received by the mind, if one can stay as the source of all information only, and not receive any information produced by the mind as real, then the limitation vanishes and the quiescence state alone is left back.)*

Knowing and known cannot be different and are the same. These two, that which knows the ego-entity seeing the world and that which knows all that seen by the ego-entity are the same.

The ego is actually non-existent, and is just a set of ideas maintained by the mind-process.

There is only the knowing self and the known world.

Through ignorance it looks as real; that is all.

Remove the ignorance through Vichaara; self alone is left back as itself.

After this realization, whatever is seen as a world-scene, does not affect the Self-state in the least, like a rock is not affected by the splashing waves.

Knowing is the known; Chit is the world-shine; these two states are not different, and are two different sound-forms referring to the same thing. It is not proper to say that wave and the water are two different things. Such a misunderstanding is there, only in the state of ignorance!

रामोवाच

Rama spoke

जीवटब्राह्मणादीनां हंसादीनां मुनीश्वर भिक्षुस्वप्नशरीराणां संपन्नं किमतः परम्।

Hey Muneeshvara!! What happened to the bodies of Jeevata, Brahmin and others, and the swan and others? (The worlds of Jeevata and others had become real by the contemplation power of the Bhikshu; and did not dissolve off like the dream-worlds or the Vaasanaa-worlds of the ordinary beings. Though they were all realized, their worlds and people were still there in tact. The bodies were still lying in those worlds of theirs. So, what happened to those bodies?)

वसिष्ठोवाच

Vasishta spoke

रुद्रेण सह संभूय प्रबुद्धाः सर्व एव ते मिथश्च दृष्टसंसार रुद्रांशाः सुखिनः स्थिताः। तेन रुद्रेण तां मायामवलोक्य यथोदितां स्वांशास्तामेव संसारस्थितिं ते प्रेषिताः पुनः।

रुद्र उवाच, गच्छताशु निजं स्थानं तत्र भुक्त्वा कलत्रकैः कंचित्कालं समं भोगान्मत्सकाशमुपैष्यथ। भविष्यथ मदंशा ये गणा मत्पुरभूषणाः ततो महाप्रलयतो यास्यामस्तत्परं पदम्। इत्युक्त्वा भगवान्बुद्धस्तेषां सोऽन्तरधीयत अन्त्यसंसारसंख्यानं रुद्राणां मध्यमाययौ। प्रययुः स्वास्पदं तेऽपि जीवटब्राह्मणादयः स्वकलत्रैः समं देहं क्षपयित्वाथ कालतः रुद्रलोकं समासाद्य भविष्यन्ति गणोत्तमाः कदाचिद्द्वयोम्नि दृश्यन्ते तारकाकारकारिणः।

All of them became Rudras along with the main Rudra and were enlightened, since they were all the same entity in essence. Every one of them saw the world of the other; and remained happy in the Rudra identity; but were endowed with different minds, and had to dissolve off their minds in their own way.

The first Rudra after observing the Maayaa that had risen, sent all of them to their own worlds again.

Rudra spoke: "All of you go to your own worlds; enjoy life with your spouses for some time and then return to me. Later you will all be Ganas (attendants) as parts of me, and adorn my city. After the great dissolution as the dissolving of all the minds in Self-realization, we will attain the Supreme state."

After speaking these words, Rudra vanished from their midst.

(They were all now with the Rudra identity and, with that as their identity, they lived their earth-life accordingly as JeevanMuktas, and after the proper realization of the self-state, will become Rudra-Ganas.)

Inside that state of the witness consciousness of the Rudra-world, their separate worlds rose up like dreams in the waking state.

Jeevata, Brahmin and others went to their own worlds. They will live with their spouses; after some time return to Rudra's world; and will become excellent Ganas. Sometimes you can see them in the forms of stars in the sky as their world-states.

रामोवाच  
Rama spoke

भिक्षुसंकल्परूपास्ते जीवटब्राह्मणादयः कथं सत्यत्वमायाताः संकल्पार्थे क्व सत्यता।  
All of them- Jeevata, the Brahmin and others were just the forms imagined by the Bhikshu.  
How could they become real? Where can reality be there in the imagined objects?

वसिष्ठोवाच  
Vasishta spoke

संकल्पसत्यता त्वंशे त्यज संकल्पसत्यतां तत्र यन्नास्ति तन्नास्ति यतः सर्वात्म तत्पदम्। यत्स्वप्ने दृश्यते यच्च संकल्पैरवलोक्यते ततथा विद्यते तत्र सर्वकालं तदात्मकम्।

*(What is real and what is not real?)*

The reality of the conceived world is based on the Chit only. Renounce the belief in the reality of the conceived world. That is not there which is not there; because that state of Chit is the essence of all. Whether you conceive a world through a proper conception, or are caught in it as a Vaasanaa-field, both are not real in essence. Any world perception of anybody through ignorance or through knowledge is unreal only, in essence. At all times, 'That' alone remains as the very essence of all that is seen in the world-dream of the ignorant, and also that which is perceived through conception by the great Knowers. तद्देशकालात्मतया गत्वा देशान्तरं यथा देशादेशान्तरं यद्वन्न गत्यात्मादिकं विना न लभ्यते तथा स्वप्नो विना तत्र न लभ्यते। सर्वमस्ति चितः कोशे यद्यथालोक्यत्यसौ चितथा तदवाप्नोति सर्वात्मत्वादविक्षतम्। संकल्पः स्वप्नकस्त्वङ्ग यया च दशयाप्यते। परमभ्यासयोगाभ्यां विना त्वेतन्न लभ्यते। येषां तु योगविज्ञानदृष्टयः फलिताः स्थिताः सर्वं सर्वत्र पश्यन्ति ते यतः शंकरादयः।

Reaching another country from one country is not possible without the knowledge of the routes, health of the body etc; similarly a dream also is not possible, unless you forget the 'waking state world' in sleep. Everything that is a possibility is there in the treasure chest of Chit.

Whatever the Jeeva conceives, in whatever way, Chit becomes that object of perception, in that very manner without a flaw whether it is conception of a realized Yogi or a dream caused by Vaasanaa unfolding. How the conception becomes a reality (listen).

This power cannot be attained without intense practice and contemplation.

Shankara (Shiva) and others see everything everywhere.

For them, the visions attained by Yoga and Knowledge are always in the fructified state.

इदमग्रगतं वस्तु तथा संकल्पितं मया नाप्यं यतोभयभ्रंशं स प्राप्नोत्युभयाश्रयात्। सर्वं ह्यभिमतं

कार्यमेकनिष्ठस्य सिद्ध्यति दक्षिणां ककुभं गच्छन्कः प्राप्नोत्युतरां दिशम्। संकल्पार्थपरैरेव

सम्कल्पार्थोऽवगम्यते अग्रस्थार्थपरैरग्रे संस्थितोर्थाऽवगम्यते। अग्रस्थे बुद्धिसम्स्थे यः संकल्पं प्राप्नुमिच्छति

तदासावेकनिष्ठत्वाभावात्तन्नाशयेदद्वयम्। तस्मादेकार्थनिष्ठत्वाद्भिक्षुजीवेन रुद्रतां प्राप्य सर्वात्मना लब्धं तथा सर्वं

तथास्थितेः। भिक्षुसंकल्पजीवास्ते प्रत्येकं तज्जगत्पृथक्पश्यति चैते नान्योन्यं रुद्रज्ञानादृते ततः। अप्रबुद्धाः

प्रजायन्ते जीवा जीवान्तबोधिनिः तदिच्छयाशु तद्रूपा बहुरूपाश्च ते इह। इह विद्याधरोऽहं स्यामहं स्यामिह

पण्डितः इत्येकध्यानसाफल्यं दृष्टान्तोऽस्यां कियास्थितौ। एकत्वं च बहुत्वं च मौर्ख्यं पाण्डित्यमेव वा देवत्वं

मानुषत्वं च देशकालक्रियाक्रमैः तुल्यकालमलं कर्तुं धारणाध्यानयत्नतः यदिच्छति तदस्याङ्गं जन्तुः संपद्यते

स्वयम्। सर्वशक्तयः स्वरूपत्वाज्जीवस्यास्त्येकशक्तिता अनन्ताश्चान्तयुक्तश्च स्वभावोऽस्य स्वभावतः।



सविकासः संसंकोचोऽहिंसस्तेन चिदात्मनः यदिच्छति तदस्याङ्ग जन्तुः संपद्यते स्वयम्।

If I am ignorant then, the object in front of me has not been attained by me as I conceived; because being attached to two objects at the same time (without single minded ascertainment), both conceptions get destroyed without fructifying as perceptions.

Everything that is conceived fructifies for a person who has single-minded ascertainment.

Who can reach the north while moving towards south?

But if you do not know what is north or south, and are confused, how can you reach any direction?

Only those who are intent on conceiving with ascertainment can get the result of their conception.

For those who are intent on seeing what is in their front, that alone can be attained!

When the mind is absorbed in what is in front, if a person wants to attain what he conceives, then, because of the lack of single-mindedness, both get destroyed!

Therefore, through single-minded absorption, Bhikshu-Jeeva attained the state of Rudra; and being in the Chit state as the essence of all, everything that he as Rudra conceived was attained by him remaining in that all-knowing state. The Jeevas conceived by the Bhikshu are all different; their worlds are also different.

They all do not see each other, without the knowledge-state of Rudra.

Jeevas that were produced here were ignorant and were highly ascertained about their differences.

By the will of Rudra, they are of his form and also of multifarious forms.

‘I will be a Vidyaadhara here’ ‘I will be a learned man here’; such thoughts become fruitful. The story of the Bhikshu is an example of how it happens.

One-ness and many-ness; foolishness (by desiring worthless treasures and powers) and intelligence; God-state and mortal-state; all these a Jeeva can attain with suitable space/time surroundings at the same time, through concentration and meditation. Rama! The Jeeva attains whatever he wants with the suitable space/time surroundings by himself.

The Jeeva is endless by nature (as the Self). So he is endowed with all powers.

But since he is identified with only a single body, he is capable of working as that body only.

Whatever one feels as one’s nature, the actions also will be limited to that nature.

That is why, the very blossoming of thousands of binding worlds with their heavens and hells, and the withdrawal of all these worlds through dissolution process, does not taint the Supreme Lord with any fault of violence or cruelty; because, all this happens because the Jeevas desire it to be so; and the fulfillment of their wants alone is made possible by the power of the Supreme Lord!

स्वयं संपादितैरेभिर्देशकालक्रियाक्रमैः योगिन्यो योगिनश्चेह तिष्ठन्त्यन्यत्र यत्र च इह वामुत्र भोगेन

दृष्टमेतदनेकदशः। कार्तवीर्यो गृहे तिष्ठन्सर्वेषां भयदोऽभवत् विष्णुः क्षीरोदधौ तिष्ठन्नायते पुरुषो भुवि पश्चरथ

यान्ति तिष्ठन्त्यो योगिन्यो योगिनीगणे शक्रः स्वर्गासने तिष्ठन्त्याति यज्ञार्थमुर्विकां सहस्रमेकं भवति तथा

चास्मिञ्जनार्दनः नृणां शतानि भक्तानां मानुष्यं याति तन्नतैः एकं सहस्रं भवति तथा चैष जनार्दनः

अंशावतारलीलाभिर्कुरुते जागतीं स्थितिं एकः कान्तासहस्राणि तुल्यकालं निमेषवत्।

The Yogis and Yoginis create space-time based world-experiences and by their own conceptions remain, here, there and wherever they want; and have varied experiences by enjoyments here and there.

(These are people who attained many powers and excelled other men.)

‘Kaartaveerya’ remained at his own abode; yet frightened everyone by making his form appear in front of everyone (by the power bestowed on him by Sage Dattaatreya).

Vishnu remains in his milk-ocean bed; yet is born as a man on this earth.

Staying in the midst of Yoginees, these Yoginees go to the earth to partake of milk etc.

Shakra remains seated in his throne in the heaven; yet goes to the earth to accept the offerings in the Sacrifices. To destroy the demons, Vishnu will take thousands of forms and become one again (as in Rama’s incarnation). To bless his thousands of devotees he will take a human form (as in Krishna’s incarnation).

One form will become thousand in number (in the courtroom of Duryodhana.)

He and his spouse enjoy each other’s company taking thousands of forms at the same time.

एवं ते भिक्षुसंकल्पा जीवतब्राह्मणादयः रुद्रविज्ञानवशतः स्वसंकल्पपुरीं गताः। तत्र भुक्त्वा चिरं भोगान्प्राप्य

रुद्रपुरं ततः गणतामावसन्तस्ते स्थास्यन्ति सपरिच्छदाः। नित्यं प्रफुल्लनवकल्पलतालयेषु रुद्रेण

साकमुरुरत्नगुलुच्छकेषु नानाजगत्सु च तदा शिवपत्तनेषु विद्याधरीष्वमरमौलिधराश्च रेजुः।

In this manner, Jeevata, Brahmin and others who are the conceived Jeevas of Bhikshu, went to their own conceived worlds by the conceiving power of Rudra. There they will enjoy their own lives for long; will return to the city of Rudra, become Ganas (attendants of Rudra); and stay with their people. They will wander along with Rudra in gardens filled with blossoms of precious stones, in different creations, in many worlds of Shiva, and in the Vidyaadhara worlds, saluted by all Gods.

वसिष्ठोवाच  
Vasishta spoke

ईषद्दृष्टो यथा तेन भिक्षुणा चेतसि भ्रमः भूतं प्रयत्नमेवैष पृथक्कृत्वा सुपश्यति। सर्वस्याभासजीवस्य मृत्तिजन्ममयी स्थितिः भवत्येव चिदाकाशरूपिण्येवाकृतिं गता।

What the Bhikshu experienced is just a minuscule experience of his Vaasanaa-fulfillment states, in a deluded state based on his past actions of other lives; but he experiences them as if they are separate from him, by staying in the contemplation state as a Bhikshu, but knew them all in another identity as Rudra.

For every appearance of a Jeeva, the various types of life-experiences rise up one after the other; they forget the previous existence when they enter the new-life existence; and their forgetfulness is known by the name of death. The Bhikshu experienced them all without the forgetfulness of death, but as a continuance of dreams only. Chit alone is the essence of all Jeevas, in whatever they come to existence; the Chit-expanse rises as those forms as per their past actions and Vaasanaas.

*(After the so-called death of the body, the Jeeva instantly forgets its past life; finds itself in a new identity and starts living that life unbothered about anything else. He need not start his life from birth to death, but rises as a Vaasanaa state only of any age or any form; the birth and growth are usually memories only that are produced and maintained by the mind. The life which appears is based on the good or bad results of the actions of the previous lives and the predominant Vaasanaas that fill the mind at the time of death. Each life is completely separated from all its other lives. As shown in the Bhikshu's story, each Jeeva is different from the other and is not aware of the other lives. This goes on till a liberation-Vaasanaa appears in the mind and the liberation is attained.)*

पृथक्कृत्यैकमभ्येति स्वात्मा संसारखण्डकं सर्व एव मृतो जन्तुः पृथक्स्वप्ननिभात्मकम्।  
एवंततस्वरूपोऽपि देही चामोक्षमाकुलः ।

The Chit-state of the Jeeva becomes a witness state for a tiny piece of the world (as ideas and memories) separately according to its own Karmas (results of past actions and the accompanying Vaasanaas.)

Every Jeeva goes through the experience of death-forgetfulness, and continues in another life existence, without remembering his previous existence, as depicted in the Bhikshu's story.

A Jeeva can at once exist as many Vaasanaa-fulfillment states as varied life existences.

A Jeeva is not an individual entity but is just a chain of experiences only.

As long as there is ignorance, there is just a succession of experiences only with some 'I' with a name and form.

If realized, the individuality is maintained like Rudra, and one can know the entire world as his Vaasanaa-states, everyone as himself, like Rudra knew of his other Vaasanaa-states.

In the Bhikshu-story, the various Jeevas rise one after the other, as if in time; but actually all rise at the same time in the contemplation-state of the Bhikshu.

At once Chit also exists as all the Vaasanaa states of many, and also as the conceived states of the Knowers. The ignorant do not know of each other, though all are one; but the Knower of the highest level can know all, if he so wishes, like Rudra.

Though remaining as the one Bhikshu-Jeeva, yet spread out as many identities, the embodied Jeeva suffers till liberation is attained.

*(Look all around you.*

*So many people; so many objects; so many animals; so many worms etc and so on!*

*If there is one single Self alone that is experiencing all the lives of all beings and objects like this, then is it not logical to state that, all these are your own dream-states like that of the Bhikshu?*

*You are the one who is in all the beings and objects around, with you as their essence, like the Bhikshu is the essence of all his dream-Jeevas.*

*If you have developed the desire for realization, you will surely end up in realizing the Self! Then you will be the all-knower like the Rudra of the Bhikshu-story in some dream. Then you as the Chit-state will experience all these lives as their essence. You will experience everything as the Self of all, like the Rudra experienced the ninety nine lives as the Jeevas.*

*For him it was just an amusement. For you also it will be an amusement. That is the state of a Knower!)*

जीवयूथं मया तुभ्यं कथितं कथयाऽनया। परात्प्रस्पन्दितात्मेति न भिक्षू राम केवलं मोहान्मोहान्तरं याति जीवोऽहरहरेव नः पर्वताग्रपरिभ्रष्टो ह्यधोध उपलो यथा। परमात्मपरिभ्रष्टो जीवः स्वप्नमिमं दृढं पश्यत्यस्मादपि स्वप्नाद्याति स्वप्नान्तरं पुनः। स्वप्नात्स्वप्ने विनिपतन्मृषैवेदं दृढं किल परिपश्यति जीवोऽन्तर्मायया जर्जरीकृतः। क्वचित्केनचिदेवेह कदाचिदपि वा स्वयं देहनाम्नोऽहमित्यन्तो मुच्यते स्वं प्रपद्यते।  
(*However which Jeeva is interested in realization? Similar to the Bhikshu uncontrollably moving from one identity to another, we the ignorant Jeevas also move from birth to birth like a stone rolling down the mountain without a stop.*)

I explained how the multitude of Jeevas sees different worlds through this story of the Bhikshu. Rama! It is not that, only the Bhikshu swerves from the state of the Self like this; we also have swerved from the state of the Self and our lives also move from delusion to delusion every other day; like a stone rolling down the mountains far below! The Jeeva which has swerved from the state of the Supreme self perceives this dream as a stable reality; and moves from one dream to another dream again and again, because of attachment to objects and people.

*(Though every Jeeva goes on dreaming one dream after another without a break, he does not understand ever the unstable nature of his 'dream-world'. For him the world is very stable and real, and there is nothing worthwhile beyond his own life he is experiencing.*

*He never ever for a moment pauses in his ever busy life to enquire- 'Where am I?', 'What is all this?', 'How do I get out of it?' and so on.*

*He is completely deluded and suffers in various manners under the power of Maayaa.)*

Falling from one dream to another, the Jeeva falsely understands this to be a stable reality in his mind, crushed by Maayaa, the power of delusion.

*(Even in this nightmare of delusions, there is always a possibility that a Jeeva suddenly for some reason develops dispassion towards the world and inquires about the truth of the world; and attains liberation.)*

Some Jeeva, somehow, sometimes, or by itself, gets out of the ascertained idea- 'I am the body' and realizes its true nature.

रामोवाच

Rama spoke

*(If every imagination or conception is a possible reality in some space/time bound world, then should not the Bhikshu of the story exist somewhere? That is the next question Rama presents.)*

अहो नु विषमो मोहो जीवस्यास्योपजायते यथा सुप्तस्य स्तोकेन नानाकारविकारया मिथ्याज्ञानोग्रगामिन्या मायया निपतत्यलम्। अहो नु खलु वैषम्यं भीमं निजवदुच्यते भगवन्सर्वदा सर्वं सर्वदैव जगत्स्थितौ त्वया संभवतीत्युक्तं यथा तच्चानुभूयते। एवंगुणविषिष्टात्मा तन्मोहात्मा स भिक्षुकः क्वचिदस्ति न वास्त्यन्तरालोक्य कथयाशु मे।

Aha! What a horrible delusion the Jeeva undergoes!

The Jeeva is like a man who falls asleep for any slightest reason because of intoxication or fatigue; and undergoes varied false experiences of nightmares through delusion, believing them as real!

Ah! The horribleness of it all!

Bhagavan! You told me that anything is possible any time in this world-phenomenon and that becomes a matter of experience for any one. Delve within yourself and tell me whether that deluded mendicant of such a character and experiences described by you, is really there or not.

वसिष्ठोवाच  
Vasishta spoke

अद्य रात्रौ समाधिस्थस्त्रिलोकीमठिकामिमां भिक्षुरेकोऽस्तिनास्तीति प्रेक्ष्य प्रातर्वदाम्यहम्।  
Tonight I will remain in the Samaadhi state of Chit, and find out whether that particular Bhikshu is there or not in this huge hut of the-world; and will tell you in the morning.

वाल्मीकिरुवाच  
Vaalmiki spoke

मुनौ चैवं कथयति बहिर्मध्याह्नडिण्डिमः उदभूत्प्रलयक्षुब्धघनगर्जितमांसलः। तत्त्यजुः पादयोस्तस्य  
पुष्पाञ्जलिपरम्पराः नृपाः पौरा विटपिनः पुष्पं वातधुता इव। पूजयित्वा मुनिश्रेष्ठानुदतिष्ठन्स्वविष्टरात् सभा  
तदनु सोत्तस्थौ सप्रणामपरम्परा क्रमेण ह्यस्तनेनैव जग्मुः खेचरभूचराः स्वास्पदेषु यथाशास्त्रं  
अहर्व्यापारमादृताः। सर्वे संपादयामसुर्निजधर्मं क्रमोचितं चिन्तयन्तो मुनिप्रोक्तं महीचरनभश्चराः ज्ञानं क्षपां  
क्षणमिव निन्युः कल्पमिवापि च। प्रातः पुनःप्रसृतकार्यपरम्परोऽस्मिञ्जाते जने खेचरभूचरभूतसङ्गः  
आख्यानलोकरचनेन तथैव तस्थावन्योन्यसंवदनपूजितपूज्यलोकः। वसिष्ठमुनिसंयुक्ता विश्वामित्रादिसंयुताः स्थिताः  
खेचरसिद्धौघा विश्रन्ता नृपनायकाः सरामलक्ष्मणा सैव तथैवाथ सभा बभौ सौम्या समसमाभोगा शान्तवातेव  
पद्मिनी। अनवेक्ष्य वचः प्रश्नमुवाचाथ मुनीश्वरः बोधयन्ति बलादेव सानुकम्पा हि साधवः।

After the great Muni spoke like this, the drum-beats announcing the noon hours sounded on the outside roaring aloud like the dissolution clouds. All the kings and citizens offered heaps of flowers at his feet like the trees pouring flowers when hit by winds. Those assembled in the court-hall worshiped all the great Sages and saluting one and all, got up from their seats.

All the earth-dwellers and heaven-dwellers left the place one by one.

All were busy in attending to their personal duties of the day. All were ruminating on the teachings given by the Sage and passed the day as a second (absorbed in those thoughts) or rather as if it was a Kalpa (waiting for the morning session of the discourse).

In the morning, all of the heaven-dwellers and land-dwellers finished their morning duties and assembled in the court-room eager to hear the rest of the story. The kings along with the hosts of Devas and Siddhas sat in the court adorned by great Sages like Vasishta and Vishvaamitra and the princes Rama and Lakshmana. The court-hall resembled a lotus lake caressed by gentle winds as everyone was silent and happy in their minds by meditating on the truths explained by the great Sage.

The Sage himself began his talks before anyone could raise a question (about Bhikshu's existence).

The noble ones are filled with compassion and forcefully give knowledge (even unasked for).

वसिष्ठोवाच  
Vasishta spoke

राजन् रघुकुलाकाशशशाङ्क रघुनन्दन ह्यो मया ज्ञाननेत्रेण स भिक्षुः प्रेक्षितश्चिरम्। ध्यानेनाहं चिरं भ्रान्तः  
तादृग्भिक्षुदिदृक्षया द्वीपानि सप्त पृथ्वीं कुलशैलसपर्वतां यावत्कुतश्चिदप्येवं भिक्षुर्लब्धो न तादृशः। कथं किल  
मनोराज्यं बहिरप्युपलभ्यते। ततस्त्रिभागशेषायां रात्र्यां पुनरहं धिया उताराशान्तरं यातो वेलावात इवार्णवम्।  
जिननामैष तत्रास्ति श्रीमान्जनपदो महान्वल्मीकोपरि तत्रास्ति विहारो जनसंश्रयः। तस्मिन्विहारे स्वकुटीकोशे  
कपिलमूर्धजः भिक्षुर्दीर्घदृशो नाम स्थित एव समाधये। एकविंशतिरात्रं च तस्यैवं स्थितिशालिनः दृढार्गलं गृहं  
ध्यानभङ्गभीता विशन्ति नो भृत्याः प्रियाः किल तथा संतिष्ठति स भिक्षुकः अद्यैव तस्य संवेतुं नियतेरीदृशी

स्थितिः। रात्रयो ध्याननिष्ठस्य गतास्तस्यैकविंशतिः स तु वर्षसहस्राणि तथा चित्तेन भूतवान्। कस्मिंश्चित् प्राक्तने कल्पे भिक्षुरेवं पुराऽभवत् अद्य त्विह द्वितीयोऽस्मिंस्तृतीयो नोपलभ्यते। मया तु पुनरन्विष्य चेतसा चतुरात्मना तादृग्भिक्षुस्तृतीयोऽन्यो जगत्पद्मोदरालिना अस्मात्सर्गात्ततो लब्धस्तृतीयस्तादृशाशयः। अथान्ये लीलया सर्गा मया संप्रेक्षितास्ततः यावत्स्मिंश्चिदाकाशकोशशायिनि सर्गके तृतीयो विद्यते भिक्षुर्ब्राह्मश्च सदृशक्रमः।

King! Moon of the sky of the 'Raghu dynasty-sky'! Hey RaghuNandana!

I indeed searched for that Bhikshu with my 'knowledge-eyes' for long. I wandered for a long time (inside my own mind-kingdom of this world) everywhere on the earth adorned by seven islands and Kula Mountains, trying to see that Bhikshu and I could not find him anywhere!

How can the mental kingdoms (Jeeva-states and their life-stories) be reached outside?

*(No individual exists except as the imagined mind imagining an ego as some name and form; how can you find the Bhikshu as a real entity?)*

Then, I went towards the northern direction in the mind itself (by conceiving a north in the space less state of Chit), in the later half of the night like a speedy tidal wind crossing the huge expanse of the ocean.

There is a prosperous country belonging to people who follow Jainism. On a huge hillock named Valmika, there is a monastery where many ascetics reside. There lives a Bhikshu named 'DeerghaDrsha (far-Seeing one)' with brown matted locks seated there absorbed in Samaadhi. Twenty one nights have passed after he entered this Samaadhi state. His room remains locked; and nobody, not even his favorite attendants enter it for fear of disturbing his Samaadhi; and he remains absorbed like this only,

The 'Niyati' the order of the world deciding the life-span is unable to end his life by which he can attain 'Videha Mukti'. Only twenty one nights have passed for him who is absorbed in contemplation; yet he has passed thousands of years in his mind (as so many identities).

I found a Bhikshu in a previous Kalpa also with some similar story; and this one is the second life-copy of the same. I wanted to see if there is another life-copy of the Bhikshu anywhere else, but could not find the third one. I did not give up; but I again diligently searched through my mind like a bee hovering over the world-lotus to find any other Bhikshu that could be there; and such a Bhikshu was found in this creation itself. Then I observed other creations just as an amusement.

There also in another creation hidden in the Chit-space -hollow, this Bhikshu is there with the same events repeating in his life.

*(Who is who in Chit-expanse; mind processes repeat themselves with the same image of bodies or different bodies, with the same life-stories or different life-stories again and again randomly, anywhere in Chit-expanse. Who is there to realize actually? No one!*

*Like the Bhikshu, your life copy with the same image or different image can be repeated a thousand times or a million times! You are not that; for as Chit, you are not any life-copy at all; and if you wonder how you as the body entity with a particular life story can be repeated so many times, then it is your illusion state; and a mad man's questions have no answers.)*

एवं तेनैव तेनैव संनिवेशेन भूरिशः भविष्यन्त्यभवन्सर्वे पदार्थाः सर्गसंततौ। अस्यां सभायामपि ये मुनयो ब्राह्मणास्तथा भाव्यमेवं समाचारैस्तैरन्यैरप्यनेकशः। नारदेनामुना भाव्यं पुनरन्येन चामुना एवं कलनकर्मभ्यां युक्तेनान्येन भूरिशः। एवं जन्मादिना भाव्यं व्यासेनापि शुकेन च शौनकेन पुनर्भाव्यं क्रतुना पुलहेन च अगस्त्येन पुलस्त्येन भृगुणाऽङ्गिरसापि च। एत एव तथान्ये च एवरूपक्रियास्पदं चिराच्चिराद्भविष्यन्ति मायेयं वितता यतः। सदृशाचारजन्मानस्त एवान्ये च भूरिशः भूयो भूयो विवर्तन्ते सर्गेष्वप्स्विव वीचयः

अत्यन्तसदृशाः केचित्केचिर्धसमक्रमाः, केचिदीषत्समाः केचिन्न कदाचित्पुनस्तथा।

Thus, with the same situations rising again and again, all the objects were there and will be there in various creations. Even in this court-room, these Sages and Brahmins will be there in those creations also, like this only; and others too! This Naarada here should be there as another with the same actions, knowledge, character and behavior. This Vyaasa and Shuka also should be there; so should this Shunaka, Kratu, Pulaha, Agastya, Pulastya, Bhrgu, Angirasa and others. All these and others with the same identities and actions will be there again and again for long! This Maayaa is indeed spread out everywhere!

Having similar births and characters these people and others will again roll in the creations like the waves in the ocean. Some identity-copies will be fully alike; some only half-alike; some slightly alike; some completely never be like that at all and will be different.

*(All the people you see anywhere and everywhere in any world are just the Chit rising as some waves; and there is no second person that exists as out of it. Names, forms, thoughts, stories, can be repeated again and again or be completely different also.*

*All those whom you see as different are just your own copies with different mind-stories; dreams within dreams of the Chit-state. Everyone is Chit in essence; but are asleep and dreaming the dream of the Bhikshu, fulfilling countless Vaasanaas as different identities.*

*If you destroy the ego and wake up, who wakes up? No one! The Chit alone remains without any identity. What matters how many ego-copies as yours rise up in the Chit-expanse; you are not that ego; so why bother? If Rama is realized, why should he bother as to how many other Rama-copies exist in the creation-ocean? Why should the ocean worry about the wave-structures?)*

एवमेषातिवितता महतामपि मोहिनी क्षणे नेहास्ति नो कर्म प्रतिपत्तिर्हि जृम्भते। क्वैकविंशत्यहोरात्रा  
अनन्ताकृतयोऽनघ क्व तासामुपलम्भोऽलमहो भीमा मनोगतिः।

In this manner, the deluding power of Maayaa is spread all over and deludes even the great within a second! Bhikshu and his dream worlds exist as real in the state of delusion only; and you can search and find the many copies of the Bhikshu and also many copies of Jeevata and others, or not find them also, since this search also is happening in your mind-kingdom only.

In the Chit-state there is no action or agitation; there is only the mind-kingdoms rising as Jeeva-states through delusion. You can perceive any amazing factor as a part of it.

What is not possible in Chit-state? Which wave cannot rise in Chit ocean as a mind-story?

Hey Anagha! Take the example of this Bhikshu himself!

In the Bhikshu-world, twenty one days only have passed; but Jeevata and other life-existences were experienced fully for say a count of thousands of years and more.

Where, the count of twenty one days and nights (in the Bhikshu's original life) and the countless forms of his (experienced in the mind); and where, the perceptions of them all (within the span of twenty one days)?!

Time is also an illusion created by the mind! Aha! Endless is the path taken by the mind!

प्रतिभामात्रमेवेदमित्थं विकसितं स्थितं नानाकलहकल्लोलं जले प्रातरिवाम्बुजम्। जातं संवेदनादेव

शुद्धादिदमशुद्धिमत्संसारजालमखिलं सार्चिर्वह्निकणादिव।

Appearance of unreal nature alone (like a mirage-city) stays blossoming as this world-perception like a lotus blooming up in the morning by the touch of the Chit-sun, in the turbulent waters of mind-agitations, with the hovering of belligerent bees (beings) and the endless splash of waves (births and deaths)! The entire network of this impure worldly existence rises out of the pure consciousness alone, like a fiery fire from a spark.

*(Each Jeeva experiences its own world in its own mind separately like the ones (like Jeevata) seen by the Bhikshu in his mind. In those worlds also, there might be many more sub-experiences of other worlds. Nobody can stop you from experiencing a cow's life or a dog's life for some little time when you are asleep and returning back to your original identity. You may not remember it also when you wake up. Some Vaasanaa of a short-span may get fulfilled that way!*

*Then which is real and which is unreal experience? Everything is unreal from the level of Chit.*

*Yet, those experiences are real at the time of experience because those experiences are supported by the Chit and appear real because of that. The heaps of mud appear stable because of the stable land below them.*

*Realize the Self and the world-mud will just vanish; and Chit- ground alone will remain)*

प्रत्येकमेवमुदितः प्रतिभासखण्डः खण्डान्तरेष्वपि च तस्य विचित्रखण्डः, सर्वे स्वयं ननु च तेऽपि मिथो न  
मिथ्या सर्वात्मनि स्फुरति कारणकारणेऽस्मिन्।

The piece of world (limited information input) experienced by everyone is separately risen (as their private experience only). Even within that world- piece, there are varied world-pieces (as experiences).

Each person is a 'Chit-I' seeing all others as his own dream-pieces.

Each one is a Bhikshu seeing the others as his Vaasanaa-fulfillment states.

Chit is the central essence of all the dreams of all. The 'perceived' is an entangled entwined forest of dream creepers only, holding on to the single stable tree of Chit.

The main world of the 'I' and others within it; all of them are not unreal. They rise as expressions of this Chit, the essence of all, which is the cause of all causes and they are real in that sense only.

Your unreal dream is real, because you are real in the waking state. You render reality to your unreal dream. So it is with Chit; it makes the world-dreams look real, because it is real.

They are understood as unreal at the time of enlightenment.

*(Emperor Dasharatha drew the attention of the crowd to him by hinting about his royal power. He asks his Guru to give the information about the Bhikshu's country, so that he could bring him to his court and honor him. But it was too late! Or rather how could one denizen of one mental world enter another mental world of another Jeeva?! As Vasishta already had mentioned, within twenty one days of contemplation, the Bhikshu had reached the state of Rudra; so the Rishi gently reminds the still ignorant king of the events of Bhikshu's life.)*

दशरथ उवाच

Dasharatha spoke

मुनिनायक तं भिक्षुं गत्वा संबोधयन्त्वमी नरा मत्प्रतिहताः शीघ्रं चानयन्तु कुटीगतम्।

Hey Lord of Sages! Let the ministers sent by me go to the hut where the Bhikshu is absorbed in contemplation and wake him up. Let them bring him here quickly.

वसिष्ठोवाच

Vasishta spoke

राजस्तस्य महाभिक्षोः स देहः प्राणवर्जितः क्लेदो वैवर्ण्यमायातो नासौ जीवितभाजनम्। तस्य भिक्षोस्तु जीवोऽसौ भूत्वा पद्मजसारसः जीवन्मुक्तः स्थितो भूयो नासौ संसृतिभाजनम्। तद्गृहे मासपर्यन्ते बलान्निष्कासितार्गलाः अंतराले तु तिष्ठन्ति भृत्या भिक्षुदिदक्षवः। ततो नष्टाङ्गसंधानं कायं निष्काल्यते जले त्यक्ष्यन्त्यन्तं करिष्यन्ति भिक्षुमक्षुण्णमानसम्। अनेनैव सदेहेन भिक्षुर्मुक्तो व्यवस्थितः। कथं प्रबोध्यते नष्टं तद्विहारे शरीरकम्।

Raajan! That body of that great Bhikshu is now lying without life; it has rotted; dried up; lost its color and is not an abode of life principle now. That Jeeva of the Bhikshu became Brahmaa's swan and remains a JeevanMukta. It will not again get caught in this worldly existence.

In the Bhikshu's world, after waiting for a month as was requested by the Bhikshu, his attendants will break open the door of Bhikshu's house forcefully and go inside. Then they will see his body lying life-less and will cast it into the river. They will perform the necessary funeral rites for the Bhikshu who proved to be of extremely stable mind. In this manner, the Bhikshu would be liberated along with the body (Sadeha Mukti). (He will be in the form of Rudra.) How can you wake up the body lying dead in that monastery?

एषातिवितता माया दुर्बोधेन दुरत्यया नित्यं सत्यावबोधेन सुखेनैवातिवाह्यते। असत्येव कृतारम्भा हेम्नः

कटकता यथा प्रतिभासविपर्यासमात्र कारणकोदया। परमात्मनि वाचेयमित्थं मायानुमीयते तरङ्गालीव पयसि प्रेक्षामात्रविनाशिनी।

This Maayaa who is so widely spread is difficult to understand, because of her power to produce successive deluded states without end. She can be crossed over always with the realization of the truth.

Without existing at all, she has started this world-show. She makes the world appear just by making one thing appear as the other, like the bracelet seen in the gold.

Maayaa is inferred as the division-concept conceived through names.

Like the array of waves in the waters, she vanishes as one keeps on observing her.

*(What is Maayaa's power? Maayaa hides what is real and makes it appear as something else. Bracelet hides the gold. Pot hides the clay. Shapes are recognized by modifications of speech and that alone is perceived as real. Only the difference or division is believed to be real; not the Self which is the common essence of all. When you ignore the division and see the truth behind, you will conquer Maayaa.)*

जो हि दृश्यतया दीर्घस्वप्नात्स्वप्नान्तरं व्रजेत् एवं जीवत्वमायाति विवेकात्सर्वमात्मदृक्। यो यस्य प्रतिभासः स्यादात्मैव स्वबोधतः स एवोदेति संसारः करञ्जवनगुल्मधृक्।

The all knowing Supreme Self alone perceives everything and moves from one long dream to another. In this manner it attains the state of the Jeeva. Through discrimination it has the vision of itself as the essence of all. That from which this world-appearance shines forth is understood as the Self alone, when the truth is known. That state alone is understood as this world bearing the clusters of trees in the thorny forest (when one is unaware of the truth).

प्रत्येकं भूतमुदितं कृतं संसारमण्डलं भिक्षोः स्वप्नान्तर इव परां भङ्गिमिवाम्भसः।

*(Every Vaasanaa is like stone thrown in the water; immediately the circular patterns start forming one after another! Again a stone falls; again the patterns arise.*

*Like the Bhikshu moving from dream to dream with different identities, Chit also experiences different Jeeva states. Each Jeeva creates a world appearance around him as per his Vaasanaa dominance.)*

Every individual rises separately and creates a world-sphere around him, as in the dream-worlds of the Bhikshu, like the curved lines of the waters that keep rising one after the other, overlapping each other.

प्रस्तुतः पद्मजादेव जगत्स्वप्नो यथोदितः तथैवास्वच्छचित्तोत्थो रूढः सर्वजनं प्रति। पितामहवदाभाति सर्गः स्वप्नविलासवत्प्रत्येकमुदितस्तेन ब्रह्माण्डानीव कोटिशः।

*(We are all the identities of another Bhikshu-like person who is dreaming our dreams. We are all his 'dream-Jeevas' experiencing our own worlds through ignorance.*

*We do not know that we are in a dream of his. And that original dreamer is Lotus-born Brahmaa.)*

At present, the world-dream has risen from the Lotus-born. That alone rises in the (unenlightened) impure mind, and is seen by every individual as stable.

*(When we realize the Self like Jeevata and others of the Bhikshu's dream, then we will also know that the original dreamer is Brahmaa. Bhikshu in his dream-life of the Bhikshu had only ninety eight dreams and woke up after his 'ninety ninth dream' as Rudra. Bhikshu's life also is one dream experience. But this Brahma's dream-worlds amount to crores and crores of cosmic eggs.)*

When the mind is enlightened, the world appears as a dream of the Grandfather (Brahmaa).

Rising from each individual, there rise forth countless millions of cosmic eggs like this one.

स्फुरन्त्यथा तथा वास्मिञ्जीवः पश्यति विभ्रममं हृदयेऽयं समर्थं च स्वप्नवद्दीर्घमान्तरम्। चित्सत्तामात्रमासाद्य

प्रतीतिच्युतमात्रतः जरामरणदुःखानां क्वचिद्भाजनतां गतः। पातालं ब्रह्मलोकं वा चित्तसुकृतशालिनी

चित्तांशस्पन्दमात्रेण कृत्वा कृत्वैव संस्थिता। चित्स्पन्दरूपिणी जीवनामरूपं गतात्मनि अन्यत्र च विलुठति गत्वा संभ्रमहारिणी।

*(Whether it is a perceived world of a totality-mind (Brahmaa) or an individual-mind; whether it is a commonly perceived world or an individual one; it is as unreal as a dream.)*

In whatever way the world shines forth, the Jeeva sees the delusory presentation, only as a lengthy dream in his mind, which is capable of producing any experience.

*(How? Jeeva is real only as the essence of Chit; and slightly swerving from his original state, he experiences a world of limitations in some form or other.)*



The Jeeva exists as the principle of Chit which is the common essence of all, and just slightly swerving from his true nature, he becomes an experiencer of the sufferings of old age and death, in some form bound by limitations (as that of a Deva, or a man or an animal).

*(A tiny vibration of the mind principle; and lo, there rises a Brahmaa's world or a nether world instantly! Thus, conceiving anything and everything, the Jeeva-Chit experiences everything staying as every one.)*

The principle of Jeeva-Chit which is capable of creating anything, remains creating nether-world (lowest) or BrahmaLoka (highest) by just a little quivering of the mind-principle; and keeps experiencing them.

*(The Supreme principle of Chit herself conceives the Praana; becomes the vibration of the mind getting controlled by the Praana-power; through that mind-principle takes on a name and form; identifies with the body; starts chasing the sense experiences; and wallows in the perceived world.)*

Chit in the form of vibration of Praana attains the state of Jeeva (living entity) with a name and form, seeking the experiences of sense objects; moves outside; and wallows in them.

चित्तेति परमात्मा न परमात्मा न वा न किं, जीवदेहादिनाम्नोऽस्यप्रतिबिम्बादिवाहता।

Every Jeeva-entity is deluded and makes the mistake of superimposing reality on the unreal, and believes himself to be a stuff made of matter; that does not change the fact of his being the Supreme in essence. Just because of the wrong understanding maintained by the Chitta-process, how can the Paramaatman be not a Paramaatman and be something else, when that alone exists without a second?

Though the changeless state of Brahman gets reflected as an individual with a name and form in the mind-mirror tainted by Vaasanaas, and functions as if with the senses, Praana etc; nothing gets affected, since Brahman is without divisions!

Jeeva is an illusory state seen inside the magical mirror of incorrect knowledge; how can that affect the Brahman in any way? How can that which is not real affect the reality named Brahman?

How can a lie make the truth change?

ब्रह्मण्येव परं ब्रह्म जगद्दृष्ट्यैव संस्थितं शुद्धाकाशमिवाकाशे जले जलमिवामलम्।

Even if you state that the world is one with the Brahman in essence only, even then what else is there but Brahman; Brahman alone is in Brahman, call it the world or Brahman.

If you are deluded, you will name it as the world; if not deluded, you will name it as Brahman.

Names do not matter! Whatever name you refer to it as, all the names refer to the nameless Reality state only; for what is there other than that? Even from the level of the worldly point of view, 'Supreme Brahman' stays in 'Brahman' itself, like the pure sky in the sky, like the pure water in the water.

लोको ब्रह्मण एवायं जगद्रूपेषु तिष्ठति बिभेत्यन्यतया बोधात्प्रतिबिम्बादिवाहकः।

A child will see the its own face in the mirror and gets afraid that there is another person inside the mirror. Similarly the deluded Brahman sees itself as a different person in the Chitta-mirror and gets frightened, and seeks escape in the form of liberation. Destroy the Chitta-mirror, the Chit-state alone is left back.

See the Brahman alone shining as the world through the mind-mirror (as countless probable states); and be amused; not frightened.

स्पन्देऽस्पन्दीकृते चेह स्वतः संज्ञा विलीयते साप्यलं परिणामेन लीयतेऽग्नौ घृतं यथा।

The agitation as the ego is reflected inside the mind as the outside world-scenario.

If the agitation turns into no-agitation through Vichaara in the intellect, then the limited identity dissolves by itself in the intellect and becomes a non-entity like a ghost dissolving off through the reasoning process and becoming a non-entity; and the intellect also dissolves off (after its function is over with) like the ghee (ghee of knowledge got through the quiet pure state of the mind churned by Vichaara and heated in the Vichaara process) kept inside the fire of Brahman vision, where the inert Brahman evolves to see itself with a pure mind, and remains blissful.

चित्स्पन्द एव चित्स्पन्दे सर्वात्मनि विजृम्भितः स्पन्दास्पन्दौ जृम्भणादि कल्पितं न वास्तवम्। सारेण तु विचारेण सर्वशब्दार्थयोः समे, चिन्मात्रमेव ज्ञातेऽयं नास्तीत्यपि न विद्यते। न स्पन्दोऽस्तीह नास्पन्दो नैकता वापि न द्विता शुद्धं चिन्मात्रसर्वस्वं यथैवास्ति तथा स्थितम्।

The Chit-quiver of Brahman state alone shines forth in the Chit-quiver in all the individual selves also, like the ocean alone exists as the quivers of wavelets on its surface.

Agitation, non-agitation, shining forth; all these are just terms invented for explaining to the student when he is stuck to the belief of the world-existence; these are all not really there.

How can the agitation-less Brahman be there with agitation?

If you ask, then why do 'I' exist as the agitation of the mind, then my answer is, you imagine that you exist as a limited ego because of the incorrect knowledge; gain the right knowledge, then the agitation will get proved to be non-existent.

There is no agitation here, no non-agitation also; not oneness, not two-ness also.

The pure Chit alone is everything. It remains as it is.

What is not there, need not be even proved as non-existent.

The world does not even exist as something 'not existing'!

Just stop believing in what is not there, by taking recourse to Vichaara; kill the imagining mind that has been imagined; that is all. Then you will find that all the modifications of speech invented by the mind refer to only the Chit. Analyze all the words and meanings, starting from your own ego that is referred to with a name as some form, and find what is their essence; you will find that the 'knowing' alone rises as the manifold forms of sound structures with some meaning attached to them.

All objects and all things including the ego is 'known' by the 'knowing state of Chit'.

Chit alone is the essence of all like the sweetness alone is the essence of all sweet dishes; or liquidity alone is the essence of all liquids. All words refer to Chit alone.

The ignorant mind understands the sound-meaning only; not the inner essence of all.

If one can somehow grasp that Chit state which knows always, what else is there?

There is nothing to refer to as 'this does not exist'.

भेदवेदनयोदेति भेदः प्रकृतिलाञ्चनं अभेदबोधादखिले गलिते शिष्यते परं नानातैवास्य बोधेन स

बोधस्त्वनवेक्षणात्। पृच्छ कं चैवमस्त्येव तस्मान्निःशङ्कता परा। ततः स्वप्नो न जागर्तिर्नसुषुप्तिर्न तुर्यता न बन्धोऽस्ति न मोक्षोऽस्ति नान्यथाकल्पनात्मकम्।

Why do you see the difference then?

Like a child seeing the difference in the sugar-lumps variously shaped as cow, cat, horse etc, the ignorant also see the difference by having only the surface vision of the senses; and the world appears tainted only, like the nectar-filled moon is seen as tainted.

When everything melts off by the knowledge of non-difference, then, the Supreme alone is left back.

Rama! You feel yourself as different from others because of not getting the right knowledge.

The belief in the difference stays as the difference seen in the world.

Difference is to be maintained on the surface level only when engaged in worldly affairs; but inside you must see everything as a just a probable state that you know as Brahman.

By not observing the differences produced by ignorance, (and seeing the division on the surface only), you remain as chit, the principle of knowledge, as the self which is always alert and aware of all actions and thoughts. Question who and what is there in this world-appearance as division,

Analyze how the mind perceives the world through the concept of division only. Through that (enquiry) alone, the world is seen as the undivided state of the Supreme, and there is complete absence of any doubt.

All the words and meanings become meaningless in that state.

In that doubtless state, there is no dream, no waking state, no deep sleep state, no Turyaa state.

There is no bondage, no liberation. There is no imagination of another one.

*(The world you see is just a probable state that freezes when you observe. There is only the emptiness that is ready to become any perceived state, like an expanse made of 'ready to become' state; this alone is Reality; and when the mind agitation contacts this emptiness, instantly the world picture rises as a mind-picture. The continuity of these successive mind-pictures alone is known as the world. The probable states exist divisionless in the Reality state which is not in any space or time frame. The mind alone writes the picture of the world through the concept of difference.*

*Remove all the differences in trees, there is only one tree; remove all the differences in animals, there is only one animal; like this you can go on removing the divisions and will arrive at the 'knowing' alone as the common essence of all; for all the objects exist because they are 'known' through the division function of the mind only. Division is the foundation of the world-picture; but it is Chit in essence.*

*A Knower always is established in the divisionless vision, though he acts as if there is division in the world.)*

शान्तिरेका जगन्नाम्नी, शान्तिरेवमवस्थिता, अबोधोऽसत्य एव, अतः क्व द्रष्टृदृश्यदर्शनम्।

What is there actually as real? Only the quietness is there ready to become the perceived.

This quietness alone is spread out as the world that you see.

That which is uniformly spread out permeating all is 'Shaanti', the supreme quiescent state.

What you see as any world scene at every moment of your life, is an instantly frozen picture of that quietness only. It is as if you are trying to catch this quietness all the time, and when you extend the mind as the senses to catch it, it eludes you and becomes frozen as a mind-picture.

When you do not see, it is there hiding as it were and not seen; when you see, it instantly freezes into a mind-picture. That is the magic of Reality.

To catch it, you have to stop seeing it with a mind.

Keep quiet without the slightest agitation of the 'I' and its connected thoughts even of liberation and Brahman. You will suddenly understand that even the ego was only a mind-picture of the frozen Reality.

When that is also gone; what is left back, but the quietness which is not frozen into any mind-picture.

The name 'Shaanti' alone refers to the world. 'Shaanti' alone stays as this perceived world.

Non-enlightenment also is unreal. What is there to realize, and by whom?

Where at all is the perceiver/perceived/perception phenomenon?

स्पन्दोऽप्यस्पन्द एव स्यान्निःसंकल्पतया च ते, न स्पन्दास्पन्दयोर्भिन्ना संकल्परहितैव चित्।

Whatever you call as agitation is also non-existent actually; it is also the quietness frozen as agitation by the mind-function. Agitation also is the imagination of the imagined mind-phenomenon.

All these words like mind, agitation etc also are there by the belief in the reality of the world.

What actually is there, is just the 'ready to be state' of Reality, the quietness alone.

Reality itself rises as the frozen state of the world, and it later is explained as agitation and mind etc.

It is just the Reality-state; and that is all that is there.

World is the frozen state of the same Reality, which later on gets referred to as Jagat.

To see the unfrozen Reality and stay as that only, even amidst these continuously freezing scenes of the world, is Mukti.

The agitation stays as the agitation-less state by your ignoring the conceptions of the mind.

Of course, your senses may be writing pictures of the tree, rock, bird, (room, chair, window, wall, people etc) at every instant of your mind-contact; but you can see beyond these sense pictures and know of the quietness that is rising as these mind-pictures; and stay unswerving in that vision.

Your ego is also a mind-picture only as every 'I' thought; observe that which is beyond this also; and stay as that quietness.

Chit-state of Reality is freed of all conceptions and words and meanings.

It just is; and the world rises as its frozen state when known.

This 'knowing' also is the nature of the Reality only.

It 'knows' and rises as you and your world-picture.

It is not divided as the Chit and the world; it is the world; it is not divided as agitation and agitation-less states. When you have to explain the world as itself, you have to name it as agitation.

But, when you analyze and understand that Chit alone is the frozen state of the world, what is there as agitation at all?

द्वैतैक्यविकसद्रूपसंकल्पश्चिदभावनात् स च भावनामात्रेण गतो ब्रह्मैव शिष्यते।

When the Reality state is not known, then all these words of duality, oneness and all get invented to explain the world as connected to the Reality. When you understand the quietness alone frozen as Reality, the world vanishes and Brahman is alone left back with no one to explain anything.

चिच्चन्द्रबिम्बे संकल्पकलङ्कः स्फुरतीव यः नासौ कलङ्कस्तद्विद्धि चिद्धनस्य घनं वपुः।

In the moon-disc of the Chit, the taint of the conception appear like the world, like the (non-existent) rabbit seen on the moon. But it is not the taint on the moon; but the very nature of the moon.

Know the world as the frozen state of Reality (The 'Knowing' existing as the 'Known') that exists as conception only, like the rabbit conceived on the moon.

चिद्धनस्य न सन्नासन्स्थीयतां यत्तते पदे इत्यदोषमहाबोधसारसंग्रहणं कुरु।

Stay unswerving in the knowledge of the Reality which rises as the expanse of the 'known' namely the world. It is not existent or non-existent; but is beyond such explanations.

Grasp the common essence in all at all times, and be in the faultless vision of the truth, where the world is not seen as some solid reality, but as a succession of probable states only.

Stay as a witness and be all; as the ego and all the others too.

See yourself as seated at the ego-point (of observation) and be amused that you are the ego-entity, and all others are all your own other forms only.

(See yourself as all those whom you see; as your own Vaasanaas existing as other people, like Rudra seeing Jeevata and others of his dream. The entire world is you the Reality, existing as so many people.

You (Chit-essence) alone are all these; the cat, the dog, the ape, the human, the insect, the rat, the son, the daughter, the wife, the husband, and all that is there now, was there in the past and will be there in the future; all the frozen Vaasanaa-states.

You alone are; the division is not.

You the 'ready to be state' alone is rising as the ego and its probable states.

All at once are there, at one instant, and shine forth as the world-appearance.

No future, no past, no one and nothing! Only the quietness exists, even without the reference of quietness! That alone is this; nothing else is there!

चिच्चन्द्रबिम्ब असंकल्पकलङ्क अमृतविग्रहः त्वया भव्येन संस्पष्टो भावभावक्षयात्मना।

Hey Chit moon-disk! You are the moon without the taint of the conception!

You are the limitless state of perceptions that rise as existing and non-existing.

You are the Supreme power; when your rays touch anything, it instantly turns into the nectar that is oozing from you. You are Chit (and not the ego-entity) and you as the Chit remain established in the vision of yourself as all. Hey Chit, you indeed are amazing!

भावाभावदिकलनां नीत्वा चिन्मयतां चितः समोल्लासविलासान्तः समाश्रय यथासुखम्।

Get rid of the taint of the existence and non-existence about objects; for the objects are just pictures newly arising at every mind-touch as the very nature of Reality; be established in the unswerving knowledge of the Truth; be amused at the play of Chit, and stay be restful within in the quiet state of the self, though outwardly engaged in the game of the world.

स्पन्दास्पन्दौ कल्पनाकल्पना वा चित्ताम्नायो विद्धि, नामाब्धिनाम्ना सर्वाकारा निर्वृतिः शान्तिसत्ता पूर्णापूर्णं ह्येकमेवास्थितेति।

Hey Rama! Stay as the ocean of bliss; that alone is a name that can refer to you.

Bliss here does not refer to the thrill of joy experienced by the mind when in contact with desired objects and people. This bliss cannot be expressed as laughter or smile or grin.

It is the bliss of waking up from the nightmare called the world.

To know that you are deathless and that you are not bound by limitation, is bliss.

Knowledge of the truth is bliss.

You are nothing but that bliss, and not just a tiny-expanse of some momentary joy of some limited knowledge; but you are the very ocean of bliss which is limitless.

With a mind that has stopped its idiotic conceptions, seeing the world as just a sport-field, you can sink within to know yourself more and more, till you reach the supreme state of auspiciousness named Shivam.

Knowledge of Brahman is endless; and your existence as a Mukta also is endless.

Understand that agitation, non-agitation, conception, non-conception, are just ideas that belong to the mind-entity which is seeing the world as real. Dissolve all the forms into one essence of 'known'.

See the world as a frozen state of Reality when known.

It is just the dense state of quietness only, where nothing of this world exists; yet is known as the world.

Knowing cannot be but the Known. Chit cannot be but the world.

Stay as the Chit (true self), without the reality of the world deluding you.

In this 'whole and broken state' of Chit and the world, stay as the common essence of Knowing only.

See the world as you only.