

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART SEVENTY ONE
(SVAPNA IS JAAGRAT; JAAGRAT IS SVAPNA)

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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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

वसिष्ठोवाच
Vasishta spoke

स्वभावं जगदाकारं चिद्भावोऽनुभवन्स्थितः स्वतः स्वप्नमिवानन्यमात्मनः कल्पनाभिधम्।

The 'principle of Chit' (Self awareness) stays experiencing its own nature as the 'form of this world' that is termed as an imagination (mind-conceived world-scenario), like a Svapna, without differing from oneself. *(Your dream-perception rises from your store-house of conceptions only. It is the 'Chit the pulsating emptiness' itself seeing the emptiness of itself through some magical glasses as it were; and perceiving as it were all the images and sounds and what not, as if dreaming, as if hallucinating. Your mind, the 'information processing nature of Reality' alone expands and extends as a dream-world and also as the Jaagrat world. Mind is not any solid limb situated inside your body or brain; but is just the agitation of Praana, the energy-flux that appears as the 'I' and its connected thoughts. Mind is made of emptiness only, and creates a world made of emptiness, be it a Svapna state or be it a Jaagrat state. You may remember the 'Jaagrat state experiences' as jumbled up memories in a dream; or 'dream state experiences' as clear or made-up memories in the Jaagrat state. However, what matters what memories belong to which state? At every moment, every experience of an object turns into just memory that is stored inside the brain, and nothing is left back as any solid material you can have access to. Everything of the past is what you remember as, or what you conceive as, but the past is never there as any accessible world. The world you experience at every moment vanishes at every moment, and reproduces itself as per your mind-light, the very next moment. Everything rises from the emptiness and dissolves off into emptiness, and stays also as emptiness only. Memory is also not exact replication of the experience; and is not reliable. You may remember what has not happened also as happened; and forget what has happened as not happened also (Jnapti's words in Dome-tale). What can you rely on for the realness of the world? What the idiot-mind narrates, that alone is the world for you; and the mind-made narrative is of course just worthless rubbish.*

The dream-world does not continue after you wake up; but the Jaagrat-world that is left back at night, continues as if, after you wake up in the morning; therefore, both the Jaagrat and Svapna cannot be the same. If this is your argument then listen. Both the Jaagrat and Svapna are the perception-states of the mind only. These perceptions-states remain dormant in the 'Sushupti state'. These alone appear as the world-existence when you wake up. Even in the dream, these 'dormant perception states' alone rise up as your experiences. One is short; other is prolonged! So what? In the Jaagrat, the world is perceived as the lines drawn on emptiness. In the Svapna also, the world is perceived as the lines drawn on emptiness. In Sushupti, there is only the blankness of nothingness with the world in a potential unmanifest state. Where is the getting away from the ignorance and the consequent rise-up of the world?)

जाग्रत्सुषुप्तमेवेदं शिलाजठरमेव वा आकाशमेव वा शून्यं जगत्त्वेन च नोऽङ्गितम्।

The 'state of Jaagrat' is indeed the 'state of Sushupti' as the Chit-state of silence. *(The unmanifest potential state alone exists, the manifest world is just a hallucination-state of that potential state.)* It is silent like the rock-belly, or is the revealing power of Reality that is nothingness, or just sheer emptiness only. Yet the ignorance alone exists as the world-experience of the Jaagrat, and this emptiness is not free of the Jagat.

स्वप्न एवात्र दृष्टान्तः पुरमण्डलमण्डितः स्वप्ने जगन्न किञ्चित्सदित्थमाभाति भासुरम्।

The example that can be quoted is the Svapna-state which is adorned by cities and structures. In the Svapna-state, there is nothing called the Jagat actually. The Reality of Chit alone shines in this manner.

त्रैलोक्यमसदेवेदं यथा स्वप्नेऽवभासते जाग्रत्यस्मिंस्तथैवेदं मनागप्यत्र नान्यथा।

This tri-world (of Jaagrat) is also unreal only; and shines like this as in the Svapna. Even in this Jaagrat state, it is the same (as in the Svapna). There is not the least difference that can make it real otherwise.

न जाग्रति न च स्वप्ने जगच्छब्दार्थसंभवः स्वं वस्तुतस्तु चिद्व्योम्नो भानं बुद्धं जगत्तया।

In the Jaagrat or Svapna, there is no possibility of the word called 'Jagat' with a meaningful existence. *(The world is just the made-up narration of a set of information. Where is the Jagat at all as a solid structure?)* Actually, one's own nature of Chit-expanse's shine is understood as the Jagat.

चिद्व्योम्ना स्वचमत्कारो व्योमन्यद्रयादिरूपभृत्जगदित्येव बुद्धोऽन्तर्जाग्रत्स्वप्ने स्वयम्भुवा।

By the Self-born (Brahmaa) (the Creation potential) who is of the nature of Chit-expanse, his own wondrous power is understood as the Jagat with its mountains etc, in the emptiness, in the states of Jaagrat and Svapna.

जगन्न किंचिदेवेदं चिद्रूपं च न किंचन एते किंचिदिवाभातो नभश्चिज्जगती मुधा।

There is no Jagat also; there is no shine of Chit also.

(All these words like 'Jagat' 'Jaagrat' 'Svapna' etc are just some 'sound-modifications with meanings', and do not have any relevance except at discussion and discourse sessions.)

These two, the 'emptiness and Chit' simply shine as some meaningless thing within Chit.

(So, the shine of Chit is real and the theory that it shines as the Jagat also is real; is it so?

No! What shine? What Chit? What Jagat?

These are all just some words invented by the mind.

It is just 'That'; 'That' alone is 'That'! 'That' does not have a name as some Chit-entity.

There is no language in that state that defines it as Chit. 'That' is nothing but the 'emptiness of emptiness also' where the words like empty and non-empty lose their meanings.

Just That! ChinMaatram! 'That' alone!

'That alone' is 'all this'! There is no difference between 'that' and 'this'.

For us the 'deluded agitations', the difference alone is seen everywhere.

Our brains cannot function without the language and differences.

Even if the brain is split by surgery, the left and right brains will still have different view points!

Brain (mind) means duality and cannot exist without the sense of duality.)

आभातमेव त्रैलोक्यं यथा स्वप्ने न किंचन शून्यमेव भवेदेवमेवं जाग्रति निर्वपुः।

Even the tri-world shining in the Svapna is actually nothingness only.

It will be without any form and empty even in the Jaagrat also.

(The 'tri-world seen in the Svapna or in the Jaagrat' is made of emptiness only; and not real.

All that your mind conceives as the world is alone the solid world that you see in Jaagrat or Svapna!)

स्वप्ने किल महाबुद्धे नानानिर्माणशालिनि आरम्भा एव नारम्भा असत्सदिव चाततम्।

Hey intelligent Rama! In the Svapna-state which can produce a variety of experiences, all the enterprises turn into non-enterprises; and the unreal spreads out as real.

(For example, suppose you climb a hill in your Svapna-world doing very hard effort and reach its peak somehow, sweating and breathing hard; yet if you wake up at that instant from your dream, 'the hill, the hard effort, and everything' vanishes off into emptiness. All that you experienced as real is gone within a second. So it is with Jaagrat also! For a Jnaani, the world is just a magic-room of experiences that amuses.)

अव्योमैवातिविततं व्योमान्तपरिवर्जितं व्योमैवाचलसंघातो नानापुरगणोत्करः।

The 'non-empty Brahman' alone spreads out like this in an excessive manner; but is bereft all these great distances imagined as space-expanse. *(Chit exists as the conception of distance, but it itself does not spread out anywhere.)* 'Emptiness alone' (the potential state of understanding) is the host of hardened mountains, and heaps up as various cities.

अप्यब्दाब्ध्यद्रिनिर्घोषो मौनमेव यथा तथा न शृणोत्येव पार्श्वस्थः संप्रबुध्यापि किंचन।

The heavy sound of clouds, oceans, mountains etc (in the dream-world) is silence only; since the person sleeping next to the one dreaming of all such noises, does not hear anything of it, even if he is awake.

(All the sounds you hear in your Svapna are never heard by the one who is sitting next to you, though he is wide awake; because the experience you have in the Svapna, is your own; no other person can have access to it. Similarly the experiences you have in the Jaagrat also are your own; and no other person can have access to it. Each person's mind creates its own perception of the world as per the level of ignorance or knowledge.

The other person can never know of it. Even 'ordinary perceptions of colour, taste etc' are different for each person. What we have here is a consensus reality, an agreed upon reality. Language alone connects people; not the nature of experiences.)

प्रजायते वाऽजातोऽपि वन्ध्यायास्तनयो यथा जातोऽप्यजात एवास्ते यथात्ममृतिविस्मृतौ।

In the Svapna-state, even a barren woman's son gets born, though he is not born at all.

(You the mind-entity are the barren woman's son born inside the dream, and if you die there, can you remember it? You cannot; because you were never born at all there.)

Though born, he remains unborn only, like the death in the dream is never remembered as death.

(It is a nonsense story that a barren woman's son gets born and dies also. How can a person who is never born, die ever? A barren woman's son is never born, and can never die also! Even if he is there in your imagination, he can never die because he is not born at all. The ignorant perceiver in the Jaagrata also is a barren woman's son only; he is never born, though he appears to be born.)

Each experience of yours exists as an experience of a dream that is freshly created. You are an entity that is produced by the dream of experience, and do not exist at all bereft of that experience.

You are just a dream dreaming itself as you, produced like a barren woman's son!)

सदसद्भवति क्षिप्रं भुवोऽननुभवो यथा विपर्यस्यति सर्वं च रात्रिरेव यथा दिनम्।

असद्यत्संभवत्याशु दिनमेव यथा निशा असंभवः संभवति तथा स्वमृतिदर्शनम्।

असंभवः संभवति जगद्भानमिवाम्बरे तम एव महालोको यः सनिद्रः स वासरः।

In the dream-state, the real becomes unreal, experienced becomes inexperienced, and everything reverses completely, like the night (when you are sleeping) itself is the day (in the Svapna). The night becomes a day (in the dream) as an unreal occurrence only.

(It is the 'day' in the Svapna, whereas you are sleeping at night time only. A complete reversal of time takes place inside the dream, which gets proved as unreal when you wake up from your sleep.)

So is this Jaagrata. Day, night, birth, death are all just like dream occurrences which will be proved as unreal, when you wake up in the Turyaa state.)

In the dream-state, that which is not possible becomes a possible experience like the sight of one's own death. *(In 'Svapna' anything can happen; you may witness your own death even.)*

So also, that which is not possible becomes a possible experience as the 'shine of the world in empty expanse' in the Jaagrata also.

(In the Jaagrata, the emptiness is seen as the world. What is not possible for Chit-state?)

Darkness (ignorance) itself is the great light.

He who is asleep (in delusion) is awake (in a world of experiences).

(Actually, in the Jaagrata, the very ignorance which makes you believe in the reality of perceptions is considered as knowledge, like the night becoming day in a dream.)

Actually everyone is asleep in delusion, and are wide awake in the Svapna named Jaagrata.

They do not know at all that they are asleep and dreaming a dream of life.)

आलोक एवैति तमो यन्निद्रा स्वप्नवासरा वसुधैव भवेद्व्योम श्वभादिपतने यथा।

The darkness becomes the brightness in the dream; the night of (paralyzed state of) sleep turns into a bright day of activities in the Svapna. The ground where you are sleeping itself turns into hollow-emptiness, where one falls into the deep chasm (and screams in fear inside a dream).

असत्यरूपमेवेति भाति स्वप्ने जगद्यथा तथैव जाग्रदाभाति मनागप्यत्र नान्यता।

Just like the world shines in the Svapna with the form of unreal, Jaagrata-state also shines like that only. There is not the difference in the least.

यथा द्वौ सदृशौ सूर्यौ यथा द्वौ सदृशौ नरो जाग्रत्स्वप्नौ तथैवैतौ मनागप्यत्र नान्यता।

Just like two suns of the similar nature and form, just like two men of the similar nature and form, Jaagrata and Svapna are of similar nature and form. There is no difference in the least.

(Jaagrata and Svapna are actually synonymous terms where the world is experienced in emptiness only. We are dreaming in Jaagrata; or wide awake in a dream. Both rise from the sleep of ignorance only.)

रामोवाच
Rama spoke

नैतदेवमपि क्षिप्रात्प्रत्ययो यत्र बाधकः स्वप्ने तद्दर्शनेनान्तः कथं जाग्रत्समं भवेत्।

This statement cannot be accepted immediately; since it is hard to believe it. Svapna state is experienced as ending. How can it equal the Jaagrata state? (*We wake up from a Svapna; it ends there; but Jaagrata does not end; it continues day after day with the very same objects. How can both Jaagrata and Svapna be the same?*)

वसिष्ठोवाच
Vasishta spoke

विहृत्य स्वप्नजगति स्वप्नबन्धुजनैः समं मृतिमाप्नोति तत्रासौ द्रष्टा स्वप्नस्य राघव।

मृतः सन्स्वप्नजगति स्वप्नजन्तुवियोगवान् इह प्रबुध्यते जन्तुर्निद्रामुक्तश्च कथ्यते।

Raaghava! A person who is a perceiver in a Svapna, wanders along with his dream-relatives in the dream-world and dies there (is disconnected with that body). After dying, and separating from the dream-relatives, he wakes up here (is born here)(and gets connected to the Jaagrata-body) and is said to be freed of sleep. (*Rama! Understand it like this: In the Svapna-state is a perceiver who perceives some sort of a world, where he meets the same or different relatives, friends etc belonging to that world, who may be copies of those seen in the Jaagrata world or altogether different. He then wakes up. That means he died in that Svapna and is in another world with another set of relatives and friends. He just thinks that he was asleep and that the dream was not real.*)

सुखदुःखदशामोहान्दिनरात्रिविपर्ययान् अनुभूय बहून्द्रष्टा म्रियते स्वप्नसंसृतौ।

गतनिद्रतया पश्चान्निद्रान्त इह जायते न सत्यमेतदित्येवं ततः प्रत्ययवान्भवेत्।

After experiencing various delusory states of pain and pleasure, and the reversal of nights and days, this perceiver in the Svapna dies in the Svapna-Samsara. After getting out of the sleep, later, he ends his sleep here. He believes then, that what he saw in the Svapna was unreal.

स्वप्नद्रष्टा यथा स्वप्नसंसारे मृतिमाप्तवान् अन्यं जाग्रन्मयं स्वप्नं द्रष्टुं भूयः प्रजायते जाग्रद्द्रष्टा तथा

जाग्रत्संसारे मृतिमाप्तवान् अन्यं जाग्रन्मयं स्वप्नं द्रष्टुं भूयः स जायते।

The perceiver in the dream dies in the Svapna-Samsara. He again gets born in another Svapna which is made of Jaagrata ((where you are awake to some experience). The perceiver in the Jaagrata again dies in the Jaagrata-Samsara. He again gets born in another Svapna which is also made of Jaagrata

(*You die again and again in Svapna to get born in Jaagrata; you die again and again in Jaagrata to get born in Svapna. That body vanishes, and this body appears; this body vanishes and that body appears.*)

You die here to get born there; you die there to get born here.

Both are Jaagrata states only; since you are awake in those those worlds at those those times in this those bodies.

In both states, you were just an ego-entity with some identity, experiencing a life with the past and future inbuilt in the perception itself. You call one as Svapna, the other as Jaagrata.

Maybe the Svapna-state is discontinuous and that is its character.

Maybe the Jaagrata-state is continuous and that is its character.

So what? Emptiness is the essence of both!)

न स्वप्नमसदित्येवं पूर्वस्मिञ्जाग्रदात्मनि पुनः प्रत्ययमादत्ते स्वप्नात्स्वप्नान्तरं गतः।

स जाग्रत्प्रत्ययं तत्र पुनर्गृह्णाति मुग्धधीः स्वप्नसंदर्शनं त्वन्यत्तत्राप्यनुभवत्यथ।

(*The Jaagrata-person is in the Jaagrata-state only whether in Svapna or Jaagrata. Both are Jaagrata-states only since he is awake in both; or both are Svapna states only since both are made of emptiness only, and are not really there.*) Moving from one dream to another (from Jaagrata to Svapna or from Svapna to Jaagrata), the Jaagrata-person again believes the dream-experience alone to be real and experiences it as Jaagrata, and does know that the dream-experience is unreal when experiencing it.

(In the Jaagrat, he remembers the Svapna-experience and discards it as unreal; in the Svapna, he has no memory of the Jaagrat, and is lost in the Svapna-world, believing it as real.

When going through an experience, there is no difference felt by him in both the worlds.)

Endowed with the helpless limited state of intellect, he believes that state as real and that he is having a life there. That realness of experience felt in the Svapna is repeated in the other state of Jaagrat also.

In the other state of Jaagrat also, that experience is felt as real when experiencing it.

(There are two states of Svapna and Jaagrat.

Those are the names coined by people to differentiate two similar states.

From the Svapna-state called Svapna, a person enters another Svapna that is named by him as Jaagrat.

You can call it a transition from one Svapna-state to another.

Or, from a Jaagrat-state called as Svapna, he enters another Jaagrat-state called Jaagrat.

You can call it a transition from one Jaagrat state to another Jaagrat state.

What matters what state you call as what? Both are same.

He is awake when in Svapna; so he has died in Jaagrat then. This body vanishes for him when asleep.

He is awake when in Jaagrat; so he has died in his Svapna then. That body vanishes when he wakes up here.

He pops up there; and pops up here; again and again and again.

He dies there; is born here! He dies here and is born there!

If you remember Jnapti's words in Mandapa-tale, birth and death of a person are just conceptions that are in-built in a perception-experience, and not real.

Again and again jumping from one state to another uncontrollably, he lives in both states alternatively, believing that alone to be real at that time of experience.

The only difference is, when he pops up here in Jaagrat, he finds that he has woken from another state, and calls the previous state as Svapna and so deems that previous experience as unreal.

He believes his Jaagrat -state alone to be real.

Jaagrat will also be real, only till when he has to wake up in the fourth state of Turyaa. Till then, he cannot be convinced of the unreal nature of the Jaagrat state.

The reality of one state is determined only in comparison to another. It is a 'relative reality'.

Can you tell a dreamer, that his dream is unreal, when he is in the dream-world?

Alas! People believe even their dreams as real in their ignorance; and tend to interpret them as great magical perceptions also! For an idiot, every shadow is a ghost!)

स्वप्नं जाग्रत्तया जाग्रत्स्वप्नत्वं चेति नामनि न जायते म्रियते जायते म्रियतेऽपि च।

Svapna getting labeled as Jaagrat, and Jaagrat getting labeled as Svapna, the perceiving-entity never dies, or gets born, yet dies and gets born also.

(Which one is Svapna? Which one is Jaagrat?

This is Jaagrat and that is Svapna; true, but when experiencing the Svapna-world, that alone is the Jaagrat there; is it not so? That can be named Jaagrat also! Why not?

This state here is also Svapna only. You are naming it as Jaagrat!

Svapna here is termed as Jaagrat; whereas the Svapna-world where you were awake and seeing a world is termed as Svapna.

You are calling both states with wrong terms.

You vanish there to appear here; and vanish here to appear there.

Your body-image while asleep become a part of the sense-pattern of others of that Jaagrat-world; or maybe they also vanish when you fall asleep and re-appear when you wake up in Jaagrat, like the Svapna-people vanish off when you wake up in this Jaagrat.

Who can solve the magical-mystery of existence, which is made up of hallucination states of ignorance only!

How can a hallucinating character ever find the truth behind all this, unless he moves out of the hallucination, and rests in the truth of the unchanging, non-experiencing Self?

You might have many dreams and perceive various worlds in various dreams; but you have no memory of them; so you call it as unreal. In this so-called Jaagrat, memory (right or wrong) gives you a vague sense of continuance; so you believe this state to be more real.

What happens if memory gets taken away, like it happened in Lavana's case, or as in Brahmin Gaadhis's case? Which one is real? Which one is unreal?

Lavana and Gaadhi also struggled hard to solve the riddle of two states.

Suppose your dream-memory was continuous every time you appeared there, then will it become more real?

Who gets born? Who dies? Who lives? No one!

Yet the barren woman's son gets born, lives and dies, in both states! Is it not the height of delusion?)

स्वप्नद्रष्टा स्वप्नमृतः प्रबुद्ध इह कथ्यते इह जाग्रन्मृतो जन्तुः प्रबुद्धोऽन्यत्र कथ्यते।

The perceiver in Svapna dies in the Svapna world and said to wake up here.

This being again dies in the Jaagrata-world, and said to wake up elsewhere (in another Svapna).

स्वप्नात्स्वप्नस्थितौ जाग्रज्जाग्रत्स्वप्नप्रदर्शनं मृत्वान्यत्र प्रबुद्धस्य जाग्रत्स्वप्नो भवत्यलम्।

Stuck in the movement from one Svapna to another, there is the display of repeated Jaagrata states as 'Svapnas'. Having died at some Jaagrata-dream, he wakes up to have another Jaagrata-dream.

(For a person moving from Svapna to Jaagrata, and from Jaagrata to Svapna, Jaagrata-state alone repeats as 'Svapnas'; or rather, 'Svapnas' alone get repeated as 'Jaagrats'!

He Vanishes at one place to appear at another place!

Like a doll getting dipped again and again in two pots of dirty water one after the other, alternatively without a break, a man experiences these two states one after the other again and again, cut off now and then by deep-sleep also (Sushupti). There is no escape!

The only rest is attained in the deep sleep state, where his mind withdraws all its conceptions and remains quite and blank, like stuck in a dark coffin.)

इतिहासमयावेव जाग्रत्स्वप्नावुभावपि परस्परं गतावेतावुपमानोपमेयताम्।

Both Jaagrata and Svapna have 'narratives' only as their essence.

That is why both being similar in nature, get to be compared with each other.

(Mind can be alive only with a narrative. It always has to have a story for everything; it always needs to have a cause for everything. If a story is destroyed, it will die for sure.

Squeeze its neck here in sleep-state; it will again create some story in a Svapna-state.

Thrown out of there, it again creates a story here in the Jaagrata.

Which story is real? Which ego is real? Which family is real? Which world is real?)

स्वप्नो जाग्रदिवाभाति जाग्रत्स्वप्नमिवोदितं वस्तुतस्तु द्वयमप्यसच्चित्त्वं कचति केवलम्।

Svapna shines like the Jaagrata. Jaagrata rises like a Svapna. Actually, both states are unreal.

Only the emptiness of Chit shines like this.

स्थावरं जंगमं चैव भूतजातमशेषतः चिन्मात्रव्यतिरेकेण किमन्यदुपपद्यते।

For all the non-moving, moving, and all beings that are there in existence, what else can be there as their essence but the ChinMaatram?!

मृन्मयं तु यथा भाण्डं मृच्छून्यं नोपलभ्यते चिच्चमत्कारमात्रात्म तथा काष्ठोपलाद्यपि।

A pot made of clay cannot be obtained without the clay; so are the objects made of wood and stone. (They can be only that!) Everything is the grand magical show of Chit.

वस्तुजातमिदं स्वप्ने जाग्रत्यपि तथैव नः।

Just like the objects appear in the dream (instantly as per the mind-taints), it happens the same way for us in the Jaagrata also.

दृष्टो य उपलः स्वप्ने चिच्चमत्करणादृते किमन्यत्संवद प्राज्ञ किलावश्यं चिदेव सः।

Tell me, wise one! What else can the rock seen in the Svapna be, except the Chit magic?

It is surely the Chit only (the understanding essence of Chit shining through the taint of the mind).

(The stone you saw in the dream is just your understanding essence alone shining as that stone, and is an unbroken state of Chit alone. So it is here in the Jaagrata also.)

ननु यादृग्वपुः स्वप्ने जाग्रतादृगखण्डितं जगज्जातमतः सर्वं चिन्मात्रं ब्रह्मखण्डितम्। जगज्जातमतः सर्वं चिन्मात्रं ब्रह्मकुट्टिमम्।

One's nature alone shines in the Svapna, without divisions. Similarly it is in Jaagrat also.

(That unbroken state of Chit as perception, is the same in Jaagrat also.)

All that is produced in the world is ChinMaatram only; the state of Brahman seen as divided.

All that is produced in the world is ChinMaatram only, plastered with the state of Brahman.

मृन्मयं तु यथा भाण्डं मृच्छन्न्यं नोपलभ्यते चिन्मयं तु तथा चेत्यं चिच्छन्न्यं नोपलभ्यते।

शैलात्मकं यथा भाण्डं शैलशून्यं न लभ्यते चिन्मयं तु तथा चेत्यं चिच्छन्न्यं नोपलभ्यते।

द्रवरूपं यथा वारि द्रवरिक्तं न लभ्यते चिन्मयं तु तथा चेत्यं चिच्छन्न्यं नोपलभ्यते।

ऊष्मरूपो यथा वह्निर्निरूष्मा नोपलभ्यते चिन्मयं तु तथा चेत्यं चिच्छन्न्यं नोपलभ्यते।

यथा स्पन्दमयो वायुरस्पन्दो नोपलभ्यते चिन्मयं तु तथा चेत्यं चिच्छन्न्यं नोपलभ्यते।

The object made of clay cannot be there devoid of the clay.

The perception which is in essence awareness only, cannot be there without the Chit.

The object made of stone cannot be there devoid of the stone.

The perception which is in essence awareness only, cannot be there without the Chit.

Water which is of the nature of fluidity cannot be there devoid of the fluidity.

The perception which is in essence awareness only, cannot be there without the Chit.

Fire which is of the nature of heat cannot be there devoid of the heat.

The perception which is in essence awareness only, cannot be there without the Chit.

Air which is of the nature of movement cannot be there devoid of movement.

The perception which is in essence awareness only, cannot be there without the Chit.

यद्यन्मयं तद्विना तु तत्कथं किल लभ्यते क्वाशून्यं लभ्यते व्योम क्वाघना लभ्यते मही।

How can be anything there without that of which it is made of?

Where can the sky found to be without emptiness, or the earth without its dense nature?

चिद्व्योममयमेवेदं यथा घटपटादिकं स्वप्ने तथेदं शैलादि चिद्व्योमाभासमात्रकम्।

Just like the pot, cloth etc are made of Chit-expanse only, in the Svapna-state, similarly, all the hills etc here (in Jaagrat) are the shine of the Chit only.

(What are the objects in the Svapna made of?

Elements? No! It is Chit alone shining as that Svapna-world. So it is with Jaagrat!)

स्वप्ने यथा गगनमेव पुराचलादि संविन्मयं सुभग जाग्रति तद्वदेव।

स्वप्नोऽथ जाग्रदिति शान्तमनन्तमेकं चिन्मात्रमत्र ननु नाम विनास्तु वादः।

Hey Good one! In the Svapna, emptiness of awareness alone is the city, hill, etc; so it is in the Jaagrat also!

ChinMaatram alone is single, endless, quiescent state which shines as Svapna and Jaagrat.

Any argument against this truth is baseless.