

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 FORTY ONE  
(LIVING INSIDE A VANISHED WORLD)

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

सिद्धसाध्ययमब्रह्मविद्याधरदिवौकसां ब्रह्मन् कथय दृश्यन्ते लोका लोकधराः कथम्।

For those divine beings like Siddhas, Saadhyas, Yama, Brahmaa, Vidyaadharas and others, Brahman, tell me how the worlds and their beings will get seen?

['Bhoomi' is considered as a 'Karma-based world', where the Jeevas exist as controlled by the rules ordained by a Brahmaa. These Jeevas cannot break the rules by their will. They are always forced by the Vaasanaas of various sorts; and a live a life of wretchedness because of the anxieties, attachments, likes, dislikes etc.

Devas like Shiva and others might also be a part of a Brahmaa's creation; but they are self-created and directly rise from Chit-state to maintain the world processes. They live in their own self-created worlds, unapproachable to one and all; and without their permission, no one can ever enter their worlds at will. There are some categories of Knowers, who have the capability to create any world at will, by the sheer power of their knowledge. Not even the Devas of Brahmaa's creation can enter these worlds, since these worlds remain unknown to these Devas also.

Then there are the Gandharvas, Vidyaadharas and others, who are endowed with magical powers; and thus live in worlds, the beauty and grandeur of which are beyond the imagination of the human minds.

Brahmaa (as an entity of the DevaLoka) lives in his own world; and remains absorbed in contemplation. His world is sought by the learned and wise Sages for discussions on knowledge topics.

Then, there are the classes of Siddhas and highly learned Sages, whose knowledge-level is beyond the intellects of the humans stuck in the BhooLoka.

BhooLoka of the humans (of Vasishtha's world) (and not this tiny earth planet) is made of Vaasanaa-fields only. These Vaasanaa-fields are in no way comparable to the real worlds of these great beings.

The Vaasanaa-based worlds are unstable and unpredictable states that are experienced by the wretched Jeevas who are drowned in ignorance.

It is not the same with the worlds of Siddhas and the other Knowers.

These people have no Vaasanaas; yet live in private worlds of their own.

They are capable like a Brahmaa to produce worlds filled with people; or they live alone somewhere absorbed in the Knowledge essence.

Rama says:

"Great Sage! You have made me see in my mind, all the worlds that exist in Chit-state and have explained to me that they are endless. However, I want to see the worlds of these great ones also, which are created by the higher world denizens with their power of knowledge.

How to see them? Where are they? What are their worlds like?"]

PERCEIVED WORLDS OF SIDDHAS AND THE OTHER EXTRAORDINARY BEINGS

वसिष्ठोवाच  
Vasishtha spoke

सिद्धसाध्ययमब्रह्मविद्याधरदिवौकसां अन्येषामपि भूतानामपूर्वाणां महात्मनाम्।

प्रतिरात्रं प्रतिदिनं पुरः पश्चादुपर्यधः पश्यस्यालोकयँल्लोकानपश्यँश्च पश्यसि।

There are worlds that belong to the divine beings like Siddhas, Saadhyas, Yama, Brahmaa, Vidyaadharas and others, and all those great ones who are very unique type of beings.

Rama! You see those worlds every day, every night, in front, at the back, above, below; and without seeing them (in the limited awareness of Rama), you see them still (as the Chit awareness).

[All the worlds exist together, simultaneously, overlapping each other in the same state of awareness called the Chit. Here at the very place you are seated, in the emptiness (the empty potential state) all around you; these worlds exist unobserved by you, hey Rama!

Your limited information state as a 'name and form identity' blocks those excellent probable states from you.

If like Leelaa, or Chudaala, you enter the Chit-state of absorption fully, with a desire to see those worlds, you will see them within yourself; but with this identity of Rama, you cannot know of them at all. You have to discard the identity and stay as knowledge-form only; then only, such worlds will be revealed to you, as permitted by the Siddhas and others.]

एते लोकाः किलैतेषां नाभ्यासः स्थानदूरगाः।एते संकल्पलोकाख्या व्यासमेभिः किलाखिलम्।

All these worlds of those divine beings are situated distant in space (distant intellect levels).

You still have not mastered the particular practice of meditation connected to those worlds. These are known as the worlds made by the will of those great ones; and the entire space (of Chit) is filled with them.

[These worlds do not exist in the common space of the earth you live in; but exist in their own space-spans produced by the will of their Creators. These worlds stay unapproachable and unknown to other beings. They are the worlds rising from the Chit-state itself through the pure knowledge-soaked minds of the great Knowers. They are produced by the conceptions of the pure minds; and exist as the dream-worlds of a highest calibre.

(You can compare them to the wonderful worlds hidden in the books which are never known by the illiterate intellects. The limitless Chit-library abounds with limitless Jeeva books. These excellent Jeeva-states and their worlds stay always unknown to the ignorant who exist as inert forms only, that are incapable of true understanding.)

The space you see around you here is the emptiness created by the Brahmaa of this world. This Brahmaa has created this world as per his measure of knowledge level. He has used a collection of Vaasanaas to produce his world. He is also a Siddha, who stays in the Chit-state. He is not an entity, but a Knowledge-form. Similarly many other Sages and Knowers stay as Knowledge-forms (without a fixed image) and create worlds of their own. These worlds are not Vaasanaa-based. They are more wonderful and excellent than the ordinary worlds made of the Vaasanaa-fields.

Chit-state is filled with them. Chit-state can exist as a perceived of some form only. It exists as the Vaasanaa-fields for the ignorant and as the amazing unimaginable worlds for the Knowers.

How much are those worlds real? This world exists as our experience-field; their worlds also exist as their own experience-fields. Both are of the nature of emptiness only.

Vaasanaa-beings are forced into pleasant and unpleasant experiences like born-prisoners.

Knowers choose the experiences they would like to have, without getting forced by any Vaasanaa.

‘Choosing’ here means not any fulfilment of a desire; but the state of Brahman alone experienced through some perceived object; the object can be the love for knowledge; love for a spouse; love for a Godhead; love for new creations; love for arts and so on.

It is somewhat like ‘which object shall I choose to get absorbed in Savikalpa Samaadhi’.]

यथैते कल्पनालोका अयं लोकस्तथैव नः यथा कल्पनिको वातो लोकालोकास्तथैव ते।

Just like the cities can be made with imagination (of those Knowers), this world of us also is made of conceptions only (as the Brahmaa-mind). Worlds of all sorts exist like the imagined wind filling the space.

[If the space is imagined as the hollow of Chit-state which contains the worlds, then you can say that these worlds of Siddhas and others fill the Chit-expanse like a wind that is imagined as moving through it, all over. Ignorant-worlds are like the dust-storms; Siddha-worlds are like fragrant winds. The Chit exists as both!]

संकल्पस्वप्नलोका ये तव भान्ति दिवानिशं त एव तादृशाश्चान्ये संकल्पेन स्थिरीकृताः।

The worlds of imagination (Jaagrata) and dreams (Svapna) shine for you day and night; (because of ignorance.) Similarly those worlds are stabilized by Samkalpa only (as produced by the intellects stabilized in knowledge.)

[This world has been created by the Brahmaa of this world, with the fixed rules of causality; with changes like birth, aging, death; reproduction through human bodies; dream and sleep states; limited-ness of human bodies based on food only; three Gunas that dominate the minds; and a fixed form stuck to certain place and time. This is the lowest level of existence that is steeped in ignorance only. It is a Vaasanaa-produced world. The Knowledge-books (Vedas) here are produced by the Brahmaa of this world, suited to the minds of this world.

Unless one is completely pure in the mind, and reaches the highest level of realization as mentioned in the ‘SaptaBhumikaaVivaranam’ (seven levels of realization), and transcends the seventh level also, such states of Siddhas cannot be attained. The worlds created by these Siddhas do not have the same rules ordained by this Brahmaa. There is no birth or death there; no hunger; no food-based body; no pain; no suffering; no sleep or dream states; nothing but the bliss of Brahman shining as the blissful states of worlds!  
The worlds of the Siddhas are the par-excellence perceived states.]

*(In Tripura Rahasyam, there is a story of a child who played in the inside belly of a small hillock which contained all the three worlds within it, by his father’s will.)*

ध्यानेन त्वमपीतांश्वेत्स्थिरतां सुस्थिरात्मना नयस्याशु तदेवैते स्थिरतां यान्त्यविघ्नतः यथाभिमतविस्तारा यथाभिमतसंपदः।

If you also are able to stabilize your imagined world through steady ascertained contemplation, (as Chit-state itself, acting with pure intelligence); then your world also will become stabilized without any obstacle, as filled with desired magnitude and desired objects.

संकल्पभाववलितो जनः पश्यति सिद्धवत्। किंतु ते स्थिरतां नीताः सिद्धैः स्वर्यानसंपदा अस्थिरैर्ध्यानविश्रान्तौ तैर्दुःखैस्तदमी कृताः।

Those who have the stabilized conception, see the worlds like Siddhas; but Siddhas stabilize their worlds by the power of the knowledge they are stabilized in. For those who are not stabilized in knowledge, the worlds get made with the hardship of penance etc.

[Maybe even the ‘earth planet residents’ here may produce worlds as designed by them through a wonderful technology based on the science discoveries; but even then, it will involve thousand and thousands of years of hard work like a penance; since the humans still are not capable conquering their Vaasanaas. Unless intellectual-purity accompanies learning, such states of Siddhas are unattainable for any one.]

*(Then why should these worlds be mentioned at all? Because, the information of such worlds enters the purified minds of those who have studied the text till now with patience, and remains as a seed deep within, ready to sprout as a Vaasanaa sometime in the future. Even the desire to meet such Siddhas in the knowledge-journey can lead one upwards in the realization-path. This description of the Siddha worlds expands the minds also, so as to wonder at the power of Chit, and reveals the worthless nature of the day to day pleasures of the life.)*

जगदप्रतिघं सर्वं शान्तचिद्व्योम सर्वदा यथा दृढं संविदितं तथैवाभाति नान्यथा।

World is the invulnerable tranquil state of Chit-expanse alone at all times.

When the awareness is of a stronger nature (as that of a Knower), it shines as that only and not the other.

[Of course the essence of all these worlds is Brahman-state alone; and these worlds are also created by conceptions only; but the worlds of Siddhas and other noble ones are made of stronger conceptions based on their particular knowledge-levels.

Similar to the seven levels of realization ordained for the Vaasanaa-beings of earth, the great Knowers like Siddhas and others also have different levels of knowledge, from lower to the higher; and produce the worlds as per their knowledge-capacity.

The stability of the worlds is dependent on their particular level of knowledge.

Just like Avidyaa worlds have no end; these Vidyaa-worlds also have no end.

The more you grow in knowledge; the more is there to uncover still; and these Siddhas with their utmost pure state of minds, keep digging more and more into the Chit-state and live drowned in the Knowledge-essence of the Chit-state. Like an ocean of nectar drinking its own waters with a cup made of its own waters, the Chit-state enjoys itself as a Siddha (the excellent Knower) as if it is another.

The world of the Vaasanaas are filled with ignorance and suffering.

The worlds of Siddhas are filled with knowledge and bliss.

Chit need not exist just as the ignorant state of the bound-Jeevas as found here; this is the state of delusion that it is aware of. Chit exists as the Knowledge-worlds also; this is the state of knowledge it is aware of.

As commonly believed, realization of the Aatman is not the end of the journey; but is just the beginning!

The perceived is not just what is seen here with five senses with a tainted mind.  
This is the lowest category of perception; more like a prison-world.

After stabilizing in the Knowledge of oneself, one attains the basic nature of being oneself; as unidentified with a form. Realization of the Self in this level means that much only; it is not the end of it all.

The Realized people themselves exist in different levels of the perceived.

For example, in this planet, you can perceive through the senses (just five) only.

This world is sense-made; food based; and innate with the survival-struggle.

The perceived worlds of the other Knowers are not just sense-based; or food based.

The people there do not struggle also to survive.

They have different kinds of perceiving capacities, which becomes better and better as they rise in Knowledge and purity.

Senses do not limit them. Form does not bind them. They are states of pure awareness only.

For example, a Knower of some higher world can see the whole of a person back, front and all, at once; or some one may just instantly read the mind of the person in front; another one may know the entire past and future of a person; some one else may know of the entire perceived phenomena at once; so it goes on and on, without an end ever reached.

What they see, what they know, what they enjoy is far beyond the imagination even, of the Vaasanaa-based beings who live only as physical bodies here.

It is as much difference, as that of a blind frog living inside a small hole inside a small rock; and the outer expanse of the sky where various types of birds float freely spreading their wings out.

How can a frog ever know the joy of flying high in the sky!]

न भात्येवासंविदितमस्ति नास्ति न चोच्यता।

That which you are not aware of, does not shine as existing at all; is not there and not made.

[Each world of the perceived is a private dream of a conscious entity; and is experienced in varied levels of knowledge as from the dust mite to the great Brahmaa, who produced this world.

Whatever knowledge prevails here is the knowledge level of this particular Brahmaa, and is his private dream. Similarly, all the other Knowers well-established in the Chit-state also, experience their own private dreams as their worlds.

All these worlds do not exist in any common space as distant from each other; but exist within the mind of the Knowers as their personal perceived states; and cannot get perceived by any other, without their permission. Any world is a possible existence anywhere.

If you imagine that this human world with its blue sky and twinkling stars is the only one in the Chit-expanse, and the attainment of the pure mind-state through knowledge is the only end to be reached; then you are no better than a frog stuck in the dark deep well, which believes that the escape from the dark hole is the end of all achievements. The poor frog is completely unaware of the huge expanse of sky outside and the hosts of birds (Siddhas) that float there without any restriction.

Chit-expanse is not the emptiness of all; but is the fullness of all; it is 'Poornam'.

All worlds of all levels are complete in themselves; they are also 'Poornam'.

'Poornam' rises from the 'Poornam' as worlds of various sorts; yet 'Poornam' is alone left back as the complete state of awareness.]

शून्यं ह्यप्रतिघं चैतत्पराकाशमरोधकम्।

There is only the empty state of supreme expanse which is unblocked by anything (whether they are the worlds seen through Vaasanaa-screens, or produced through the pure state of minds).

चित्स्वभावतया भातं भारूपमिव दृश्यते अस्मिंश्चिदभिमानश्च विद्यते न स्वभावतः।

That which shines by the nature of Chit is seen as that shine only; and the perceiving ego also does not rise up, because of its very nature.

[For the ego-based Jeevas stuck in the Vaasanaas, it is difficult to imagine worlds where Siddhas act without Vaasanaas, without attachments, without the self-made ego, without any agitation-based mind (and without life-stories also).

Siddha-worlds shine as a direct shine of Chit only; as ‘Knowledge-based perceptions’.

There is no trace of delusion at all in such worlds.

Siddha is just playing in the excellent garden of the perceived, knowing fully well that it is not real. Like a child amuses himself with toys, Siddhas play with the objects of the ‘perceived’; yet are fully aware of their true essence as a natural state.

Chit alone is Jagat. Jagat is not this tiny little Bhoomi of Jeevas only; and not just the fourteen worlds created by this one Brahmaa. This Brahmaa is after all a tiny water drop in the ocean of Chit-state (awareness) which has no boundary at all.

Anyone is free to live in any level of existence; either as a puppet in the hands of the Vaasanaas; or as a master of one’s own perceived world. A Siddha can live without any world-perception also; as just a formless state of contemplation only.

These Knowers are in a very higher level of existence, far beyond the reach of the perceivers of the Vaasanaa-worlds.

Do not ever make the mistake of defining the Chit-state as this or that only, with the tiny brain-matter that you are endowed with here!

Chit-state which has no name as Chit, is indeed indefinable!

A Siddha is a salt-doll swimming in the salt ocean; is always in the dissolved state but is not dissolved also. He stays in a melted condition only; yet exists as a perceived-field, as an amusement state of Chit, with the complete knowledge of the falsity of the perceived world.]

कार्यकारणभावाच्चेत्कथैवात्र न विद्यते व्योम्नोऽनन्तस्य सिद्धस्य किं कथं किल जायते।

Since there is no causality factor, there is nothing that exists at all.

*(No world can exist as getting produced from a cause; it is unreal and non-existent for a Knower.*

*Who knows it better than a Siddha?)*

For a Siddha who is like empty space and endless, what can get produced?

यच्च जातमिवाभाति व्योम्नि व्योमेव तत्तथा तत्रैकद्वित्वकलना कीदृशी स्यादरूपिणी।

Whatever is seen as produced in the emptiness (as any world of any Siddha) is emptiness alone.

How can the two-ness and oneness come into being in that state ever?

तद्धि यादृशमेवासीत्तादृगेवावतिष्ठते निर्विकारं यथा स्वप्ने व्योमेवाचलवद्भवेत्।

Whatever is there exists as ‘that only’ (without any change) as formless. The emptiness without any change stays as it is; similar to a Svapna, where emptiness itself appears like a mountain.

संकल्पे चित्तमाकारं यथोदेत्यद्रिलीलया न च सोऽद्रिर्न तद्व्योम तथा ब्रह्म जगत्स्थितिः।

In the imagination, the mind-state (Chitta) conceives a form like a mountain etc without any causal material or any solidity. That which is seen as a mountain is not a mountain; it is not also emptiness.

That is the state of the world also which is Brahman alone.

[Anything perceived is not a solid independent object existing in space; but the awareness of its existence only. Every moment you are aware of some object or other, in your life. It is as if these manifold forms of objects and people rise out of sheer empty space itself to stand before you as your perceived objects; and when your senses are turned away, they vanish off into emptiness, as it happens in a dream.

Each and every object rises from the emptiness only, including your own physical body that you are identified with.

When you sleep, the body is non-existent for you. It rises from the emptiness again the moment you wake up. You are back into in the Chit-state as a dormant Vaasanaa-seed when you are asleep; and the world stays dissolved for you, till you again wake up as a ‘tree of the Vaasanaa-seed’ with the sunrise as your first information as the day break.

Each form you see as an object rises newly from the potential state of emptiness, from deep within you only. You are a dream character for the other; and the other is a dream character for you.

All are dream characters only; each real for the other; but made of emptiness only!

Jagat is just a collection of tainted (mind-)mirrors reflecting the taints of each other.

Who knows it better than the one whose intellect is stabilized in the Truth?!]



काष्ठमौनमास्थाय रटन्तोऽपि महाधियः इह व्यवहरन्त्येते बुधा दारुनरा इव।

The great men of stabilized intellect stay silent like a log of wood that is moving and making noise, and act in the world doing their regular work, like men made of wood.

[Staying absolutely silent within as the belly of the rock; yet silent like a moving log of wood in the perceived state, a realized Knower freely lives as per his knowledge-level and amusement-wants; like a wooden form moving with consciousness.]

यथा वारिणि वर्तन्ते तरङ्गावर्तवृत्तयः अनन्याः परिवर्तन्ते तथा ब्रह्मणि सृष्टयः।

Like the waves rolling in the ocean stay not-different from the water, so are the creations in the Brahman-state.

यथा वायौ परिस्पन्दा यथा व्योमनि शून्यता अनन्याश्चाप्यमूर्ताश्च तथा ब्रह्मणि सृष्टयः।

The movement in the wind does not differ from the wind, and is formless; the emptiness in the sky does not differ from the sky, and is formless; so are the creations (like Brahmaa-worlds and Siddha-worlds) in the Brahman-state; (and stay formless and do not differ from the Brahman state.)

यथा संकल्पनगरं शून्यमेव पुरं स्थितं साकारमप्यनाकारं ब्रह्मणीदं तथा जगत्।

The city of imagination is just the emptiness that exists in front of the imagining person. It is actually formless though appearing with form; so is the world in Brahman (formless and empty).

चिरानुभूतमप्यर्थकार्यपीदं जगत्त्रयं शून्यमेव निराकारं संकल्पनगरं यथा।

Thus experienced for long (as eternity in many levels of minds), though meaningful on the surface level, the tri-world is formless and empty alone, like a city of imagination.

यदेव चित्तसंकल्पस्तदेव नगरं यथा तदा तथायं ब्रह्माच्छं तदेव जगदुच्यते।

The conception in the mind alone appears as the city, as and when experienced. So is this the pure state of Brahman; and is known as the Jagat (appearing as the form of conceptions, as and when experienced.)

[Jagat is not just this tiny human world; but includes any perceived world of any sort that can exist in any mode of time.]

चिरं नित्यानुभूतोऽपि जगदर्थो न किञ्चन विद्यते पुरुषस्येह स्वप्ने स्वमरणं यथा।

स्वप्ने पुंसा मृतेनापि स्वदाहो दृश्यते यथा असदेव सदाभासं जगद्दृष्टं परे तथा।

Though experienced for long, the world of objects is not really existent for the embodied person, like experiencing one's own death in the Svapna. A person sees his own body burning and as dead also (in the dream) (but he still remains alive and unaffected by the death of the dream-body).

The unreal alone gets experienced as real (meaningful at that moment only).

The world is seen in the Supreme like this only.

*(Unreal is experienced as real; but the real always stays unaffected by the unreal.)*

जगत्ता चाजगत्ता च परस्यैवामलं वपुः पराभिधानं च परं न च सत्परमार्थतः।

World coming into existence or going out of existence is just the nature of the Supreme.

Jagat is known as the Supreme; but is not another thing; and not real also.

[Any world can get produced anywhere at anytime randomly, as if with a beginning and an end. The worlds indeed dissolve off at the end, for those who believe in their beginnings. However, for the Siddhas, who know the causeless state of the perceived, the perceived is stabilized as their imperishable worlds.

Jagat is just another name for the Supreme state of awareness. You cannot stop the Supreme reality shining as Jagat; it is its very nature. Supreme alone shines as the countless worlds through countless minds of both the ignorant and the Knowers; yet all the worlds are just the empty-states of awareness only; and not real.

The knower knows it; the ignorant does not!]

इत्थमस्तु यदि वान्यथाऽस्तु वा मैव भूद्भवतु कोऽत्र संभ्रमः।

Whatever be the worlds of Siddhas, be them like what I have explained, or something else according to some other one, or let them not exist also; why should you feel excited about them?

[Rama! If you so desire, you can develop Siddhis like Chudaala and have a perfect perceived world as your field of experience; or become a denizen of a Knowledge-world like that of Jnapti; or live alone in a nest on the Kalpa tree like Bhushunda crow; or roam about like Vasishta from dream-world to dream-world explaining the unreal nature of the dream; or remain absorbed in the non-perception state of Nirvikalpa Samaadhi and stay like a rock; or sleep on a serpent-bed like Vishnu; or live bare bodied in the coldest mountain cave like Shiva! Or just remain as the formless Chit-state as all the perceived, of all the worlds! Why bother about the other dream-worlds of other people? Do whatever you feel like doing, as per your interests. You are liberated and free now. Do the duties that belong to your position as an heir of Raghu dynasty.]

मुञ्च फल्गुनि फले फलग्रहं बुद्धवानसि कृतं परिश्रमैः।

Discard interest in these wasteful attainments.

You are now in the state of enlightenment. No need to make effort in these meaningless ventures.

[At present, you are the dream-character called Rama, the scion of Raghu dynasty.

You have many duties that belong to you here.

Finish them off to the best of your ability. Live as a JeevanMukta till the body falls off.

Later you will be free of even the duties bound to this identity; and can attain the state of a Siddha later on.

Do not waste your time here in seeking those Siddhis.]

[Why learn about these worlds also, if they are not to be sought for?

Siddhis are not to be sought for; but Siddhis become the natural state for the excellent intellects established in the Self.

This is to state that the path of realization does not end with just the attainment of the Vaasanaa-less state; like the learning of the alphabets is not the end of the education.

The library of Chit is waiting; one cannot read maybe all the books of the library; but can write his own book like a Siddha, as if the library itself is writing a book to add to its precious collection.

Or, be just the appearing and vanishing book of 'I' that stays in the trash section of the library.

The path of a Siddha is the complete absorption in the analysis of the Aatman deep within.

A Siddha stays as this absorption state only without any identity; and creates a suitable 'perceived' as per his fancy, and keeps on climbing up the ladder of knowledge which meets no end ever.

He remains as a fixed probable state of the Chit, and exists as the excellent perception-state.]