

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTY NINE  
(HOW CAN THE JAGAT EXIST AS REAL?)

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

एवं यथैतद्भगवन्स्वप्ने दृश्यं परं नभः तथैव जाग्रतीत्यत्र न चेत्संदेहजालिका।

Brahman! In whatever manner the Supreme expanse of Awareness shines as the perceived in the Svapna, the same way it is in the state of Jaagrat also; (as made of emptiness, and is meaningful only at the time of experience). There are no more doubts that trap me.

इदं मे भगवन्ब्रूहि महापश्मनुत्तमं कथं भवत्यदेहा चिज्जाग्रत्स्वप्ने स्वदेहवत्।

Bhagavan! Explain the answer for this great question what has no parallel, 'How does the Chit which has no body, get a body in the Jaagrat and Svapna'.

[Even after the entire discourse is over with, the question that will linger in many minds will be about the complete disconnection that exists between the physical body that we know as the 'I' and the formless Chit-state that has to be the 'I'.

If Reality is formless, then it should stay as formless and quiet only. Why this Jagat should exist then?

If 'that alone' shines as Jagat, then what need is there for the 'formless undivided principle of the nameless reality' to appear as the manifoldness of the world, and also as the essence of a perceiver endowed with a physical body?

Agreed that the Jaagrat state with an inbuilt past and future is also made of the emptiness of sense perceptions only, and is meaningful only at the moment of experience, and made of nothing but thoughts or mind-agitations; still how to explain the rise of a body in the bodiless state of Reality?]

वसिष्ठोवाच  
Vasishta spoke

दृश्यं जाग्रत्यथ स्वप्ने स्वाधारं खात्मकं खजं खं च नान्यत्परं जातु संदेहोऽस्त्युपपत्तितः।

The 'perceived' in the Jaagrat and in the Svapna-state is supported by itself; is of the nature of emptiness; is born out of emptiness; and is emptiness; and nothing else.

There is no way for a doubt to rise like this about its nature of 'causeless appearance' (named Jagat).

समस्तकारणाकारप्रत्यस्तमयरूपिणि सर्गादावेव भूतानि संभवन्ति न कानिचित्।

When no cause can possibly exist for its existence, the worlds and beings do not come into existence at all.

[Jagat is just a made-up imagination superimposed on the changing sense patterns; sense patterns are also superimposed qualities imagined in the quietness of Reality.

Rama! Where is the Jagat? There is only the emptiness-state of awareness only!

Jagat is non-existent, because it is not an effect rising out of a cause.

Nothing can be there without a cause; so this world has no existence because it has no cause or beginning. It is as random and causeless as the perceived-world of the Svapna state.

The world and the beings of Jaagrat are as unreal as the world and the people seen in the Svapna, and are just supported by the mind-state itself in the form of the conceptions rising from the awareness state.]

पृथ्व्यादिनियतस्तेन देहोऽयं नास्ति किञ्चन भूतान्येव किलैतानि देहस्तानि न सन्त्यलम्।

This body made as a combination of elements is not there at all (and has no independent existence as a solid structure). These elements which make the body also do not exist at all (similar to the Svapna state).

[Some disturbance is understood as sight (information), some as sound and so on; these qualities also do not exist as some fixed understanding. Some measure of mind-agitation (quivering state of Praana) exists as some world for all of us who are with the same mind-structure (as the same Viraat). If any other type of world-scenario exists for some other mind-agitations (as different Viraat-forms) we cannot know of them. Nothing exists as Jagat but superimposed mind-state (the information of information-processing).]

तेन स्वप्नवदाभासमिदं पश्यति चिन्नभः स्वरूपमात्रकचनमाकारवदिवाकुलम्।

Therefore, the Chit-expanse (the state of awareness) alone sees this appearance as if like a dream. It is its own natural shine; but polluted as if with the forms.

भानमाभानमात्रत्वमिदं यत्तच्चिदात्मना नभसा स्वप्नशब्देन कथ्यते जगदाकृतिः।

‘This form of the world’, (as seen with manifold forms) of the essence of Chit-expanse which shines forth as the presence and absence of the world only (as created and destroyed), is known by the word ‘Svapna’.

[Whatever is seen as anything is nothing but the awareness of such an object with certain qualities as bound by causal factors. This Jagat is the awareness connected to delusion, like the Svapna-state is.

When you wake up to your truth, where remains the world of forms and names?

In what way does the Svapna-state differ from the Jaagrat state?

Body can be imagined or not imagined as per the intellect-purity.

Formless beings also exist in other levels of existence, who are not in need of any body; they may not be in need of physical eyes etc to experience a world; they may just know the world as formless only.

A JeevanMukta exists bereft of a physical body only; and is the formless existing in a formless world.]

यदेतद्वेदनं नाम चिद्व्योम्नो व्योमनिर्मलं एतदन्तश्चित्तो रूपं स्वप्नो जगदिति स्थितम्।

This experience of the perceived here of the Chit-expanse is as taintless as the space (and is unaffected by anything) (whether it is Svapna state or the Jaagrat state).

The vague nature of this experience is Svapna, and the clarified experience is Jagat (in Jaagrat).

[In the Svapna state, there is no memory of the Jaagrat; in the Jaagrat there is the memory of Svapna and it gets proved false by comparison.

If you never woke up from the Svapna, then you will forever be happy and content in the Svapna world, believing that only to be the Jaagrat-state (as shown in the story of the ascetic who lived as a Brahmin in the Svapna and settled off there itself for life). Maybe the word ‘Svapna’ itself may not exist in such a case; or you can even consider the Svapna world itself as Jaagrat, and have more Svapnas in that Svapna-world too! However, only the knowledge of your real world (Jaagrat) after waking up, makes you dismiss the world of dream as made of nothingness. (Or, if more steeped in delusion, you can feel agitated and worry about the perceived of the Svapna-state also; and invent meanings for it).

Similarly, when you are awake to your true essence through Vichaara, you will see the Jaagrat-state also as nothingness only, similar to the Svapna-world.

Svapna is a vague state compared to Jaagrat; Jaagrat is a vague state compared to Turyaa state of Knowledge.]

एतस्मिन्नेव तेनाथ स्वभावकचने तते चिद्रूपेण कृताः संज्ञाः पृथक्पृथ्व्यादिका इमाः।

In this shine of its own natural state, which has spread out as the perceived form of the Jagat, the Chit-state has made these terminologies which refer to the elements like earth etc (as if dividing itself).

[Chit does not make anything, or name anything like some intelligent idiot-child naming the mud-shapes as horse, elephant etc; Chit does not own any mind or intellect as its tools. It is at once aware of all the perceived objects along with their names, forms, qualities, stories etc as its Knowledge essence, as it happens in your Svapna-state; and the perceived is not limited to our world-perception only.

As mentioned previously in the Lokaaloka hill description, the perceived state of Chit is just the measure of a tiny atom in the Chit-expanse.

What the Reality is as it is beyond the intellectual comprehension.

One can grasp this Reality by staying as the Reality only.

There are higher level of beings who stay absorbed in such a contemplative of the Self, as Reality knowing itself, and have not reached the end yet.

Even great texts like Upanishads and Vedas that are adored here as sacred and wonderful, are worthless in such higher levels of existence.

Vaasanaa-less state is just a bath-ceremony one has before entering the sanctum sanctorium of the endless Brahman-knowledge!]

चिद्भानमेव तत्स्वप्नजगच्छब्दैः प्रकथ्यते भानं चास्याः स्वभावः खं तत्कदाचिन्न शाम्यति।

Chit-expanse alone is referred to by the name of Svapna, Jagat etc.

Its shine is made of emptiness only as its nature; and never ever subsides.

[The dream of Jagat is forever there as the delusion-knowledge of the Chit-state.

This Avidyaa state is also endless, as made of the Chit-shine.

Either in the dream-world or in the waking-world, if you try to find the end of it in time or place, it is not possible. Delusion itself as the shine of Chit-expanse is beginningless and endless.

If you want to end it, you have to know of the unreal nature of the Jagat; that is all. You will instantly snap out of it, like you are out of the mouth of the devil who is swallowing you in the dream, the instant you wake up to your world of Jaagrat. A Knower, who has woken up, sees no devil of the delusion at all!]

बह्व्यः सर्गदृशो भिन्ना ब्रह्मैव ब्रह्मखे च ताः शून्यतानभसी वातस्तिष्ठन्ति च विशन्ति च।

‘Countless worlds’ that exist as the perceived and stay as the divided structures, are Brahman alone in essence. They exist in the Brahman-sky of empty expanse; and stay and move inside like the wind.

(There is actually no inside for the Chit-state; it is just a way of expressing the truth.)

रामोवाच

Rama spoke

[Rama, in his mind, is now having the vision of all the worlds that are there in Chit-expanse as the ‘awareness state of the perceived’ (probables states of information-content in various intellect-measures). He sees countless worlds rising before him one after another in succession, without an end ever getting reached. There is no way to describe them also.

Anything of any variety appears as some world somewhere.

There are also no similar fixed rules that bind all the worlds. Each world has its own thinking pattern, its own type of forms or formlessness, its own knowledge-books, its own survival patterns, its own sense perceptions, which are in no way like the Brahmaanda where Rama was living in.

Perplexed, he asks Vasishtha where his tiny Brahmaanda exists in this array of worlds that rose up in his vision.]

सर्गाणां कोटयः प्रोक्ता भगवन्भवता किल काश्चिद्ब्रह्माण्डकोशस्थाः काश्चिदण्डविवर्जिताः

काश्चिन्महीकोशगताः काश्चिदाकाशसंस्थिताः तेजःकोशगताः काश्चित्काश्चित्पवनकोशगाः

काश्चिद्व्योमस्थभूपीठा ऊर्ध्वाधस्थविनिश्चयाः बुध्नाकाशादूर्ध्वखुरा लम्बमानवनाचलाः।

Bhagavan! You have mentioned about the existence of countless millions of worlds.

Some are inside the hollow of Brahmaanda (cosmic egg); some are outside of this egg; some are inside the earth; some are in the expanse of the sky; some are inside the lustrous objects; some are inside the air. Some are in the lands which exist in space with the ideas of above and below as per the positions on the spherical planet (like this earth in the solar system).

When the sky is downwards, they have their feet up, as stuck to the ground, and the mountains and forests hang from that ground, downwards.

[Suppose, you stay outside in space and look at the earth-planet circling the sun, you will see all the people, plants, objects stuck to it all over as if with some adhering material.

Though they all stand sideward, upwards or downwards, they will call the space near their heads as ‘above’, and the space at their feet as the ‘below’.

Actually there is no ‘above’ or ‘below’ in space. It is direction-less. Directions are imagined by the people according to their positions on the planet.

As previously mentioned by Vasishtha, the people on such a spherical planet are like the ants moving on the surface of a mud-ball; and call the feet-space as below; and the head-space as above!]

काश्चिद्वातात्मभूतौघाः काश्चिन्नित्यं तमोधराः व्योमसंस्थानकाः काश्चित्काश्चित्क्रिमिकुलाकुलाः

काश्चिदाकाशकोशस्थाः काश्चिच्चोपलकोशस्थाः काश्चित्सकुण्डकोशस्थाः काश्चित्खे खगवत्स्थिताः।

Some worlds are filled with beings made of air only; some worlds are always dark (without the sun or the moon); some are made of space only (and not made of material objects); some are filled with varieties of insects; some are in the hollow of the sky; some stay inside the stone; some exist in closed enclosures like 'house' or 'Mandapa' (as seen in KundaDanta story and Leelaa's story); some exist in the sky like the birds (floating worlds).

तासां मध्ये यथा हीदं ब्रह्माण्डं यादृशं स्थितं अस्माकं भगवंस्तन्मे ब्रूहि तत्त्वविदां वर।

Hey Best of Knowers! Tell me how this Brahmaanda of ours is placed among these hosts of worlds.

[Where is this world of mine, situated among all these hosts of worlds?

'As if standing outside of the entire phenomenon, I see worlds of various varieties and beings. There is no measure of numbers to count them.

In this heap of worlds which is piled up like a heap of sand-particles on the ocean-shore, where is our own Brahmaa's world situated? Where is our world placed in this huge expanse of space that stretches out without an end?' asks Rama.

This question is like asking, 'among the heaps of worlds of dreams seen by so many Brahmaas, where is our Brahmaa's world-dream situated?']

[Though such questions may seem meaningless in the delusion level of the Jeeva-limitations of some tiny earth planet, these thoughts when contemplated upon with full absorption, expand the mind to think big, act big as a huge Viraat (The entire perceived) or Rudra (the single 'I' of all) or Kaali the dance of information patterns), or even as a Brahman endowed with a mind to think big.]

वसिष्ठोवाच

Vasishta spoke

यदपूर्वमदृष्टं वा नानुभूतं न वा श्रुतं तद्वर्ण्यते सुदृष्टान्तैर्गृह्यते च तदूह्यते।

That which has not been there before, not seen, not experienced and not heard, that (common essence of all the worlds) alone is described through well-presented examples; and gets understood and comprehended. (That I have explained already and you have realized it also as your personal experience.)

इदं तु राम ब्रह्माण्डमागमैर्मुनिभिः सुरैः शतशो वर्णितं तच्च ज्ञातमेतत्त्वयाऽखिलम्।

Rama! This Brahmaanda has been described in hundreds of manners by the Scriptures, Sages (of various thought-societies) and Devas (as in Puranas). You know it all already.

[I have explained the essence of Brahman, which is seen as this Brahmaanda.

It is the same essence for all the worlds, in any space or any time.]

यथेदं भवता ज्ञातमागमैर्वर्णितं यथा स्थितं तदेतदखिलं किमन्यदिह वर्ण्यते।

This world exists (or, rather not exists at all) as described in the scriptures only, as it is (as the empty expanse of Chit.) What else is there to talk about?

[How far the Chit can exist as space and time extensions? Where is the end reached in such a quest of observing all the worlds that exist in the Chit-expanse?

Rama may get tired of watching the array of worlds rising in his vision; but the worlds would never stop rising in his vision.

How long can he watch? How many worlds still would be there?

Is there an end ever? How long will the space or time extend?

Vipashcit went on his tour with a magically powered physical body and an ignorant mind.

Rama could see them all seated in his room with closed eyes with an intellect stabilized in his true essence.

Even then, is there an end to the array of worlds that kept rising in front of him like dust storms?

He is stuck in wonder!]

रामोवाच  
Rama spoke

कथमेतद्ब्रह्म ब्रह्मन्संपन्नं चिन्महानभः कियत्प्रमाणमेतद्वा कियत्कालं च वा स्थितम्।

Tell me O Brahman, in what manner this Chit expanse exists as?  
How much big is it, or how much time-span it is of?

वसिष्ठोवाच  
Vasishta spoke

अनादिनिधनं ब्रह्म नित्यमस्त्येतदव्ययं आदिमध्यान्तता नास्ति नाकाराः परमाम्बरे।

Brahman-state which is beginningless and endless, always is there without perishing.  
In the Supreme expanse, there is no beginning, middle or end; no forms also.

[Rama! Chit exists of course as the entire perceived phenomenon with the manifoldness as its natural shine; yet you cannot keep on travelling in space, and try to reach the end of the perceived phenomenon. There is no beginning middle or end in Chit; so also, there is no beginning, end or middle in the Jagat-state also. Chit can exist as any world anywhere for any mind (or as any mind). Each moment of perception is a ray of Chit-sun, with the 'perceived' extending to beginningless and endless expanse. There are no worlds existing as physical structures in any space or time. If a Vaasanaa is there to see all the worlds, as seen in Rama, you can witness the array of worlds as manifold objects existing separately in space. Actually these worlds get unfolded in Rama's mind as his Vaasanaa-fulfilment only; and exist within his mind only. Chit-state alone rises as the perceived for anyone anywhere and stays as that. This Vaasanaa of Rama is harmless, since he is already established in the Chit-state and therefore any scene of the perceived can not make him swerve from his state of stabilized intellect. Without the true knowledge, if one maintains such a Vaasanaa, he will get trapped in the perceived, like King Vipashcit.]

ब्रह्माकाशमनाद्यन्तमेतदव्ययमाततं एतन्मयमिदं विश्वं विष्वगाद्यन्तवर्जितम्।

Brahman-expanse is beginningless and endless. It spreads out as the imperishable state of the perceived.  
This entire perceived phenomenon (Vishvam) is beginningless and endless from all over.

परमस्यास्य चिद्व्योम्नः स्वयं यद्भानमात्मनि तदेतद्विश्वमित्युक्तं स्वयं तेनैव तन्मृषा।

The very shine of the Supreme state of Chit-expanse rising forth by itself (without any cause or purpose or action or material) is alone known by itself, as the name of Vishvam which is false actually.

[The countless worlds that rise before your (inner) eyes, one after the other, will never have an end as such. You can keep on observing them, and yet, you will at every instant, see an entirely new world that was never seen before. As long as you keep watching (in endless time), the space filled with limitless worlds will keep on appearing without a break. That is why it is called 'Vishvam', the pattern of manifoldness. It is unreal as the world; yet real as the Brahman. Brahman is the untainted state of awareness that shines forth as all the objects of Knowledge that can be there ever.]

पुरुषस्य यथा स्वप्नपुरसंदर्शनं तथा तत्तस्य भानं पुरवत्तदिदं विश्वमुच्यते।

Like a man perceives a world in his dream (as false, empty and made of his own mind-matter), this shine of Brahman alone is the Vishvam, seen like a world.

कठिना नेह गिरयो न द्रवाणि जलानि च न शून्यमेतदाकाशं कालो न कलनात्मकः।

The hills, liquids, waters are not solid at all here.

(Solidity is the quality produced by the sense of 'Sparsha', the contact-essence of the air.)

This sky is also not an empty hollow holding the objects. (Sky is also an object of knowledge.)

Time also does not exist swallowing everything without a break. (Time is also an object of knowledge only.)



यद्यथा चाट्ययं यत्र स्वतः संचेतितं चित्ता तत्तथा तत्र चित्तत्वे अलं शैलादिवत्स्थितम्।

‘Whatever is there as solid or liquid or form’, as conceived by Chit (as its very nature, randomly, without any intelligent thought) by itself in the imperishable state itself (as the imperishable shine of Jagat); exists as that particular solid or liquid or form, completely (real and fixed) as the hill etc of the perceived phenomenon.

[Awareness alone is there of a hill which is hard, rocky, huge etc; but the hill is not there as a hard rocky solid substance. So it is with the other objects which appear as if made of elements.]

अशिलैव शिला स्वप्ने नभ एवानभो यथा भवेत्तथेह सर्गादि स्वप्ने दृश्यस्थितिश्चित्तौ।

In the Svapna-state, the rock is actually no rock; the sky is no sky; (but is emptiness only, when you wake up). So also, in this Svapna of the world, the state of the perceived is in the Chit-nature alone (when you wake up to the truth).

अनाकारैव चिच्छान्ता स्वप्नवद्यत्स्वचेतनं वेत्ति तज्जगदित्युक्तं तच्चानाकारमेव सत्।

Chit-state of pure awareness is without a form, is tranquil.

What it is aware of itself as in a dream; that is known as the Jagat.

(Knowledge of itself is Jagat.) The Reality is formless only.

[Knowledge can exist as knowledge of something alone; yet the main essence of knowledge does not get tainted by the objects of Knowledge.

Chit can exist as the Vishvam only. You cannot separate them out as two states.

You cannot reach the Chit as a separate state bereft of all perceptions.

You can have the temporary absence of the perceptions by entering an absorbed state of Samaadhi only.

Chit does not exist ever without the Jagat-shine.

What you see all around you as Jagat, is the Brahman! Where else can it be?

Chit-state of stable knowledge does not get tainted by any of the perceived objects; like a man who is awake in a dream is not affected by the dream objects.

Chit state is always the ‘waking state’ that is dreaming.

Ignorant ones stay as the dream-states only. Knowers stay awake in the dream.

Dream...? It is imperishable since it is Brahman alone!]

वायोः स्पन्दो यथान्तस्थो वात एव निरन्तरः तथेदं ब्रह्मणि ब्रह्म न चोदेति न शाम्यति।

The vibration of the wind is within itself; and the wind alone is there without any division (even if it moves).  
(*Wind and its movement are not separate states of existence.*)

So also, this world is in Brahman as Brahman; does not rise; does not subside.

[Imagine the Chit-state like a gem which is shining as the countless rays of many worlds.

Gem cannot be without the shine. Gem is the shine; or shine is the gem.

Unmanifest cannot exist without the manifest.

Both words are interconnected with the common word ‘manifest’.

There is no separate Chit-state that can exist where there is no perceived.

Perceived is a permanent phenomenon. Reality exists as processed information only.

Chit-state is always a dreamer who is always awake.

It is awake; but can exist only as a dreamer.

A Mukta can exist as some dreamer somewhere in some perceived state as some one or other with a form and name like a Durvaasa or Vasishtha etc; or as Siddhas who have no forms and no names.

There is no separate Moksha-world ever waiting for you if you realize the Self, where you exist as some formless entity with emptiness all around!

Or rather, if there is no mind, you exist as all the perceived everywhere; but you cannot ‘know’ that you are the shine at all; because Chit-state is without intelligence.

If you want to ‘know of your blissful state’, you have to have a stabilized intellect.

Will you be born again if you become completely the empty state, if that alone is sought for?  
You will be born as all the Jeevas all over everywhere at all times; but you will not 'know' of it; because Chit-state is unintelligent.

There is no 'I' in Chit-state' no mind, no thinking process at all.  
If you still want to be free of all the perceived as a Vaasanaa-form, then you may stay as a (conscious) rock somewhere at some place, with the empty state itself as your nature.

As long as there is a mind with the thinking capacity, the 'unmanifest' is sought for, only as an escape from the perceived; like running away from a ghost which haunts you.  
Only if you see the manifest, then you will want the unmanifest.  
For a Knower who ignores the manifest as a mirage, what is there to run away from?

Brahman-state is what you are experiencing now here in your particular perceived field.  
'You' are 'your perceived field'.  
You are the manifest Brahman! If you want the unmanifest, kill the manifest ego!  
That is all! Then there is left back, only the pure tranquil state free of the manifest!

You are not aware of your awareness-state as you; but are identified with an object of knowledge (body) as you. When you know the truth, you just continue as some perceived field again with the knowledge of the truth as your basic identity; without a 'you'!  
What is there as manifest or unmanifest, after you realize the truth?  
Ghost of ignorance is gone; completely annihilated by a 'false sword of Knowledge'.  
What is left back? Just the Brahman and its shine!

Nothing changes outwardly after realization; but the mirage loses its reality for the Mukta; but nothing stops him from enjoying the 'Chamatkaara of mirage' which is indeed a wondrous phenomenon! He rather enjoys the world in a better manner, since each and every object he perceives oozes out the bliss of his awareness continuously for him who is actually the Chit-state acting with a Sattva-state of mind, the purest state of existence.]

द्रवत्वमम्भसि यथा शून्यत्वं नभसो यथा यथा वस्तुनि वस्तुत्वं ब्रह्मणीदं जगत्तथा।

Like the liquidity in water, like the emptiness in the sky, like the nature of an object in an object, the world is in Brahman similarly.

न प्रयातं न वाऽऽयातमकारणमकारणात् च नास्ति न वास्तीदं भिन्नं ब्रह्मपदे जगत्।

This causeless (world) does not end through the process of dissolution, nor does it rise from the causeless-state as with a beginning. (*'Beginning and end' are just ideas maintained in the mind; and not real.*)

[Something which was not there can rise up with a beginning.

Jagat is Brahman. How can it rise up newly with a beginning?

This Jagat is not really existent, nor is it non-existent as different from Brahman.

Mirage-water is unreal as the water; but is a part of the desert only, as the heat wave.]

न चानादि निराभासं निराकारं चिदम्बरं दृशः कारणमन्यस्याः क्वचिद्भवितुमर्हति।

The formless Chit-expanse which is beginningless, and without any separate shine, can never become a cause of the perceived as another state.

(*There are no two things as 'Cause and effect'/'Brahman and Jagat'*).

तस्माद्यथावयविनोऽवयवाः स्वात्ममात्रकाः तथानवयवे ब्रह्मव्योम्नि व्योम जगत्स्थितम्।

Limbs belonging to a person are the same as the person. Similarly, the empty state of world exists in the empty expanse of Brahman which is without any limbs as such.

(*Example is an example only; not to be taken literally. Reality does not have limbs.*)

सर्वं शान्तं निरालम्बं ज्ञप्तिमात्रमनामयं नेह सत्ता न वासत्ता न च नानास्ति किञ्चन।

Everything is quiet, without any support, is of the form of Knowledge only, and is free of all the afflictions of death, birth, change etc. There is nothing real here; not anything unreal also. There is no manifoldness at all (but only the awareness of manifoldness.)

संकल्पस्वप्ननगरनृत्तवत्सर्वमाततं स्थितमेव समं शान्तमाकाशमजमव्ययम्।

Like a dance seen in the Svapna-city, this perceived is spread out like this.

It is actually equal (without any change), quiet (without the sense perceptions), is empty (of existence and non-existence), unborn and is imperishable.

परमचिदम्बरहृदयं चित्वाद्यत्कचति कान्तममलमलं तदिदं जगदिति कलितं तेनैव तदात्मरूपमाकल्पम्।

The central essence of the Supreme state of awareness, because of this awareness nature, shines beautiful and taintless only as itself.

That essence of oneself is named by it as the 'Jagat which stays till the dissolution as if'.

[Worlds with beginning and end stay as the dreams of Brahmaas (dreamers) who are Chit in essence.

All the worlds exist as the completed states of existence without beginning, middle or end in the Chit-state.

That is why Brahman is said to be Poornam; already all things are over with!

Yet, all the worlds are the shine of awareness as Knowledge.

This awareness of Knowledge is aware of itself as the essence of Knowledge.

This awareness of itself is known as Brahmaa. This Brahmaa is known as the world.

This world is known as a 'Svapna of Brahmaa'. Chit is awake in this 'Svapna of Brahmaa'.

Mukta is the 'awake-Chit'. Ignorant are the 'dream-characters' inside the dream of Brahmaa!

So, where is the world, or worlds?]