

**COMPLETE BOOK
OF
BRHADYOGAVAASISHTAM**

composed by

MAHARSHI VAALMIKI

**Explained and simplified
in
ENGLISH**

by

Narayanalakshmi

BOOK THREE

UTPATTI / WORLD-ORIGIN

PART THREE

[A BRIEFING OF UTPATTI SECTION]

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 THREE

A BRIEFING ABOUT UTPATTI SECTION
(based on ‘Gist of Utpatti’ Sanskrit Section)

INTRODUCTION

This part of the Utpatti Prakaranam is a short and precise summary of the entire Utpatti Prakaranam, the topic of the world-production.

And it is filled with highly abstract thoughts and abstract conclusions that are beyond the grasp of the ordinary intellects. And it is very tough indeed.

Vasishtha states here what he means by the Utpatti of the world, which is actually a non-Utpatti state only.

The world is not produced at all because it is non-existent; is the gist of Utpatti Prakaranam.

This section of the text introduces the topic that is to be the main content of Utpatti Prakaranam, which forms one third part of the entire Vaasishtam.

This introductory section forms the foundation of the entire Utpatti Prakaranam.

It is slightly difficult to grasp.

An attempt has been to simplify it as much as possible, to make the student understand the main gist of the text.

If not understood also, it need not dishearten the student, because Rama also does not grasp much of the truths mentioned here.

The huge section of Utpatti Prakaranam is the detailed explanation of the truths presented in this introductory part.

You can finish studying all the stories and explanations of the entire Utpatti Prakaranam, and then again read this introductory part.

It will be easily understood like (in Shankara’s words) a gooseberry in the palm.

WHAT IS THERE WHEN NOTHING IS THERE

Now begins the real chapter on Utpatti with this verse.

*I will now explain to you the section on 'Utpatti';
and tell you about what is produced; and how you get liberated from that.
'This delusion of the Jagat shines forth without getting produced at all.
It is of the essence of emptiness only.'*
I will explain this truth to you in this Utpatti Prakarana.

The entire Utpatti chapter aims at proving that there is no Utpatti of the world at all; that means; the world is an instantaneous picture created by a mind-vacancy; and is not something which has a beginning, end and middle. According to Vasishtha, the world as understood by us all as a world, is not there at all. World for him is a synonymous word for delusion; a picture painted on emptiness only, for each and every mind separately. This is the very gist of Utpatti Prakarana, which he will explain through many hitherto unheard of stories of amazing nature.

*This delusion of the Jagat shines forth without getting produced at all.
It is of the essence of emptiness only'*

Therefore, the reader should keep in mind this particular statement as the basic truth that has to be arrived at in the end; that the world is not any absolute reality that is produced by some creator or god-entity or an intelligent designer of worlds; but is freshly produced by the mind (a totality mind made of many minds), as and when (like in a dream), and is just a continuous flow of incorrect information (as in a dream).

Vasishtha speaks:

Rama! According to you, may be this world is solid, real, huge and of course unbearable. It never is smooth going.

Like we relish in surprise parties and we like to surprise our near and dear ones with surprise gifts, life also shocks us with many surprises of the bitter sort again and again.

That is why, you are after liberation. Is it not so?

If everything happened as you wanted, or if everything went on smoothly without any problem, or if everyone was rich, happy, beautiful and extremely good, no one would want a god also.

Since you believe this world to have a beginning with some creator managing to produce it, we must assume that it should have an end also. This you cannot deny, because it is an asserted fact that what has a beginning has to end.

So one fine day, the world will end!

Water may cover it, or fires may burn it off, or winds may blow it off, or Shiva may destroy it ruthlessly (or as a planet stuck to the sun, this earth here will perish one fine day when the sun also burns down.)

Any theory is OK, since everyone believes the world to end some day.

Suppose it ends and perishes without a trace, what will be left back?

Before it began, it should be non-existent; and after it is gone also, it should be non-existent; like us the embodied entities who rise from nowhere and disappear into nowhere.

(We as Jeeva-entities, were non-existent before birth and will be non-existent after death; so says the Geetaa.)

Birth means death; creation means destruction; beginning means end.

What that is in-between these two points of beginning and end, is the world we perceive; or the life we lead.

Life is just an elasticized experience of some beginning which ends that very instance.

Nothing happens actually as a life-story, like a dream we experience for a few seconds in our REM modes of sleep. Even the experiences of years in those few moments of a dream-state, are just some nothingness only in fact; just a few neuron firings in the brain seen as experiences.

This life we lead also is just a few bouts of neuron firings which get activated as birth, and cease as death.

What is there when nothing is there?

From where did the world come from, and where it will vanish off? What will be left back after it is gone?

If the picture painted by the senses is erased off completely, now at this moment, through some magic or through reason, what will be left back?

Something should be there when nothing is there!

We cannot name it in any language of this world; because the words and meanings also are fully gone in this final-stage of dissolution. No one is there, to see anything or understand anything.

It is a nameless something.

It must be some profound state, where no sound, smell, image, solidity, or taste, exist as the brushes painting the world-picture. No mind is there to think of it also. Then, what is it?

It cannot have a form; because form is a part of the eye (visual mechanism) only.

It cannot be seen as an outside object. (No inside or outside exists as a conception also.)

It is not any lustre or light also; for the light-sense also is part of the sense perceived-world only.

It is not darkness also; for darkness is just the complementary-state of light.

It is not emptiness also; because the world came out of it; and the world gets painted on it.

It has to be something from which this nothingness of the world rises forth.

It is empty also; because nothing of anything called the world remains there.

It is something where huge worlds get produced covering great Yojanas of distances.

Such an empty expanse it is; but it itself is not anywhere!

All the where and when things are non-existent now, after the dissolution is done with.

How to describe it? Any word will only be a 'lie' painted on that reality.

It is completeness; for, no want of anything is there at this state.

Who is there to want what?

Even the word 'completeness' does not suit here; it is something which lacks nothing; but nothing is there in that state.

It is also not something that exists like a rock or tree.

But it exists indeed, for, that alone is the true thing; how can it not exist?

Truth..?

What is real or unreal in this state?

It did not come into being suddenly. Coming and going belong to only our worlds with beginning and end.

It is not something that changes in time also, for the time phenomenon has no place here; and it is not in any place also.

It has no past, present or future.

Nothing of the perceived is in that state; not me, not you, not anyone.

It is not going to vanish off also, like our world.

Actually it alone is!

We see 'that alone' as some world.

It is not any world; nor does it give rise to any world.

*in which the world shines forth like a swan made of pearls
(pearls and swan do not differ like the Brahman and Jagat);*

Our world is made up of this alone, like a swan made up of pearls.

It is pearls alone; yet we see it as a swan.

Swan was never produced in it. Swan is not there at all.

If you see the swan; well, that hides the pearls indeed.

World is not there; yet we see the reality as the world.

Reality is the truth that is masked by untruth.

Swan goes and comes; but not the pearls.

World seems to appear and disappear for us; but the Reality stays as it is; as no-world.

World is 'us and the world-perception' combined.

As long we as the perceivers exist, worlds also exist as part of us.

We are the swans made of that pearl.

We are also non-existent, and also existent, like that swan made of pearls.

We are the pearls; but think of ourselves as the swans.

Pearl is our common-essence.

This state cannot hear, see, smell, taste, or touch anything; because nothing is here.

Yet it hears, sees, smells, tastes, touches as us the swans made of pearls.

We (swans) are also that alone (pearl). That alone is 'us' too.

How can the swan be removed from the pearl? But yet, who is there as any swan but the pearl?

Pearl has no swan-concept. It is made of the swan concepts which see the swans.
 Is the pearl, the cause of the swan?
 In a way it is the cause of the non-existent swan.
 If the pearl is not there, where can the swan come into existence?

That alone causes this; sort of.

Yes, it alone is the cause for this barren woman's son and his actions!
 It alone is the cause of this hare's horn called the world.

It is both the Reality and the world, like the pearl-swan is both the pearl and the swan.
 It has no mind or intellect; but is aware; but aware of not any second thing.
 It is aware as all the perceivers and is aware of so many world-perceptions.
 It shines as the light lit in countless mud-pots of perceivers.
 Because of this awareness alone, the sun shines and the moon lights up the nights.
 If we are not aware of the sun and the moon, they cease to exist for us.
 We make them come alive by being aware of them.

Have you seen the 'AlaataChakra' (a wheel of light produced by a rotating fire-torch) Rama?
 When you take a burning torch and rotate it, you will see a circle of light.
 The circle of light is not real; but is still there as a circle of light.
 The world also exists; but actually is non-existent.
 World rises from nowhere and vanishes off into nowhere, like that wheel of light.
 From where did the wheel appear and where did it go?
 As long as the rotation is there, the wheel is also there; stop the rotation; and the wheel is nowhere.

Let us for name sake call this nameless Reality state as Brahman or Chit.

Brahman because it swells up as the world from nowhere; Chit because it is the pure awareness state.

It is the awareness as us all.
 Does it sport as us all? Does it play the game of production and dissolution? Is it a 'Leelaa' (play) of some God?
 How can it be a sport, for whom?
 It has no intellect or thinking nature. It does not even know the world as some reality.
 It is like some continuously burning light which allows the ghosts of darkness to dance about.
 How can light know of ghosts?

Does it think through us or perceive through us? Does it move as us all?
 If seen as world, it is everywhere.
 If known as itself, it is nowhere.
 If seen as the world, it is one, two and many.
 If known as itself, it is not one, two or many; it cannot be numbered.
 If it was one, the two will be necessarily there. It is not one.
 It is a zero (nothingness something) which can become any number (world) which can exist or non-exist.

World does not dissolve into it or rise from it. World is non-existent in its pure state of awareness.

It is a paradox indeed.

See the world ; then 'That' it is not there. Do not see the world; then 'That' is there.

Not to see the world, is the end-result of Vichaara.

If you see the world, you cannot see 'that'; if you see 'that', you cannot see the world.

It is asleep as it were; nothing is there. It is awake as it were; everything is there.

It is always asleep as itself; always awake as the world.

The objects of the world are non-existent like the swans and ducks seen in the pearl-heap.

though is directly experienced (as self-awareness) he is difficult to comprehend,

It is the 'I' ness in all the things; but is never known by anyone truly.

*The heat inside the ray of the sun cannot be understood
 unless a person is there to experience it.*

The ChinMaatram
(pure awareness of the Jagat bereft of the perceiver and perceived)
inside the Chit-expanse,
cannot be understood without the taint of a perceiver.

(That is why Jagat is the formless state of Brahman only;
is with a form as it were for a perceiving mind.)

To know the heat of the sun-ray, a person has to be a part of it, to feel the heat.
 To know something as something, a perceiver-state is a must.
 Reality is not a perceiver-state.
 It can know nothing; but can only stay, as it is, as the essence of the perceived.
 It can be never known; but is the essence of all the knowing.

That state has to exist as its own awareness.

How to know itself without a mind or intellect?

It exists as all the minds and intellects and is aware of itself as all the states of perceptions.

It is beginning-less and endless.

Even these words are meaningless in these states, since it is not something bound by a time factor.

The perceived is also beginning-less and endless; because it is the Reality that is seen as the perceived.

Imagine -

some indescribable formless nameless spaceless timeless something, which is the potential state of all the perceived states -

looking at itself in a mind-mirror.

Instantly it knows itself (aware) as all the names, forms, spaces, times, and as 'all'.

That alone is the Jagat.

Where does it begin, or where does it end?

It is ChinMaatram; awareness alone; and knows itself as if with form.
 This knowledge-state of ChinMaatram is not affected by the Jagat-state in any way.
 Jagat is just Bodha; the Knowledge-state of Chit knowing itself.

Reality is always as it is.

Awareness looking at itself in a mirror of awareness!

This is Brahman existing as the world.

Who else is there? What else is there?

Vasishta gave Rama a light description of Reality which is there when nothing is there, and stopped.
 Rama was confused. His mind was unable to grasp the state of Reality explained in such contradictory terms.

Rama spoke

At the time of great dissolution whatever remains back will be the 'formless one'!

No doubt about that!

But how is it not empty? How is it not lustrous?

How is it not darkness? How is it not shining forth?

How is it not the conscious principle? How is it not a Jeeva?

How is it not an intelligent principle?

How is it without a mind? How is it not anything? How is it everything?

The contradictory terms used by you are confusing me as it were.

Vasishta patiently answers him.

At the time of great dissolution (the end of the Kalpa),
whatever reality is left back is not a void principle, Rama!
Listen to my explanation.

After everything goes off at dissolution time, nothing should be left back; is it not? Is it a void-state then?

Since the world is non-existent in the pure state of existence, the Reality-state can stay only as an intelligent awareness, only as a Mukta-state to know itself as itself.

Knower is the Brahman which knows itself.

Rama! World is real or unreal; let us deal with that question later.

This reality cannot be an empty-state like an empty pot that is empty of the world, when the world is absent.

Take the example of the ocean.

Every point of the ocean is ready to burst forth as a wave.

This is how the Reality-state stays as; ready to burst forth as any perceived-state.

Wave is there as a ready-state; and that is what the ocean is made up of.

Brahman state is just the ready-state.

*so also, this Jagat exists in Para Brahman as manifest
(ready to burst forth in the ignorant level)
and as unmanifest (dissolved as itself) both.*

Take the example of a wooden pillar; which can be carved into a statuette.

The pillar is empty of the statue; but is also something which can exist as any statue.

A sculptor conceives some, one or other shape in his mind; and using some tools and working hard for many days, he produces a statue in that wooden pillar.

Suppose, the statue exists only so long as the sculptor is there; and vanishes; and another sculptor comes and he conceives something else; and the statue exists so long as he is present.

Like the sculptors, the minds of many varieties see their own worlds in the wooden pillar of Reality, in their own span of time and space.

But ChinMaatram is not a wooden pillar. There is no another sculptor also.

There is no time or space expanse also.

Then, what happens?

All the perceived worlds of all the minds exist as the unproduced statues of the Reality-pillar.

Reality state is the awareness-state of all potentials states of perception.

Take your own life-scene as an example. You are seeing some perceived scene; your neighbour is seeing some other scene; a dog is seeing its own perceived scene; a tree is seeing its own perceived scene; rock is seeing its own perceived scene; all in various levels of minds or mindlessness.

The entire world of minds in all the worlds here and across the space, is the Reality existing as all the potential states of perception.

At every moment, whenever your senses move, reality newly rises as your perceived; as per your mind-state.

Where it is not? When it is not?

It rises as your perceived scene at every moment newly freshly again and again.

Mind preserves these waves of experiences as memories and calls it a solid already existing world.

Rama! Reality is void; it means that it is empty of the perceived.

Reality is non-void; it means that it is the potential state of all the perceived.

We in this world need some light (from a light source) to see the objects made of elements.

Brahman-state is not in need of any light. It is not shining in any darkness also.

Jagat is its own experience as its self-awareness state.

What is inside one; can be experienced by that person only; and not by another one.

To call it as awareness is also not right; because such words have no meaning in that state.

We are aware of the outside objects and react to it; but Brahman is not 'aware' in that sense.

It is the 'knowing-state' (your essence) you can say.

We can gauge that indescribable state in comparison with the perceived world only.
 We have to go on denying all that we know as the perceived, to reach the non-perception state of Reality.
 Words also belong to our perceived-state only.
 How can we ever understand it with an intellect or describe it with words?
 We are that; and can stay as that only; silent and quiet.

*Therefore, a Knower who has realized the Brahman-state is asleep in essence;
 and though engaged in the world affairs, stays with a quiet mind
 without getting affected by any appearance of the perceived;
 and is the casket which holds all the appearances.*

Rama! 'That' is not empty; but contains any and every perceived state that can be there and not there; like the ocean exists as the presence and absence of the wave.
 Every moment of your life, with the slightest tilt of your mind and body, the world rises up as a wave from its potential state; and appears in front of you like a solid reality.
 Every scene including you also, as the perceiver-state, is the wave rising from the quiver of Aakaashaja (the border-line state).

'That' is whole; Poornam (already fulfilled).
 This world is also the Poornam only, because it is not anything separate from Reality; but is Reality itself.

When the minds perceive, the world exists as it were.
 The Poornam is never empty of the world, or filled with the world; but is seen as the world or no-world.
 World is existent for the deluded-state; world is non-existent for a Mukta-state.

Who perceives the world?
 No one!
 Brahman is not a Jeeva that perceives a world.
 Brahman is not a god who creates the world.
 Brahman is not an inert meaningless state that stays dead.
 Brahman is not conscious like any conscious being of a world.

There is no desire, no Vaasanaa, no elements, nothing at all; but something which exists as all this.
 There is no intellect-state, no mental process, and no sense perception.

*In this manner, though it is complete with all potentialities with infinite possibilities,
 it is a state which never deteriorates (into Jagat state).*

In our vision (as NityaMukta) that state is quiescent and emptier than the empty sky.

We, Rama do not see any Jagat at all; but know of that Reality-state only.
 For us, it is emptier than emptiness itself; because is empty of fullness and also emptiness.

NATURE OF BRAHMAN STATE AS A REALIZED STATE

Since the Reality-state is bereft of all the perceived, there is no question of a world rising or setting there.
 It is not endowed with an intellect to 'think' about itself.

It is the knowledge-state of anything and everything; an empty screen which can exist as any scene at any time for any mind.
Actually, it exists as all the scenes, of all the minds, of all the times.
It is the magic of what scene you are seeing right now; what you were seeing before; and what you will see afterwards.
It is you as the seer; and the world as the seen.

It stays as the deluded-state and the liberated-state; the world-reality state and the Reality-reality state.
 The first one gets branded as bondage, and the second one is the state of liberation according to the deluded.
 It is like imagining a chain binding you and then to imagine also, the cutting away of the chain.

What is there when nothing is there (as in the case of a Mukta?)

It is like being aware of the screen only where the pictures keep on changing every second.

Reality is a flow of pictures only (Samsaara.)

Reality wears always the costume of the perceived. It hides behind every sense perception; every image, every smell, every touch, every sound and every taste.

The ignorant is aware of only the costume, and is fooled by it.

Mukta sees Reality, smells Reality, touches Reality, hears Reality, and tastes Reality.

He is not fooled by the costume.

He can be always in the awareness of Reality.

His intellect is stabilized.

he stays as a lamp made of ChinMaastram

His senses open; and the world is there; and yet he sees beyond these sense-perceptions.

Rather, he does not even have the differentiation-knowledge of the sense perceptions.

Every sense-knowledge turns into a Bodha for him.

The world is nothing but the Bodha in the mind about some wave of a world-scene.

Bodha is not solid.

It is not light, or darkness, or good, or bad, or intelligent or foolish or anything.

It just is Bodha; it is just the Knowledge that 'emptiness' is getting carved as information continuously.

Mukta is the Bodha-state only; he is Brahman as if with an intellect.

He sees the world; yet does not.

*this grand show of the Jagat is like a burning torch that rotates
and creates the illusion of a circle;
for when he moves it rises as it were;
and when he is still, it vanishes into him and has no existence at all;*

*he sports in producing and dissolving worlds; pervades all; is supreme;
is of the nature of movement and no-movement;
his nature is taintless and is never ending;
he is of the nature of movement and no-movement both,
like the wind which is everywhere (still and moving);*

For a Mukta, the world is a play ground.

He is like a child in front of which spreads a huge ocean filled with magic waters.

The moment the child puts the finger in the waters, it changes into a beautiful picture, sometime of a tree, sometime of a bird, sometime of people, sometime of the clouds and so on.

If the finger is not inserted, the magic waters stay as the quivering only; ready to rise as any scene.

The child knows that the water alone is there; and the scenes are just the magical property of that water.

He sees the world and the waters; yet sees the waters only; and not the world.

For him-

World is just a heap of continuous on-flow of information (Bodha) only.

Objects are just 'heaps of qualities' sensed by the senses.

What moves, is the Bodha of movement of some heaps of qualities (objects) bundled together.

What is 'movement' but different positions of the object in different locations of time and space?

A Mukta does not move; but is aware of the knowledge of movement.

World is motionless silence for him.

Nothing happens for him; but knowledge alone shines as the perceived world.

He is unaffected by it all.

*He is always awake (to the state of Reality);
is always asleep (to the Reality of the world);
he is never asleep (to the Reality state); never awake (to the Reality of the world);
he is everywhere at all times
(as the Knowledge of all that rises as the perceived for his mind);*

Mukta is Brahman state itself, endowed with purity alone as the intellect.

What is the Brahman-state like?

It has no mouth; but talks as all the Jeevas.

It has no ear; but hears as all the Jeevas.

It has no eyes; but sees as all the Jeevas.

It has no nose; but smells as all the Jeevas.

It has no skin; but feels as all the Jeevas.

It has no tongue; but tastes as all the Jeevas.

Rather, it is the knowledge (Bodha) of all the images, smells, touches, sounds and tastes.

Whatever you sense, is the Reality sensing itself as the 'you'.

You are as much a Bodha of Reality as the object that is sensed by the so-called you.

Brahman is all the perceived-states of the perceiver perceiving the perceived. It alone is.

Who is bound or liberated? Who is there at all?

*because of not realizing this Reality as the essence
(that everyone and everything is Reality in essence),
the fears of the disease of Samsaara-delusion persists;
yet, when that reality is experienced as oneself, all the desires and fears run off far;*

Like the gold which can exist as various shapes of ornaments, Brahman-state exists as all the objects and people. That alone shines as you, me and other people and the objects also.

*he as the single essence of all; shines as you; shines as me and all these people;
he is neither the ignorant you, nor me or these people;*

Can the world exist if there is no perceiver?

Imagine that all the living things are dead in the world, including the trees also.

Can the world exist if no one is there to see it?

If the eyes are not there, can images appear?

If the senses are not there, can the objects exist as absolute independent Realities?

How can they? Unless a 'seer' is there, 'seen' has no existence.

*The heat inside the ray of the sun cannot be understood
unless a person is there to experience it.*

Sun has no experience of the heat; like Brahman has no experience of the 'seen'.

Brahman has to exist as the perceiver to have the perceived as existent.

*The ChinMaatram
(pure awareness of the Jagat bereft of the perceiver and perceived)
inside the Chit-expanse
cannot be understood without the taint of a perceiver.*

That is why Jagat is the formless state of Brahman only; is with a form as it were, for a perceiving mind.

All the minds exist not just as the present perceived-state only; but exist also with the belief in the 'world which had existed from time immemorial and which will exist for long in the future'.

All the minds exist as a (wrong) Bodha that the world existed before their birth, and will exist after their death. All the minds exist with the belief in the absolute state of the world, which is independent of a perceiving entity. If no one is there to sense it, how can the world be there as a sensed thing?

*As there is no perceiving consciousness, there is no Jeeva-ness at all in Brahman.
How can there be a form of the mind-state (functioning as a Jeeva)
as a Vaasanaa-form supported by Praana?*

*As there is no perceiving consciousness, there is no Jeeva-ness at all in Brahman.
There is no intellect-state, no mental process, no sense perception, and no Vaasanaa.
In our vision, that state is quiescent and emptier than the empty sky.*

Rama wants to know more about the state of a mind which sees no world, though it is amidst the world-perception, like that of Vasishtha, Vishvaamitra and other Knowers.

Vasishtha explains.

At the time of the Great dissolution, only the Cause of all causes remains. That is the Supreme Brahman. I will describe that; Listen.

Since the world according to Vasishtha has no beginning or end; and the perceived is just a separate and private world-experience for each mind, Great dissolution is also a private experience only.

World is a product of ignorance.

World is the onflow of non-stop wrong information.

World is just an onflow of sense-input that gets enhanced by the mind's stories.

If the ignorance is removed, if the wrong information is ignored and only the right information is stabilized in the intellect, then the Great dissolution happens instantly, without any flood or fire or storm.

What is it like after the Great dissolution occurs? What is left back?

Vasishtha explains:

The cause of cause alone remains, by which one understands the causal principle prevalent in the world. What is 'that'?

*When the vibrations of the mind have been dissolved
after destroying one's own limited individuality,
'whatever state remains of that 'Reality' which is beyond description,
is the 'state' of that Reality.*

A Knower is in a unique state of mind, which is unfathomable to the ignorant minds.

It is like the blind man trying to know what the sight-experience is.

A Knower has his Knowledge-eye open like a Shiva.

He has no mind or intellect or senses, or body.

He is outside of them.

Their actions do not affect him in the least.

He has no identity, name or form.

He just is aware and awake and alert, without a break.

He is not lost in the dream or waking or the sleep states.

These three states flow over him like the waters on a rock, without affecting him.

He is a person who is aware of the screen only, exists as the screen only, even when the pictures keep flashing on the screen continuously.

How to explain his state?

He does not hear sounds with his ears; but is just aware of the sound which is heard by the ears.

He does not see the images; but is aware of the eyes which see the images.

So it is with all the sense-actions, mind-actions, body actions and even with the intellect actions.

*Even if the wind and other sense-perceptions give him the feeling of touch
when they contact his body,
he does not feel the touch-experience.*

It is like a continuously lit lamp which never gets switched off.
 It is a lamp which sees both the light and darkness.
 It just 'is'!

A Mukta is the Brahman-state which is acting through a pure mind, which is newly born after it was purified in the Knowledge-fire.

This pure mind has lost its colouring habit. It makes no more stories.

It just brings in the sense-information, tells what stories it can make out of the sense-input and withdraws. And the awareness, like the 'Emperor Supreme' deletes all the information as worthless; but yet acts as if the information is undeleted.

It plays with the information-toys.

Bodha of the Right Knowledge plays around with the wrong knowledge named the perceived.

Bodha of the right knowledge humours the wrong information named the perceived.

Food- eat; sound-hear; object-touch; fragrance-smell; image-see; people-react the appropriate way; learning- use the intellect; emotions; use the appropriate way.

Receive sense input-understand the life-stories as per the mind -narration, and act in the right way.

Rather, he is aware of it all, like a silent audience, and allows the mind, intellect, senses etc to act as the tools of perception. Rather, there are no divisions of the mind, intellect, sense, body actions for him; it is a continuous flow of information only that rises in front of him as the perceived and he remains quiet like the deep ocean watching the beauty of its own waves.

*is without the taint of the reality of the perceived and
 is in complete silent state where the perceived makes no disturbance at all.*

He is like space-point which is a conscious. He is the space which thinks and acts.

*It is like, as if it is the essence of the empty space;
 or the innermost nature of a dense rock;
 or the innermost state of the wind which is still.*

It is so quiet even amidst noises.

Noise also turns into information only!

How can any information make any noise?

How can you taste the information of taste?

How can you smell the information of smell?

How can you see the information of image?

How can you touch the information of touch?

There is no image, smell, sound, taste or touch; just the Bodha of it all!

Just the emptiness of it all!

*Though engaged in the activities of the world, a Knower stays like the inner state of rock alone;
 unaffected, and non-perceiving.*

*Though not spread out as any expanse, it is spread out as the empty expanse (named Jagat).
 Such is the state of Paramaatman.*

What will be the state of a tree if it was conscious?

It has no dream or senses or mind or intellect.

It is the similar quietness that reigns in the state of a knower.

*If the plant-life were conscious only, without the mind, intellect etc,
 that can be compared to the state of the Supreme.*

LIBERATION IS NEVER POSSIBLE

Rama is not convinced at all.

“How can this solid world of humans and objects just be not there in a Knower’s level?

Where will the world go off and vanish off, he asks again.”

Vasishta answers back in an amused way.

“Rama! What is there can never come or go!

Your question is similar to asking where the barren woman’s son vanished off!

RAMA: A barren woman’s son is an imagined concept that has some existence as a meaningful word.

This world also can be like that only.

VASISHTA: Rama! Do not take the literal meaning of the examples. Understand why I use such examples.

A barren woman’s son cannot be born at all; and so, even if this phrase is in usage, it refers to no one; and such a person is not existent at all. The phrase ‘barren woman’s son’ indicates the impossibility of such a person ever existing. So is this world non-existent, except as a mind-created reality.

How can a thing which never exists, come or go? How can it ever have a cause?

The awareness-state of ignorance is the world.

You as a human being, are aware of both the darkness and light at the same time.

The awareness of light and darkness, or knowledge and ignorance, is itself not a thing of knowledge or ignorance.

Reality-state cannot ‘know’ itself as a separate object; like even the ignorant ‘you’ do not know yourself as a separate object; but can only exist as the ‘Knowing state’.

Whatever you ‘know’ yourself as a name or form, or as a person made of possessions (as the ‘me’ and the ‘mine’) is the ego, the ghost imagined by the true ‘you’.

*Whatever is seen here as the world is,
always there in the essence of awareness (Aatman).
The phenomenon named Jagat does not set or rise in the least ever.*

RAMA: If Brahman is just the essence of all knowledge, and is a pure state which knows nothing outside as an object of knowledge, then why this world which hurts at every moment rise at all?

Brahman-state can stay as it is! Why all this?

Since you say that the perceived is always a co-existent factor of the perceiver, each cannot exist separately without the other.

If as you say, the perceived is non-existent, then the perceiver also should not be there.

If I as the perceiver is there, then the perceived also will always be there, as my counterpart.

If Brahman alone is, then I as Rama should be non-existent also.

Since I am there as perceiver, the perceived will never vanish off.

I am stuck to it forever. I can never be liberated.

These memories will stay alive and will keep on repeating as the perceived again and again; and as a perceiver, I will be stuck to them forever. How can I ever get liberated? It is not ever possible.

Chit as a mirror will keep on reflecting the perceived as the residual memories.

I, Rama, will be a part of the reflection always.

Same parents, same suffering, same helplessness will be the world that will be getting reflected as the perceived again and again. I am part of the ignorance that the awareness-state is aware of. How can I ever get liberated?

Unless the perceived is completely non-existent, if I as Rama and my perceived world are not existent at all from the beginning, then there is the chance of liberation of it all. Otherwise bondage stays as an absolute phenomenon, never getting removed.

*Therefore, I believe that the liberation is not possible at all.
Hey best of the Self-realized!
Prove to me with proper reason that the perceived is non-existent for sure.*

VASISHTA: Rama this world is a continuous flow of false information only. World is a synonymous name for ‘not-real’.

When you are asleep, all your unmanifest thoughts, anxieties, wants, desires, confusions, whatever is the imagined ‘you’ raise as the incoherent dream-states. You yourself are the dreamer and the dreamt world.

Brahman-state is the unmanifest-state of all the potential perceived states.

Therefore, it exists as all the forms of all the perceived as if in a dream-state.

When ‘you’ as the anxiety-state erase yourself off and stay as a ‘no-want’ state and quiet; ‘you’ as a dream-state will vanish off; but as the waking-state of Brahman (Reality), you will stay as the absence of the perceived. Dream has no existence in the waking state. World has no existence in true Knowledge.

Sushupti state (with dormant Vaasanaas) shines forth as the Svapna (of the perceived.)

It is not that the moment you realize your true nature, the perceived will vanish out of sight, like the dream. It will be there as the other manifest states of other sets of anxieties and wants, which appear as the people and their objects. You will continue to see the same world as before.

In your case, 'you' will be a 'No-Vaasanaa-state' and be the 'pure state of awareness' only; which is the actual state of Reality. You will be aware; but not of the world; but of the falsity of information that keeps pouring as the perceived. You will be unaffected by the false information called the world, like a person who sees the dream, even after waking up.

In the human world, you have to have the three-fold time-modes of waking, sleep and dream as coming one after the other. In the Reality-state, the sleep-state of unmanifest (no-perceived), the dream-state of manifest (perceived), and the waking-state of the Knower (Brahman-state with intelligence) exist at the same instant.

*When the existence of the delusion of a created world is realized
as non-existent (as real and solid),
you will normally go about the activities of life, with your intellect always established in the Truth.*

DESCRIPTION OF HOW BRAHMAN SHINES AS THE VISHVAM

Let me tell you a small story to explain how this world-appearance appears.

Imagine the Chit-state as a lustrous gem. It is lustrous and so is known as a gem.

If the lustre is removed, it is no longer a gem.

Brahman-gem shines as the lustre of the perceived.

Lustre is the gem; gem is the lustre.

World is nothing but 'experiences' of various sorts.

These experiences alone get divided as the perceiver and the perceived.

If you analyze the essence of all the experiences, they come down to the level of just the awareness of some perceived states.

*It is a potential state of the perceived with its multifarious varieties
(that will unfold as experiences), which are vaguely present.*

As previously explained, the world seen by every mind is the statue seen in the un-carved pillar of Reality. This potential state alone is known as the mind and its perceived.

As many the potential statutes, so many are the minds!

This whole miraculous state of - 'That' 'which can exist as anything' - is the Reality; is the Brahman.

Reality is the sheer emptiness (empty of both fullness and emptiness), which can exist as any empty or full thing.

If you want to be the Reality-state pure and untouched by perception, be quiet and know that the perceived you are experiencing is just some potential state; a statue carved by some mind-chisel in the emptiness-statue.

Whatever you see at each and every moment as the house, road, buildings, trees, animals, and people is just a statue carved in the emptiness as some potential state, as some dream-state in sheer nothingness. Actually, everything is nothingness only.

When you are established in this truth, and are a 'Sthitaprajna' (one with stabilized intellect), you will not turn into an empty nothingness;

but will be a nothingness which can think, an emptiness which understands;

like a Vyaasa, or a Vaalmiki, or a Vasishta, or a Rama, or Krishna, or Ramana, or Bharati or anyone; and not as 'anyone' also.

You will be a nameless formless expanse which is awake inside a dream.

*That state is purer than space
and not any expanse of material, or mind or perceiving consciousness.
It shines as the knowledge of all.*

STORY OF THE REAL SEEN AS THE UNREAL

Imagine some emptiness state.

It is not in space and time; that means, it cannot be located in some number paradigm.

It cannot be located because it has no form or shape or structure, or mind or intellect.

In our vision, it cannot exist at all, since our brains are wired to see only those which can be located within the time and space frames. We can only imagine it like a perfect circle or perfect line.

This our brains can do with some effort and imaginative power.

This 'nothing' which is 'something' is the purest state of all, purer than space even.

It is pure because it is not tainted by the false information concocted by our brains.

It is pure because it is not tainted by the colours of the mind (as various experiences).

You can not love it or hate it or want it.

It is pure because it is not tainted by the colours of the intellect.

You cannot understand it or know it as another object outside of you.

It is pure because it cannot be sensed by the senses.

It is pure because it can exist as any colours of the mind, intellect or senses.

It is a magic-wand which can produce any scene instantly.

Every scene of your life including the so-called 'you' is just a potential state existing within that Reality.

You and your perceived is the magic of that magic wand.

*It is a potential state of the perceived with its multifarious varieties
(that will unfold as experiences), which are vaguely present.*

*That state is purer than space and
not any expanse of material, or mind or perceiving consciousness.*

It shines as the knowledge of all.

It is some gold which can exist as any shape of the gold.

It is some emptiness which can get filled with all empty and full things.

It does not think or know as we do, with our gooey fleshy brains.

It is just the essence of all knowledge.

What is the meaning of the phrase, 'essence of all knowledge'? (Rasa of Upanishads)

Think about yourself. What are you?

Think about all that you know as learning, experience, conclusions, lessons, mistakes, pains, pleasures, memories, and the self-built idea about your identity that is made of possessions only.

All this is you; but you don't have to remember or know all these, at every moment.

You stay as all this knowledge-essence called you, always, expanding yourself at every new experience.

For example, say, when you hear the sound of a crow; some connected memories and knowledge about the crow will immediately pop out from somewhere within.

Taste any dish; all connected ideas will pop up instantly from within.

So it is with all the experiences.

You are both manifest and unmanifest at every moment.

You are manifest as that particular knowledge; yet have so much unmanifest as the 'full you'.

All that you know is 'you'; and one particular knowledge-shine alone appears at one time; rest of the 'you' remains as the unmanifest 'you'.

You are a Mini-Brahman or a Mini-Chit.

The Giant Brahman, the Reality-state is also all that is manifest and unmanifest at the same instant.

It is not tainted by any mind; so it does not cry like you; or laugh like you.

It stays as all; yet not as all. It stays quiet as itself.

Then, that 'Pure Existence principle', acting as the 'potential state of all the cognition-states' deserves the name of 'Chit' (perceiving consciousness); for it is with a thinking faculty and is turned towards the perceived, since it perceives.

When manifest as you or me or anyone as an experience, it is termed as Chit.

It is Brahman which is aware of all the experiences of all.

The entire world is, what it is.

Just like you cannot be removed off your knowledge, so also Brahman also cannot be removed of its knowledge-essence; like a mango cannot be removed off its mango essence; or an apple cannot be removed of its apple essence.

Let us now imagine a staircase for this Brahman-state to descend down to our level of stupidity.

Pure Brahman is the top most level (since we imagine ourselves to be in the worst state of lowest level).

This Pure Brahman is the perceiver-state of all; so is in the next step where it perceives as all the perceivers.

Perceiver is now a thinking faculty.

Perceiver can perceive only; and he is stuck to the perceived.

It is now a he or she or animal or whatever.

Perceiver-state exists as all the forms and shapes with varied levels of Chit from the conscious to the inert.

Perceiver has to exist as the divided state of 'I perceive something'.

Perceiver-state is somewhat similar to a film-viewer who is so much absorbed in the film-fiction that he forgets himself and is crying and laughing with the film-character, identified with the film-character.

Let us call this idiot state as 'Jeeva'; the Chit identified with some dream-character.

Reality-state which is on topmost level as the potential emptiness-state suddenly bursts forth as all the experiences that can be there ever; and that is the sliding state named as Samsaara.

Reality stays as the flowing river of experiences, by its very nature.

It understands itself as the world; and that is - you and me and all the others, that are there, were there, or will be there.

It is what that sees a different world through me, another world through you, another world through another one. It is what that sees a world through an ant, another world through a dog, another world through a frog, and still another through a bird. It is what that holds on to some qualities and exists as rocks, trees, and mountains and oceans. It is whatever that is.

Where it is not, what it is not? It is none of these too!

Brahman falls down to the Samsaara level as the perceiver-state (Jeeva).

The quiescent state is disturbed. Nirvikalpa becomes Savikalpa.

The empty state of potentialities becomes first, the potential-state which can fill anything.

Empty state that is empty of emptiness and fullness, is now the empty state which can fill something (Aakaasha).

It rises as the space filled with sound (Shabda).

Actually 'Shabda' is not the so called sound you hear or what you imagine to be as the noise or commotion. Here the word used is 'Shabda'; that which disturbs the quiescent state.

This disturbance is the potential state which can come into existence as countless objects with dividing lines. It is like drawing lines on space; like tying up the cut-space with boundary lines.

And some one is aware of these disturbances.

Otherwise, how can there be disturbances at all?

This someone is the feeling of 'I'. (Ahamtaa)

It is not your sort of the 'ego-I'; which always thinks of a form and name as the 'I'.

This 'I' is some vague abstract experience of someone suddenly rising up as 'I' and 'the other'.

This 'I' is aware that it is there as a 'perceiver ready to perceive anything'.

The moment this 'I-sense' appears, it is stuck to the flow of time.

It knows instantly the time which goes backwards with no beginning and also forwards without any end. Time-sense comes with the free gift of past and future as its package. Present is never there as an experience ever. By the time the mind understands an object as in a present, it is already past. We live with the memory of the past (which is emptiness) and look forward to the future (emptiness again); and never know of a present (which is also emptiness). We live holding on to emptiness only; that is why it is called Samsaara, the sliding process. Yet the Reality state stays as it is; without ever descending down the steps imagined by us, the staircase-minds. After the Shabda and Ahamtaa, the movement rises as the firmer disturbance. It is not the moving from one place to another; or the moving of the limbs; but some quiver in the motionless emptiness as a 'Chalana' (slight perturbation). It is the power which supports all the movements of the perceived; and is known as the wind or Marut, or Praana. This vibration is able to make all the disturbances as solid-divisions. It is something like when the air passes through you; you know its touch but never see it. This touch-sense alone builds up the bricks for separating the objects from one another.

Brahman-state is like a blind person who hears the sounds first; and then extends the hands to feel the objects. When this blind entity extends the senses and touches all the disturbances, then the empty space appears, by holding the objects as real. Let us call it the 'Kham'- the empty expanse.

The blind chit now recognizes all the objects with their qualities. This recognizing nature rises up as the sounds (recognition-sense) in all the living things, animals and humans and gods or whoever.

*Chit the awareness-principle is now with such a family of hosts of perceived objects,
and is known by the name of Jeeva;
and is the seed for the future objects which branch out as various shapes.*

Like a burst of all potential states at once, like seeing at once all the films that were there or will be there or present here now, the entire Brahmaanda the cosmic egg or the Creation, rises forth with all its fourteen species of beings. Each species experience a different world of their own in their own level of ignorance or knowledge.

At once, all the scenes of all the space/time measures, rise up, stretched-out in time and place frames.

Brahman-state is something which can experience all the films at once; rather exists as all the films and also the audience-minds; yet is not any seer or seen.

Brahman-state is like a screen which exists as some picture or other; yet is unaffected by any picture.

The blind Brahman, which extends the hands to touch the disturbances, moves towards and away from objects. Space appears as the boundary.

HOW THE EMPTINESS OF JEEVA GETS A BODY

Imagine 'emptiness'; and you standing in the empty expanse, without any form, as an invisible empty entity only. Which way to move? There is no way anywhere.

However much you move, you will be in the same space.

No change at all. It is same all over. There is no up or down or front or back.

Then, there is a disturbance.

That is Shabda. You move towards it or away from it; it is the space created for you allowing you to move; or producing the illusion of movement.

You feel the disturbance; you touch it.

You can throw it up or down; and the directions appear.

You can measure the space if and only another object is there as apart from you.

'I' is a necessary part of 'you'.

You now form a boundary line for that disturbance. It appears with a boundary.

This seeing its boundary is the 'light' (Tejas).

With this light (not material) (just the power to see shapes), the objects appear bounded in various lines in the empty space.

The 'I', the blind Brahman, who can 'see' the objects and locate them in the space and time, now chooses to seek some shapes, and discard some shapes.

He sees taste (interest, satisfaction) and distaste in them.

He recognizes the qualities in them and separates them as good and bad. He smells them.

Brahman exists as the central point of all the perceivers.

He is the central-essence of all. He is the real 'I' masked by the false 'I'.

Each perception point is a small Ahamtaa, with a perceived-field surrounding it.

This Ahamtaa sees a disturbance and identifies with it.

It touches and knows it as made of elements.

It sees that form and imagines itself to be that form.

It recognizes itself with a sound produced by the mouth.

It separates itself as a form different from all the other objects.

It builds up a self-imagined idea as its true identity.

The world is nothing but Brahman extended out as all these sounds and forms (Naama Roopa).

You are Brahman in essence; but are identified with something which you see and touch and smell and taste and hear.

You are the power of Brahman which exists as your world of objects and the false 'I'.

You see; images appear.

You hear; sounds are heard.

You smell; fragrance rises.

You touch; things get solidified.

You taste; taste appears.

You are the one who is continuously producing the images; hearing the sounds, and solidifying objects.

You are the magic-wand which instantly makes a world appear in front of you.

The only problem is that you do not know the real 'I' which wields the magic wand.

You are lost in the magic-show.

There is no movement at all in the motionless state of Reality.

It is changeless. It does not move; does not quiver.

'Movement' is also an illusion only.

Every time you think that you move, space (just a location number for your physical body) appears, rising the illusion that you move.

What is movement but the body location at various time and space measures?

Your body is just a point in the clock and map.

These numbers of the clock and map alone tell you the story of your so-called movement; you do not ever move actually.

You, the existence-awareness of oneself, are just aware of the (world) awareness.

Your seeing awareness is the images; your hearing awareness is the sound, your touching awareness is the solid object.

You the power to 'know' exist as the 'knowledge of the world'.

You are the blind Brahman actually; yet see, hear, touch, taste, smell, and produce a world at every moment (or at every agitation within); rather you alone produce every inch of space and every moment of time

Want to see 'up'; 'up' appears with the expanse of the sky.
 Want to see 'down'; mountains appear with their ravines.
 Want to 'taste'; countless objects appear at your command, satisfying your need.
 Want to 'know' the objects; sounds (identifying the objects) appear.
 Want to feel; objects solidify at your command.

All disturbances are at your command, and pretend to have sounds, tastes, images etc, because you command; because you want; because you are a bundle of Vaasanaas.

Jagat is a world ruled by a foolish emperor who wants the people to be dressed as tastes, sounds, images, smells and touches; and every disturbance obeys the emperor's command.

Why?

Because the emperor is not really foolish but is the sorcerer of the best sort.
 He exists actually as the magician wielding his wand and creating countless words.

*The expanded state of Jeeva
 (as a continuous process of the unfolding of Vaasanaa-fields
 limited by the place and time boundaries)
 is not real
 (and is made of mistaken knowledge only),
 and is experienced as real
 (because of the delusion in the supreme state of the changeless Reality,
 that is made of Brahman-space alone (as the pure untainted awareness)).*

*Therefore, there is no possibility of the existence of the elements
 in the taintless state of awareness (Chit).*

The so-called Jeeva is of the nature of emptiness only, rising forth in the empty-expanse.

Actually, nothing moved nowhere, nothing touched nothing, nothing smelt nothing, nothing saw nothing, and nothing heard nothing. It is all quiet and silent.

There is absolute silence; no perceived; no mind and no intellect. Nothing to understand or know.

It is complete. No wants; no extensions. 'That alone' is.

That is the state which can appear as anything if there is a want.

If no wants are there; nothing appears (as real).

*In this delusion which appears in the form of the Brahmaanda,
 nothing has been produced, and nothing is seen as born.
 The endless empty expanse of Brahman-Reality alone stays as it is.*

It is an instantaneous experience of everything happening; ready to happen; like you imagine a story in the mind; like you imagine a picture on a canvas. When nothing has happened, how can any memory be the cause of any world?

Brahmaa (Aakaashaja) is just a state of 'what if'; and everything is there 'as if'.

Brahmaa is the 'what if' and you are the 'as if'.

What is memory but what has happened?

It is just some idea in your mind which describes an event as understood by it.

It is a personal interpretation of an event, which might be different for different people.

How can a personal interpretation of events be the cause of a world?

*Whatever is experienced as the world etc, is beginning less
 and is equal to the state of the earth etc experienced (in a dream), when one wakes up from a dream.*

The idea of a world which has originated from a cause presupposes a cause.
Of course, you can reason out the cause in various ways; but even such reasoning also is the work of the sorcerer's magic only. World can appear as a god-created world, or a cell-evolved world, or a product of some cosmic disturbances; or whatever one tries to reason out the cause as.

It is like standing in front of a hole from which you can dig out anything that you want to.
Brahman is the empty hole that will produce any type of world you want.
Call it Shiva's creation or Vishnu's creation, or call it Prakrti or Purusha combination, or call it a Tripuraa creation; or simply mock it as having started with a big bang.
Every mind will see what it wants, and will believe that it alone found the correct cause for it all.

World is what you see it as, with your limited thinking power that is enclosed in a brain.
It can come out as anything.
Mind wants; and the field is created as per its demands. This want is called a Vaasanaa.
Vaasanaa is not a thing that exists in your conscious mind.
It is not a worded want as 'I want this' or 'I want that'.
It is just some agitation that needs its fulfilment.

Countless things get experienced by you at every moment from childhood to now.
Any sense data, even a fleeting glance at anything, can form an impression deep in the mind without your knowledge, and one day will burst out as an experience forced upon you.
This 'cycle of impression and fulfilment' is known as the Jeeva-entity.

RAMA: Supreme Brahman is a mass of Jeeva then!
It is a heap of Jeeva experiences. From where do these Jeevas rise up?

Rama is still in the delusion of believing in the reality of a Jeeva as an entity which rises from the Brahman-state. Therefore, he imagines the Brahman-state as a fountain which produces Jeevas incessantly.

VASISHTA: Rama!
Jeeva is a false entity like a dream-character. How can heaps of Jeevas be there?
Brahman-state is not a bundle of Jeevas.
You are making the mistake here of falling into the trap of words.
I explained to you how the Brahman-state appears as the Jagat-state.
It is just an explanation made of words with meanings; to make you understand how the Jeeva-state becomes the perceiver.
In your level, I can explain it as a process only, as if happening step by step.
Brahman is not just that.
It can rise as the potentiality of a Jeeva or no-Jeeva also. It is not just the Jeeva-state.
Nothing of all this is real.

If a man explains to the child, how the vision of ghost occurred, it does not mean that the ghost really exists as imagined by the ignorant child.

*Because it is all powerful, whatever conceptions it forms,
it gets them by just being the awareness-state only,
like a creeper getting filled with blossoms (by its very nature);
and perceives these conceptions that are formless, as with form.*

Brahman exists as the state of self-awareness only.
When awareness of knowledge is there, awareness of ignorance is also there.
Awareness of ignorance is the Jagat with its Jeevas.
It is huge, expansive, never ending and extends ever and ever without cessation.
It stays as real, as long as the ignorance stays. It is bondage.
Awareness of knowledge is liberation. It is a state of nothingness.
The huge bubble of Jagat just bursts into nothingness.
Brahman is neither the liberated nor the bondage state. It is both.
It stays as bound and stays as liberated. It is none of these also.

It is that which exists as the bound state and the liberated state, both. Both are its potential states.
 Why don't you be the potential state of Brahman which is liberation?
 To be in such a state, Vaasanaas should be absent.
 Do not react to the disturbance, the Shabda named Jagat. Stay quiet.

RAMA: All the Jeevas are just Vaasanaa fulfilling state of the Brahmaa; the totality state.
 If he is in the liberated state, then all Jeevas should also be in the liberated state!

VASISHTA: Brahmaa is the perceiver-state of one huge mind (made of mini-minds of his Creation).
 He is a huge process where all the Vaasanaas (of all the mini-minds) get fulfilled. As a process, he is Brahman in essence.
 He exists as a self-made programme of all the rules and causality structures inbuilt. The world exists as per his rules.

Like a conscious video game which has programmed itself, this Jagat exists as a game where, it exists as the players who go through various levels, and reach the end (get out of the game) as winners.
 Again and again the same characters appear, stay in the lowest level, get hit by pains and pleasures; and vanish off, failing to reach the next level. One who wins at each level by developing the qualities of Shama etc, at last reaches the highest level and then becomes the very software which is the support of the game. The video game characters are unreal; the levels are unreal; failure and winning are also unreal; game itself is unreal.

Brahman exists as the potential state of any video game going by the name of Creation.

Each game is conscious and alert as the Aakaashaja-state.

Aakaashaja is the very game itself; its players; its rules; its pictures; its levels and everything the game is.

He himself is the tiny Jeevas that go through all the levels; yet he is not the tiny characters.

He is the game; is not the player.

If you want to quit the game; then stay like him, as the game; not as the player.

Just watch, as the 'Knowledge-eye'.

Brahman is the alertness or awareness essence of Brahmaa and also the Jeevas.

Brahmaa 'knows'; so he is Brahmaa. Jeevas do not know; so they are Jeevas.

*In this manner,
 through the rules set for the life of younger Jeevas by the elder Jeeva (Brahmaa),
 the life-experience for Jeeva rises,
 like the gold-ness for the things made of copper.*

*The essence of Reality alone rises as if real by the amazing nature of Chit
 (the Supreme state of pure awareness as Knowledge-essence).*

The main cause of bondage is the belief in the reality of the world.

All the theories built on this belief are bound to be incorrect and misleading.

They are also Brahman-potentiality only.

Everything is real as Brahman; and unreal as the Jagat (the appearing, disappearing sense-patterns).

Jagat according to your experience is made of three worlds.

This Tri-world itself is just some lines drawn on the empty sky.

It is just the tiny quiver in the Brahman-state.

How many quivers exist in that state? How can we with our tiny brains understand it ever?

How can our mind-made theories explain it ever?

Even the word 'Brahman' is a misleading sound.

It cannot be called by any name which we use. Any word contaminates it.

It is the silence where the word 'silence' also has to be silent.

You cannot know silence or enter it; you have to be just 'that'!

SILENCE!

THIRD DAY ENDED