

**COMPLETE BOOK
OF
BRHADYOGAVAASISHTAM**

composed by

MAHARSHI VAALMIKI

**Explained and simplified
in
ENGLISH**

by

Narayanalakshmi

BOOK THREE

UTPATTI / WORLD-ORIGIN

PART TWO

[INTRODUCTORY CHAPTER]

STORY

OF

RAMA'S REALIZATION

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SECTION THREE OF JNAANA VAASISHTAM

UTPATTI PRAKARANAM

‘THE ORIGIN OR PRODUCTION OF THE PERCEIVED WORLD’

PART ONE

INTRODUCTORY CHAPTER

WE DENY ALL THEORIES THAT ARE BASED ON THE REALITY OF THE PERCEIVED WORLD

*The ‘Knower of Brahman’ shines as Brahman alone
through his Karmendriyas and Jnaanendriyas (organs of action and knowledge),
like seeing a dream within the Self.*

This is the first verse of the proper discourse on ‘Creation’ or ‘Production of the perceived phenomenon’. This is the result that you are going to achieve, if you properly study this text realizing the subtle meanings of the words of Vasishta.

You will become a Knower of Brahman. Rather, you will stay as what you are, the Reality-state named Brahman.

‘Brahman’ is not some entity or abode established in some heaven above, that you have to understand and reach like acquiring a degree in Brahman-Knowledge.

‘Brahman’ means the truth about the perceived phenomenon.

You will reach a state of understanding where you will convert all false information of the world into the right information. The world will be removed of its beauty-mask, and stand bare with the emptiness of it all.

Why bother to know that everything is emptiness, when the world is as it is, wonderful with all these experiences?

Well, that is what the frog inside the hollow of the deep well thinks about its world; and illusion of course has its own bliss. A frog is also happy in its dark tiny hole; and a bird which floats freely in the vast expanse of the sky (from where such frog-holes are not visible at all) is also happy.

An idiot who knows nothing about anything, is also happy; an insane person who lives in his own hallucinated-world is also happy; a drunkard who wallows in the drainage-canal is also happy; a dreaming person is also happy; a Knower of Brahman (Truth of Reality) is also happy.

You can choose which type of happiness you need; the happiness of the frog, or the happiness of the bird; happiness of the delusion, or the happiness of knowledge.

If you know the truth about the non-real nature of the perceived, how can you live in a world again, believing in its reality?

The difference is this.

Perceived world is a bit by bit addition of all the dreams dreamt by so many minds simultaneously.

Everyone is identified with the dream-character, and has forgotten what it is to wake up also.

Jumping from one dream to another, believing in the mind-concocted stories, every ignorant Jeeva is dreaming forever, without the end reached ever.

A man who has freed himself from this ignorance is like a man who has woken up in world that is made of only the dreams. He fully realizes the fake-ness of it all. He understands that the entire world is a deception presented by the ‘Vaasanaa-infected mind’. He is no more fooled by the deception. Even when the same world continues as before, he ceases to be affected by it within, and stays always with a stabilized intellect.

His senses, of the knowledge and action, work as before; and bring him the false information namely the perceived.

Yet, he always is established in the right information that the sense-created world is a limitation pictured on the ‘limitless expanse of the empty awareness’.

Instead of living in the reality of a dream, he lives amused by the grandeur of it all.

He stays immersed in the bliss of knowledge, that has become his essence.

*As this is a well-ascertained factor,
and this world is nothing but the expanse of Reality alone, shining like this in the ignorant minds -
questions like what this world is, from whom it is brought forth, where it is, etc,
based on the reality of the world -
are denied outright.*

Since we have presented the ascertainment about what the state of a Knower of Brahman is, we will prove that the world is not produced at all from any cause as such.

We state that the questions like -
what is this world made of, who made it and controls it, where is this world situated outside of the Creator,
 are of no relevance at all; since the world will be proved by us to be non-existent.

*The Supreme space of Chit by its own will, perceives this world like a dream.
 This world after all, is just like the world seen in a dream with the ideas of 'I' and 'You'.*

Let us analyze what the so-called perceived is; and see how it is comparable to a dream.
 We know that the world here is constructed with the conceptions of *'I am inside the world and I live a life inside it with others'*.
 The constant belief is, *'I am real, you are real, and we live in a real world'*.
 The same sort of conceptions hold good in a dream-experience also; and the dream-world is also made of 'I' and 'you' and the 'world'.
 The main basic nature that is common to both the waking and dream-experiences, is the awareness that we have about both the experiences. This 'awareness', 'this receiving state of false information' is common to both the states.
Something is aware of something else. Something knows about another thing.
 You call one something as 'I'; and the other something as the 'you'.

We must agree here that the awareness is the common-essence of all the 'I's here which see the 'You's'.
Let us call this awareness as 'Chit', which is something which understands something as something, right or wrong.
 This Chit is an 'understanding something,' which has 'understanding as its nature', as its very essence.
(Let us 'know' it as 'Aatman' the common-essence of all.)

*The belief in the reality of the 'Seen' is bondage.
 When the 'Seen' loses its reality, there is no bondage.
 Listen to me, as I explain to you properly as to how this 'Seen' does not occur.*

What is bondage then,; what are we seeking liberation from?
 Bondage is the belief in the sense-presented phenomenon, and living happily well-rooted in the illusion.
 When you understand and realize the unreal nature of the perceived, the perceived ceases to trouble you any more; and that alone is known as Moksha or liberation.

Suppose by chance, when you are experiencing a dream-state, suppose the dream never ends;
 and you are in a coma-state as it were;
 your body lies in the bed unconscious to the real world;
 and you are completely lost in the dream-world experiences...;
 dream after dream, deluding you...;
 and suppose you never wake up...?
Then, that is bondage.
The ignorant are all in a coma-state, where they are experiencing the dream-worlds without a break.

Even suppose, I sprinkle water on you and try to wake you up, like so many saints like Shankara have done already; your eyes suddenly open; and yet you walk as the dream-identity only like a sleep-walker.
 You are awake as it were; but are asleep only, and dreaming still.
 This is what happens when you study Advaita, and still hold on to the form of a Guru or a saint, and still are deep-rooted in the reality of the perceived.
It may be easy to wake up a dreamer; but not a sleep-walker.

Vasishta's entire discourse is an attempt to wake the dreamers and sleep-walkers.
 He proves with reason, how this perceived-world does not occur at all.
 Once the realization of the truth presented by him dawns in the seeker, he will no more get troubled by the existence of the 'non-existent perceived phenomenon'.

*He who (believes that he) comes into existence, he alone grows;
 he alone gets liberated; or goes to hell or heaven.*

Let us understand first, as to who wants the so-called liberation.
 It is obvious that a person who is in bondage alone wants to attain liberation.
 This person who wants liberation, the Mumukshu who has developed all the qualities mentioned in the previous section, wants to attain Moksha the liberation state; not much understanding what that Moksha is about also.
 Anyhow this Mumukshu, the seeker after Moksha, the one in a million mentioned in Geetaa, has one firm ascertained belief as the basic character;
 he understands that he has come into this world-existence by getting born here;

he believes that he goes through the various stages of birth, childhood, youth, old age and death; feels that he has no power to prevent any of these, and has to die in the end no matter what, because everything that takes birth has to die (so Krishna has stated firmly); and he also is ascertained in the belief that after the death of the body, he will go to heaven or hell, or take another birth somewhere as per his merit and demerit calculations; he wants liberation alone, instead of the heaven, hell or re-birth.
He is a Mumukshu, he who desires Moksha.

*Therefore, you should understand your own essence and I will explain what it is;
for it was there even before the world was produced as the perceived.*

This belief in your own birth and death as a body, proves that there is something already there before you took birth; and will be there even after you die and disappear.

Nobody can argue away the statement that -
'they are born into an already existing world, which will continue to exist even after they die and disappear; and the world surely must have been produced by some one who is bigger than the world and who is the most powerful entity ever, with supreme intelligence; some one who is formless or with form; some one with good qualities or without qualities; and so on.

Anyhow something was there before you came and will stay after you go off also; that is what everyone believes in.

You as a form and name, are nothing in comparison to that eternal thing.

What is the nature of that 'something' that was there before you?

If something (you) has to come out of something, it must be made of the same nature of that something (Reality).

That something must alone rise up as 'you' and disappear as a 'you'.

'What is that something?'

Let us start our Vichaara process, with this as our basic understanding.

ANOTHER CREATION-STORY

Let us analyze the Creation-process that everyone knows of as the primary study-topic of philosophy.

This world which was there before you were born, and which will be there after you are gone, must have a cause; must have a beginning somewhere in some time. This world thus produced, must end also sometime.

To finish off such a huge world, dissolution is a necessary factor.

Huge waters must flood; or huge flames must burst out; huge storms must blow off everything; and everything should be destroyed completely.

A began-thing has to end.

That which is produced from a cause, has to end also as an effect, that stays only for a limited time.

Like a dream which begins and ends, this world also has to have an end.

This huge time-span of world-existence is known as a Kalpa (which is made of millions and trillions of Yugas.)

*Whatever is seen here, the Jagat with all its non-moving and moving things is
like a dream experienced by a sleeping person;
it will completely be annihilated at the end of the Kalpa.*

If this world is a Creator's dream, it will end with his waking up. Creator also must vanish off with his Creation. Then what is left back?

'That thing that is left back' -

from which the world came up and into which it disappears, cannot have a form; cannot have a name;

cannot be shining bright like a light (light is also part of the perceived); it cannot be dark also;

it cannot be in time also or in any place also (time and place belong to the perceived);

it is not manifest as anything also.

Let us call this 'nameless something' with a name, for our convenience.

Otherwise, how can we talk and discuss about it?

Vedas call it 'Rtam' the ordained rule, the truth that supports the world.

As related to the individual existence, we can call it as 'Aatman', the basic essence of all; otherwise how can we all see the same world?

It is 'Param' also, since it transcends all known things.

It is 'Brahman', because it alone has expanded as this perceived phenomenon.

It is 'Satyam' because it is the truth which brings reality to the perceived world.

All these words are just some sound-modifications, some symbols, some scribbles on paper to refer to the Reality, and not exactly the real name of that Reality.

Do not run your imagination and visualize some benevolent formless space-like entity that governs your life, like a God. Brahman is not a God; but is just some name we refer to 'that something' which has to exist before you came, and continues to exist after you are gone also; rather it existed before the world came and will exist after the world is gone also.

That essence of all, which is indeed all this, sporting as if it is another person attains as if the Jeevahood which later gets endowed with names denoting worthlessness.

You are a Jeeva; something which lives and experiences some good or bad as a life.

All beings (including worms and Gods) who live, are Jeevas.

Jeeva is something which is born and lives with limitations.

'That something unknown' alone must be appearing as all these Jeevas including you.

'That alone' must be the common-essence of all.

If 'that alone' was before and after, then it must have by itself brought about this duality of 'I' and 'You' by itself.

It was never bound; yet now it is appearing as if bound and limited.

Some formless nameless thing is now suffering like a thing with form and name; and seeking liberation.

Poor Brahman; acting like an idiot who hits his own head with a hammer!

Let us call this 'idiot Brahman' as Jeeva.

This Jeeva is moving around with a body made of elements; is always agitated; always hankering after objects; is happy about birthdays, but distressed about death-days; has no power over his birth, parentage, ageing body or death; is a helpless wretched creature spending his entire life from the birth onwards in fear of death only.

His only occupation is survival; and avoiding death.

This anxious-state is itself the 'Jeeva' and we can call it also as 'mind' for our convenience.

Afterwards, that (Brahman) now denoted by the word Jeeva, a being made of elements, becomes distressed and by the continuous perturbation becomes the 'Mind' which by cogitations became a churning object.

The difference between that wondrous entity named Brahman and the agitated entity named Jeeva is, only this perturbation. *Brahman-state of Reality has no disturbances; is not disturbed; provides no disturbance.*

Jeeva is a thing that is disturbed by the disturbances called objects.

Jeeva is a disturbance-state; that is disturbed always; and provides disturbance to others.

If Brahman is compared to an ocean deep and calm; Jeeva is the perturbation of a wave.

That (Brahman) by itself, by sheer wantonness, soon conceives without a break. Because of such conception processes, this splendid magic of the worldly-existence stretches out.

Why 'that something' has to become 'this something'? Why the ocean has to be with waves?

What a stupid question! Ocean's very nature is to be with waves.

'That' can exist as 'this' only.

If you see 'that' and 'this' as separate; well, you need the cure of liberation.

If 'that alone' is seen, and not 'this'; you are already liberated.

As previously mentioned in the introduction chapters, Brahman-state 'conceives'.

It is affected by the disturbances called objects which rise out of its own conceiving nature.

Like the ocean and waves, wind and its movement, gold and the bangle are different, but are the same.

Difference in the sameness; that is how Brahman and the world of Jeevas exist as one, yet different.

Difference is a conception belonging to the brain-function.

Brain is wired to see the difference.

Brain creates the difference with its different codes.

Like an elephant that is described as a broom, pillar, wall, fan, rope etc by the blind men, the brain understands the reality as the varied objects that get sensed.

Elephant alone is there; but the blind men do not have the vision of its complete form.

They describe it according to their conception only.

They have only the false information as their reality, like the Jeevas blinded by ignorance.

Jeevas are blind; their blindness is caused by the senses.

Each mind conceives reality as per its limited conjunctions of facts obtained by it through the senses.

Senses are the 'blindness' attached to the Jeevas.

*How can you describe the Reality that is outside of the sense-perceptions, by describing the world and its Creation that are based on the sense-perception only?
When the dream-world itself is false information, how can you invent a Creator or a designer for the data of false information namely the dream-world?*

Dream-world is just a collection of false information.
The waking world also is collection of false information.
A producer of this world also must be false information only.

Gold is gold; it is formless; but exists as some shape or other.
Shapes do not affect the gold.
Unperturbed Brahman stays as all these states of perturbation; but is unaffected by all.
This gold named Chit is an awareness-thing. It is its nature to be aware or know.
The bracelet which is made of this gold-awareness is aware of its limitation only, as a shape and name; and suffers as a bracelet.
Gold is not affected by the suffering of the bracelet; because it is undisturbed by the shape. It sees no bracelet.
Jeeva is an idiot like the bracelet, which knows not the gold as its essence.
Jeevas, staying blinded by the senses, are aware of the shapes only and not the gold-Brahman which is the essence of all the shapes; and which can exist as any shape.

*He who sees only the bracelet and not the gold is the 'bound Brahman';
he who sees only the gold and not the bracelet, is the 'liberated Brahman'.*

Gold if it was conscious will not see the bracelet at all.
Gold will just exist as it is, without the conception of the bracelets or armlets.
Bracelet is non-existent for the gold.
Bracelet is real for the bracelet; that is the Jeeva.
Jeeva is the bracelet made of Brahman-gold. Gold (Brahman) is the Aatman of the (Jeeva-) bracelet.
Bracelet is deluded, and never knows that it is made of gold.
It believes that it came into being at some time and so will die also sometime.
It looks at other shapes made of gold; interacts with them; conceives more shapes; is affected by it all; suffers; cries; laughs; is bound; imagines the time it was made as birth; imagines that it is wearing out slowly; imagines its cessation as bracelet someday; feels that it is bound; wants liberation; reads books; makes philosophies; worships the more stable shapes as gods; hovers around the saints and the Gurus; worries about liberation, and suffers without knowing how to avoid its cessation.
One moment; just one moment if the bracelet can analyze and realize the truth that it is the gold only; then how can it ever cease to exist?
Who is bound? Who is liberated?

The world conceived by a Jeeva is conceived through ignorance, like a bracelet conceived in the gold;
a disturbance conceived in the undisturbed-something that is beyond the sense-perceptions.

*(Bracelet is what the humans with hands know as an ornament; and regard it as something very precious; a cow or a dog knows nothing about the bracelet at all, except as some hard substance that is circular in shape. It will relish only a rotting bone-piece as precious.
Every object including the body gets valued by a Jeeva, only because of the mind-imaginations.
Bracelet refers to the form-based reality that one believes in.
Form is the sense-based information of the creatures with five senses as on this earth.
If other world creatures are there with different senses, what will they see the world as? They will see a completely different world in the same space of earth; which we can never know.
How can we foolishly trust the brain created information (world) as real and absolute?
Reality (gold like) is something which is never affected by what any creature with any sense, sees as.
It is the same emptiness with potentiality for all the worlds that can be there in the perceived.)*

*This Jagat is of the endless nature and exists in Brahman alone (as Brahman only);
it is not what you understand as the meaning of the word 'Jagat',
like the bracelet in the gold.*

Gold is the bracelet; Brahman is the Jagat. They are not two separate things.
Bracelet is the gold; Jagat is the Brahman. They are not two separate things.
Brahman alone is; no Jagat. Unreal can never be truly existent.

*Though non-existent like the moving waves of the mirage river,
the splendid magic of world-existence stretches out (as if existent).*

Actually shapes in the gold have no names.
 All the shapes are just some way of the gold-existence.
 Bracelet or armband or anklet; gold does not change its nature.
 Bracelet, armband or anklets are non-existent in the gold.
 Gold alone is; yet it exists as all the shapes which are differently conceived by the minds.
 These shapes and names are as unreal as the waves of the mirage river seen in the desert.
 Why and how?
 Analyze yourself.
 You are made up of your possessions only, as from the body to all its connected objects and people.
 You are just a collection of ideas of 'mine's.
 If all things you possess are removed from you (even through ordinary calamities), you are lost completely.

Actually what do you possess?
 Nothing but disturbances seen by the brain in emptiness!

Whatever things you believe that you own are nothing but disturbances in the five elements; and are coded as the sense perceptions by the brain.
 You own the codes; not the objects.
 It is like hugging the photograph (a symbol), and not the real person.
 It is like owning a picture of a delicious food; it will never satiate your hunger.
 It is like the mirage-water that will not alleviate your thirst.
 All the people you love and are attached to; all objects you own as properties and possessions are just brain-coded symbols and not real.

Disturbances that produce a disturbance in your mind, bring to you the idea of you owning something; like holding on to an object seen in a dream.
 What can you own or possess in a world that is painted by senses only?
 This is the stupidity; the ignorance; the blindness that binds the Jeeva and makes him exist as Jeeva only; as a bracelet only.
 This is Avidyaa; the absence of true knowledge; of the bracelet not knowing that it is the gold.

*Avidyaa (absence of true knowledge), Samsriti (flow of experiences),
 Moha (delusion), Bandha (bondage), Maayaa (seeing what is not there), great darkness;
 all these are names invented for it by the 'all-knowers'.*

Let us now analyze this illness called bondage before curing it with the medicine of liberation.

*Dear one! The reality felt in the 'Seen' by the 'Seer' is known as bondage.
 The 'Seer' is bound by being connected to the 'Seen'.
 He is freed by the absence of 'Seen'.*

What is bondage?
 Bondage is not the commonly thought of concept as the helpless state of a Jeeva stuck in this world.
 People want to escape from their sufferings only; not the 'life'.

If life was perfect and always a field of fulfilling all the desires, may be nobody would bother about a god also.
 A man or woman wants their desires fulfilled; they want their near and dear ones to be happy; want a heaven after death, of course along with their own kith and kin intact (the myth of a realized person's family members also getting Moksha.)
If there was no pain in the world, if the body never died, if what you wanted always presented itself; then who would want a god or Moksha?
 Gods would become jobless.
But actually, there is no pain in the world; actually you as the essence of Reality never cease to exist; you always get what you want as your Vaasanaa-fulfilment. Then why do you need any Moksha?

You want some Moksha-thing, because you believe that Moksha is an empty-state you have to end up forced by Niyati; or you believe that you will be happy in a laughter-state that is always freed of all the pains.
 You believe that it will be a better life than this, when nothing is there.
This is the Moksha for the defeated, the frustrated, and the disgusted minds.

Moksha-seeker must first of all understand what this Moksha is; and what is the bondage he is escaping from.
*Moksha is to know that there is no Moksha at all.
 Moksha is to realize that you are already liberated.*

Bondage is just a dream; a collection of false information that you are trapped in.
It is not the pleasures and attachments that bind you; but the 'very sense-perceptions' that act as your walls are drowning you with false information.

Abstaining from the sense-pleasures is itself the bondage that makes you believe in their existence as attractions.
It is like running away from a ghost of your imagination.

Reality is never grasped; but only the unreal is believed as reality.
A want rises as a potentiality in the mind (through the brain); neurons dance their dance of the senses; and the images appear; the sound is heard; the taste is experienced; the solidity is felt; and the smell is grasped.

First, the false information of the physical body appears in the brain as an image;
and as connected to it, other objects appear as more images with the body-image acting as the central point of perceptions;
the distance between the bodies are conceived (based on the sizes and volume of images);
time is conceived, fixing these images at certain points;
and the huge perceived phenomena appears like magical grandeur, in front of you.

Where is this world, but as the codes invented by the mind?

Nothing is there outside or inside; but just the idiotic mind which creates disturbances; is disturbed; and understands these disturbances as codes or symbols of images, sounds etc.

All your Gurus, gods, scriptures, temples, houses, families, friends, love, hatred, bondage, liberation are nothing but the symbols that reside in the brain (mind).

There is nothing called a world anywhere; not even you; not even the others; but only a process of getting disturbed; and the '*screams of the disturbed reality*' rises as the objects of the world.
Reality screams as the sound, taste, smell, touch, and images; and that scream is given the name of the world; it is a loud scream of disturbance echoing all over the Reality, pervading it all over.
Reality exists always as a screaming disturbance.

If less senses, lesser the intensity of the scream; if more senses, more the intensity of the scream.
That is why Shiva remains with closed eyes always; because he has the finest senses which perceive all the worlds in his mind; and to quieten the scream, he always exists in the state of the undisturbed reality which does not scream at all.
He never hears the screams, even when amidst the screams of perceived world.

Bondage is the belief in the reality of the life or family or pleasures.
Bondage is the very image, taste, sound, smell, solidity that your mind decodes as reality.
What is within, is seen as outside. Symbols are seen as the objects.
It is as idiotic as seeing a garden in the emptiness of the sky.
A sheer feat of conception that rises as a grand show of the world!
This alone is the bondage.

*Dear one! The reality felt in the 'Seen' by the 'Seer' is known as bondage.
The 'Seer' is bound by being connected to the 'Seen'.
He is freed by the absence of 'Seen'.*

How do you make it go off? Just know that it is not there; that is all!

*The world-ness (constant appearance of the seen), the sense of 'I' etc,
which form the essence of this Creation of the nature of 'world appearance',
is known as the Drshyam, the 'Seen'.
As long as this keeps happening, the liberation-state does not exist.*

This bondage is made of the belief in the 'I' and the 'world experienced by me'.
'I and the world' always stay as interconnected realities; one cannot be without the other.
This is the perceived; the Drshyam.

As long as you believe in your existence as a seeker who wants to escape from the world; the world also exists as a reality chasing you wherever you go. Where can you run to and escape these perceptions?
Even if you ride a space-ship and reach the other end of the galaxy, even then, the world will continue to exist as a disturbance in you mind.

Mountains, caves, ashrams, Gurus, Gods, temples, deserts, hills, solitude, meditation, penance...?

Nothing works!

The world is always inside your head as the 'I' who wants the liberation.

You cannot escape the perceived by running away from where you are.

Clean the head of the belief in the 'I' first; the world as connected to it, will vanish off by itself.

You have to liberate yourself from yourself.

Liberation is in the understanding that you do not exist as a separate entity apart from the Reality.

Reality never is in need of liberation.

Once you realize your true essence as the non-screaming reality like Shiva; the world no more troubles you; nor the false 'I' which you hold on to as your cherished possession.

*The disease called 'Seen' will not get subdued by the wasteful prattle
'Not this', 'Not this' which in turn produces more conceptions;
rather it increases the illness.*

Some seekers try the 'Neti Neti' method as a practice for liberation.

Can it become fruitful ever? Vasishtha says 'no' to such stupid practices.

What is the Neti method?

It is to think of all the objects that you know one by one, and deny it saying that it is not real; and that Brahman alone is real.

You deny the objects, people, mind, intellect, Praana everything as not-Brahman and seek the Brahman that gets left-over.

When everything exists because of your thinking only; what is the use of thinking about them, and denying them one by one?

Are you creating the perceived or destroying it by such a method?

Suppose, imagine a deserted ruined magical house in the city-outskirts.

Its magical property is that, whenever you think that a ghost is there; the ghost will instantly be there in front of you.

Wherever you run from the ghosts, they will keep appearing as sourced by your own thoughts.

Denser the imagination, denser and terrible the form of the ghost!

It is the nature of the haunted house. You cannot change it or go out of it also.

It is a house that has no outside of it.

So what do you do to escape the ghosts?

Suppose you sit with closed eyes and keep on saying; this ghost is not there; that ghost is not there; can you ever get rid of the ghosts? As and when you think, they keep appearing in line.

Therefore, how can Neti method ever get rid of the perceived?

*You reason out Rama!
Not by trampling the truth with senseless logic,
nor by following the disciplines like visiting holy places
can the reality of the 'Seen world' vanish away;
because such methods actually project the reality of the 'Seen' more densely.*

In this world, the ghosts are not the terrifying white-coloured apparitions; but the very objects that are seen by the senses, are your ghosts. Whether you see the ghost of the perceived as a hut in the slum, or the temple on the banks of the Ganges; as a wicked murderer or a saint par excellence; every thing that your mind decodes as objects is the ghost that haunts you as real. It is as if you are running away from the house-ghost to the ashram ghost; from the family ghost to a Guru ghost!

Wherever you run trying to escape the scream of the perceived; there and all it appears jumping out of your head itself.

The very deity you worship in the temple is also a ghost of the perceived.

Wherever there is differentiation of higher and lower; to be sought and to be discarded; there and all. the perceived gets produced by the mind without an end.

You yourself are the ghost appearing again and again even as you repeat the Mantra 'I am Brahman'.

As long as 'I' is there, how can Brahman be there for you?

If you see the 'I', Brahman vanishes off then and there.

You cannot have both together; the 'I' and 'the Brahman'.

*If the perception of the world persists as real, then it cannot get subdued by anybody.
The unreal does not exist; the real does not cease to exist.*

The Seer (who sees a world as a Jeeva) is actually 'the principle of Chit which perceives nothing'.

*Where and all the 'Seer' exists, there and all,
the perceived world (Seen) makes its appearance even if it is the inside of an atom.*

*Therefore, to declare that -
the perceived world exists; but it has been erased by me,
and has been renounced by me through penance, contemplation, hymn recitation etc, -
is equal to feeling satiated with some old watery-gruel.*

If any saint-man or woman declares that he or she has erased off the world through hard asceticism practised for years, or through long sessions of meditation day and night, or the worship of deities with extreme devotion, or the recitation of Mantras incessantly for a many numbers of days and nights; and states that she or he has attained the Moksha-state; do not ever believe it ever; they are fooling themselves and others also.

Of course, such practices have made them saintly and good; and they may be excellent characters to be adored in the world. However, it is the par excellent state of Sattva only, and not the liberated-state - *where you do not seek liberation at all; and stay liberated always, being freed of the scream of the perceived that is affecting you.*

All other practices like worship, meditation etc are the screams of the perceived coming out, as the melodious Veenaa-music may be; but not the liberated-state instructed by Upanishads.

*Rama, if the perceived world exists,
then it gets reflected even inside the minutest atom also.
Likewise, is it reflected in the mirror of the consciousness too!*

As long as the concept of the perceived exists, 'bondage' never ceases to be.

As long as you hold on to the imagined rope; the rope will keep binding you.

How do you escape the binding of the rope?

Not by cutting the rope with meditation etc; but knowing that it does not exist at all.

Such a thing is possible through Vichaara only.

Reason the truth of it all.

You can do this reasoning-process anywhere and everywhere, wherever you are.

Einstein made the greatest discoveries of science not in the solitude of the mountains or ashrams; but while he was at work in a crowded city.

To think, you need the brain only; not a deity as a Guru or god.

Guru or scriptures offer guidance; god gives you the soothing support in your journey; but the process of thinking, you have to do by yourself; nobody can do it for you.

*A mirror reflects anything that comes under its purview.
Similarly mountains, oceans, lands, rivers, waters all get reflected
in the mirror of consciousness.*

*As long as the perceiving level exists, there will occur again and again -
the experiences of suffering, old age, birth, death;
the nullified experiences of presence and absence of objects (deep sleep state);
gross (waking state) and subtle (dream state) experiences;
moving and non-moving (unstable) experiences.*

Where can you escape the perceived, when you carry the mind with you as the 'maker of the perceived'?

As long as the mind with its Vaasanaas is there alive and well; so long will the perceived bind you with its various objects and people.

Mind is the perceived; be it the family, the city, the office, the temple, the ashram, the Guru, the mountain, the river; whatever.

Travel to the end of the galaxies even; the perceived will instantly appear there, as your cherished ghost.

Enter the minutest atom even, and hide off; the perceived will instantly appear there as your cherished ghost.

*'I have erased the Seen; I am now free of it';
this idea actually is the 'imperishable seed' for remembering the worldly existence!*

The worst stupidity of a seeker after liberation, is the idea that he can erase off the seen and become liberated.

He actually carries the seed of the world as the 'want of liberation' itself.

True, you are better than the ignorant who do not even seek liberation; but the first lesson you will learn as a Mumukshu now, is that the idea of liberation itself is the bondage that you hold on to.

Do not ever get the false idea that sitting in Nirvikalpa Samaadhi, is Moksha.

Of course, you have heard about the Rishis sitting in Samaadhi; but they were not sitting in the Moksha-state, as the motion-less state of the body. They did Vichaara first; understood the false nature of the world; transcended the idea of 'I' and the world; became deathless and were established in the state of Reality always.

Since they were the formless in the world of forms, they had to appear with forms to the ignorant around them; and since they did not want to interact with the ignorant and get worshipped by them as Gods again, they sat off in the Samaadhi state for Yugas and Kalpas.

Nirvikalpa Samaadhi for those great Rishis was a like a sleep-state to stay doing nothing.

We hear of a Sage in 'TripuraaRahasya' (Knowledge-Scripture) that he sat off in a Samaadhi; made the inside of a small hillock as a tri-world for his child to play with. These Rishis do it all the time; create the best of the perceived for their wives or sons; and sit off in Samaadhi; just to stay doing nothing. Can you do that?

Just sitting in a Samaadhi-state, doing nothing is not realization.

Without the acquirement of knowledge through Vichaara; without destroying off all the Vaasanaas in the mind; you cannot enter any true Samaadhi-state like the Rishis of the yore. And, by sitting off in the Samaadhi-state through the intake of some herbs, or potions, or drugs, you do no good to yourself or the society.

Your body will rot and die, if unattended to.

What good is it to forget the world in a Samaadhi? You will prove no better than a drunkard who seeks to forget the world through the intake of alcoholic liquids.

*When the Seen is there still as a reality,
how can there be an unperturbed state of Samaadhi?
In Samaadhi, it is proved that there still remains the cognizing mind
and the want of a transcendental state!*

*When one rises out of the state of Samaadhi and wakes up,
this entire world of painful existence shines again as it was before, without any change,
like at the end of the deep-sleep state.*

*What is attained by such trance-states Rama?
After the momentary state of peace (in Samaadhi state),
if one has to fall back into the same state of delusion (after waking up from Samaadhi state),
then what bliss gets achieved?*

*If a person remains in the Nirvikalpa-trance state forever,
then it should be considered as a never-ending sleep-state;
and that must be the taintless state of Moksha for him (the fool).*

Then, why not take some sleeping pills and go off to sleep? That will be Moksha for the sleeping man!
Cover yourself with a dark blanket head to foot; and sleep off in a haunted house to escape the ghosts!
No matter, if you again meet ghosts in your dream too!
How can you get rid of the ghosts that infect your mind by closing the eyes?

*If anyone tries to erase off the perceived through the Samaadhi process,
how can he not attain the presence of the perceived?
since the perceived exists as the form of the mind only?*

*Wherever his mind moves
(closing the eyes in Samaadhi, or opening it to the world outside),
the delusion of the world rises there and all.*

That means: close the eyes and Moksha is there; open the eyes and Moksha is gone!

*If the perceiver forcefully contemplates on the nature of the rock
(as the nothingness of the perceived), and remains still as a rock,
even then, the perceived world will rise again when he comes out of that rock-state.*

Such a rock like state is nothing better than a deep sleep state.

*The trances of Samaadhi which end up only in rock-like states
do not become the state of the final beatitude,
which is the tranquil state of the Supreme Consciousness that is beginning-less and endless.*

*Because of practising such trance states,
the belief in the reality of the perceived world will never get subdued.*

Ignorance cannot be removed except through the practice of Vichaara.
How can the non-conscious mind ever do Vichaara?

*That the delusion will vanish through
the practices of penance, recitation of hymns, and meditation techniques,
is the imagination maintained by the ignorant fools.*

*Just like the seed of the lotus which contains the whole future lotus-creeper
in the innermost space of its tiny bead,
the cognition-states exist inside only the perceiver (as dormant-seeds).*

*The idea of the perceived exists inside the perceiver
like the essence inherent in the objects,
like the oil in sesame seed, and like the fragrance in the flowers.*

Mind is the flower fragrant with the perceived; it is the seed with the oil of the perceived.
As long as the mind exists, the perceived exists as a reality.

Jeeva is nothing but a collection of potentialities as Vaasanaas; the dormant wants; the dormant hunger.
As long such potential states exist as seeds, one cannot stop these seeds from sprouting as experiences.
These sprouts yield more seeds; and the perceiving process continues without cessation.

*A wondrous phenomenon exists inside the seed, which is always active,
and makes the essence within abandon the womb and rise as a plant.*

*A Jeeva is also a seed made of the awareness-body only.
Inside him the perceived state of the world exists like the essence of a seed;
and rises up as the perceived world of experience.*

STORY OF AAKAASHAJA (SPACE-BORN)

INTRODUCTION

This chapter is a reflection of a JeevanMukta's state of existence.

Therefore, instead of verse by verse explanation, I have given the abstract thoughts that are reflected in this story of Aakaashaja (Space-born or emptiness-born).

The text of Vaasishtam is a mainly aimed at explaining the state of liberation and the liberated.

Aakaashaja-state is the state of a Mukta actually.

Aakaashaja-concept outwardly refers to some Creator; and makes you believe that it is the story of a Brahmaa.

It is not so.

When the perceived itself is non-existent, how can a Brahmaa, a tiny Creator-Vaasanaa of some particular world be equalized to the Brahman's state of existing as the entire perceived phenomenon? Aakaashaja is born out of emptiness and is made of emptiness only; so is the Mukta who is born out of emptiness and is made of emptiness only.

He also owns no action in the world; and remains deathless like the Brahmin named Aakaashaja.

ORIGIN OF THE WORLD

Next in question is the origin of this world.

Why we are here? Why the world came into existence? Who made it?

Was this world a seed that sprouted from a tree, or was it a pot made by a potter, or was it a random happening, is there a Creator for it, is there an intelligent being so powerful that he controls the entire perceived phenomena by a mere will, or is there a God supreme who knows every thought and word of a being that is created?

Is there only this world that contains supremely intelligent beings like us (*so will think every ape and cow and dog if it could have language-capability*)?

Are there two powerful opposing entities as good and evil entities who try to drag people to their sides?

Is there a 'formless someone' who is supreme and who knows everything and whom we should propitiate for being our father and Creator?

Or simply put, the biggest question is –

Is there a Creator? Is this a Creation or a production of an intelligent god?

(Or you can even ask) have some super scientists created this virtual world for their own purpose of amusement and research?)

Is this world produced by a Brahmaa, a Creator?

Vasishta's answer is not a no or yes; but he denies the very existence of this perceived; and argues that a non-existent thing cannot have any Creator; but is just a form of delusion that is affecting the minds.

He cannot of course, start his discourse with the statement that there is no perceived at all, when there are people sitting in front of him who are all part of the perceived, and live as the perceiving entities.

He cannot shake their identities into nothingness in the beginning itself.

He has to himself descend down to their level of thinking, and present a topic that they will agree upon.

In a city of mad people, you cannot cure them by announcing that they are all mad; you will be in no time stoned and smothered by the mad ones.

Vasishta starts with the story of a Brahmaa.

LORD BRAHMAA

In Hinduism, the world is supposed to be created by a Brahmaa with four faces, seated on a huge lotus with thousand petals; more like a lotus-shaped golden lustre, where Brahmaa resides with his spouse Sarasvati.

It is the belief of Rama too.

Vasishta starts with the story of Aakaashaja.

(Aakaasha means that emptiness which reveals something.)

(Aakaashaja is the one who is born out of that – namely the creation-concept.)

THREE TYPES OF AAKAASHA

What is Aakaasha?

'Aakaasha' is a concept of the mind to produce things encompassed within it.

It can be called 'space' also. This Aakaasha is actually emptiness in essence; and can endlessly fill objects within it.

Countless worlds and Creations exist in this idea or concept of space, that forms the basis of the perceived.

Anything that has a shape and a sound referring to it as a name should and can exist, only in Aakaasha, the emptiness.

This emptiness is the very awareness where you are aware of all the objects of knowledge.

Call it Chidaakaasha.

This emptiness is the very perceiving mind which decodes symbols referring to objects and fills them in an imagined outside.

Call it Chittaakaasha.

This emptiness is the very material-space around us, which we recognize with the numbers as the location and time co-ordinates.

Space around us is actually numbers that reside as symbols for the location of objects.

Call it just the Aakaasha.

All these Aakaashas are emptiness in essence, referred to variously as Kham (pure emptiness), Vyoman (clouded emptiness) etc.

Actually, the material Aakaasha is inside the Chittaakaasha; Chittaakaasha is inside the Chidaakaasha.

(Material space is conceived by mind-space; mind space is an expression of awareness-space.

So awareness-space contains all the perceived; yet this awareness-space is empty of all things actually!

A paradox again!)

CHIDAAKAASHA, THE PRINCIPAL AAKAASHA

Chidaakaasha is inside nothing; because it needs no space to exist.

It is the very idea of space.

It has no mind (brain), no senses, and no intellect.

It is emptiness, which has no fullness or emptiness as its brain-coded symbols.

It cannot be decoded by the brain with symbols of taste, sound etc.

It cannot be perceived by the senses, mind, or the intellect.

It cannot think, ponder or perceive.

Call it Aakaasha, as pertaining only to the present context of Aakaashaja.

AAKAASHAJA

'Aakaashaja' is an entity who is born out of this Aakaasha, which contains all the spaces as emptiness.

BRAHMIN AAKAASHAJA

Let us imagine that this Aakaashaja is a Brahmin; not in the division of caste that prevails in the planet earth; but as the entity which is established in the knowledge of Brahman (reality).

BRAHMAN AND AAKAASHAJA

Since Brahman cannot think, this entity coming out of Brahman can think; and so this Brahmaa is a degree less than that state: or more than that state.

Brahman's lower level is Brahmaa; or higher level is Brahmaa.

If you are of the opinion, that staying without intelligence is a lower state; then Brahmaa is higher in degree than Brahman; is it not so? Or, if you are of the opinion that Brahman-state has to be branded superior, then be satisfied with the idea that a polluted Brahman is Brahmaa.

POLLUTED BRAHMAN

Why the pollution? That is how it is! Brahman can stay as the Aakaashaja thing only.

Brahman can only exist as the polluted state, to know itself as Brahman.

It is the self-awareness-state of Brahman.

It is like looking into a mirror to see oneself.

Brahman's image is Aakaashaja.

Brahman is emptiness, and Aakaashaja is the emptiness personified!

KNOWLEDGE OF ONESELF

If Brahman is the essence of all knowledge, then it should include the knowledge of oneself also.

This knowledge of oneself is Aakaashaja.

Aakaashaja is the state of Self-Knowledge.

This is the Aatma-Saakshaatkaara level actually, which the ignorant seek to find in the mountains, ashrams, caves, and temple-hollows.

It cannot be reached by those who have forms and are identified with forms.

'I' is absent in this state of Aakaashaja. It is the purest state ever.

This level of Aakaashaja is formless and empty.

Unless you are in a state where you have no idea of your form and identity, where you stay as the sheer emptiness of the silenced perceptions, with the self-awareness of the self-essence only - you can never even dream of Aatma-Saakshaatkaara.

You cannot get it by just closing the eyes and saying 'I' 'I', in hourly meditation sessions.

Aatma-Saakshaatkaara cannot be attained, as long as you believe in an 'I' and search for it outside of you.

This Aakaashaja is the real Aatma-Saakshaatkaara level; where the perceived rises forth as his essence.

It is the very state of reality itself that is bordering in-between the 'unknown reality behind the sense-perceptions' and the 'sense-perceptions appearing as the perceived world'.

It is a no-man's land between two countries, rather two levels of reality; one where the disturbance of the perceived is absent; and another where the disturbance exists as the perceived.

A Mukta learns to live with both; as both.

This Brahmin named Aakaashaja never dies. This no-man's land never disappears.

It is always there as a border-line dividing the reality and the perceived as it were.

Disturbance exists forever on this side; and the undisturbed lies that side forever on that side; and the dividing line stays forever as a thin line of division between both.

You can be either the 'ignorance-state of disturbance (perceiver and perceived)' or the 'Aakaashaja established in Brahman (as a NityaMukta).

Brahman exists as Aakaashaja. Brahman can exist only as Aakaashaja, like the movement is the nature of the wind, liquidity is the nature of the water, or the shape is how the gold can exist as.

Here is the story-form of this concept:

There was a Brahmin named Aakaashaja. He is always in the self-absorbed state only.

He sees the perceived as the Self; he sees himself as the essence of the Supreme Aakaasha.

He is the very personification of the knowledge-essence of Brahman; so he is a Brahmin.

No one knows from how long he has been there.

Every Creation knows him as the Creator (not exactly as the lotus born; but as the borderline).

There is nowhere he is not there as the essence of the perceived.

Brahman is Aakaashaja as the perceived. Death belongs to the perceived world of forms.

How can death approach the level of Aakaashaja?

A Mukta is also deathless, because he stays as the Aakaashaja, the border-line between the real and unreal.

Death deity, who kills all, was puzzled by his immortality and wanted to end him off.

How can a perceived cause the death of the perceived? It is similar to where a reflection wanting to destroy the mirror.

Whenever he approached the Brahmin and wielded his sword of destruction, a fire rose up and blocked his path.

This fire was actually the 'shield of knowledge'.

How can the 'knowledge of death' be destroyed by death?

How can fire burn the 'knowledge of fire'?

Perceived cannot destroy the 'perceiver of all'.

Aakaashaja is the 'knowledge of the perceived' (Totality-state of the Creation).

There is no second one there.

'Mrtyu' (Death) is non-existent for this Aakaashaja.

How can a non-existent thing destroy existence?

How can the perceived destroy its very knowledge?

'Mrtyu' is an object of Knowledge only.

He is also emptiness actually.

He does not know it; so is deluded.

Even when he pierced the fire and went near the Brahmin, he found no form of a Brahmin there.

Death was defeated in his purpose.

He went to Yama the expert in all Dharmas.

Yama, the all-controller, explained to Death, that Karma alone causes the death of the people; and he must find out the Karmas of the Brahmin.

'Karma' means some action which you own as the doer and expect a result to rise out of that Karma which will make you feel happy or sad.

Any agitation of yours, deep within, as anger, desire, sadness, irritation, hatred, envy, goodness, kindness, compassion, love, pride, conceit, etc etc, is 'Karma'.

Did the Brahmin have any Karma as his?

He didn't! Though he was the indirect cause of the entire perceived phenomena as all the worlds and their beings, he never owned the Karmas as his. He was not affected by the results of the Karma also.

(Wrong type of agitations result in harmful situations; right of agitations result in your welfare.)

(Therefore) Death could not find his Karmas anywhere; and so he came back to Yama and reported his wasteful venture.

Creation is not an action on part of the Brahman.

He does not create a Creator who creates the worlds.

Wind does not do the action of movement. Movement is its very nature.

Gold does not create a shape. Shape is its very nature.

Yama then explained to him, that a person who owns no Karmas and who identifies with no form, cannot be killed by death.

Even though the Brahmin was the indirect cause as it were of the entire perceived phenomenon, his actions were like the actions of a barren woman's son, and so were non-existent.

He has no form also, as he is just made of emptiness only.

He does not have a physical form at all.

He is not bound by time; and so is not affected by the past, present or future actions.

He is the Knowledge-essence of Chit.

He is the Knowledge of the entire perceived. His knowledge cannot kill him as another person.

He is the Knowledge-form only.

KNOWLEDGE ESSENCE VERSUS VAASANA-ESSENCE

In fact, we all are Knowledge-essence only; but we have shrunken ourselves into tiny identities and believe in our destruction. Instead of knowledge, we are made of Vaasanaas.

Vaasanaas keep on producing the perceived; and we remain identified with it.

We own all our actions as done by us.

We are guilty of the past; and afraid of the future.

We never pause a moment to think at all.

Moved by Vaasanaas, we jump from one desire-fulfilment to the other; are attached to people and objects; are affected by the results of the actions.

We stay as the bodies and die as the bodies.

Aakaashaja has no physical body like us. He is made of conceptions only.

His body is some emptiness of Aatvaahika-body only.

Aatvaahika body means that which is like a luggage-cart we hold on to.

Our Aatvaahika bodies are made of desires, attachments, delusions, Vaasanaas, Karmas and so on.

We are the carriers of the endless perceived-fields.

We are the seeds for endless dream-fields.

We live as the dream-characters only.

We do not even know what it is to be outside of it.

We dread the waking-up state.

We are dead asleep in these false dream-worlds which we call as the waking-states, and are lost in the imagined stories of our lives. We love our illusory states.

We are actually cursed as if, to have what we want; and we live in a pleasant world of illusions and delusions.

We cry, we laugh; but never do any Vichaara.

Vichaara we know, instinctively will shatter all our age-old beliefs and delusions.

We avoid Vichaara; and stick to the perceived only, which presents itself in the form of Gurus, gods, worships, penance etc.

We the forms, need forms for our survival.

We do not want to come out of our delusory states, like the children lost in the Disney-land charms.

Aakaashaja is not attached to any form; he has no form at all; he is emptiness only; so he is free.

Actually we are also made of emptiness only.

We are also the Creators of our private worlds as tiny Aakaashajas.

But we are not Brahmins established in the Knowledge essence; but are the low caste Chaandaalas who live by the glorified flesh forms.

We have forgotten our Aatvaahika bodies.

We know of the physical bodies only; so we die as the physical bodies; but Aakaashaja Brahmin does not die.

In fact, he has no Aatvaahika body also.

How can he have a body, since he is the Knowledge-form only?

He is formless and nameless.

We the dream-characters believe in the reality of the world and imagine a Creator for the world we live in.

We love the reality of the world so much so, that we believe that this wonderful world should have a cause.

We are caught in causal laws which never fail; and expect the world to be an effect caused by some super cause.

It is as idiotic as searching for the cause of a dream-world that is experienced when asleep.

Dream is a detailed expression of some concepts in our mind; or might be caused by some physical ailment also.

Dream-world also is very logical and proper when we are dreaming.

We may search for its cause when we are in the dream-world also.

Our want for a cause, a Vaasanaa for the want of a Creator - is the Creator of the form of Aakaashaja.

He is our mind-made concept; we are his mind-made concepts.

Rather he is the mind which has us as the concepts that make the concepts.

He is the conception-state of Reality which conceives us who conceive the perceived.

We are his Vaasanaa-fulfilment; he is our Vaasanaa-fulfilment.

He sees the detailed version of his concepts; we see a detailed version of our concept.

We cause him to have a form; he causes us to have forms.

He is us; we are him; interconnected and intertwined.

He is all our physical bodies as Viraat; he is all our experiences as HiranyaGarbha; he is our Creator as the four-faced Brahmaa (as according to the world where Rama was born); he is the Aakaashaja as the Knowledge essence of us all; he is Brahman in essence.

Yet we imagine a Creator for our delusion called the world; we imagine its destruction also.

We want a beginning; and Aakaashaja is the 'beginning' of the 'beginning and end'.
He is the 'First one' who is the concept of first and last.

What happens when the Creation is destroyed?

Everything is gone in a puff.

We imagine winds, fires, waters, suns, clouds of an enormous nature and believe them as bringing about dissolution.
What gets left back after the dissolution? Just the state of Reality!

Then how can the next world rise up?

Do the memories of the first world with the 'concept of first', cause the next world? (Rama asks.)

However, Aakaashaja has no memories; he is pure; has no Karmas; has no Vaasanaas; is not ignorant; is of the Knowledge-form only; so how can another Creation start at all?

Then who created this world?

If this world is real; then, no liberation is possible.

If the world is real; then it will never cease to exist.

Then it should not have a beginning and end at all.

If it had begun as an effect from a cause, then it should end.

If it ends, then how does it begin again?

If a world had been there and had gone off at dissolution-times, how can it rise again?

We are in a world now here, as the perceivers of some experience.

If this world ends sometime in a far future, it should end off completely. It should not rise up again.

Then, our world anyhow will cease to be.

Why strive for liberation even?

Is the world real or unreal?

If it is real, who made it?

If it is unreal, why it looks so much real?

Is liberation ever possible?

If the perceived is real and truly existing, then the pain of the 'Seen' will never subside.

If 'Seen' exists as true, there cannot be Kevalatvam state in the Knower.

If 'Seen' exists as true, there cannot be the knowledge state in the Knower.

*Though existing as experienced, if the 'Seen' subsides as unreal,
such a state alone is complete liberation.*

QUESTIONS AND ANSWERS

Rama questions: Do you refer to the Brahmaa the Creator by the Aakaashaja story?

Vasishtha answers as per the story context.

"Yes Rama! This Brahmaa was attacked by Mrtyu himself at the beginning of the Manvantara."

If it was such a simple story, it has no place in an abstract thought-content like Vaasishtam.

Rama would later understand the inner abstract content of all these stories, when he will ponder about them at night, after the discourse would be over for the day.

"Hey Mighty armed! Indeed it is so! Brahmaa alone was mentioned here.

Long back in the past Mrtyu argued with Yama about him only.

*At the time of Manvantara, when Death 'the consumer of all' ate the beings,
he became strong and started to attack the Lotus-born himself."*

When the quiver in Brahman named Aakaashaja exits as all the perceived, Time (Kaala, Mrtyu, Krtaanta) also starts its play as the ever-destroyer of all. Niyati, the cause and effect rule also, comes into play.

If Time can consume all, can it consume this quiver of Brahman also?

Can the 'perceived' ever cease to be?

'Perceived' is another name for Aakaashaja.
 He is the intelligence that exists as the mind-phenomena everywhere.
 He is aware of the perceived as his essence.
 Actually he is not any separate being coming out of Brahman; but is Brahman alone as the perceived.

When Manvantara, the symbol of time began, it could not lay its hands on the perceived-state of Brahman.
 This mask of Aakaashaja stays undisturbed and unending, without any beginning.
 There can be dissolution of worlds as willed by the local Creators; but as such, the Reality existing as the perceived has no end.
 Dream of Brahman as Brahmaa is indestructible.

RAMA: You have explained to me that the mind is not made of any material thing like the elements.
 You have also told me that Brahmaa (Aakaashaja) is the total mind-principle of a Creation.
 We, the Jeevas of his Creation go from one life-story to another because of the memories and Vaasanaas as our carry-overs.
 Creations also must continue again and again carrying the memories of the previous collection of Vaasanaa-bound Jeevas.
 Brahmaa's mind (perceiving nature) is the total structure of our minds (his created beings).
 His mind also should be the same as ours.
 Though pure, since he is the totality of all Vaasanaa-bound Jeevas, he alone must rise up again as another Creation.
 Is it not so?

VASISHTA: Rama! First tell me what the meaning of memory (Smriti) is.
 All your memories are connected to you body-ego, actions connected to the ego, and the doership syndrome with results attached to the doer-entity.
 Brahmaa (Aakaashaja) does not have any such body, or the body-connected ego, or the body-action as his.
 How can he remember anything as his life-existence?
 This Aakaashaja is not an entity with a mind.
 He is just the mind which is the perceived. He is just the process of perception.
 He is Brahman-state which 'is' the perceived.
 He is the 'undisturbed' something staying as the disturbance. He is also not real.
 For the beings who are deluded, the Aakaashaja is there as a borderline state, like a line drawn between the ocean and the huge wave rising from it. If delusion is not there at all, then there is only the ocean which is also the wave.
 How can the ocean be bound by the memories of the waves?
 Brahmaa of Aakaashaja story has no physical body; he has only the mind-body rather.

RAMA: We all have two bodies; physical body made of elements and a mind-body.
 So this Brahmaa has only one body; is it so?
*(Rama is still not over the complex of forms.
 He knows Brahmaa as the Creator with four faces. Then this Aakaashaja, if he is the Brahmaa, must have a form.
 If he does not have a physical form, he must have some vague mind-body with all its ideas and rules as his identity.)*

VASISHTA: Yes Brahmaa has only one body, so you can say.
 Deluded entities get physical forms because of their previous actions and their Vaasanaas.
 Brahmaa has no Vaasanaas or Karma-bound results.
 He does not do anything.
 He just 'is' as the perceived.
 Therefore the entire perceived as the mind, is the Aativaahika body of Brahmaa.
 All the beings exist because of him; but he exists by himself as the state of Brahman which is the perceived.
 Actually every one is Brahman-state alone; but delusion blocks the reality. Brahmaa has no such delusion.
 He is the awareness of the undisturbed-state of Brahman; is also the awareness state of the perceived.
 He is like a conception only.
 He is not created by any will of a Supreme; because Reality-state does not have a mind or intellect or purpose.
 Brahmaa is causeless. He is like dream-person; not real.

A belief in the reality of the Creation needs a Creator also.
 This Brahmaa exists for those who see the perceived as real.
 Brahman alone is; no Brahmaa, or the perceived.
 'Emptiness-born' is emptiness only; and has no existence.
 How can nothingness have a form or a name?

An artist conceives a picture of a beautiful flower or a mountain or a girl or a forest in his mind.
 It is the nature of the artist to conceive.
 This conception has no material form.
 It exists as the essence of the artist.
 It is the potential state only.

Aakaashaja, the perceived-state is also such a conception only, the very essence of Brahman. Perceived is as non-existent as the son of a barren woman; so is the Aakaashaja, the mind-state as the perceived.

Brahmaa or Aakaashaja is known as the First-born, because he is the conception of the 'first', which has also the 'last' as its counterpart.

This Brahmaa or Aakaashaja is the personification of our belief in the perceived world as real. If the world is real, then it is created; if it is created, it must have a Creator; if a Creator is there, he is the First-born, because he caused all the others.

Suppose you realize the unreal nature of the perceived..?
Brahmaa or Aakaashaja also vanishes off as non-existent!
He is the first ghost of the ghost world.

If 'many' are there, there is a 'first' also. If no one is there, then where is the question of the first one?

(If the truth is realized, where is the Samsara? – Shankara)

Do we also actually have bodies as such?
Created from an empty something (Aakaashaja), we are also empty things only.
If he is the first, then we are the 'many'!
If he is the first brick of the mind-mansion, we are at the peak of such a mansion, which never has an end.
He has no body; is just a conception state of reality which is actually brain-less (mind-less actually).
Reality is always that which can exist as anything of this!

Like the Aakaashaja-ghost, we also are just ghosts rising from the Vaasanaas.
We also have no bodies as such.
We are also empty entities like our grandfather Brahmaa.
We create him as our Creator and so he creates us as his created beings.
Who came first, we the created or he the Creator?
We write his picture; he writes our pictures!
We and he stay as one; as just emptiness alone.

If number one rises, other numbers also co-exist instantly.
Like Zero is the potential state and support of all the numbers; Brahman alone is the support of all the entities, be it the Aakaashaja or be it the created beings.

Aakaashaja never is aware of a physical body; he is a Mukta state.
Like a Mukta is not identified with a physical body, Aakaashaja also is not identified with the perceived, his Viraat-form.

Physical body is not a solid reality. It is information brought by your senses which you are stuck with from birth to death as a changing pattern of cells. That is all.
It is ghost created by your mind; and offered to you in all its grandeur of birth and death.
If you see it as a ghost; as sense-information only; then you will stay as the mind only, like the Aakaashaja.
Rather, you will ignore it like an object among objects, and stay as its observer only.
If it is viewed as an object of knowledge only, as just the information produced by senses only; then, you will not be attached to it. You will watch its death also as another person.
This (another) person is the state of Aakaashaja; who watches all; knows all; but is unaffected and stays deathless.
He is always aware that he is not any form. He has no identity at all. He is just the perception-state of Reality.
The perceiver, perceived and perception all melt into one single state of awareness only.

*He does not get endowed with a physical form,
and the 'ghost (physical body) '-
which never has any reality, which deludes one to get identified with the inert body, which is false like a mirage, -
does not arise at all.*

There is no cause for Brahmaa; he just is as the essence of Reality; he is aware of it.
We also are causeless actually; we exist as the essence of Reality only; we are not aware of it.
That is all the difference is.
We are stuck to the vision of difference. We have the concept of cause and effect.
Cause and effect are different from each other; that is why we are able to connect them as two things; one causing the other, like the clay and the pot.

When there is no perceived at all in actuality, which is the cause of which?
 There are no two things at all.
 Knowledge alone is Brahman; Knowledge alone is the so-called world.

*(For a moment, imagine yourself as the Reality-state of Brahman which has no mind or intellect as such.
 Then imagine the entire perceived with countless worlds as 'you' (nameless formless mindless state of reality).*

*(Imagine yourself as all the information flooding everywhere as the objects.
 There is only information that you are aware of as all the people and all the objects.
 Where is the question of causality, Karma, Creation, bondage or liberation?
 All these terms also are just some information your mind creates as connected to the physical things.
 What is there but the awareness?
 Who is there other than Brahman staying as 'this Aakaashaja, one who is aware of the information of varieties'?)*

A seed contains a plant within it as potential state.
 Remove the potential state; there is no seed at all.
 'Seed' means the potential state of a plant only.
 So also; Brahman is the potential state of the perceived.

Brahman is what the world is like.
 You cannot separate the perceived from the Reality-state.
 You cannot remove the bracelet from the gold or the movement from the wind, or the wave from the ocean.

Why then do we see a world?
 There is no you seeing a world; but just Reality existing as you and the world.
 This perceived is the plant of the Reality-seed.
 Seed grows into a plant when in suitable time and place.

Perceived is just a mind-state of time and space.
 It is the Brahman's potential state stretched out like an elastic band.
 That is why the name Brahman is used; the expanded state.

Reality is the entire collection of experiences with the beginning and end attached to them.
 It is at once, 'all'; spaceless, timeless and mindless; yet exists as all the minds, all the times and all the places.
 When the same is stretched out; well that is what we are seeing the world as.
 We are the Reality-state of perception.
 We are the content of the mind known as Aakaashaja, the Brahman's mind.

You and your mind are not separate.
 You are the 'mind' seeing your own world.
 Aakaashaja is the mind of the entire perceived.

Your dream rises from inside your mind; Brahmaa's dream is inside his mind.
 We are all his countless dream -characters living our dream-lives of meaningless existences.

'World is real' - means no liberation. World has to be unreal, to get the liberation. What a dilemma!

If the world is real, you cannot get rid of it.
 If the sky is really made of colours, you cannot get rid of it, at all.
 Forget liberation.

If sense-information alone is the real world; then there is nothing outside of it.
 Forget liberation.

If the world is solid and real and all this is really happening, and the bodies also are real, then why seek knowledge at all?
 Forget liberation.

Only if you can find out the unreal nature of the sense-created world, liberation is ever possible.
 That is what we are going to do all through the study of Vaasishtam.
 Vasishtha through reason will prove the non-existence of the world.
 And we will surely reach the goal of liberation.

RAMA: Bhagavan, explain to me clearly what the nature of the Mind is, by which the entire cluster of world arises.

VASISHTA: Mind is not anything anywhere.

It is just a term we use for something that is not there; like we call the emptiness itself as space.

Mind is not situated inside the heart or the brain; it is not outside or inside; but it is everywhere as everything.

The entire perceived world is what you can call as the mind.

It is everywhere like the sky-expanse.

Every object you see is the form of the mind. Mind exists as the conception only.

Mind exists as the conception-nature of the Brahman; and is known by the name of Brahmaa or Aakaashaja.

RAMA: Though you are saying that the perceived world is unreal and non-existent; I do not realize it as my experience. If it is real, then it is not going to disappear ever. I still see it as real. How can it cease to be?

VASISHTA: Do not worry.

I will teach you a magic chant by which the entire perceived will vanish off fully.

You are saying that the world is real and it is troubling you; so it can never go away, however much you try.

Even if by some super power, you destroy it physically, it will still stay in your mind as a memory and will rise again.

Since conception alone is the world, it will again appear like a deathless-ghost.

If it is real and cannot be destroyed, then there is no chance of liberation ever.

Either the world is there because you conceive it, or it is there as an absolute reality outside.

In both cases, it will prove to be indestructible.

Liberation will prove to be impossible.

But it is not so. We have proofs of great Sages who have attained such a free state.

Trust me and listen to me with an open heart.

I will see to it that this world vanishes as it is by explaining the entire knowledge to you which was given by my father Brahmaa.

Actually there is nothing called the object; there is no world, no seer, no seen, and no bondage also.

Only the Reality-state of Brahman exists, quiet, tranquil and unchanging.

Whatever you see is Brahman only. You are also the state of Reality only.

Nothing else is there Rama.

RAMA: It is impossible. How can the world be non-existent? I see a solid world around me always.

These people, the huge hall, the city, the country, the sky, stars, sun, moon, mountains all these are experienced as solid and real. How can you say that all these do not exist at all?

I have seen the suffering of the people when I went on the tour. You cannot deny all that as nothing.

How can I believe your words, when you say that nothing exists and nothing was produced ever?

*Barren woman's son powdered the hill; hare's horn makes music;
rock spreads out its hands and dances wildly; oil oozes out of sand;
statue-ladies talk; painted clouds thunder!*

Your words sound the same way.

*How can you tell me that
this world filled with pains of ageing and death, and hills and skies
does not rise ever or exist ever?*

Tell me O Sage, how can I ascertain the truth of your words?

VASISHTA: Rama! I am not talking any nonsense.

What you know as the world of sense-experiences, is like the cries of a barren woman's son's screams; not at all real.

This world was never produced; and so is not there now also. It is like an instant dream of the mind.

Mind itself is an unreal thing and does not exist. How can the world conceived by the mind be ever real?

Whatever is happening as real in a real world, is nothing but the mind-play only.

RAMA: Mind is there; but not there also. You call it a delusion.

If it so, why and how did this mind come about to play this game of delusion. Explain it to me.

VASISHTA: All that is there as anything and everything is actually Brahman alone.

He is the essence of every object that is perceived, and every entity which perceives.

Though he is the very essence of all, no one knows him.

When you realize the non-existence of the entire perceived akin to the dissolution process of the Creation, a complete tranquil state will be left back as your essence.

*Such a 'supreme attainment' occurs by the Knowledge of
this 'Supremacy of the supremacies', the Divinity who is above all the divinities;
and not by suffering through the performance of austerities.*

RAMA: If one understands this supreme state which is above all the gods and divinities, then one does not get affected by the death etc that torment the Jeevas.

What method will make me realize this state, which severe penance will lead me to that state?

VASISHTA: No penance or austerities can help in knowing one's true essence.

You have to engage in repeated studies of scriptures like (Vaasishtam) and keep to the constant company of the Knowers.

You cannot perform any outward action like meditation, worship of a deity or hold devotion to any deity or person.

You have to understand the truth; for that, you have to think and reason out with effort.

First purify the mind of all petty qualities; develop dispassion; and then engage in the Vichaara process.

Starving the body or going through severe austerities to hurt the body, will in no way provide any understanding of the truth.

Body is also a sensed object, like a tree or a rock.

Like by hitting a rock or cutting a tree, you will not gain any understanding of any world-related knowledge also, you cannot gain Self-knowledge by the actions done through a body.

For that matter, even ordinary worships and disciplines will prove ineffective, if the mind is filled with impurities like arrogance, self-conceit etc.

The truth cannot be understood, as soon as you hear it or read it.

Intellectual understanding serves no purpose.

You should realize the truth and gain the vision of Reality through hard work and involvement, spending every free moment in Vichaara.

RAMA: Where is this Lord you refer to as the Brahman? Who is he actually? How do I attain him?

VASISHTA: He is not far from you at all. He is the closest of the closest.

He is that by which you understand what I say.

He is that by which you understand the world around you through the senses.

He is that by which you are aware of this all.

He is all that you see as the object of awareness.

He is known as ChinMaatram; the awareness alone.

He is the central essence of every embodied entity, which understands the perceived as a world.

He is the perceived; he is the world; he is you, me, and all.

But he is not the perceived, or the thing called world.

He alone is there; and nothing else.

He is the Trinities; he is all the gods.

What he is not; where he is not; when he is not?

RAMA: If he is all, then why anyone has to seek liberation also?

Even a child which is aware of the world is also a liberated-state only!

VASISHTA: You are also Brahman alone as awareness, yet you do not know how to be free of suffering.

If you know that you are the Brahman-state, then you should not be affected by the perceived at all; since it will not exist for you in your sublime state.

You are the one who wants liberation and are worried about the bondage.

You do not yet realize your true essence; is it not so?

You are seeing the world as real; so you think that you are bound.

You are no better than an animal which just understands the surrounding environment instinctively, and reacts without any understanding.

That is why, you are afraid of ageing, death etc.

You are always getting the false information presented by the mind; and are deluded.

The Reality is blocked by the sense-information that is around you as the objects and people.

You are aware; but aware of the unreal only.

Staying aware of the truth alone is known as liberation.

Closing the eyes in contemplation to get away from the perceived itself is the proof that you are still aware of the perceived as real. You must analyze and understand that every person and object that you see is a bundle of sense information only, as understood by the mind.

You must seek to know what lies beyond the information presented by the mind.

By just the control of the body-actions and the thoughts, through physical disciplines will not get you the knowledge of the Truth. As long as the perceived does not vanish as 'sheer nothingness', you must do Vichaara whenever and wherever.

It is not any self-hypnotizing process or a process of special meditation.
It is the process of digging out the truth hidden by the sense-information.
For that, Vichaara is the only path.

RAMA: Jeeva is the perceiving entity; and Brahman is an undisturbed state bereft of all the perceived.
If this is what you say, then a Jeeva being the deluded-form can never realize the Reality-state.
He is ignorance in essence.
How can he be the Brahman state?
How can just the study of good scriptures and the company of the noble bestow such a state upon this deluded entity?

VASISHTA: What you say is true.
By understanding oneself as a Jeeva and as a real entity stuck to a real world, whatever Vichaara is done about oneself, will prove only the animal nature of the Jeeva-entity.
'To realize oneself as not a Jeeva' is the process of realization.
Jeeva is also a part of the perceived only; as unreal as the blueness of the sky.
The ego is also a superimposition only; and not real.
Nothing gets known proper when one is ascertained about the reality of his existence as a body and the reality of the world he stays in. All the knowledge based on such an ascertainment will help in the survival process of the Jeevas here; but will not reveal the truth of the reality.
If the reality is known, then the Jeeva himself is proved as non-existent, like the darkness that is non-existent in the presence of the sun.

RAMA: Tell me more about that Reality-state that stays as my true essence.
How to know it, even when I am caught in the perception of objects?

VASISHTA: Every instance of your perception is supported by this reality only.
Mind is like a host of waves which rise as the objects stuck in varied positions of time and place.
One after another, these mind-waves as object-cognition-states keep on rising very fast and without a break.
Anyhow, if you observe carefully, you can understand that there is a minute portion of complete silence, in between these cognition-waves. It is the tiny gap of silence where you are aware of an object without any particularities of name and qualities.
That is the reality state you have to contemplate upon, even as you are in the perceived world, engaged in your varied actions.

*When your awareness is moving from one object to another very fast,
that pure awareness which is in-between the two cognition points,
is the form of that Paramaatman.*

This tiny gap between object-waves is a state where no false information of the world is received through the senses.
You are aware; but not yet disturbed by the senses.
Before the mind recognizes the object and gives you false information, that state can be grasped as the silent state of reality.
It is like a borderline state between Brahman and the perceived.
It is the unborn state of the world.
It is void-state ready to become the non-void state of the world.

RAMA: How can one know that Para Brahman is the reality (behind the perceived)?
How does this thing called Jagat be made non-existent?

VASISHTA: It needs an involved process of reasoning only.
You have to try hard and understand the complete non-existence of the objects.
When you realize this non-existence, the Reality state of complete silence (where no perceived rises as any disturbance) shines forth by itself, like the sun removed of the clouds.
As long as you believe in the perceived as real, there is no way of realizing the state of Paramaatman.

RAMA: How can I ever realize such a state?
This world looms large, is solid and real, and is filled with people and objects.
How can it ever become non-existent?
It is as impossible a feat like pushing the Meru Mountain into a tiny mustard seed.

VASISHTA: Rama! Do not keep worrying about how to make the world go away.
Listen to the Knowledge-discourse with full attention; keep discussing it with the noble men who have attained that state; and surely within days, you will realize the non-existent state of the perceived.
Rama! World is there because you see it.
'You' (as Rama) are there because the world is getting seen.

The seer and the seen are one single unit of the perceived phenomenon, each supporting the other.
 When you as the ego vanish off, the seen-world will also be not there.
 Remove either one of them, both will go off.
 After all, the unreal has no existence ever; this you must know as a fact.
 What difficulty is there in knowing as unreal that which is not there actually?
 The perceived world is unreal and non-existent.
 I will prove this to you and make you also realize its non-existent state.

*Nothing named Jagat was produced; it is not there now also; and is not seen also,
 like the bracelet etc imagined in the gold.
 What is the difficulty in erasing it off?*

RAMA: How can you prove it to me? I am directly experiencing this world.
 My problems which I explained in the beginning cannot go off by any talks on reality.
 I will stay as the same Rama, the son of Dasharatha ready to be burdened with the kingdom, family, and battlefields.
 How can you stop all that by just talking about the reality, which I am not aware of at all?

VASISHTA:

*This deadly disease of wrong-knowledge namely the 'Jagat'
 which is also known as irrational thinking is deep rooted in the minds from a long time;
 it cannot be removed without the understanding of the correct knowledge.*

Trust me and listen to my exposition on knowledge patiently; without walking off in the middle.
 Listen to my stories and find the truths concealed in them, like solving the riddles.
 In no time, you will understand the truth as it is.

*Rama, if you engage yourself in the company of the wise and study of good Scriptures,
 then you will attain supreme enlightenment within days if possible or within a few months at least.*

RAMA:

*Which is the best scripture to be studied leading to AatmaJnaanam,
 by understanding which one never suffers again?*

VASISHTA:

*The excellent Scripture that needs to be studied for the sake of AatmaJnaanam
 is the auspicious text named MahaaRaamaayanam (VaasishtaRamaayanam).
 This is an excellent text that describes many events of the past.
 By listening to these stories, Knowledge rises easily;
 for, this text is said to be the essence of all such Knowledge-texts of the past (the Upanishads).*

*He who listens (studies) this text daily, will experience a miracle as it were;
 and will attain the knowledge that is par excellent than that given in other Scriptures.*

If anyone thinks of himself as too intelligent and believes that the stories can never be a source of knowledge, even when they are narrated by Brahmaa the Creator, then he need not bother to listen to my words.
 He can try to procure the knowledge the hard way by studying the Scriptures which are filled with blunt statements on the truth without any explanation as such.

*If this text is listened to with involvement,
 then the state of JeevanMukti is experienced by itself,
 like the body is freed of the illness when the excellent medicine is consumed.*

Drowning oneself in the practice of austerities, or doing the worship of deities, or reciting Mantras will not bestow knowledge for any one. What is the use in reading hundreds of books if one cannot still understand the unreal nature of the world?

RAMA: Lord! I am ready to listen to your words as you say.
 But tell me, which is the liberation I should strive for, bodiless liberation or liberation with the body?

VASISHTA: Rama! When the body itself is non-existent like a barren woman's son, where is the difference as bodiless and with-body liberation? Body is seen by those who believe in the reality of the physical world.
 A Mukta stays bodiless even while living in the world.
 Others see his body as real and think of it as living or dead.
 For them the words Sadeha Mukti and Videha Mukti are two different states of liberation.
 A Mukta has no such different levels at all.
 Like Aakaashaja, he stays always without any form. He stays always as the silent state of Reality.
 He sees the entire perceived as a mirage river made of false information, including the body he has to act with.

RAMA: Brahman, tell me, how can such a state occur? My vision is still impaired.
 I am certain that such a state is unapproachable and unattainable.

VASISHTA: Do not worry. Listen to my words of knowledge. You will soon realize the Mukti-state that is also known as Nirvaana; the state of bare truth without superimposition.

RAMA: Reality is the entire perceived phenomenon. It exists as all the Jeevas and their worlds.
 If a person attains Mukti and later dies off in this world, he will be the state of Reality which is again all these worlds.
 He will again exist as all the ignorant Jeevas and suffer.

VASISHTA: Rama! When there is no world at all, how can the Reality-state exist as the world once again?
 Reality-state is where you are aware that the perceived world is not real and so non-existent.
 How can you ever fall back to the ignorant-level once again?
 Like Aakaashaja, you will stay established in the truth, whether others see you with a form or believe that you are dead and gone. There is will no swerving from the Knowledge-state ever, when once you are in the realized state of Reality.

In my case, though I am talking with you like this, and know that I am sitting in the courtroom of the emperor, I know fully that all this is non-existent.
 I exist only as the awareness of the Reality-state only, always.
 It is like knowing the mirage water as non-existent, though the water-illusion is seen.
 It is like seeing the gold alone, even when the gold is spread out as various shapes of ornaments.

RAMA: Aha! If such a state is attained, what more is there to achieve!
 What is the proper method to reach such a state of knowledge?

VASISHTA: The only magic that can make this world lose its reality is the process of Vichaara, reasoning with discrimination of real and unreal.
 The belief in the reality of the world is a huge tree with its thousands of roots firmly established in ignorance.
 I will help you cut off the roots one by one slowly, till the tree falls dead and ruined.
 You are now at the peak of the mountain of ignorance. You cannot jump down suddenly.
 You have to climb down step by step. I will help you descend down.

*How through the practice of suitable methods, and the proper understanding,
 the delusion of the world will subside, I will tell you; listen with attention.
 Good Rama! Whatever stories I relate to you for making you understand the truth,
 you will surely be liberated after comprehending the instructions.*

INTRODUCTORY PART
 OF THE
 THIRD SECTION - UTPATTI
 PART TWO

ENDS HERE