

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED
(STORY OF VIPASHCIT-26)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -14]
[SUSHUPTI, THE MOTHER OF THE WORLD-SCENARIO]

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.

INTRODUCTION

[Story of the ascetic continues:

According to his version of the story, he was a Sage living in a hermitage with his students. (So it is assumed.) One day, in order to solve the mystery of Svapna state which is seen within, he enters the body of a person who is in front. We assume naturally that the other person was his student. The Yogi's Praana is one with the Praana of that other living creature (Praani) and experiences the Svapna state of that person, as one with him. A dissolution scene is perceived in the Svapna; the Yogi sees himself as a Brahmin carried away by the floods; climbs up a summit; reaches some hermitage; falls faint. He experiences the dissolution-Svapna (inside that Svapna) once again; saves himself by holding on to a hill summit; reaches a hermitage and falls asleep. He wakes up in a world where he is living as a Brahmin from birth. He continues to live there as a Brahmin, engaged in the regular chores of the life, day in and day out. He does not remember his past identity at all. He is happy and contented living in that Svapna state, which is experienced as a Jaagrat state by him. He wakes up from this dream, when another ascetic arrives there and instructs him about Brahman-Knowledge.]

व्याध उवाच

The hunter spoke

अनन्तरं मुनिश्रेष्ठ तस्मिन्हृदि तदोजसि स्थितस्य तव किं वृत्तं नामतो भ्रान्तिरूपिणि।

Hey Great Sage! When you were staying in that central essence of luster (Ojas), what other events of illusion did you experience?

मुनिरुवाच

The ascetic spoke

अनन्तरं तदा तत्र शृणु किंवृत्तमङ्ग मे तेजोधातुनिषण्णस्य तज्जीवावलिताकृतेः।

Later whatever happened to me, listen my dear friend, when I was staying in the 'Tejas Dhaatu' enveloped by that Jeeva's state.

तस्मिन्स्तदा वर्तमाने घोरे कल्पान्तसंभ्रमे तृणवत्प्रौढशैलेन्द्रे वहति प्रलयानिले

गिरिवृष्टिर्झटित्येव कुतोऽपि समुपाययौ उह्यमानवनाभोगशिखरग्रामपत्तना।

In that greatly terrifying experience of dissolution floods, when even the huge mountain was getting tossed like a grass in the dissolution storm, suddenly the broken pieces of mountain started to fall from somewhere; and the cities, villages, mountain peaks, and all the forest regions were getting carried away.

तस्यान्तस्तत्र संप्राप्तं तदा परिणतं यदा तदा तदेव सूक्ष्मोऽहमपश्यं शैलवर्षणम्।

When I was one with the Jeeva-state (along with the processes going on within the body), as I stayed in the subtle state itself, I felt the shower of stones.

(All these scenes are experienced in the dream, because of the excited states of Kapha, Vaata, and Pitta in the other person's body. There is no cause or Karma of any person that caused such a perception. It was just a random experience caused by the movement of fluids and wind within the body.)

SUSHUPTI/DEEP SLEEP STATE

तेनान्नलवशैलोच्चपूरेण प्रतिपिण्डितः सुषुप्तमन्धतामिश्रमहमन्वभवं घनम्।

Feeling squeezed by the digesting food matters, and as if trapped inside a stone, I experienced the deep sleep state which made me blind to all the perceptions.

अथ कंचित्तदा कालमनुभूय सुषुप्ततां तदा पद्माकर इव शनैर्बोधोन्मुखोऽभवम्।

After going through the state of Sushupti for some time, (after the food got digested) I started to wake up like a lake of lotuses blooming up in the early morning.

यथा दृष्टिश्चिराद्ध्वान्ते भाति चक्रकरूपिणी सुषुप्तमेव तत्रासीत्तथा स्वप्नत्वमागतम्।

When the eyes are kept closed for a long time in the darkness, then the eyes produce lustrous wheels by themselves; similarly, the deep sleep itself which was there, turned into the Svapna state.

तथा सुषुप्तविश्रान्तेः स्वप्ने निद्रामहं विशं अपश्यं दृश्यमोजोऽन्तः स्वमूर्तित्वमिवार्णवः।

Even as I was resting in the deep sleep state, I entered the 'Svapna-sleep state'.

Staying in the Ojas centre itself, I saw the 'perceived' like the ocean being aware of its own form.

[Svapna is nothing but a projection of deep sleep state only.

Deep sleep state or Sushupti is a rest-house of the unmanifest Jeeva-state.

When asleep, the Jeeva reverts back to the 'Chit-state the potential state of all experiences', and once again rises as 'some probable state of Jaagrata-experience'.

Whether the same world is seen or a different one, the Jeeva can never know, for the memories whether false or real are proved by the mind-sorcerer only.

The darkness of sleep produces by itself, some perceptions in the mind as real experiences, which go by the name of Svapna or Jaagrata. The world seen in Jaagrata also is nothing but a Svapna state rising from the ignorant state of the Jeeva's sleep.

The Kapha, Vaata, Pitta Dhaatus filling the mind in various measures, give rise to the perceived scene of the Jaagrata, which is just some random experience like any Svapna-state that is experienced in sleep.]

संवित्कोशात्मकं दृश्यं तत्तथा मामुपागतं अस्पन्दस्यानिलस्यान्तरनन्यत्स्पन्दनं यथा।

The perceived world rose before me with all its stored-up events, like another (new) movement in the motionless wind.

['Brahman-wind' keeps on blowing with its various movements; which gets experienced as 'perceived events' by any Jeeva-atom randomly.]

अग्न्यादौ च यथोष्णत्वं जलादौ द्रवता यथा मरीचादौ यथा तैक्ष्ण्यं चिद्व्योम्नश्च जगत्तथा।

Like the heat in the fire and other hot objects, like the liquidity in water and other fluids, like the pungency of the pepper etc, the Jagat exists in the Chit-expanse (as its very essence).

(You cannot ever get the Reality removed of the Jagat-state.)

चित्स्वभावैकरूपत्वाज्जगद्दृश्यं तदाततं तत्सुषुप्तात्मनो दृश्यात्प्रसूतं बालपुत्रवत्।

Due to the nature of the Chit, the world of perceived objects appeared spread out in space (as the Svapna), 'from the perceived state of Sushupti' (Sushupti-Drshyam), like the child delivered from the mother.

[Svapna (or the Jaagrata) is just a child of Sushupti (the dormant world rising as the mind-experience).

व्याध उवाच

The hunter spoke

तत्सुषुप्तात्मनो दृश्यादिति तद्व्यपदेशतः सुषुप्तदृश्यं किं वक्षि वद मे वदतां वर।

तत्सुषुप्तात्मनो दृश्यात्त्वत्सुषुप्तात्मनोऽपि च किमन्यज्जायते जन्यमथवान्यसुषुप्ता।

You have mentioned a contradictory phrase as 'from the perceived state of Sushupti'.

Tell me what is that perceived state of Sushupti, Hey Master of orators!

From that perceived state belonging to Sushupti of the other person, and also from your own sleeping state, what else can be produced, or what other deep sleep state can be produced?

[Vyaadha's question is- Sushupti state is a state without any perceived (Drshyam).

How can you say that it is a perceived state of Sushupti? What can you perceive in a deep sleep state?

If something comes out of that deep sleep like a perceived world, then did two types of worlds were there as yours and the other person's?

Does one sleep inside that world too? What comes out of what?
Does sleep produce a world; or the world produces a sleep-state? What is within what?]

मुनिरुवाच

The ascetic spoke

जायते भाति कचति घटादि जगदादि च इति द्वैतोपतसानां प्रलापः कल्पनात्मकः।

The lamenting of those people getting burnt by 'Dvaita' (duality) that the world, like a pot (from the clay, as another thing) is produced, appears (as different from the clay), and shines (as another thing), is sheer imagination.

[If you are habituated to see differentiation and duality only, then you will be beset with such question forever!

What comes out of what? Nothing comes out of anything!

Everything is Brahman alone.

Delusion produces various experiences; that is all!

What is there to prevent you from sleeping inside a 'perceived world' or a 'perceived world' seen inside a sleep? What matters what comes out of what?

Whatever you believe as happened, that alone proves your experience.

What you mind says, that alone is real for you.

The terms like Sushupti, Drshyam etc are cogitated later on.

It is like analyzing the statements of the mind with the mind itself!

Anything can happen in the delusion-state of Svapna or Jaagrat!

You can dream while you are sleeping, or sleep while you are dreaming!

Caught in the trap of words; fettered to the logical sequences bound by time; you can never find answers to such questions like what came first, or what came out of what!

Whatever the mind thinks, that alone is true for that experiencer.

Calling his experiences by the names of Sushupti, Jaagrat and Svapna, and analyzing them as fixed states of existence, the scholar suffers more in ignorance than the uneducated fool.

He who 'knows', enters darker worlds than the one who 'does not know'; quote the Upanishads!

Who can know the 'unknowable'? Who is there at all as another that can 'know'?

'JAATA' (PRODUCED) MEANS 'SAT' (EXISTENCE)

जातशब्दो हि सन्मात्रपर्यायः श्रूयतां कथम्।

The word 'born or produced' (Jaata) is a synonymous word for the Reality (Sat). Listen as to how it is so.

प्रादुर्भावे जनिस्तूक्तः प्रादुर्भावस्य भूर्वपुः।

सत्तार्थ एव भूः प्रोक्तः। तस्मात्संजातमुच्यते।

सर्गतो जात इत्युक्ते सन्सर्ग इति शब्दितम्।

'Janee' (birth or production) is said to mean 'PraadurBhaava' (PraaduH bhaavaH) (coming into existence or becoming manifest) ('Praadus' is a prefix which means to be visible or manifest.)

Here 'Praadu' is not the main root-word; but 'Bhoo' is. 'Bhoo' means 'Sat' (Existence).

(जनी प्रादुर्भावे / भू सत्तायां -Paanini)

Therefore the term 'Bhoo' refers to the self-shining changeless Chit-expanse only.

Therefore, 'PraadurBhaava' means 'coming into existence' (Samjaata)

(प्रादुर्भाव = प्रकटः सन् The prefix 'Praadu' can also mean 'Sarga'.)

The term 'Sarga' means 'Creation', if it is formed out of the root 'Srij' (to create).

That also means 'Existence' only. (That which comes into existence is Sarga - सन्नेव सर्गः)

(Therefore, 'Produced' means Brahman (Sat) alone. 'Sarga' means Brahman (Sat) alone.)

बुधानामस्मदादीनां न किञ्चिन्नाम जायते न च नश्यति वा किञ्चित्सर्वं शान्तमजं च सत्।

For us the Knowers, nothing actually ever gets born; nothing ever perishes.
Everything is the tranquil unborn state of 'Sat'.

(The words like 'Sarga' (world/existence), 'Jaata' (produced/existence) do not have separate meanings for us other than denoting the empty expanse of Chit/Sat!

Nothing is produced out of anything. 'That' alone is!]

सर्वसत्तात्मकं ब्रह्म सर्वसत्तात्मकं जगत्।विधयः प्रतिषेधाश्च वद तत्र लगन्ति के।

Brahman alone exists as the essence of all (giving them a reality) and is the Jagat which is the essence of all.
Tell me, what rules and prohibitions can apply to such a state?

[How can your question as to what came out of what, have any validity; since everything is Brahman coming out of Brahman alone?]

या नाम शक्तिः काचित्सा तत्रैवास्ति च नास्ति च यस्मात्तदात्म तद्ब्रह्म तथैवात्म तदात्मकम्।

Something that is termed as 'power (Shakti)' (not exactly as how we use the term 'power' in our perceived world) is alone there in that Chit, as the world; it is not there also; because wherever Maayaa shines forth, 'Aatman' is there which is made of all the powers which make perception possible.

That alone is Brahman. That is the way the Aatman shines forth, with Maayaa as its essence.

[Aatman means 'essence'; Maayaa is its essence.

Maayaa is the indefinable power of Brahman; its very nature.

So, the terms 'Brahman', 'Aatman', 'Maayaa', all mean the same.

Any word with the meaning does not define the Reality in any way, and is part of the perception-state only.

Brahman is the 'Maayaa-empowered perceived-phenomenon'.

The perception-state is never produced newly; nor does it perish at any time. There is no beginning, end or middle for the perception-state. It is always there as the delusional vision of Brahman.

At every moment, the perception occurs as if with a Jeeva experiencing it.

There is no Jeeva as separate from Chit, who gets caught in any worldly existence.

Brahman exists as the Jagat which is perceived by countless Jeevas as it were.

Therefore, no rules can bind this Brahman to follow the logical consequences invented by the Jeeva-minds!

Sushupti can come out of Svapna; or Svapna can come out of Sushupti!

Can you put a fence and bind Brahman in any way?

What the mind thinks; that alone is the proof of our experience!

Mind can arrange anything as anything; and tell you some story which looks feasible!

The world is nothing but a silly story concocted by a foster mother to entertain her child! She has to make the story interesting: that is all! Logic has no place there!

What logic can be there in an imagined existence called life?

Ignorant alone live through the states of Svapna, Sushupti and Jaagrat; which are nothing but 'words with meanings'! 'Knowers of Brahman' live only in the Turyaa state of Knowledge, which transcends these

'word-meaning states' of the ignorant!]

जाग्रत्स्वप्नसुषुप्तादि परमार्थविदां विदां न विद्यते किञ्चिदपि यथास्थितमवस्थितम्।

For those Knowers who understand the truth of Brahman, Jaagrat, Svapna and Sushupti do not exist.
Everything is as it is! (*What rules and prohibitions can apply to them?*)

(*The Knowers always stay in the witness state, and do not identify with the other three states.*)

स्वप्नसंकल्पपुरयोर्नास्त्यप्यानुभवस्थयोः मनागपि यथा रूपं सर्गादौ जगतस्तथा।

Though the Svapna and the Samkalpa worlds get experienced as real, they do not exist in the least; so also, the Jaagrat world that rises as a conception from Creator-mind also is non-existent (except as some hallucination-state produced by the three Doshaas of the mind and the body).

[Duality is the side-effect of the disease called ignorance. The ignorant suffer through the hallucinations of 'Jaagrat, Svapna and Sushupti perceptions', like delirium states of a man stuck with intense fever.

A healthy man has normal vision only! The Knowers do not suffer through the delirium states of Svapna, Jaagrata or Sushupti. For them, all these states are just expressions of Chit only.]

द्रष्टास्याः स्वप्नदृष्टेऽस्तु जीवः सम्भवतीह हि चिदचेत्या तु सर्गादौ भात्यच्छा गगनादपि।

Jeeva as the 'seer' of the 'Svapna-world' is here in this world-existence, as connected to the world only, as its perceiver.

(It is the state endowed with Praana and mind, namely the fluctuation and processing power.)

As the Chit-expanse which is not the state of any perceiver bound by perception, the same Jeeva (Chit-essence) shines forth purer than the sky.

[A Jeeva's knowledge is restricted to the world he is connected to as a perceiver, be it the Svapna, or Jaagrata or Sushupti. He cannot think outside of the state he is in. He and his world are one unit of existence; each holding on to the reality of the other. They both cannot exist independent of each other.

When in the Knowledge state of Turvaa, the Jeeva is not a Jeeva bound by the 'perceived'; but is pure Chit which knows itself as the shine of the perceived phenomenon.]

नेह द्रष्टास्ति नो भोक्ता सर्वमस्तीह तादृशं यन्न किञ्चिच्च किञ्चिच्च मौनमेवातिवागपि।

Actually, there is no perceiver here; not any one who experiences the world.

Everything is as it is; as that which is not anything; yet is something.

Even the excess of speech is just silence alone.

[In reality, the words 'Jeeva', 'perceived' (Drshyam) etc have no real existence except as words with meanings. There is only the Chit which shines out with knowledge as its very nature.

Every object, every name and form is just a piece of knowledge only.

Who is there as a separate Jeeva outside of knowledge state?

Even Jeeva is an understood object only.

The understanding principle alone is there as something which cannot be known as an object of knowledge.

It is something indeed; but cannot be defined by the mind or intellect. You cannot 'know' Chit-state. You can only remain as 'that'!

This 'silence' is the 'silence of all falsehood of reality superimposed on names and forms'.

Even the sounds, speeches are actually the shine of knowledge only; and do not make any sound in the Chit-state. Chit-state is not the silent state as imagined to be a soundless state; but in Chit, the sound is silenced as knowledge; that is the true silence.

A Yogi stays in his silent state even amidst the most disturbing sounds of the 'perceived'.]

सर्गादौ कारणाभावाद्यथा कचितं चित्तौ तत्तादृशे चिरं रूपं स्वप्नसंकल्पपूर्यथा।

'Sarga' or the world has no cause whatsoever. Shining forth from Chit, and existing as the very essence of Chit, it exists as a perceived phenomenon, like a city in Svapna or Samkalpa.

[World is not a solid structure as imagined to be. Even solidity is a sense-input only.

World is just a continuous flow of sense knowledge received by the mind; mind is just a name given to the hollow into which the 'sense information' fall into.

The information collected by the senses is perceived as a world by the Chit-state. Or rather, the Chit state shines as knowledge of sense-information; and that alone goes by the name of the world.

There is just some sense-perception, and a name and form rise up by themselves as the identity of the object.

This process is known as the mind (the cogitating consciousness).

Varieties of sense experiences give rise to the idea of a solid world stretched out in time and space.

There is only the 'perceived' with the 'perceiver' as in a dream or in imagination.

Where is the so-called world?]

तस्माच्चेतनाद्वैताद्विभेति न बिभेति वा अङ्गसंस्थाद्यथा चित्रात्स्वरूपात्पुरुषः स्वयम्।

Therefore, by the very essence of Chit-consciousness, one is stuck with the idea of duality and is caught by fear; like a man frightened of pictures (of tigers or lions) drawn by himself on his limbs; or does not fear if he sees the truth of it all.

[A man tattoos the figures of lions and tigers all over his body; and tries to run away from them, frightened by their images. That is what a Jeeva does, when it is faced with the continuous array of 'perceived experiences'. It wants to escape all the suffering and seeks liberation from it all.

How can a man free himself from the images drawn on his own body?

Will they hurt him? They are his own body-parts; he himself!

Why run away at all? Why seek liberation at all?

If he just understands that those animal-images have no separate existence outside of him, he will be instantly freed of the fear. You can call that state as 'Moksha'!

But is it really freedom from the tigers or is it freedom from foolishness?

Analyze yourself! Chit alone is Jagat! You are Chit! What liberation are you after?]

अनादिमध्यान्तमनन्तमेकमत्यच्छमेवातिविकारि नाना यथास्थितं भास्वरमप्यशान्तमिदं समस्तं परिशान्तमेव।

Without beginning, middle or end; single; very pure; shining forth as many; shining forth as it is without changing itself; whatever is there as non-tranquil (world) is actually the quiescent state (Brahman) only.

THE WORLD RISES NEWLY AFTER SUSHUPTI

[When you are asleep, you dissolve off into the nothingness of the Chits-state, the potential state.

Your sleeping image exists as a part of the mind-field of others; but for you, everything has vanished off, and you are one with the nothingness. Then as if forced out of this nothingness, you wake up, and the world-picture rises up instantly along with your image identity.

Death or sleep, you will not know the difference, and you will live in a world with some identity or other, as conceived by the mind-process.]

[Think of that moment when you are waking up out of Sushupti or deep sleep. After some experience of nothingness, suddenly the world is there at once, in its complete grandeur. How is it actually? Listen!]

अनन्तरं महाबाहो सुषुप्तान्निर्गतस्य मे स्वप्ने

Hey Mighty-armed one! Later when I came out of the Sushupti,

जगद्दृश्यमिदं सागरादिव निर्गतं

this perceived world appeared as if coming out of an ocean;

[From the concealed state of no-perception state, perceptions came out like a 'huge mountain structure out of the ocean', instantly, all of a sudden.]

आकाशगङ्गादिवोत्कीर्णमुत्कीर्णमवनेरिव

as if carved out of the celestial river (*the pure formless flow of Chit-river getting frozen as a solid structure*); as if a sculpted earth (*beautifully carved picture of the world in the emptiness of Chit*);

उत्कीर्णमिव वा चित्तादुत्कीर्णमिव वा दृशः

carved as if from the mind (*all images and sounds carved by the mind-sculptor*); sights as if carved (in the emptiness);

[All the pictures appear in the framework of place and time like carved on the solid rock.]

प्रफुल्लमिव वृक्षेभ्यः सर्गः पूर्वमिवोत्थितः

as if blooms appearing out of the trees, the Sarga rose up as if it was already there;

[The world seen after the sleep-state did not look as if newly created. It was as if there was a seed long before in the past, which had sprouted slowly, and became a tree in course of time, yielding flowers which will turn into fruits later. Every object was seen there as if with a cause in the past. Every object was seen as a 'present' with a past and future attached to it.]

तरङ्गजालं रोधोब्धेरिव वा कचनं दृशां

like hosts of rising waves blocked as it were by the beach; or like illusions stuck to the eye;

[The perception-waves were continuous; yet were blocked by the mind-content of Brahmaa; and were limited as a single-world perception.

The 'perceived' was so real, yet as illusory as a double-moon or the hair-balls seen by the infected eye.]

नभस्थलादिवायातं ककुब्भ्य इव चागतं

as if appearing out of the empty sky; as if coming out through the hollow of directions;

[All of a sudden, the world appeared solid and real in the empty space, as if produced by a magician. Suddenly the concept of space was there with all its directions and their particularities.]

पर्वतेभ्य इवोत्कीर्णं भूमेरिव समुत्थितं

as if carved out of the mountains; as if rising up from under the ground;

[It was not like a world imagined in the mind; it was solid and real as if sculpted out of hard mountain rocks. It was as if a world had suddenly risen up from the ground below, bursting through it.]

हृदयादिव निष्क्रान्तं संप्रविष्टमिवाम्बुदैः

as if coming out of the heart; as if like a sky covered by clouds;

[The world was rising out of the heart, the centre of all existence. It was like a sky filled by dark clouds with its unfulfilled desires and Vaasanaas ready to burst forth into rain any time.]

प्रसूतमिव वृक्षेभ्यो जातं वा सस्यवद्भुवः

as if born out of the trees (*with so many Vaasanaa-seeds as their sources*);
or as if the earth had sprouted like a plant from nowhere;

अङ्गेभ्य इव निर्यातं समुत्कीर्णमिवेन्द्रियैः

as if coming out of one's limbs (*Chit itself was appearing as all. Everything was a limb of Knowledge-principle only, and not different from it.*); as if well-sculpted by the senses (*All the objects and people were just the 'Bodha' produced by the senses only*);

पटादिव प्रकटितं मन्दिरादिव निर्गतं

as if appearing suddenly from a screen; as if coming out of a house;

[The world was seen in a space-less timeless emptiness, as if extended in space and time.

It was like the sudden flashes of pictures appearing on a screen.

It was as if all these perceived objects were already in the store-house of Brahman; and came out of it little by little as and when the mind wanted.]

कुतोऽप्यागत्य पतितमुड्डीय गगनादिव

as if something dropped down suddenly from nowhere, jumping down from the sky;

उपायनं परेलोके गृहीतैव वा भुवः

like a tribute was offered (as to a king) as if;

(*Jeeva is the emperor to whom this tribute gets offered in all its glory!*)

like the merits appearing as experiences in another world as if;

(*Or was the sleep, a death-state, and was it another world that rose up there because of one's merits?*)

like a treasure obtained by digging as if;

(*Or, was it a treasure suddenly obtained by a Jeeva hankering for the perceived world?*)

प्रसूनं ब्रह्मवृक्षस्य तरङ्गमिव वाम्बुधेः

like a fruit yielded by the Brahman-tree as if; like the (continuous) waves of an ocean as if;

अनुत्कीर्णप्रकटनाच्चित्तस्तम्भे चारुपुत्रिका

like a statue appearing in the Chit-pillar without getting sculpted (*Nobody was the sculptor; no rock was there; no statue was there; yet there was a solid statue of a world sculpted on the empty expanse of Chit!*);

आकाशमृण्मयानन्तकुड्यमाकाशपत्तनं

it was as if countless mud lumps had been made from the Aakaasha-mud;
it was a city seen in the empty sky;

मनो मतो गजमयो मिथ्या जीवस्य जीवितं

it was a place where the intoxicated mind-elephant romped around;
it was a world falsely experienced in its entirety by a Jeeva;

अभित्तिकमरङ्गं च विचित्रं चित्रमम्बरे

it was a show performed on stage which was not solid; and strange pictures appearing in the emptiness;

शम्बरेशस्य सर्वस्वमविद्याख्यस्य कस्यचित्

all produced by something (some magic wand) named Avidyaa, which belonged to the master of sorcery (Brahman).

महारम्भं स्थिरमपि देशकालविवर्जितं

a great enterprise made of time and place; though stable, it was without the measures of time and place;

नानाद्यमपि चाद्वैतं नानात्मापि न किञ्चन

though enriched with many; it was non-dual; it was manifold, yet not any thing (perceived);
(*It was pure knowledge.*) (*Knowledge cannot be perceived.*)

गन्धर्वपुरदृष्टान्तस्याप्यवस्तुतया समं

it is comparable to the illusory city of Gandharvas, and is similar to it because of having no reality as such;

जागरायां हि किल तद्भ्रान्तमप्युपलभ्यते

it is like what one experiences as illusions in the waking state also;

[Waking state itself is an illusion; and can be compared only to the illusions seen inside the waking state itself like double moon etc, which are like hallucinations seen inside the world of hallucinations!]

चिद्भानमात्रमनारब्धमप्यारब्धमिव स्थितं देशकालक्रियाद्रव्यसर्गसंहारसंयुतं

it is just the shine of Chit, the essence of Knowledge; though it has no beginning, it exists as if it had begun sometime; and is endowed with place, time, action, objects, creation, destruction etc;

सुरासुरनराधारगर्भगर्भमनोहरं

it is the womb which contains the tri-world as a womb within, like the banana plant (within a banana plant);
and is very attractive;

पृथक्कोष्ठस्थबीजौघसंपूर्णमिव दाडिमम्।

it is like a pomegranate fruit full with hosts of seeds in each section (*which have the potential to become many more worlds in some emptiness of minds*).

WHAT WORLD DID THE ASCETIC SEE?

नदीशैलवनादिस्थव्योमताराभ्रसंकुलं गीताब्धिरणपाठाद्दयपवनारावघर्घरं ततो विलोकितं तत्र तन्मया
दृश्यमण्डलम्।

I saw then a perception-sphere which was a collection of rivers, forests, under a sky filled with stars and clouds; and it was gurgling with the sound of the wind filled with the sounds of recitations (of Vedic chants), ocean waves and songs.

[In the Svapna of the dissolution scene, the ascetic was identified with a Brahmin form. His house, family, sons, had all perished in the floods.

He had climbed on to some summit-rock; and had saved himself. He reached a hermitage and fell asleep there. He woke up and saw a whole new world there, populated by the very same people he had lost in the floods.

The Vaasanaa for the family people was so intense, that he saw another Svapna-world filled with the same type of identity and same type of people (but not the same).

It is like what happened to King Padma who saw a different world after death, in the identity of Vidooratha; but had the same images of people, ministers and wife in his new existence.

In this story of the ascetic, he did not die; but was experiencing a similar type of illusory existence in a Svapna. His body was still intact in the other world of his Jaagrata, as the ascetic identity.

It was a Svapna he saw when he fell asleep; and saw another Svapna in that dream, as if he was a Brahmin in a city, living there from his birth itself.

He had forgotten his ascetic identity completely. He had forgotten the dream of dissolution also.

He just woke up somewhere in some world; and started to do his routine jobs there, as if he was living there all along.

It was his world; his Jaagrata; his life which he loved and was attached to.

He is explaining all this in the ascetic identity to a Vyaadha, after recollecting all that happened to him when he entered the Praana of another Jeeva (Praani).

We assume that the other person was his student; but we still are ignorant of the full facts. We have to understand the story, as and how it gets narrated by the Yogi.

Only at the end of the story, we will have a thorough understanding of the events and know of its subtle implications.]

यावत्तमेव पश्यामि ग्रामं प्राक्तनमास्पदं तानेव सकलान्बन्धूंस्तथासंस्थानसंस्थितान्तान्पुत्रांस्तां महेलां च तदेव च
तदा गृहम्।

I saw then the same abode of the village which was previously there; the very same relatives; staying there in the same way; same sons; same wife; and the very same house where I was living (all of which had been destroyed in the dissolution floods, in a previous dream).

तां दृष्ट्वा प्राक्तनीं ग्राम्यामाहरद्वासनां बलात्तटस्थं मुह्यमानाङ्गमिव वीचिर्महार्णवे
अथाहमभवं तत्र तदालिङ्गननिर्वृतः गृहीतवासनो नूनं विस्मृतप्राक्तनस्मृतिः।

Seeing that previous abode of my village, I was carried away by a strong Vaasanaa; like a gigantic wave carrying away the one standing on the bank, making him lose all his senses.

I felt a sense of relief by its embrace.

(An unknown attachment already developed because of the dormant Vaasanaas.)

I was now caught by that Vaasanaa, and forgot my previous memories.

बिम्बं तत्तदुपादत्ते तद्यदग्रेऽवतिष्ठति यथादर्शश्चिदादर्शस्तथैवायं स्वभावतः।

The mirror reflects exactly the objects that are placed in front of it, by its very nature; the Chit-mirror also reflects the objects connected to the previous Vaasanaas in the same way.

[Whatever is in the mind as a collection of subtle desires and wants, 'that alone' unfolds as a perception in the Jaagrata and Svapna states. These very Vaasanaas produced the scene of the deaths of his family members too, and again produced a scene of their alive and being well too.

All the people, all the objects are just some 'knowledge-pieces' that are reflected in the mind; and have no true existence as such.

You can have the same people and the same world a hundreds of times in various ways if your mind is so attached to them. The world is produced by you at no expense, by the very power of Chit-essence that is 'you'. After all, all these perceptions are pictures drawn on the empty expanse by the sense-brushes only. Who stops your mind from drawing the same picture again and again for thousand times even? For the Jeeva identified with the stupid mind, the dream-worlds keep on rising again and again without any limit, by the very power of Chit, which he is in essence.]

यस्तु चिन्मात्रगगनं सर्वमित्येव बोधवान्द्वैतेन बोध्यते नेह सोऽङ्ग तिष्ठति केवलः।

He who knows that everything is just the expanse of Chit only, does not (have any Vaasanaas) and just sees everything without the taint of duality.

न नश्यति स्मृतिर्यस्य विमला बोधशालिनी अयं द्वैतपिशाचस्तं मनागपि न बाधते।

This Dvaita-ghost does not in the least affect the one, whose remembrance (as Chit-identity) of the taintless Knowledge has not perished.

येषामभ्यासयोगेन साधुसच्छास्त्रसंगमैः उदेति बोधधीर्भूयो या विस्मरति नोदयम्।

Those for whom, 'through the company of the realized, through the study of scriptures, and through the practice of Vichaara', the Knowledge-realization has risen as a natural state, that Knowledge (of the non-dual state of Brahman) is never forgotten.

[The ascetic had not reached the heights of realization at that time. He was just in the stage of Vichaara. That is why, he could not remember his true essence when he was trapped in the Svapna-worlds.]

अप्रौढा मे तदा सासीद्वोधधीर्या तया हता अद्य शक्नोति मे बुद्धिं हन्तुं क इव दुर्ग्रहः।

At that time, my understanding had not matured properly, and had been destroyed by the dormant Vaasanaas. Now, (at present, when I am narrating you that incident), (in my mature state of understanding) which Vaasanaa is capable of destroying my understanding?

[Even if I go through hundreds of such experiences, I will not swerve from my true essence.]

तवापि व्याध विद्दीदं बुद्धिः सत्सङ्गवर्जिता द्वैतबोधेन कष्टेन कृच्छाच्छान्तिमुपैष्यति।

Hey Vyaadha! Your mind also being starved of the company of the realized, can rarely obtain peace, since it is dominated by the belief in duality.