

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# **BRAHADYOGAVAASISHTA**

## **JNAANA RAAMAAYANAM**

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## **SECOND HALF OF NIRVAANA PRAKARANAM**

SIXTH SECTION  
'THE NIRVAANA STATE'

PART ELEVEN  
['VIRAAT' THE TOTALITY-JEEVA]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**ABOUT THE AUTHOR**

Narayanalakshmi

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

रामोवाच  
Rama spoke

मुने जीवस्य यद्रूपमाकृतिग्रहणं तथा यथा च परमात्मत्वं स्थानं यच्चास्य तद्वद।

Hey Muni! Explain to me the nature of a Jeeva, how it conceives a particular form for itself (fit for its Vaasanaa-fulfilment), its state of supremacy, and its abode (the domain for its outside actions).

*(Jeeva is not any single entity; it is a state of living, is a perception state of the world-appearance. The discussion here is not about an individual Jeeva who lives a life as a particular body entity. The form an individual Jeeva is genetically formed in some level, is self-conceived in higher levels; but there are also formless Jeevas who appear with some conceived form in front of another person, by their own will. The question Rama poses refers to the age-old query of the enquiring minds, as to how the 'formless, nameless, mind-less Reality state' rises as a Jeeva state that is entrapped in a form with a name. The term 'Jeeva' in this section refers to the totality state of the Jeeva, the entire perceiving state of a world. The totality state comprises all the worlds and all their inhabitants as one; and is the beginning of the 'beginning of the beginningless time and space', where the 'beginning' concept itself is a delusion. An individual Jeeva cannot conceive himself without conceiving a world around him. The individual Jeeva and the Totality-Jeeva; both are the products of delusion.)*

वसिष्ठोवाच  
Vasishta spoke

VIRAAT, THE TOTALITY JEEVA-STATE

*(Contemplate on yourself as a totality-Jeeva, and merge the worthless identity of the physical body into the formless form of Viraat, like the sugar-doll dissolving into its sweetness.*

*Viraat is just the perception state of Chit.*

*Your self-awareness alone exists as the countless creations abided by countless Jeevas.*

*The Self-awareness or Aatman is the common essence experienced by all the Jeevas from a worm to a Brahmaa. This Aatman rises as the Survival-Vaasanaa in the lower organisms which have un-evolved intellects. The same Aatman is realized as the 'Self-awareness state' by the higher level of pure intellects. Aatman is the single source from which all the Jeevas rise up like the rays of the same sun.*

*'Jeeva-state' means that which is alive to the perceptions.*

*'Jeeva-state' alone exist as the countless Jeevas rising as the perception-states.*

*'Jeeva' is Viraat, the 'totality-state of all the Jeevas'.*

*One who shines as all in all his grandeur is Viraaj; and such a state is known as 'Viraat'.*

*This Viraat alone is known as the Jeeva, or the main Jeeva-state.)*

स्वसंकल्पेन चेत्योक्तं चिदित्यपरनामकं अनन्तं चेतनाकाशं जीवशब्देन कथ्यते।

'Jeeva' is the expanse of consciousness (Chetanaakaasha) which rises as the perceived state.

*(Viraat is the expanse of the Jeeva-states of consciousness, where each Jeeva dreams a world of its own.)*

The term 'Chetana' refers to the consciousness which is aware of another; and is the division-sense.

Since Brahman is the powerful state which can exist as any perceived state, this conscious state of perception named 'Jeeva' exists as limitless Jeeva-states.

Jeevas are countless, and the worlds that get experienced by them also is countless.

Each Jeeva exists as a mini-world; the Viraat exists as the totality of all the Jeevas of all the worlds.

This Jeeva-state does not exist as a second Reality as apart from the Chit.

Jeeva-state is known as Chit, since it is Chit in essence.

Each Jeeva is entrapped in its own conceived world like a dreaming person trapped in his dream.

Jeeva is also the perceived phenomenon (Chetya), for it alone exists as the world of its conceptions.

The totality Jeeva is the 'totality Jeeva-state' of all the perceptions, and is known as Viraat.

न पराणुर्न च स्थूलं न शून्यं न च किञ्चन चिन्मात्रं स्वानुभूत्यात्म सर्वगं जीव उच्यते।

*(This Viraat exists as all the Jeeva-states.*

*The term 'Jeeva' refers both to the individual and the totality states, since they are of the same essence.)*

Jeeva is not some subtle atom like thing, which empowers the body.

Jeeva is not some gross thing, which exists in some time and space point.

Jeeva is not some emptiness also.

Jeeva is not some object that can be sensed by the six senses.

It is just the sense of awareness one has about one's existence, as Aatman.

It is experienced by oneself alone.

Jeeva alone rises as all the perceived, by being aware of it all, as the 'I'.

*(When the 'I' rises, the Chit shines forth as a Jeeva experiencing some world-scene, as per the mind-content.)*

अणीयसामणीयांसं स्थविष्टं च स्थवीयसां न किञ्चिन्मात्रकं चैव सर्वं जीवं विदुर्बुधाः।

That which is subtler than the subtlest, that which is grosser than the grossest, that which is not just any thing that can be perceived, that which is everything as the awareness of everything, that alone is said to be the Jeeva by the wise.

*(It is extremely subtle because it cannot be grasped by the senses.*

*It is extremely gross because it is the only thing that exists, as the Chit-essence.)*

यस्य यस्य पदार्थस्य यो भावस्तेन तत्र तं स्थितं विद्धि तदाभासं तदात्मैकान्तवेदनात्।

Aatman is the Self-awareness-sense; this alone rises as the awareness of the world-objects.

Understand that, when any perception of an object happens, the very state of the 'Awareness of the Self' exists as the very object that is perceived. The object comes into being for a Jeeva, by its being aware of an object with certain qualities.

*(For example, when you see a pot, the pot does not have a separate existence outside of your awareness.*

*You are aware of an object means that, your awareness alone exists as that object.*

*If the awareness in each Jeeva is not aware of anything, then nothing can come into existence. The world exists when the totality of all Jeevas stays as the awareness-mirror of the objects reflected in them.*

*The world you see is a totality-state of the perceived; and the objects exist as the totality perception state of many minds. Yet, the personal conceived world of each mind is different, and the objects get revealed as per the mind-needs; like a food-lover's mind reveals only the food-items, like the book-lover's mind opens up only the books; and so on.*

*The unmanifest information set of a single totality-mind, is known as a creation.*

*The Oceans, mountains etc stay the same for all as the totality-mind state; but the house, family, friends, and other individual needs stay different, and each mind is trapped in its own conceived world founded on the ego-conceit. You as an individual Jeeva, are defined by your needs and wants only.)*

स चेतति यथा यत्र यद्यदाशु तदेव हि तथा तत्र तदा राम भवत्यनुभवात्मकम्।

Every experience that a Jeeva undergoes is an event forced by some Vaasanaa or other (the basic Vaasanaa being that of survival in the lowest level).

Rama! In whatever manner the object gets revealed as per the Vaasanaa enforcement, wherever as at some particular location, in whatever conceived form (as a wife, or husband, or a child, or a rock, or a tree, or a cow etc), it becomes experienced in that manner, at that place, in the conceived form.

*(Why do you see other objects that are not your conception also?*

*When you enter a house belonging to another person, you see the objects conceived by him in that house, and they add up to your conception-store. Whatever house is inaccessible for you, like say a celebrity's house, his conceived objects remain unmanifest for you always.*

*Totality-minds are many and varied; and the individual Jeevas of a particular totality-mind experience the same type of world, as a single totality-mind.*

*However, another Jeeva of another Creation of another totality-mind cannot see what you see here, as this totality-state of this Brahmaa.*

*Brahman is not a Jeeva; but shines forth as various Viraat-forms. This world is one such Viraat-form.*

*Brahman the Reality-state is complete; Viraat-state is incomplete, and strives for completion.*

*The Jeeva state of incompleteness cannot exist in the realized state of Brahman.)*

पवनस्य यथा स्पन्दश्चेत्यं जीवस्य वै तथा स्वसंविन्मात्रनिर्णयं नोपदेशाम यक्षवत्।

Jeeva means the perception state, like the wind is the movement state.

You as a Jeeva, are what you experience as a world with an 'I' sense.

It cannot be explained in words, This has to be understood by one's own perception state.

Jeeva is not some ghost like thing which is inside the body. You cannot imagine a Jeeva like a ghost imagined by a child.

You who are experiencing a world as a perceived state, is a Jeeva-state.

You as a Jeeva can never be without any perception.

Jagat is a 'totality-perception state' of all the Jeevas.

*(Brahmaa or Viraat is the totality state of a single set of minds, of the same level. 'Aakaashaja (Born out of emptiness)' is the totality state of all the totality minds of all the Brahmaas that can ever be.*

*Brahman is the source-state of the Aakaashaja-state also.*

*Unmanifest world state is Aakaashaja, manifest world state is Brahmaa. Brahman is neither the unmanifest or the manifest; but is beyond all such terms that belong to the perception-state of a Jeeva.)*

यथैवास्पन्दनाद्वातः सन्नेवैत्य सदात्मतां तथैवाचेतनाज्जीवो जीवन्नेति परां गतिम्।

If the movement is not there, then the quiet state of the wind fills the entire expanse without division; and remains quiet as its original state. Similarly, when the perception ceases, then the Jeeva stays as the Supreme state of Brahman.

*(In the sleep state also, the Jeeva remains as the Brahman only; but again sees a world forced by the dormant Vaasanaas. After the dissolution of the world as willed by the Creator, everything remains quiet in the state of Brahman; but manifests again as a world of some Brahmaa, forced by the Creation-Vaasanaa.*

*Creation-Vaasanaa is the state of Reality which has to exist as some perceived state.*

*At the time of liberation also, the world dissolves off through Vichaara; but does not rise again as any real solid world of a Jeeva-state. The Jnaani though has to exist as a perceived state, will see the quietness of the Self alone in the perceived also.)*

जीवश्चिद्धनरूपत्वादहमित्येव चेतनात्देशकालक्रियाद्रव्यशक्तीः निर्माय तिष्ठति।

*(How does a Jeeva-state perceive a world?)*

Jeeva, conceives the 'I' as an entity, that is stuck to a space and time point, and therefore produces the measures of space and time as its limitations; conceives some actions for its desire-fulfillment; sees the objects around it, by its own power as the dense state of Chit.

*(At each and every moment of your life as a Jeeva, the objects rise up as per your need, and are supported by the memory-store of the mind. It is as if, when you move from one room to another also, you by the power of Chit are manifesting the right information of the objects newly at every instant.*

*Actually you alone light up the perceptions at every moment newly; and when you turn away, everything remains dissolved in the emptiness; but the mind keeps you always away from this truth by assuring you of the world-existence through memories and guesses.)*

देशकालक्रियाद्रव्यचर्चिताचर्चितां स्वयं असत्यां सत्यवत्स्फारां तावन्मात्रशरीरिकां चेतसा ह्यसदाकारां

प्रालेयपरमाणुतां पश्यत्यात्मन्यथात्मत्वे स्वप्ने स्वमरणोपमां स्वप्नस्वावयवान्यत्वसदृशीं तां विभावयन्

विस्मृत्य चेतनां सतां ततामेवाशु गच्छति।

*(The Jeeva-state is a conception state. It first conceives itself.*

*When conceiving itself, it conceives some point as its location, and that becomes the space.*

*When it exists in the space at a certain point, the conceptions appear one by one, marking the time-units.*

*Though the awareness -state of self-existence is not dependent on any time, place, action or object, the Jeeva conceives itself as a physical entity living inside the space-divisions, believes itself as getting born in time and dying in time, and is trapped in the world-oriented actions, is attached to the inert and living objects, and suffers through a humiliating state, like a person smeared with the dirty mud.)*

The Jeeva conceives through the mind, itself as a limited entity bound by time and space in the Chit-essence and is smeared by the taint of space, time, action and object, though actually as the Chit-state, it is not tainted by these at all.

*(All the conceptions are firmly rooted in the realness felt in the conceptions.*

*The Jeeva state is blindfolded as 'What I conceive is real'.)*

*(How do you define the Jeeva-state?)*

*Jeeva is a state of delusion and misconception.*

*It is a state of ignorance. It is supported by the 'I' sense.*

*This ignorance is supported by the knowledge of oneself, in the state of Viraat.*

*The 'totality-mind' is 'Chit in essence', and is supported by Chit alone.)*

The Jeeva is ascertained well about the realness, in the expanse of conception called the world.

The Jeeva is ascertained well about the limited structure of itself as a body, and is identified with the name and form of the body.

The form one identifies with as oneself, is just a conception and is sensed by the senses, and is inert.

Like the subtlest form of frozen snow imagining itself as separate from the expanse of coldness, the Jeeva imagines itself as a limited helpless entity through its mind, and suffers foolishly, like seeing oneself dying inside a dream.

Like seeing oneself as some animal with limbs in a dream, the foolish Jeeva imagines oneself as different from the true self, forgets its own pure Self-state, and becomes one with the imagined identity.

*(Though every one knows that they exist for sure, the idea of one's existence is superimposed on the inert non-conscious body, and one suffers as the 'I' that is trapped in the 'I' based world.)*

True Self (Aatman) is not located in space or time; and does not move also; but the Jeeva conceives itself as an entity with form that is living inside a world where time and space are independent realities.

एवंरूपो बुद्ध्यमानः प्रोच्छन्नत्वमथात्मनि पश्यत्याशु स्वमात्मानं चन्द्रबिम्बमिव द्रुतम्।

*(Individual Jeeva exists as a tiny world made of conception.*

*Individual Jeeva is a tiny store of information that rises as per its needs and actions.*

*Totality-Jeeva exists as the totality state made of all these conceptions. It increases and bloats up along with the expansion of Jeeva states.)*

With such an understanding, the Jeeva which is the power of Chit to exist as any conception, conceives a huge world within itself and bloats up like a moon-disc instantly.

*(Moon is a term that refers to 'mind-function' in the Upanishads. Jeeva exists as a bloated mind-state only.)*

आत्मन्यथेन्दुबिम्बात्मन्यसौ संवितिपञ्चकं काकतालीयवद्विन्नमुदितं चेतति स्वयम्।पञ्चानां संविदां पञ्च भिन्नान्यङ्गान्यसावथ बुध्यते तानि तद्रूपरन्धाण्यनुभवत्यपि।

*(The 'I' cannot exist without a world-perception. The 'I' has to exist as some 'I' based Jeeva with some worthless identity, till the attainment of the Self-Knowledge.)*

This 'I' rising as the 'forgetfulness of Aatman', shines with its five limbs stretching out as the world-scenario. The 'I' produces a world made of five types of perceptions, as the senses.

Like the Taala leaf falling down as if waiting for the crow to sit on the branch, this conception of oneself as the bloated 'I' and the world, gives rise to the five types of senses, which are seen as the objects outside of oneself. All the sense experiences which are within, are perceived as belonging to the objects outside.

Rama! These five senses give five varieties of experiences.

Sensing a world through these five senses, the Jeeva experiences them as if outside, and enjoys them as varieties of sense objects of various forms and names.

VIRAAT, THE TOTALITY JEEVA

*('Viraat' is a term that refers to the entire perceived state that gets seen by the totality of all Jeevas.*

*Jeevas and the perceived world, exist as entwined with other; and cannot exist without each other.*

*The Viraat is made up of all the Jeevas, is of all the forms of Jeevas; is all the conceptions of Jeevas.*

*Since the Jeeva is a conscious state; the Viraat-Jeeva is also a conscious state only.*

*Individual Jeeva is ignorant; Viraat-Jeeva is established in the Chit.*

*Viraat is not an entity, but the Chit-state existing as the perception state of Jeevas who have similar Vaasanaas.)*

स पञ्चावयवः पश्चाद्वाजते पुरुषो विराट् अनन्ताकारसंवित्तिरव्यक्तात्मा निरामयः।

With these five senses as the limbs, the 'totality of all the Jeeva-experiences' rises as the commonly experienced world-reality, namely Viraat.

This Viraat is the 'Supreme Purusha', the embodied state of the Chit.

This Viraat is the Chit, which rises as if with five limbs.

The five limbs stretch out all over, and produce a variety of objects.

*(What form can be the form of this totality-state?)*

Viraat-state is made of endless conceived forms of all the Jeevas. Yet the Chit-essence which is shining in all, as the common-awareness state is without any form and without any change.

*(Viraat is a point which is dense with similar Vaasanaas and is the source for all the Jeevas of its creation. It is a small seed, which rises as the huge conception-tree of the world.)*

मनोमयोऽसावुदितः परस्मात्प्रथमोत्थितः आकाशविशदः शान्तो नित्यानन्दविभामयः।

The form of this Viraat can be imagined as a huge mind rising from the Supreme at first.

Viraat is made up of all the minds that exist as the Jeeva-states.

It is as limitless as the conception of space; is quiet; and shines as the bliss of the Self.

*(Conception of the beginning of space and time, forms the beginning of the perception-state.)*

स चाप्यपञ्चभूतात्मा पञ्चभूतात्मकोपमः विराडात्मैकपुरुषः परमः परमेश्वरः।

Viraat is not some entity made of five elements, like those of the ignorant Jeevas; yet it exists as all the bodies made of five elements in the form of the Jeevas.

It is a totality form, the total embodied state, the Supreme itself existing as the Viraat, the lord of all.

स्वयमेवाशु भवति स्वयमेव विलीयते स्वयमेव प्रसरति स्वयं संकोचमेति च।

This Viraat rises by himself, dissolves by himself, spreads out by himself, withdraws by himself.

*(When the 'I' rises, the Viraat also rises as the totality state of all the Jeevas.*

*When the 'I' vanishes, Viraat also vanishes along with the totality state of all the Jeevas.*

*Viraat exist only for the ignorant minds; for a Jnaani, no world exists, no Viraat also exists.)*

स्वसंकल्पकृतेनासौ कल्पौघेन क्षणेन च यदृच्छयोदेति पुनः पुनर्भूत्वोपशाम्यति।

He rises by his own will after hosts of Kalpas, or the next second itself, appears whenever wherever, and subsides also again and again.

*(Where there is ignorance, he rises as the time-span of Kalpas, or the very next moment itself; for he alone contains the very time-concept held by the Jeevas.*

*A Jeeva has to conceive the 'I' as inside a world.*

*Instantly Viraat comes into existence as a Totality-Jeeva.*

*Only a Jnaani can transcend the Viraat also and live as he wills, like explained in the story of Indra who created a tri-world inside a dust-mote.)*

मनोमात्रैकरूपात्मा प्रकृतेर्देह एष सः एष पुर्यष्टकं प्रोक्तः सर्वस्यैवातिवाहिकः।

He is of the nature of mind alone, which exists as the conceiving mechanism.

*(He is the Aativaahika body made of all the Aativaahika bodies of all the Jeevas inside him.)*

He is the form of the embodiment; and stays as all the embodied Jeevas.

He alone is known as the eight-fold city (Puryashtaka).

He is the totality of all the Aativaahika bodies.

सूक्ष्मः स्थूलोऽम्बरात्मैष व्यक्तोऽव्यक्तोन्तर्वर्जितः सर्वस्य बहिरन्तश्च न किञ्चित्किञ्चिदेव च।

He is very subtle, and cannot be grasped by the senses or the mind.

He is gross also, since he alone is the gross bodies of all.

Yet he is empty of everything; since the Jeevas are just self-conceived states.

He is subtle, gross, and is the emptiness-state.

He manifest as the perception-state, but is unmanifest; since nothing at all exists as any real state of perception. He is not divided as the Jeevas. He is everything that is there as the Jeevas and their perceived worlds; and so, he is outside and inside of all. He is not any thing, since he is not an object that can be grasped by the senses; he is something that stays as all this, since he is the essence of Chit.

अङ्गानि राम तस्याष्टौ मनःषष्टानि पञ्च च साहंभावानीन्द्रियाणि भावाभावमयानि च।

Rama! His limbs are eight in number. Mind is six along with the five senses; and the 'I' sense and the Praana make the total as eight; and these limbs experience the absence and presence of objects.

तेन गीता इमे वेदाः सशब्दार्थकल्पनाः नियतिः स्थापिता तेन तथाद्यापि यथास्थिता।

These Vedas were sung by him, by conceiving the words and meanings.

He alone ordained the rules of this creation; and those rules continue even now.

(Vedas and rules differ for each Viraat as per the evolved state of the Jeevas.)

THE FORM OF VIRAAAT

(Viraat is not an individual with form. Viraat is all that exists as the world-appearance of his creation.

What form can be there for the state of the totality, which is the perceived state of all Jeevas?

This is how you can imagine it as.)

अनन्तमूर्ध्वं मूर्धास्य तथाधः पादयोस्तलं अपराकाशमुदरमिदं ब्रह्माण्डमण्डपं लोकान्तराण्यनन्तानि पार्श्वकाः क्षतजं

पयः मांसपेश्यः क्षितिधराः सरितः सन्तताः शिराः रक्ताधारा जलधयो द्वीपान्येवान्त्रवेष्टनं बाहवः ककुभः

स्फारास्तारका रोमसन्ततिः पञ्चाशदनिलस्कन्धा एकोनाः प्राणवायवः मार्तण्डमण्डलं चण्डं पित्तं जठरपावकः

शशाङ्कमण्डलं जीवः श्लेष्मा शुक्रं सितं बलं मनः संकल्पकोशात्म सारात्मा परमामृतम्।

All that is above as the limitless space-expanse is his head.

All that is down below is the bottom of his feet.

Whatever is in-between is his belly, which contains all the perceived states of all the Jeevas.

The entire Mandapa (arched pavilion) of Brahmaanda (Cosmic egg), is his body-shape.

All the different worlds the Jeevas experience is his side-limbs.

The flowing water is his blood-stream. The mountains are his fleshy parts.

The Rivers that flow non-top are the nerves. The Oceans are the dense blood-filled parts.

The islands are the entwining entrails. The Directions are the shoulders.

The scattered stars are the hairs of the body.

The forty nine (fifty minus one) air currents are the Praana-winds

The solar-sphere (witness state) is the heat of the belly producing the bile.

The moon-sphere is the mind-state of the Jeeva.

The phelgm is the power of producing Jeevas.

The strength is the white fluid of Samkalpa.

Mind is the hollow which is the store of conceptions.

The essence is the nectar of Brahman.

(Contemplate this form of Viraat as your body, and transcend the microbe state of the Jeeva.)

यदिन्दुमण्डलं नाम स सम्नाङ् जीव उच्यते। शरीरकर्ममनसां बीजं मूलं च कारणम्। अस्मादिन्दुविराङ्जीवात्

प्रसरन्ति जगत्त्रये जीवा मनाम्सि कर्माणि सुखान्यमृतानि च। विराज एते संकल्पा ब्रह्मविष्णुहरादयः तस्य

चित्तचमत्काराः सुरासुरनभश्चराः। चित्स्वभावो बुद्ध्यमानः प्रालेयपरमाणुतां यदादौ भावयत्याशु तदा तत्रैव

तिष्ठति।

That which was mentioned as the moon-sphere (waxing and waning state of the mind) is the 'Emperor ruling the kingdom of perception', and is known as the Viraat-Jeeva. It acts as the seed and the root-cause for the rise of the body, action and thoughts of all.

The Jeevas, minds, actions, pleasures and immortal bliss experiences, are spread out in all the three worlds, from this Viraat-Jeeva who is the form of the moon, the totality-mind.

Brahmaa, Vishnu, and Hara are the conceptions of this Viraat, the total conception state of the Jeevas here.

The Suras, Asuras and all those who move in the sky, are the magical feat of his mind.

Established in the state of Chit, understanding the subtle nature of bliss in the moon, whatever he conceives, he becomes that. (A Jnaani transcends the Viraat-level, and is not bound by the Viraat-rules.)

तेनैतदेव जीवस्य स्थानं विद्धि रघूद्वह पञ्चावयमेतच्छरीरमनुभूयते।

Hey Best of Raghus! Understand this to be the established abode (Sthaana) of the Viraat-Jeeva. This alone is experienced by all the 'mini-Jeevas' as the bodies which act as the channel for the five limbs, namely the five senses.

विराट्जीवाच्चन्द्रमसो जीवभूतानि देहिनां प्रसरन्त्यन्नजातानि प्रालेयविसरात्मना।

Viraat-Jeeva is the full-moon, from which all the needed ingredients for the life-experience like the food etc to nourish the body and the minds of the 'mini-Jeevas', oozes out; like the nectar from the moon oozes out to nourish the plant-life.

तान्येव देहिदेहेषु जीवा जीवन्ति जीविषु मनो भूत्वा विचेष्टन्ते कर्म जन्मसु कारणम्।

Countless Jeevas rise from this Viraat, and live as the embodied entities that are stuck inside the bodies; function as the mind-states, and go through repeated world-existences with no permanent identities.

एवं विराट्सहस्राणि महाकल्पशतानि च गतान्यथ भविष्यन्ति नानाचाराणि सन्ति च।

In this manner, thousands of Viraats, hundreds of Brahmaa's Kalpas, with varied behaviors, have passed off; will be there; and exist now also.

सर्वतोऽनुभवरूपयानया सतयोत्तमपदादभिन्नया अन्तर्वर्जितमहाङ्गसङ्गया तिष्ठतीति पुरुषः परो विराट्।

Experiencing everything as all the Jeeva-states, established in the excellent state of the Supreme, and not differing from it ever, unaffected by the connection to the huge Jeeva-states inside himself, he exists as the Supreme Purusha in the Viraat-form.

संकल्पपुरुषत्वेष यद्यत्कल्पयति स्वयं तत्तथा तादृशं पञ्चभूतात्मा भवतीव खम्।

This conceived being called Viraat, exists as the empty expanse; whatever he conceives by himself (as a totality of similar Vaasanaas), in that manner, he becomes like that as if made of five elements.

सर्वं राम जगज्जातं तत्संकल्पं विदुर्बुधाः।तादृग्रूपं पञ्चकात्मविषयोन्मुखमाततम्।जगत्पदार्थसार्थस्य विराट् सर्वस्य कारणम्।

Rama! The wise know that whatever appears in the world is his conception. Such a form of his, rises as the five types of Bodha (information-sets), and is turned towards the objects of senses only. Viraat alone is the cause of all the objects of the world, all over, which are made of the five elements.

कारणेन समान्येव कार्याणि भवन्त्यतः यथैष स विराडेव विराट् प्रत्येकात्मनि स्वसंविदि प्रसरति बोधवान् न त्वबोधवान्।

The effects always take on the nature of the cause. So also, Viraat alone is a Viraat hiding in each individual Self, and spreads out through the consciousness, perceiving the objects. He cannot remain as non-perceiving. (*Jeevas may appear and disappear, but the Viraat-state continues forever as the state of 'totality-delusion'.*)

आसरीसृपमारुद्रमेवभ्युदितो भ्रमः अणावप्यद्रिविस्तारो बीजकोश इव दुमः।

Like a huge tree inside the tiny seed-hollow, the delusion has risen like this from the crawling worm to the state of Rudra, and has expanded like a mountain from the atom-state.

आसरीसृपमारुद्रं विराट् प्रत्येकात्मनि पराणावप्यनन्तात्मबोधतो न त्वबोधतः।

Viraat alone shines forth in each individual self from the crawling worm to Rudra-level, as each Jeeva-atom with the complete awareness of the Chit as the Self, and not as the ignorant level. (*Viraat is the term that refers to Chit as its perception-state.*)

यादृगेव विराडात्मन्येष विस्तार आगतः तादृगेवेह सर्वस्मिन्नणुमात्रेऽपि भूतके।

In whatever way the delusion has expanded in the Viraat, that alone exists in that manner in everything, in the atom of individual Jeeva-state.

*(The total mind-state of all the beings in different levels of knowledge and ignorance, decide the name of the Yuga as SatYuga, KaliYuga etc. As per the levels of the mind, the Viraat keeps evolving or devolving.)*

परमार्थेन न स्थूलं न सूक्ष्मं किंचन क्वचित्यद्यथा विततं यत्र तत्तथाश्चनुभूयते।

In truth, nothing exists a the subtle or gross, anywhere anytime. Whatever is spread out as the potential state of conception, is experienced instantly giving rise to a Jeeva-state (as a Viraat made of many Jeevas).

मनश्चान्द्रमसो जातं मनसश्चन्द्र उत्थितः जीवाज्जीवोऽथवैकैषा सत्ता द्रवजलाङ्गवत्।

Mind (individual Jeeva) rises from the moon (totality-Jeeva), and the moon (conception of Viraat) rises from the mind (individual Jeeva). Jeeva rises from the Jeeva; yet everything is made of the similar essence like the liquidity is common in all the water drops.

शुक्रसारं विदुर्जीवं प्रालेयकणसन्निभं आनन्दोऽचलसंदोहस्तत एव प्रवर्तते। तं चेतति तदाभासं पूर्णात्मस्थमात्मना तत्र तन्मयतां धत्ते तेन तन्मयरूपिणी।

Jeeva is the potential state which can produce many, like the coldness rising as many snow drops, and is Chit in essence. The bliss of the Chit alone rises as the many joys that are experienced in the perception-level. The Chit alone gets experienced as the perceived, as its shine, established within oneself as the complete undivided Self-essence sensed by all, and becomes one with everything; since Chit alone is everything, and everything exists as the Chit alone.

जीवसंविदथैषान्तर्यदुपायाति पञ्चतां न तत्र कारणं किञ्चिद्विद्यते न च कार्यता।

The Jeeva-consciousness (as the individual Jeeva staying a part of the totality-Jeeva), conceives itself as a body made of five elements; there is no cause or effect phenomenon here (except delusion).

प्रतियोगिव्यवच्छित्तेरभावात्स्वस्वभावयोः स्वभावोक्तिर्न चैवात्र भवत्यर्थानुसारिणी।

*(Brahman does not exist as the Viraat, actually. Viraat is a part of the delusion-state rising as the Jeeva.)*

Since there is no possibility of a second, there is nothing called one's nature also; everything appears as if purposeful, as the delusion state only.

जीवो जीवत्वमेव स्वजीवत्वादेव च स्वतः अन्तस्त्वेन बहिष्ठेन दृश्यते स च वायुवत्।

*(What is this delusion like?)*

The Viraat-Jeeva, as the state of the individual Jeeva, sees within itself the inside and outside, because of its Jeeva-ness, like the wind seeing its movement as if outside of it.

नीहारेणेव संवीतश्चेत्यवस्तुपरायणः जात्यन्ध इव पन्थानं मारुतात्मा न पश्यति।

Covered by the mist of ignorance, absorbed only in chasing the perceived objects, this wind-filled entity does not see the truth, like a man who is born blind cannot see the path.

जगज्जृम्भिकया जीवः स्वमैक्यं द्वित्वमास्थितः स्पन्दशक्त्येव पवन आवृतात्मा न पश्यति।

Jeeva (the Totality-Jeeva made of individual Jeevas) bloats up as the Jagat, conceives oneness and twoness, does not see the truth like the wind that is absorbed only in the movement.

अज्ञानस्य महाग्रन्थेर्मिथ्यावेद्यात्मनोऽसतः अहमित्यर्थरूपस्य भेदो मोक्ष इति स्मृतः।

The huge knot which binds one through Avidyaa is the sense of false-self which rises as the 'I'; if this knot is opened, then it is known as 'Moksha'.

व्यपगतघनचेतनः समन्तादहमिति नूनमबुध्यमान आस्व अनभिधघनचेतनैकरूपः क्षितसदसत्सदसत्सदोदितश्च।

Completely get rid of the dark cloud of Ajnaana which is blocking the Sun of Truth, and remain without the least awareness of the 'I'.

Remain as the dense state of awareness alone, which has no identity as any 'I'. Remain always awake to the real in the unreal, where the unreal stays destroyed and the real alone shines forth.