

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER NINETY FOUR
(STORY OF VIPASHCIT-20)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -8]
[IS THE BODY A PRODUCT OF KARMA?]

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.

व्याध उवाच

The hunter spoke

IS KARMA THE CAUSE OF A BODY AFTER DEATH?

परतः सुखदुःखार्थं देहः संपद्यते कथं, किमस्य हेतुः, के वास्य हेतवः सहकारिणः।

कुर्वन्ति धर्माधर्माश्चेतेन प्रतिघरूपिणा तदस्याप्रतिघं रूपं कुर्वन्तीत्यसमञ्जसम्।

After the fall of the body, how does one obtain another body in order to experience happiness and pain?

What is the material cause and what are the concomitant causes for it?

If one's own good and bad actions cause the body which experiences happiness and sorrow (then one is forever bound by Karma); then, to state that, 'those who are identified with the (gross) body that can be injured, can do actions that lead to the uninjured state of the Self' is improper!

[After the death of the body, how is another body obtained by the Jeeva, whether he goes to another world as per his belief-system, or takes birth as another person (with an Aativaahika body moving forward carrying his left over Vaasanaas)?

What causes the body to rise again? What is the material it is made out of?

It is already stated that a person who believes in the Karma and its results, gets a body suited to his merits and demerits. These people are identified with their physical bodies which are fated to perish; are bound by the actions done by their physical bodies; and enjoy the results also that belong to the physical bodies.

If a man is bound to the physical body here or hereafter, and has to go through sufferings and joys brought about by his Karmas only, then it is proved that he is fully bound by his action-ropes from head to foot.

How can he ever attain the state of the Self which is imperishable, if he is to be stuck with a body here and hereafter? Moksha is not at all possible!

His Karmas alone decide his fate; and he has no freedom to choose at all!]

मुनिरुवाच

The ascetic spoke

ALL THE WORDS WITH MEANINGS ARE THE INVENTIONS OF THE MIND

धर्माधर्मो वासना च कर्मात्मा जीव इत्यपि पर्यायशब्दभारोऽत्र कल्प्यते न तु वास्तवः।

Dharma, Adharma, Vaasanaa, the Karma-bound Jeeva; all these are just invented word-structures, which just give additional weight to the vocabulary-system; and are not different in meaning as such.

[The 'rightness' and 'wrongness' attached to the actions are there as the Vaasanaa-fulfilment process only.

A Jeeva is bound to the 'results of the actions', only when in the process of 'Vaasanaa-fulfilling actions'.

He alone imagines the qualities of good and bad as belonging to the inert actions.

A Jeeva is bound by the Vaasanaas; and performs the actions to fulfil them only.

In the process of Vaasanaa-fulfilment, he names certain actions as right, certain actions as wrong; and attaches the results to them by his own will; and experiences them also accordingly.

A human mind which perceives the world is just in the surface-level only; and is just a receptor of sense knowledge. The rest of the conceptions, beliefs, and desires lay concealed within the deep hollow of the individual self, unknown to the conscious mind itself. These innermost impressions and wants act as the seeds for one's experiences in a life. This alone, acts as the Aativaahika body also.

When you do any action, the inner mind (that carries countless past impressions), decides that it is good or bad, which remains ever unknown to the conscious surface level.

This factor alone decides the results of the actions also.

Since an ignorant man believes on the surface level of the mind only, he does not understand the cause of the good or bad results he experiences. He tries to find a scapegoat in the destiny or fate or a super deity.

What you have as a life is your own doing.

You have the power to change it also, by wishing from the subconscious level, which can happen only in the Knowledge level. *(This is well-explained in Mumukshu Vyavahaara Prakarana, where it is mentioned that the destiny or the force of dormant Vaasanaas can be conquered by the sincere effort of today.)*

If one lives just as a perishable body, then his subconscious mind controls his life; and brings in the results of his actions acting like his destiny. Therefore, he is forever bound by the Karma and its results. All these words- right/wrong, Vaasanaa, Jeeva bound to the results of the action - are all interconnected and mean the same.]

A JEEVA ALONE CONCEIVES THE RULES OF HIS WORLD-FORM

चित्त्वात्कल्पितचित्त्वेन स्वयं चिन्नभसात्मनि कृतानि नामान्येतानि कश्चिदस्तीति चेतसा।

With the mind which believes that something is there (as the body and perceptions), these terms were created by the Chit-expanse within itself, through the power of conception imagined by the state of 'knowing'.

[When, through ignorance, one identifies with the body, and believes in the perceived world as a solid phenomenon, then he immediately is awake to a world of 'words with meanings'.

He sees only the forms and names; and can never see beyond them.

With a firm ascertainment in the existence of names and forms, he avoids some actions as bad; and seeks some actions as good.

He expects good things to result from good actions and bad from the bad.

He is nothing but Chit in essence. What he thinks, that is there instantly.

Chit-essence, which is appearing as a Jagat through his 'mind-hole', exists in whatever way he wants the world to be. His world (Svapna) is made according to the rules that he believes in.]

CHIT-EXPANSE ALONE CONCEIVES A FORM AS IF

संविदात्मा स्वयं चित्त्वाद्देहं वेत्ति खमेव खे मृत्वा सन्तं सन्तमिव संकल्पस्वप्नयोरिव।

The essence of Consciousness, because of the power of conception, understands the existence of the body within itself, like emptiness imagined in emptiness; like a dead person comes into existence in imagination, or as in the Svapna-state.

[A man, who believes in Karma and its results, lives in his own conceived world, which is bound by the 'rule of Karma'.

In order to do Karma, his mind conceives a body suitable for that; like a dreaming person has a body that fits his dream-world.

Whether it is an after-life or another birth, it is nothing but another Svapna-experience.

A body is there as if, conceived by his mind itself.

And like any form that exists in a Svapna, the body in any world also is just made of emptiness only.

What is the cause of a body? The very same Vaasanaa-filled mind!

In a dream you see even dead people! How? Where did they get their bodies?

Your mind alone produced their bodies!

Why will it not produce a body for you also again, after this body dies?

After all, you are jumping from one dream to the other only, whether you call it an after-world or another birth! All the perceived worlds are made of emptiness only.

The bodies rise up according to the content of the minds which see those dream-worlds!

The mind is an inert bag of desires and impressions only. It is empowered by the Chit-essence within it. Chit-essence alone produces a world as desired by the mind.

Mind is just a prism through which the sunlight of Chit produces an array of colours (rainbow) called the Jagat. Each sees a different rainbow (as per the space-location of the body); yet all believe in the existence of a single rainbow only. World also exists differently for different minds; yet all believe in the existence of a single world which shelters them all.

So many minds; so many worlds! All made of pure emptiness!

Chit is the essence of all knowledge that is there or will be.

Mind is just a tiny hole through which some little knowledge-content of Chit is understood as a world.

A mind seeped with ignorance can have very limited thoughts.

These thought processes are alone understood as a world, by that particular mind.

A mind with knowledge is empty of the rushing thoughts.
It stays as the limitless Knowledge-essence of Chit.
There is no mind there; and no world-dream; no Karma; no Dharma; no bondage also!]

ANY WORLD ANYWHERE IS JUST ANOTHER SVAPNA-STATE

स्वयं स्वप्न इवाभाति मृतस्य परलोकधीः तमेव पश्यति चिरं न तत्राप्यस्ति सत्यता।

The perception of the other world after a death, occurs by itself, like a Svapna for the dead man.
He stays absorbed in that (Svapna/life) for long; however, even that experience also is not real in essence.

[What is death, but another temporary sleep state?

After the sleep-faint called death, you who are attached to a form (body) only, will again wake up in a similar or different world with a form, because of the Vaasanaas dormant in the mind.

Since you are identified with the body only, you will have a different identity with a different body, in each and every life that rises after the death of a body!

You are identified with a name and form here now; but after the death-faint, the same name and form will not continue. It will be another person with another name and form.

Only the Vaasanaas will move forward; not the 'you' here, as the name and form.

Your name and form are connected to this perceived world only, as the perceptions belonging to this world. These perceptions will not continue after the death of the body.

Then what continues? Who is there as the 'I'?

No one continues; the dreams alone continue, as dreamed by some 'nobody'!

Every dream rises with a new dream-character. You can call it the next life, or the 'other world'!

But in essence, all the life-experiences are made of emptiness only.

Since Chit state is not bound by time or space, and since all the probable perception-states of all the people exist as Chit-shine at once instantly, then just think....

'Is not the whole perceived phenomenon just the many 'you's dreaming many worlds as the same 'I' called Brahman?'

Where is the manifoldness except as the shine of emptiness? Where is the differentiation?

One Chit dreams as many; and perceives different worlds through different minds tainted by different Vaasanaas. It is as if 'the real formless you' are dreaming as all the people including your own form you are identified with.

There is only 'Chit and its dreams'! Rather 'Knowledge' shining as all!

Knowledge is not anything but just a shine. It has no form. It has no differentiation.

'Knowledge-essence' swells up as the world, and is known as Brahman.]

NO OUTSIDE AGENCY IS THE CAUSE OF A BODY

मृतं निर्माति चेदन्यः कथं वास्य स्मृतिर्भवेत्, कथं वा स्यात्स एवासौ चेतनत्वं, तमेव खम्।

If another one (God or some Creator) makes him, then how can he have the previous memory (in such a new creation)? How otherwise can he be the same Jeeva-consciousness continuing from previous Vaasanaa-state? His previous state was also emptiness and his next state is also emptiness only (like the history of a barren woman's son)!

[Who is the producer of the body you are having here now?

Your parents caused the body, so you can say; or even generalize it further and say that some God was responsible for it.

After the death, the body produced by the parents will perish.

Who then makes the body in the next world?

You, who have been performing actions with the expectation of results, will surely continue; so you believe.

Since you cannot function without a body, you will have to have a body if you want to enjoy the fruits of your actions.

Who then gives you your body? Surely not your parents!

So some Brahmaa, who is responsible for all the Karmas of all the Jeevas, should produce a body for you, so that you can enjoy the results of your Karmas; so you believe!

Not so! No one is responsible for getting you a body, other than you; or rather your 'mind filled with Vaasanaas'. Whatever Vaasanaas you entertain, that alone will result as a perceived field; along with a form limited by space and time. It need not be a human form always!

Consider your life here, now.

The life you are living now is a field of some Vaasanaa-fulfilment only.

The body you are having is an inert cell-structure produced by similar cell-structures.

You have some identity here, based on the body and its name.

What was there before the birth of the body?

Surely 'you' as this body would be non-existent.

Someone with another body would have lived a life, fulfilling some Vaasanaas in another form with a name.

You, as another body with a name, are fulfilling some left-over Vaasanaas now here.

You are a new 'you' who will live as body till its death.

After death, you as a product of parents will not continue; but only your mind will continue its dream.

'You' as the name and form, never continued from previous life; but are a new person now with new Vaasanaas.

After the death of the body here, you as a body will cease to be; but the left over Vaasanaas will continue and another body will be produced for their fulfilment.

Who produces all these bodies? The Mind alone! It keeps producing bodies one after the other, making use of the Vaasanaas in its store.

Where is the 'you' anywhere? Just a body of some shape gets used in the process; and an ego is built with a false 'I'!

Body dies; dormant desire-memories continue as left over Vaasanaas; a new body rises from emptiness; and an 'I' appears identified with the body.

So many 'I's, keep appearing like waves from an ocean; without any control over anything; without the knowledge of anything.

No God has made your bodies; or scripted your destiny on your forehead.

You are just a produce of some Vaasanaa-filled mind.

'You' as a form are just an empty dream-character existing in this particular life-dream only!

Your body is just a 'stage-prop' used in the life-drama played by inert Vaasanaas in an inert mind!

And 'you', who are actually Chit-consciousness in essence, believe that you are the inert body; and blame the non-existent destiny for your sufferings!]

VAASANAAS PRODUCE A PUPPET-PERCEIVER WITH SOME FORM

मृतौ न जायते तस्माच्चेतसैव स केवलं इहायमित्थमित्येव वेत्ति खे वासनात्मकम्।

A person who is dead cannot be born (as the same person). Therefore, with his particularized mind with the very same Vaasanaas, he understands 'this is here in this manner' in the emptiness.

[Actually no one dies; a dead person can never be born again!

What is death? What happens at death? 'You', the so-called body with a name will die along with the body. The brain with all its pictures will just shut off.

A curtain has been drawn on the perceived world; and you will see it no more.

All the forms connected to your body, all the wealth, and all the objects you owned, turn into emptiness.

Your name and form are not there as 'you' anymore.

But like the seeds impatient to grow forth, the Vaasanaas collected by you in your life, sprout again with a perceiver to fulfil their hunger.

Another perceiver (not you the dead one, but another new perceiver), sees a new world with his new parents, new relatives and a new country. He has a different form; a different name. He never remembers the previous field of Vaasanaas experienced by him at all, because he is not the previous one.

May be the (new) world will be similar to the previous perceived field, as it happened in the case of King

Padma who became King Vidooratha in his other life. Though King Vidooratha had a similar looking wife with the same name, and ruled a similar type of kingdom, he was not at all the King Padma, and his wife was not the same Leelaa also. King Padma died; his Vaasanaas continued; another world-perception was there; and the Vaasanaas created a prince named Vidooratha.

Padma died; but his mind did not die!

His Vaasanaas produced a Vidooratha for their fulfilment, as a new Jeeva.

This truth when understood, made the enlightened Leelaa wonder as to who the real husband was; 'was her husband the Brahmin, Padma or Vidooratha?'

Who is who in this game played by emptiness?

A dead person cannot get born again.

The bundle of Vaasanaas (made of emptiness) stored in a subtle form, produce the illusion of another body with another name once again (as explained in the Mandapaakhyaana).

After the death of the body, there is the sudden awareness that rises as 'I am living a life here'; and there appears a new Vaasanaa-field with the perceiver newly created.

That perceiver is the new 'you' with a new body and a new name, which lasts till the death of that body.

World after world keep on rising from the deep dark hole of ignorance like the curling waves of smoke rising from the blazing fire called the individual self.

When will all this end?

When the fire (individual self) subsides; and the sun alone shines as the 'Witness-Brahman'!]

A JEEVA'S VISION IS LIMITED TO HIS PERCEIVED-FIELD ONLY

स्वमेव भावमभ्यस्तमास्ते सोऽनुभवंश्चिरं स्फुटप्रत्ययवांस्त्वत्र सत्यमित्येव वेत्यलम्।

Engaged in his own ideas and emotions, he stays in that world-state for long, seeing everything vividly, and knows that only as the reality.

[The new 'you' will live a life as an 'expanding Vaasanaa-bundle' once again; and believe the perceived world of that life to be the only reality, like a dreamer believes in the reality of his dream-world alone.

Some Vaasanaas get exhausted; some get newly added up; and the body dies; again a new life-dream appears with a new body and new name, intent on fulfilling some left over Vaasanaas.

Like the trash getting moved from one vehicle to another, lives continue carrying the dirty bags of Vaasanaas. As long as the trash (Vaasanaa-bundle) remains, the vehicles (bodies) will keep appearing again and again as the burden of various lives to be lived.

The trash is never on the decrease; vehicles are countless; and the road is never-ending!

Who produces the vehicles and the road? The trash bundles!

Amazing is the power of Maayaa!

Inert Vaasanaas alone produce the 'consciously acting vehicles of bodies'!]

A NEVER-ENDING JOURNEY OF VAASANAA-BUNDLES

खात्मा खमेव तत्रैव स्वप्नाभं दृश्यमाहरन्पुनः स्वमरणं वेत्ति पुनर्जन्म पुनर्जगत्।

This entity made of Vaasanaas, in that very place, taking in the perception equalling a Svapna made of emptiness alone, again goes through death; then again a birth and then again a Jagat.

WHO IS THERE TO CONSUME WHAT, WHERE?

अलीकजालमेवं खे पश्यन्प्रत्येकमास्थितः पश्यत्याचारयत्यति किञ्चित्कश्चिन्न कस्यचित्।

Seeing this network of falsehood in the emptiness; and staying in his individual existence; he perceives, superimposes cause and effect in the objects; consumes the results of the Karmas; but actually does not eat (consume) anything, since nothing is there to consume for anyone at any time.

[Life begins; life ends; again life begins..!]

Jumping from one false identity to another, some false entity made of emptiness moves on as a bundle of Vaasanaas only (as explained in the MithyaaPurusha tale).

This 'MithyaaPurusha' (false entity) turns into an 'ego-entity' by adding various qualities to his imagined 'I' like drawing a picture in the sky. He does all actions with the 'doer-ship' idea, and is attached to the results of his actions. He experiences the results of the Karmas as real.

Actually what Karma can be there for an entity made of emptiness only?
What action can the 'emptiness' perform, and what results can the 'emptiness' enjoy?

No one eats anything. No one absorbs anything.
There is only the knowledge appearing as the world.
Senses bring in the knowledge; and the mind makes up the stories (some meaningless nanny-tale).
Who is there at all? Who absorbs what merit or demerit?

There exist just some mind processes which produce a false entity with a form as it were.
There is just some shine of Knowledge; just the emptiness without names and forms!

What Karma? What Dharma?
Movements of the hand and feet, and some sense experiences go by the name of 'Karma'! And the mind superimposes 'Dharma' on these movements that are made in the emptiness by the emptiness.

Chit knows all; and that knowledge alone is what the senses foretell!
Where is Karma? What meaning does 'Karma' have except as some word concocted by the ignorant?

One life ends and another begins as it were!
However since time-frame also is something entwined to the particular mind experiencing the life, the continuation believed to be the next life might happen, simultaneously also.
There is no past, present or future actually, except as some ideas in the mind.
In the Chit-state, there is no time or space.
All at once all the Smritis or Vaasanaa-fields, all the world experiences of all the Jeevas are there all at once, instantly.
That is Brahman. That is Jagat. That is 'Poornam'(Completeness). Brahman alone is Jagat.
How can there be previous and after lives?
Beginning, middle and end belong only to the ignorant minds; not to the emptiness called the Chit-expanse.]

IGNORANCE IS THE PERCEIVED; KNOWLEDGE IS BRAHMAN

इत्येवं जगतां सन्ति कोटीनां कोटिकोटयः परिज्ञातास्तु ता ब्रह्म केवलं दृश्यमन्यथा।

In this manner, there are worlds beyond the counting of numbers.
When the truth is understood, then there is only the Brahman; otherwise it is the 'seen'.

[Each Jeeva is a bundle of Vaasanaas only; or rather, the bundle of Vaasanaas produce the false-entity called 'Jeeva'; and each Jeeva lives in his own life-dream and calls it his world.
Such worlds experienced by these Jeevas are beyond the count of numbers. Actually there is no Jeeva, no Vaasanaa, no Karma; but just the Chit-expanse (Knowledge) shining as all these.]

NOTHING IS NOWHERE

ताभिर्न कस्यचिकंचिदावृतं न च सन्ति ताः तासां च वेत्ति प्रत्येकमिदमेव जगत्त्विति।

Nothing for anyone is pervaded by these worlds. They do not exist at all.
Everyone understands them separately as – 'this alone is the world'.

[Each mind perceives a world of its own within itself like a Svapna.
Each world is an experience of some mind within itself; as it happens in the Svapna state.
Each mind believes that alone to be the single world, and that all the people live there only; like a dreamer is aware of his Svapna-world and its people only.
These worlds do not pervade any space; and do not exist anywhere outside.
They are non-existent in the sense that they are real for only those particular minds which experience them.]

DO THE ELEMENTS MAKE THE OBJECTS OF THE WORLD?

भूतानि तासां प्रत्येकं तथैवान्योन्यमास्थिते सत्यान्येवासत्यदृष्ट्या सत्यदृष्ट्या त्वजं पदम्।

The elements making the objects of those worlds belonging to each one stay the same way for each other. They are indeed real when engaged in the world activities. In truth, it is just the state of the Unborn.

[Every mind is a wave rising from the Chit-ocean.

Each mind perceives a Vaasanaa-field as a world.

Each world is filled with people who are also seeing a world as per their Vaasanaa-unfolding.

These groups of minds are part of a huge mind called Brahmaa; so they all see the same world as concocted by his mind.

When you have a dream, the people in your dream-world see the same world as you do; don't they? So it is with one Brahmaa of one creation!

All the people in his dream think the same way, and see the same objects made of the same elements.

The other worlds of the other Brahmaas which are shining in the emptiness, are not aware of the world of any other Brahmaa; like the dreamers sleeping in a room do not know the worlds dreamt by the other sleeping ones.

All these minds belonging to one Brahmaa, together believe in a world made of elements.

Every mind which is connected to the other, believes that all of them share a single world, made of solid elements. All the minds are ascertained about the reality of the world, like a dreamer is ascertained about the reality of his Svapna world.

Their life-stories appear real; the objects and people are meaningful to each other.

They live in a world where the objects are made of elements; which look solid and real to them only.

They do not know anything outside of the world they are living in, like a dreamer has no idea of a Jaagrat-world. But to a man who has woken up to the empty nature of these worlds, there is only Brahman shining as all. He sees the world as a shine of Knowledge only.]

THE KNOWER AND THE IGNORANT

सद्यद्विदितवेद्यस्य तदज्ञस्यासदक्षयं असद्यत्संप्रबुद्धस्य तदज्ञस्य सुस्फुटम्।

That which is imperishable truth for the Knower of Brahman, is unreal for the ignorant.

That which is unreal for the one with perfect understanding, is extremely vivid and real for the ignorant.

[The world of the ignorant is not seen by the Knower; and the vision of truth experienced by the Knower is non-existent for the ignorant.]

WHY DOES THE WORLD LOOK SO REAL?

चितेर्यद्यथा भानं तत्तत्सत्यं यथा यतः सद्रूपाणि समग्राणि भूतानीमान्यतो मिथः।

In whatever way the Chit shines as, that is actually reality only, and so all these beings are real to each other.

[Why do the ignorant see reality in an unreal world?

It is because it is the Chit-reality that they mistake as the reality of the world.

Chit shines in whatever way the mind conceives; and brings reality to the unreal world.

Reality is there as Chit only; but due to ignorance, the minds filled with the Vaasanaas see a world all around them, like seeing two moons with infected eye.

Actually every object and person is real because everything is the shine of Chit.

When you see a snake in a rope, the snake looks real because the rope is real. The reality of the snake is there because of the reality of the rope.

Actually there is no snake. Rope alone is the snake; or rather rope alone is there; snake is not there at all. So it is with Brahman the rope, and Jagat the snake!]

नित्यमन्योन्यसत्यानि तानि तान्येव वाप्यतः किल संविद्धिनिर्णयं रूपमप्रतिघं यतः।

What the Supreme consciousness decides as real, that alone is to be considered as truth, and all stay as real for each other; since the truth is uninjured by anything.

[That alone which is real is the reality. It alone can decide what is real and what is unreal.
 If reality (the understanding potential) decides that the world should look real; it happens that way.
 When Chit shines forth as the minds and Vaasanaa-fields, it wants the unreal to be understood as real; so naturally the unreal looks real for the ignorant.
 Chit-state is uninjured by the 'real' looking as 'the unreal'.
 So what is reality?
 The reality is Knowledge alone (Bodha).
 Every object you see, every person you see is a shine of some knowledge (some information-content that you grasp as some understanding).
 Your body also is a shine of knowledge only.
 Whatever you 'know' as information, and see it as real- then that is the 'perceived'.
 When you do not 'know' any information as real, but stay without knowing anything as real, it is Brahman.
 Brahman cannot be known' as some information.
 That is why Upanishads say that 'Brahman cannot be known'.
 You can 'know' everything as the perceived; you cannot 'know' yourself; you can stay as just 'you' the true essence of Knowledge.
 Knowledge gathered from divided information stays undivided as a single 'whole'.
 When you 'know' something, it loses its name and form and particularities and stays as your essence forever.
 For example, if you 'know' that the fire burns, then you do not repeat this fact at all times as words and meanings. You just 'know' and that knowledge is part of your own essence.
 So also Brahman knows everything; this knowledge when reflected in the minds, shines as the Jagat.
 Every mind shines as one ray of the Sun of Brahman.
 When this knowledge is withdrawn and you stay without names and forms, you are in the state of Brahman.
 This Brahman, the Reality shines as the world.
 You cannot cut off Jagat from Brahman. Reality is what shines as the unreal world.
 Brahman is an eternal dreamer; and yet awake to the truth of his non-dreaming state.
 If you can practice the same, you get branded as the realized.
 That is also a dream, where you realized. But, after this dream of realization, you never get lost in the dream-worlds again. Realization is the last dream of yours. It draws a curtain on all the dreams. You will just shine as yourself, the Brahman.]

संविन्मात्रविनिर्णयं कान्यता नान्यता कथा, यथा संवेदनं भाते वस्त्वौघे क्व द्वितैकते।

When the Consciousness (Reality) alone has to decide the truth, what is there as difference or non-difference? When the Consciousness (Reality) alone shines as the hosts of objects, where is the question of oneness or duality?

[There is only the Chit-state without a second. What it decides to look like, it stays in that manner, without swerving from its uninjured state.

As if swerving from its natural state, it sees the unreal as real. This is the Reality!

Nothing affects this Reality called Chit-expanse.

It can exist as any perceived-field; but it is never the 'perceived'.

It is the luster shining as all the perceivers anywhere in any world. It decides as if how it should shine.

It is not a person; it is not a God; but it is not inert. It is the sole deciding factor.

If the Reality wants to look like unreal, it will do so!

Who is there to question it?

There is not 'one' that has become two; but it is the same single principle which is 'aware of unreal being real'. Everything that is there as you, me, and the world, is the 'Reality'...the 'Real shining as unreal. Every wave is the ocean only.

All that you perceive is reality existing as that!

That is why a realized person salutes himself and also the world as Brahman.

Brahman is the reality that makes the unreal look real.

So what? What difference does it make?

Reality wants the unreal to be the reality! That is what the Reality is!

Unreal looking like Real! You cannot separate them as two.

'Reality's reality' is to shine as the unreal and make it look like real.]